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**THE**  
**GREEK TESTAMENT,**  
**WITH**  
**ENGLISH NOTES.**

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**VOL. II.**

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THE  
**GREEK TESTAMENT,**

WITH  
ENGLISH NOTES,  
CRITICAL, PHILOLOGICAL, AND EXEGETICAL,

ESPECIALLY  
ADAPTED TO THE USE OF THEOLOGICAL STUDENTS,  
AND MINISTERS.

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BY THE  
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AND HONORARY CANON OF PETERBOROUGH.

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## ΠΑΤΑΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

Η ΠΡΟΣ

## ΡΩΜΑΙΟΥΣ ΕΠΙΣΤΟΛΗ.

I. <sup>1</sup> ΠΑΤΑΟΣ, δούλος Ἰησοῦ Χριστοῦ, κλητὸς ἀπόστολος, <sup>a</sup> ἁ Ἀκτ. 9. 22. & 13. 2. 9. ἀφορισμένος εἰς εὐαγγέλιον Θεοῦ, <sup>2</sup> (ᾧ δὲ προεπηγγείλατο διὰ <sup>b</sup> Ἀκτ. 1. 18. & 18. 26. Tit. 1. 2. Gen. 2. 15. & 22. 15. & 26. 4. & 48. 10. Deut. 18. 15. 3 Sam. 7. 12. Ps. 122. 11. Isa. 4. 2. & 7. 14. & 9. 6. Jer. 23. 5. & 23. 14. Ezech. 34. 31. & 37. 34. Dan. 9. 24. Mich. 7. 30.)

ON the APOSTOLICAL EPISTLES in general, and those of St. Paul in particular, and the various points connected therewith—a subject too extensive to be fully treated in a work of this kind—a few general remarks must suffice. Though the *essential doctrines and precepts* of Christianity are to be found in the Gospels,—yet a *fuller and clearer statement* of them was necessary,—considering the altered state of things to that which existed during our Saviour's lifetime,—and especially after the uprise of serious corruptions and dangerous errors, originating partly in misconception; but which required to be checked by a more explicit, and yet equally authoritative revelation. Now this was done by St. Paul and the other writers of the Apostolical Epistles; to which the Acts of the Apostles form so important an Introduction. As to the Gospels and the Epistles, they mutually illustrate each other. Consequently, though the latter were written, in some measure, for the immediate purpose either of refuting heresies, which had arisen from a blending of Christianity with Judaism, or with Gentilism, or of repressing corruptions, reforming abuses, and composing schisms and differences; yet, in point of fact, they became, and were considered as, *commentaries* on the doctrines of Christ, as delivered in the Gospels: and though originally intended for particular Christian societies, yet were adapted to, and intended for the instruction of, Christians in *all ages*. Thus, for example, even the decisions of cases of conscience concerning meats and drinks, and the other observances of the ceremonial law, and various points at issue with the Judaizing Christians,—even these are our surest guides in all points relating to Church liberty, and the use of things indifferent; especially as to the abstaining from things innocent in themselves, but likely to give offence to our more scrupulous brethren, or lead them into sin. On such deep points of conscience, see Bp. Sanderson's first and fourth Sermons ad Clerum.

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On the *cause* of the above less clear promulgation of the doctrines of Christianity in the Gospels, see Canon Townsend; and on the *nature and extent* of those clearer revelations contained in the Epistles, see Horne's Introd. vol. iv. Suffice it here to say, that in the Gospels the moral duties are more exactly specified, and more expressly taught, while of the Epistles, the general purpose was, I. to consider and decide various *controversies*, or refute *errors*, which had occasioned the writing of the Epistles; II. to enjoin the observance of those *moral duties*, which are binding on Christians in every age; espec. as regarded those virtues which the disputes or errors above mentioned might lead them to neglect. To advert to the *subject-matter* itself,—clear as the Epistles are in all material points, yet, from various causes, ably pointed out by Dr. Graves, and Abp. Whately, they are far more difficult to be understood than the Gospels. The principal reason is, that which applies to *all* epistolary writings, their being addressed to those who are *supposed* to be, more or less, acquainted with the matters on which they treat; and, therefore, their being not intended to be plain to *others*: in which respect they differ materially from a *history* or *narration*. Thus in an Epistle some things may well be omitted, or cursorily touched on, as being well known to the person or persons addressed; though to others, unacquainted with the circumstances, they cannot but be obscure. And if such was the case with those who lived in the age of the Apostles, how must it be with us who live at this distance of time to whom the language is a foreign one, and who can obtain no knowledge of the circumstances, except what can be gathered from the Epistles themselves? Moreover, the Epistles of the New Test. are occasionally *answers* to other Epistles, in which had been proposed *questions*, and without the knowledge of which the answers must be in a considerable degree obscure. But, besides these *general causes* of obscurity, which

B



c. ch. 9. 1—

22.

John 1. 14.

Ps. 132. 11.

Matt. 1. 1.

Ec. Luke 1. 22. &amp; 2. 22, 21. Acts 2. 20. &amp; 12. 22. 2 Tim. 2. 2.

τῶν προφητῶν αὐτοῦ ἐν γραφαῖς ἀγίαις.) <sup>3</sup> ° περὶ τοῦ Υἱοῦ  
αὐτοῦ, (τοῦ γενομένου ἐκ σπέρματος Δαυὶδ κατὰ σάρκα,

are common to *all* the Epistolary writers of the New Test., there are some which are peculiar to St. Paul, as resulting from the character of his style and cast of mind. With an ardent temperament, and uncommon acuteness and readiness of thought, and fulness of mind, he must have been, from his 'care of all the Churches,' compelled to write with great rapidity, and, it has been *supposed*, though without sufficient proof, without bestowing much time in methodizing or digesting what he had written. And—not to say that method and orderly arrangement are seldom found in Jewish writers—Paul's *mind* seems to have been, from its very constitution, peculiarly averse to the trammels of regular composition. Hence the long and involved sentences, the abrupt transitions, the harsh constructions, the too sparing and imperfect management of the Particles, the perpetual parentheses (sometimes *within* parentheses, which then require great care to be disentangled, and nicety of exegesis), the frequent digressions and sudden returns to the original subject, without marking it out by Particles, the frequent changes of person, the speaking in the person of another, or as another would speak, by the μετασχηματισμός, or the *κοινωνία*; and, lastly, the *propounding objections and supplying answers* to them without any formal intimation thereof;—though, indeed, all these have been by some exaggerated, and by others, on very insufficient authority, ascribed to the haste with which it is supposed the Epistles were written. Indeed, a great part of what are called the *peculiarities* of St. Paul's style are only such as are found,—though in a less degree,—in the other writers of the New Test., springing mainly from the Judaical cast of mind, and in some measure common to all the writers of antiquity, at least before the Christian era. Thus, of ancient writers, THUCYDIDES possesses most of the characteristics of St. Paul's writings, and that in nearly as great a degree: and yet who ever ascribed the harshness and irregularities of *that* writer, the great Canon of Attic prose, to *haste*? which could not be thought of, when it is considered that he bestowed on the formation of a not very long history almost the whole of a lifetime of no ordinary duration. Hence we seem warranted to ascribe, in some degree, the irregularities and harshnesses (which I do not deny to be *defects*) of the one writer to very much the same cause as those of the other,—namely, to a sort of *peculiar mental conformation*; the minds of the two writers being, it should seem, cast in the same mould,—though, in temperament, it would seem, and character, they materially differed. In each the ideas poured in upon him faster than the expressions wherewith to clothe them suggested themselves; especially in the case of the *Apostle*, who was writing in a foreign language. Hence arose the *brevity* observable in both writers; by which, in some cases, one expression stands for a whole clause or even sentence, and sometimes the meaning is rather *intimated* than expressed. The same peculiarity is found, in *nearly* the same degree, in Theophrastus and Longinus; and, in some measure, in Aris-

totle and Tacitus; and in all those cases, more or less, from an *idiosyncrasy* of mind common to all. To the same cause may, in a great measure, be ascribed the too frequent employment of the *asyndeton*, and the far too sparing use, and, occasionally, misuse, of particles,—than which nothing tends more to obscurity. In the style of both Paul, and Thucyd., as far as regards his Orations, we recognise those characteristics, naturally resulting from an ardent temperament, which constitute what Longinus terms *δυνάμις*, as consisting in the use of the *apostrophe*, *interrogation*, and *answer by the questioner himself*. Both writers (especially St. Paul) abound in metaphor and imagery, and no other writers present so many examples of that *συνάθροις*, or *assemblage of figures of speech*, which Longinus esteems the great component of the sublime; and both writers, particularly Paul, make a frequent use of *Paronomasia*, which, when properly employed, has great force and beauty, but requires great judgment in the Expositor to ascertain the *real* weight of the expression. It is true that, in both these great writers, the matters treated of, however totally different in their character, are, in their different ways, so deep and intricate, that, especially to minds of an ordinary calibre, they must necessarily partake largely of obscurity. Indeed, that powerful reasoner and great metaphysician, Coleridge, pronounces the Epistle of St. Paul to the Romans the most profound work that ever existed. The obscurity, however, in both those writers, as it could not be *designed*, so may it be greatly *lessened* by due care and attention on the part of the student. And since, as Coleridge observes, 'much of the difficulty in the Apostle's writings arises from the *form* in which the matter is presented, and which would doubtless have been quite different in a state of things so different as that at the present day,—so it may best be removed by representing to ourselves the ratiocinations in the manner they would *now* have assumed,—when the thoughts would have been more carefully evolved, and the parentheses thrown into *notes*; by which, and by other methods, the reasonings would have stood out more distinctly.' As to the excessive *length of sentences*, found in both these writers, it may be doubted whether that does not, to minds above the ordinary level, tend rather to *abridge* the labour of *thought*; for when many reasonings are thus linked together in a small compass, the respective bearings of each on the rest are more clearly perceptible. At any rate, this sort of *pregnant brevity* has always been considered characteristic of deep-thinking minds, such as were, especially, those of Thucydides, Aristotle, Theophrastus, Tacitus, and Paul, in whom this peculiarity is most observable.

Lastly, we may observe, as a striking coincidence between Thucydides and St. Paul, their occasionally diverging from the main subject, and then returning to it, and resuming the narrative or the reasoning, as if no interruption had occurred. In which view it has been, with equal truth of sentiment and beauty of expression, re-

4<sup>a</sup> τοῦ ὀρισθέντος Τίου Θεοῦ ἐν δυνάμει, κατὰ πνεῦμα ἁγίον  
 σύνης, ἐξ ἀναστάσεως νεκρῶν,) Ἰησοῦ Χριστοῦ τοῦ Κυρίου

d John 10.  
 30, 36.  
 Acts 13, 26.  
 Heb. 1, 2.  
 2d 5, 6.

marked by Mr. Robert Boyle, Works, vol. ii. 271. 'As rivers are said to run to the sea, though oftentimes the interposition of land, or rising grounds, or other obstacles, force them to such winding meanders, that they seem to retreat from the ocean they tend to; to which, nevertheless, with an increased stream, they afterwards bend again their intermitted course, having watered and fertilized, by their passage, the grounds through which they seem to wander; so St. Paul, though he direct his course to his main scope, may, not only without declining it, but, in order to it, seem for a while, to abandon it, by fetching a compass to answer some express, or anticipate some implied or suppressed, objection—and afterwards, more successfully, resume his former considerations, now strengthened by the removal of the interposing scruples; having, *ὡς ἐν καρίῳ*, happily illustrated those subjects which his incidental excursions led him to handle.'

To advert, in a more general way, to the *style and phraseology* of St. Paul's Epistles generally, —if we consider merely the use of words and phrases, the structure of clauses, the rounding of periods, and such matters of, as it were, artistic skill, we meet with not the smooth polished sentences and nice proprieties of pure Greek composition,—but that sort of style, which we might naturally expect from one, like the Apostle, born and educated in a city where the Greek spoken was confessedly provincial, and far from pure; and who had been addicted from his boyhood to the close study of the Hebrew of the Old Test. in the Sept. Version, and the conversational use of the Syro-Chaldee. That we ought not to expect a *perfectly Classical* style, and native exactness of syllogistic form in reasoning, was acknowledged by the ancient Fathers, who freely admit that the whole character of Christianity forbids us to look for Classical elegance in the external form of Scripture: and Calvia himself, on Rom v. 15, remarking on some of those anomalous constructions which abound in St. Paul's Epistles, plainly says, 'Quæ sunt quidem orationis vitia, sed quibus nihil majestati decedit cœlestis Sapientia, quæ nobis per Apostolum traditur. Quin potius singulari Dei providentia factum est, ut sub contemptibili verborum humilitate altissima hæc mysteria nobis traderentur: ut non humanæ eloquentiæ potentia, sed sola Spiritus efficacia niteretur nostra fides.' We must, however, bear in mind, with Mr. Alf., that any concession as to the perfection in *form* of the Apostle's writings, must have its limits; for if we were to go so far as to grant that such imperfection of form amounted to what Tholuck ascribes, *positivæ informalitæ*, the subject matter itself would be involved in the surrender. Accordingly, we must assume, that the Divine thoughts have been, under a special inspiration, propounded in such a form as to secure an adequate representation of Divine truth; and also so expressed that, by the diligent use of all the requisite means, the true sense may, with whatever difficulty (and great it is), be satisfactorily established. However, considering the persons addressed, the idiom and style were the best that could have been adopted; inasmuch that had the

Apostle possessed the purest Attic style, he would doubtless have preferred that, which might render his writings more acceptable and intelligible to the Jews and Jewish converts, whom he chiefly addressed. And further, if from *manner* we proceed to *matter*—from the shell to the kernel—and consider the general contour, the sublimity of the thoughts, the depth and richness of the conceptions, the boldness and richness of the imagery, we shall not fail to perceive all the marks of a true, however unadorned, eloquence—not that which (to use the words of Hemsterhusius in his *Oratio de Paulo Apostolo*) consists 'in *flocculis* verborum, et orationis calamistratæ pigmentis'—, sed in *indolis excoles notis*, in *ponder rerum*.' Accordingly, it was not without reason, that Longinus ranked Paul among the first-rate Orators; adding, however, that he appears to more advantage in *persuasion*, than in demonstration. Finally, as regards the power of *reasoning* so eminently united in the Apostle with *divinity* and force of eloquence, it has been well said, by one above all others qualified to judge on that matter, the profound logician Locke, that 'if any shall say that St. Paul is not a conclusive reasoner, it is a proof that they themselves understand nothing of reasoning.' Thus we have the best authority for maintaining, against the infidel writers, that Paul did *not*, alter the manner of empty enthusiasts, write down what he did not himself comprehend. Indeed, others, as well as Locke, including that great master of ratiocination, Thomas Aquinas, have recognised the same cogent consecutiveness in the Apostle's reasoning. I must not conclude this Section without noticing two or three minor characteristics of St. Paul's style, worthy of the *student's* attention,—(1) the frequent, and sometimes perplexed antitheses,—occasionally even in *prepositions*—;—which require great judgment and discrimination in the interpreter, since the different members of the antitheses are sometimes not to be taken in the same extent of meaning; and not unfrequently the literal and the metaphorical signifi. are interchanged, to the injury of perspicuity. The same may be said of the Subject and the Predicate,—of which the former may be literal, the latter metaphorical. (2) Accumulation of Prepositions, often with the same, or slightly differing meanings; thereby creating a difficulty not to be obviated without great judgment, so as not to assign a nicety of distinction beyond what the Apostle intended.

But to proceed to a brief consideration of the Epistle before us,—of its *authenticity* there has never been any serious doubt entertained; this being attested by the strongest evidence, both external and internal. As to the genuineness of *certain portions*, impugned by some German Theologians of the Rationalist School, the subject has been briefly discussed on the passages themselves. That the Epistle was written from *Corinth*, is evident from the contents of the composition itself (ch. xv.) as compared with 1 Cor. i. 14. 2 Tim. iv. 20. The time when it was indited, with great reason, supposed to have been towards the close of the Apostle's residence at Corinth, and when he was making preparations

e Rom. 12. 3.  
& 15. 13, 16.  
1 Cor. 16. 9,  
10.  
Eph. 2. 8.

ἡμῶν, ὃ (ο δι' οὐ ἐλάβομεν χάριν καὶ ἀποστολὴν, εἰς ὑπακοὴν πίστεως ἐν πᾶσι τοῖς ἔθνεσιν, ὑπὲρ τοῦ ὀνόματος αὐτοῦ

for a journey from thence to Jerusalem, ch. xv. 24—27. Acts xx. 2, 3. This fixes the date to the very end of A.D. 57, or the early part of A.D. 58; the fourth year of the reign of Nero. As to the question, by whom the Gospel was first preached in Rome? we are destitute of any certain information from Scripture, or the early Ecclesiastical writers; but it is with great probability supposed that it was not founded by any Apostle, but first preached by some of the 'strangers of Rome,' who, as we learn from Acts i. 10, were at the feast of Pentecost, and were converted by the illustrious miracle of the *gift of tongues*. There is great reason to think, from the researches of Wieseler and others, reported by Davison, that, to use the words of Mr. Alford, 'Paul had proximately, at least, laid the foundation of the Roman Church; that it was originated by those to whom he had preached, who had been attracted to the metropolis of the world by various causes, and who had there laboured with success, and gathered around them an important Christian community.' On the whole, we may conclude, from the profound researches of Wieseler and others, that the Roman Church owed its origin partly, indeed, to believing Jews, who had been attracted thither in the first days of Christianity, but mainly to persons converted by Paul's preaching. Be that as it may, at the time when this Epistle was written, the Christians at Rome were numerous, and composed, as in other places, partly of converted Jews, or Jewish proselytes, and partly of converted Gentiles; which will serve to account for various peculiarities in its character and form.

As to the *Object with which the Epistle was written*,—the *main purpose* thereof is to be kept quite distinct from the immediate *occasion* which dictated its being written. On turning to the Epistle itself, the three distinctly marked portions thereof would seem to point at rather different occasions and purposes. The *Doctrinal* portion (i.—viii.) and the *Practical* (xii.—xvi.) combine well together, the one as the sequence of the other. As to the intermediate portion (ix.—xi.) it seems to have been written last, and placed where it stands, because it connects naturally in subject with the former, not the latter. The immediate *occasion* of drawing up the Epistle was, doubtless, the yet unsettled relations of the two great divisions of Christians,—the Jewish and the Gentile professors,—as to the yet undecided question (probably then much agitated at Rome, as well as elsewhere) as to their respective claims to favour in the sight of God. Accordingly, to *adjust* the question between the two contending parties seemed to call for the personal intervention of the Apostle. But, as that was at the present season impracticable, he decided on endeavouring to accomplish the object by written communication. Now the difficulties which thus called for the Apostle's interposition,—in order to compose differences, and cement union,—are evident from *facts* connected with the origin of the Roman Church. That Church being mixed, probably in almost equal proportions, of Jews and Gentiles, the relative position in God's favour of these two Classes respectively would be likely to occasion,

as it did, continual occasions of mutual jealousy and bickering. Now these rival claims to preference could only be adjusted, and the false views which originated them effectually put down, by wide and comprehensive views of the universality of man's guilt, and of God's grace; and this seems to have formed the *main purpose* of the Epistle. And the vast importance of ROMANS, as the metropolis of the Gentile world, would naturally induce the Apostle, when writing, to accomplish more than he originally intended, and thus to present in this, beyond any other Epistle, a full representation of the Divine dealings, as well towards Jews as Gentiles, and formed on broad views as to the universality of man's guilt and God's justifying grace. Thus, although the Epistle was *not*, as some suppose, a regular system of doctrinal teaching in writing, to supply the want of oral instruction, yet, when we consider the vast importance of Rome and its Church,—inasmuch that an Epistle to the Romans was nearly like an Epistle to all the Gentiles from the Apostle of the Gentiles,—we can be at no loss to see why the Apostle expended far more of effort upon this than upon any other Epistle, throwing forth the whole power of his mind, and pouring forth, under the influence of the Spirit, his *whole soul*. No wonder, then, that the result should have been such a representation of Evangelical truth, especially as to man's guilt and unworthiness, and God's redeeming mercy, as not even *Holy Scripture* elsewhere presents; whereas the Apostle's original purpose was simply to guard the Roman converts against the attacks made on their faith by the Jews and the Judaizers; to confute the unbelieving, and confirm the believing Jews; to convert the unbelieving Gentiles; in short, to remove the prejudices, and compose the differences of both Jews and Gentiles. But Divine Providence was pleased to ordain that the Epistle should be the great instruction of the Church Universal to the end of time, and prove a *κτῆμα ἐς αἶν*.

To advert to the *contents*, the first five chapters exhibit Christ as the *author of our Justification*; the next three, as our *Sanctification*, and the author of our everlasting *Consolation*. And here terminates the *doctrinal* part of the Epistle. At ch. ix. the Apostle encounters the *objections* which might be made to the foregoing representations of doctrine. At ch. x. xi. he *confirms* his position, that the unbelieving Jews must perish; deducing, however, the cheering assurance, that it will be the occasion of salvation to the *Gentiles*. The rest of the Epistle is practical and *hortatory*, and meant to warn the Roman converts, both Jewish and Gentile, against falling into various errors, and indulging in sundry evil dispositions and practices, to which they were, in their peculiar circumstances, respectively exposed.

1. vv. 1—16 form the *introduction* to the Epistle, containing, 1st, a *salutation*, or inscription, by way of exordium, 1—7; 2ndly, a brief expression of some personal wishes in order to pave the way for the subsequent address at v. 18, which forms the grand theme of the Epistle, and is the subject of all that follows, up to the end of chap. v.

ἐν οἷς ἐστε καὶ ὑμεῖς, κλητοὶ Ἰησοῦ Χριστοῦ,) 7 ἑ πᾶσι τοῖς οὖσιν ἐν Ῥώμῃ ἀγαπητοῖς Θεοῦ, κλητοῖς ἀγίοις χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ.

I. 1—7. Address of the Epistle, stating Paul's calling to be an Apostle of the Lord Jesus.

1. δούλος Ἰ. Χρ.] At Phil. i. 1, and Tit. i. 1, we have δούλος Θεοῦ, ἀπόστ. Ἰ. Χρ. As to the term δούλος Θεοῦ, it was applied first to Moses and Joshua, afterwards to the Prophets, and lastly to the Apostles, and the Ministers of the Gospel in general, as 2 Tim. ii. 24: in both of which last uses it denotes 'one devoted to the spiritual service of Christ in his Gospel.' The term κλητός here denotes *expressly constituted* (as opposed to being self-appointed, or constituted by human authority) by the *especial call* of the Lord himself, recorded in Acts ix. 15, where he is styled σκευὸς ἐκλογῆς, with which comp. the ἐξελεξάμεν of the Lord himself at John vi. 70, comp. with Acts i. 2.

In the words ἀφωρισμένος εἰς εὐαγγέλιον Θεοῦ there is, as Hyper. remarks, an amplification of the preceding κλητός, denoting that he was not *simply called* to the Apostolical office, 'sed singulari Dei iudicio electum, imo selectum.' The phrase alludes to his being *set apart* for the work of the Gospel, not only by the Holy Spirit (Acts xiii. 2), but also by *Christ himself*, Gal. i. 15, οὅτι ἐξ ἀφορίσεως με ἐκ κοιλίας μητρὸς μου. So Acts xxvi. 17, ἐξαιρούμενός σε—ἀποστόλου. —εἰς εὐαγγέλιον Θεοῦ, 'for the announcing of the Gospel of God.' lit. 'the glad tidings sent to man by God, as his gift of grace.' See more in Theoph. and Theodor.

2. ὁ προεπηγγ. —ἀγίας] This is added to further display the *nature* of the Gospel; q. d. 'This gift of God's grace was no new thought in the Divine mind, but was long ago formed;' and after being announced through the Prophets by way of promise, was fulfilled in Jesus the ἔγχεος διαθήκης κρείττονος, Heb. vii. 22, and so Calvin, q. d. 'Christum non in terris subitum decidisse, aut novum doctrinæ genus et prius inauditum importasse: siquidem ipse cum suo Evangelio, promissus ab exordio mundi fuit, et semper expectatus;' and so Hyper., who remarks that this was meant as a pre-occupation of the objection of the Jews and Heathens, that Christianity was a *novelty*, and was intended to refute the calumny, that he undervalued Moses and the Prophets.

3. περὶ τοῦ Υἱοῦ, &c.] 'concerning his Son;' for the words are best referred to ὁ προεπ. supra; q. d. 'which glad tidings in the Gospel he promised beforehand, intimating that it should be concerning his Son.' See Calvin, who characterizes the passage as 'insignis locus, quo decernitur totum Evangelium in Christo contineri: ut quisquis a Christo pedem unum dimoverit, ab Evangelio se subducatur.'

—τοῦ γενομένου 'who was born.' So John i. 14, σὰρξ γινόμενος, and Gal. iv. 4.

—κατὰ σάρκα] Notwithstanding what some recent Commentators urge, this must certainly have the sense assigned by the most ancient Fathers and Interpreters, and a majority of modern Commentators, 'according to his human nature,' incarnate state, as Acts ii. 30, infra ix. 5, ἔξ ὧν ὁ Χριστὸς τὸ κατὰ σάρκα (where see

note), and 2 Cor. v. 16. There is evidently an allusion to his other and *heavenly* nature and origin. Thus the sense is, 'Christ, even as to his *incarnate* nature and condition on earth, was of kingly descent.' In the next verse, the Apostle adverts to the *exalted* and *glorified* state of Christ.

4. The sense, in this passage, is not very clearly expressed; and, accordingly, some difference of opinion exists as to what it really is. The difficulty turns on the expressions ὀρισθέντος ἐν δυνάμει and κατὰ πνεῦμα ἁγιοσύνης. As to the former, the ancient Interpreters almost universally, and a great majority of modern ones, take ὀρισθέντος to mean 'marked out to be,' and, by implication, 'expressly declared to be,' δειχθέντος, or ἀποφανθέντος, as Chrysa. explains; which is confirmed by the Pesch. Syr. Version; an unusual sense of the word, perhaps a popular idiom. That it must be so taken *here* is certain from the context, in whichever way the expression ἐν δυνάμει is taken, whether as construed with Θεοῦ, or with ὀρισθέντος. The former construction is ably supported by Calvin and Hyper., and yields a sense agreeable to the scope of the passage; but seems not so well founded as the latter, according to which the sense may be expressed 'manifested with power to be the Son of God.' See Acts xvii. 26, 31.—As to the force of κατὰ πνεῦμα ἁγιοσύνης, I am still of opinion, that the antithesis subsisting between the expressions κατὰ σάρκα and κατὰ πνεῦμα require the sense assigned by the Latin Fathers generally, and many eminent modern Expositors, according to which it denotes, 'the holy and blessed spiritual and Divine nature of Christ.'

5. δι' οὗ meaning the Lord himself, who conferred on him the grace to be what he was. Comp. 1 Cor. xv. 10.

—χάριν καὶ ἀποστ.] Augustin, Tholuck, Olshausen, and Stuart, keep the terms separate; and Stuart renders, 'grace, and the office of the Apostle.' But I continue to think that this cannot be approved of, as introducing a sense not likely to be the true one; and especially since the χάρις here must denote the grace wherewith he wrought in his Apostleship; as is clear from 1 Cor. xv. 9, 10, which is the best comment on this verse. However, there is not, what many Expositors say, a *Hendiadys*, but as Calvin, an *Hypallage*, by a sort of *Hysteronproteron*. He well remarks, that the two are named apart by the Apostle in order to intimate 'id totum Divinæ esse beneficentiæ, non suæ dignitatis quod cooptatus sit in ordinem Apost.' This is confirmed by Theophyl. (probably from Chrysa.), where, after bidding us remark the modesty of the Apostle, he says it is to say, οὐδέν, φησιν, ἡμέτερον, ἀλλὰ πάντα ἐλάβομεν ἀπὸ τοῦ Θεοῦ, καὶ μὴν διὰ τοῦ Πνεύματος ἐλάβομεν τὴν ἀποστολήν, and, after referring to John xvi. 13. Acts xliii. 2, and 1 Cor. xii. 8, he adds, καὶ τί τοῦτο; τὰ τοῦ Πνεύματος τοῦ Υἱοῦ εἰσι καὶ τὸ ἔμπαιον. And goes on to trace both the Apostleship, and the grace indispensable to discharge its duties, to the

h Eph. 5. 90.  
Heb. 12. 15.  
1 Pet. 2. 5.  
1 Thess. 1. 8.  
1 Rom. 9. 1.  
2 Cor. 1. 23.  
& 11. 31.  
Gal. 1. 20. Phil. 1. 8. 2 Tim. 1. 8.

<sup>8</sup> Ἡ Πρῶτον μὲν εὐχαριστῶ τῷ Θεῷ μου διὰ Ἰησοῦ Χριστοῦ  
† ὑπὲρ πάντων ὑμῶν, ὅτι ἡ πίστις ὑμῶν καταγγέλλεται ἐν ὅλῳ  
τῷ κόσμῳ. <sup>9</sup> Ἡ μάρτυς γὰρ μου ἐστὶν ὁ Θεός, ὃ λατρεύω ἐν τῷ

aid from on High, and he ends by saying, *καὶ τὸ πείθειν ὅλον τοῦ Θεοῦ*. The force of the next words is disputed, and it is easier to say what is *not*, than what is, the exact sense. The absence of the Article at *πίστις* here excludes the sense, 'the faith,' though found in Acts vi. 8; and to assign to *πίστ.* the sense of 'a principle of faith,' is doing violence to the words. The true force seems to be that assigned by Beza, Calv., Hyper., and the most eminent Expositors, 'to the obedience of faith.' 'Ut Deo obediatur per fidem Evangelio habitam:' it being, as Hyper. observes, the business of an Apostle 'ut homines ad fidem in Christo adducatur, atque ita salutem fide accipiant.' See Calvin's note, who bids us observe, that here 'observanda est fidei natura, quæ nomine obedientiæ ideo insignitur, quod Dominus per Evangelium nos vocat, nos autem vocanti per fidem respondemus.' This seems the genuine sense of the words, and thus explained they may well form an introduction to the subject of the Epistle.—As to the words *ἐν πᾶσι τοῖς ἔθνεσιν*, *inter omnes gentes*, they are most naturally connected with the words immediately preceding, in the sense, 'among all the nations,' Gentiles as well as Jews.—The next words, *ὅτι τὸ ὁδοματὸς αὐτοῦ* are variously referred, but best to the whole preceding clause, meaning, 'for the honour and glory of Christ, by the making known his name.'

6. *ἐν οἷς ὁρᾶται καὶ ὑμεῖς—Χριστοῦ*] Render: 'among whom are ye also called of Jesus Christ; in other words, 'among whom ye also are numbered, being called by Jesus Christ.'

7. This verse connects closely with ver. 1; thus 'the glad tidings of God—unto all God's believing children,' meaning both classes of those addressed, both Jews and Gentiles.—*χάρις ὑμῖν—Χρ.* connects with *κλητοῖς ἀγίοις*. Comp. 1 Cor. i. 2. The words *χάρις—Χρ.* may be rendered, 'Grace be to you, and peace from God our Father, and from our Lord Jesus Christ.' See Calv., who shows that God is here represented as the great Giver of grace and peace, inasmuch as 'unicum felicitatis nostræ fundamentum est Dei benevolentia, et Christus as 'qui non modo paternæ erga nos benignitatis est administer et dispensator, sed omnia cum eo in commune operatur.'

8—17. Here we have the exordium, or Introduction, of the Epistle, distinguished by the usual characteristics of such portions in St. Paul, being commendatory, conciliatory, and especially *appropriate*, commencing with his thankfulness for their faith, his remembrance of them in his prayers, and his full intention, however hitherto frustrated, of visiting them, in order to ground them in the truths of that Gospel, which is the power of God unto salvation to all who embrace it in *true Faith*; and this leads him to carry out the great purpose of his writing to them,—namely, to lay down the great doctrine of JUSTIFICATION BY FAITH.

8. *εὐχαρ. τῷ Θεῷ μου—κόσμῳ*] The Apostle first of all touches on the commendatory topic, and comes close home to their hearts by the

mention of, and thankfulness for, their Christian faith and graces; and the turn *τῷ Θεῷ μου* renders *both* these topics more endearing and more impressive, inasmuch as, observes Chrys., the Prophets do the same, *τὸ κοινὸν ἰδιστοποιῶμενοι*. See more in Theophyl. and Theodor.

—The words *διὰ Ἰησ. Χρ.* convey an important point of Christian doctrine, importing that thanks, like petitions, are to be offered to God through and in the name of Christ (comp. Heb. xiii. 15), as being *due* to Him; see vii. 25, and note.—For *ὅτι*, MSS. A, B, C, D, K, and 10 cursives, have *περὶ* (1 add Lamb. 1183, and 2 Mus. copies), which is adopted by Lachm., Tisch., and Alf.; but external evidence is insufficient; and internal is not favourable, since it was more likely that *ὅτι* should be changed to *περὶ* by the ancient Critics, than *περὶ* to *ὅτι* by the Revisers; and *περὶ* comes from a quarter fertile in alteration,—the Alexandrine family. And though *περὶ* is shown to be a very ancient reading, yet not so ancient as *ὅτι*, for Jackson testifies that Origen so cites the passage; and it must have been so read by the Pesch. Syr. and Vulg. Translators; though the latter wrongly renders by 'pro;' the former, 'on occasion (= concerning) you all.' Alford, indeed, remarks, that the words are so often confounded with each other by the scribes, that it is impossible to say which may have been confounded for the other. But that is the very reason why he should not have decided in favour of a reading supported by comparatively few MSS., and with no countenance from Versions. But it is not confusion by scribes, but alteration by Critics, that is here in question. Now it is frequent in the Alexandrine family for *περὶ* to be found where the copies at large have *ὅτι*; for example, Mark xiv. 24. John i. 30. Acts xii. 5. xxvi. 5. 1 Cor. i. 30. v. 7. 2 Cor. i. 8. Col. i. 3. ii. 1. 1 Thess. iii. 2. v. 10. Heb. v. 3; in all which passages *περὶ* is found in nearly the same MSS. as here. Besides, *ὅτι* is entitled to preference on account of its being the more *difficult* reading, and therefore more likely to be mistaken or altered. We can hardly fail to see that it was mistaken by the early Critics, since we find the recent Editors mistaking its sense. Thus Alf. makes it mean, 'that thanks were made on their behalf,' as if Paul were *aiding* them in giving thanks; whereas *περὶ* would import that they were the *subject* of his thanks. Of course between these two senses we could not hesitate to prefer the *second*. But *ὅτι* is capable of that very sense; for why should it *not* be taken for the Latin 'super' = 'de,' as often in St. Paul's Epistles, Rom. ix. 27. 1 Cor. iv. 6. 2 Cor. v. 12. vii. 4, et al. *asp.* See my Lex.; and so Hyper., Bul'ing., and Calv. render, and Est. explains by '*super*.' The result of this investigation is, that this *περὶ*, which our Critics have embraced with both arms ('quasi nubem pro Junone'), was merely an easier reading, and a correction into more Classical Greek.

—*ὅτι—καταγγ.*—*κόσμῳ*] A strong form of expression, but hardly an *hyperbole*, since what

πνεύματί μου ἐν τῷ εὐαγγελίῳ τοῦ Υἱοῦ αὐτοῦ, ὡς ἀδιαλείπτως  
 μνησθῆναι ὑμῶν ποιούμεναι, <sup>10</sup> πάντοτε ἐπὶ τῶν προσευχῶν μου <sup>h. ob. 15. 22.</sup>  
 δεόμενος, εἴπως ἤδη ποτὲ εὐδοθήσομαι, ἐν τῷ θελήματι τοῦ <sup>22</sup> Θεοῦ. <sup>10</sup>  
 Θεοῦ, ἐλθεῖν πρὸς ὑμᾶς <sup>11</sup> ἐπιποθῶ γὰρ ἰδεῖν ὑμᾶς, ἵνα τὶ <sup>1 ch. 15. 20.</sup>  
 μεταδῶ χάρισμα ὑμῖν πνευματικόν, εἰς τὸ στηριχθῆναι ὑμᾶς  
<sup>12</sup> τοῦτο δὲ ἐστὶ, συμπαρακληθῆναι ἐν ὑμῖν διὰ τῆς ἐν ἀλλή- <sup>m. ch. 15. 22.</sup>

took place at Rome could not fail to be reported every where throughout the civilized world.

9. μάρτυς—ὁ Θεός, ὁ λατρ.] A solemn asseveration (like the Hebr. *הוּדַת*), used in cases where necessary, from the want of human witnesses. *Λατρ.* is to be understood of 'devoted services.' The terms *ἐν τῷ πν. μου* must, from the context, mean, 'in my spirit' = 'spiritually,' as opposed to the deadness of external and formal worship; 'cultu interno et spirituali, &c.:' so Estius, Calv., and Hyper., also Theophyl. and Theodor. after Chrys. And this view is confirmed by Phil. iii. 3, comp. with John iv. 23. The added phrase, *ἐν τῷ εὐαγγ.*—αὐτοῦ, denotes the *kind* of *λατρία*, 'cultus,' intended, meaning that which concerned the Gospel of the Son of God. The *ὡς* may depend on the preceding μάρτυς, and this seems more agreeable to the construction; but it may also be taken with the following ἀδίαλ., and thus it will yield a far stronger sense, and one quite as suitable to the context; see Calv.

10. εἴπως ἤδη ποτὶ εὐδοθῶ. 'if by any means at last I may be prospered so as to come unto you;' in other words, 'prospered on his journey by the Divine Providence ordering all things favourably to his visit to them.'—*ἤδη ποτὶ* is so rare a conjunction of Particles, at least followed by a Verb in the Future, that I know of no other example. There is something very like it as used with the *Imperat.* in Dion. Hal. vii. 5, since it may, as in the former case, be rendered *tandem aliquando*, 'some day or other.' Something like it is, in *ὅψι ποτὶ*, but the difference is, that in *ἤδη ποτὶ*, when followed by a Future, it is intimated that the future event is likely soon to take place. Comp. Jos. Antt. iii. 11. 1. *τὴν μὲν ἤδη ἔχεα, τὴν δὲ ἤδη λήψισθα*, with Thucyd. viii. 69, *ἤδη ὑστερον, scil. χρόνῳ*—εὐδοθήσομαι. The term means properly 'to be put, or brought into the right way to a certain point;' and figuratively, as here, 'to be prospered as to any course of action,' so as to be permitted to enter upon any course, or to accomplish any purpose. See examples in my Lex. in v. Of course *ἰδοῦν* is to be referred to *εὐδοθ.*

11. ἵνα τὶ. γὰρ ἰδ. ὑμ.] Render: 'For my great desire is to see you.' The purpose he has in view is not a purpose of his own advantage, but of theirs (see Theophyl. and Calv.),—namely, ἵνα μεταδῶ χάρισμα, by which is not meant the impartment of any supernatural power of working in the Spirit, but, as the following context shows, 'quas habuit vel doctrinæ, vel exhortationis, vel prophetiæ dotes, quas sibi ex Dei gratia provenisse noverat,' to use the words of Calvin. Thus it might include any benefit of a religious kind which the Apostle had the power to bestow. Yet the words following, *ἐκ τῷ στηριχθ.*—συμπαρακληθ. ἐν ὑμῖν, point at some-

thing *special*, springing from the Spirit of God, and imparted to the spirit of man. This many Expositors suppose something having for its purpose comfort and consolation.

— On the *ἐκ τῷ στηριχθ. ὑμᾶς* Calvin well remarks, 'Confirmatione enim indigentius omnes, donec in nobis Christus solidè adoleverit,' Eph. iv. 13. And the writer of this noble passage felt at once their need of such confirmation, and the fullness of his own power to bestow it.

12. The scope of this verse, so closely connected with the last in the same sentence, is, I apprehend, to explain what has been said, and to soften what might seem to savour of arrogance. Accordingly, it is introduced with a formula (*τοῦτο δὲ ἐστὶ*) serving to correction and explanation, that it may not be supposed he *undervalues* their spiritual condition. He therefore intimates that he does not mean to insinuate that the advantage will be all on *their* side; but that he *himself* hopes to derive spiritual benefit; inasmuch that, while he is *communicating* and *they receiving* these *χάρισμα*, the correspondent graces of the Spirit will be working on each side, and mutual edification and confirmation be attained; for such would seem to be the meaning of the disputed expression *συμπαρακληθῆναι*. Thus far in my former Editions; I now, on further consideration, add,—at any rate the interpretation '*consolationem*,' though made the best of by Estius, is scarcely tenable. As to the sense '*cohortationem*,' *exhortation*, assigned by Bucer and Calvin (which they justly prefer to '*consolationem*,' as more suitable to the foregoing), it may be more difficult to understand its true meaning; though Estius admits that the sense is not to be disapproved, and is suitable to the modesty of Paul; q. d. 'ut mutue fidei communicatione invicem exhortemur,' referring to 1 Cor. xiv. 31. Hyper., too, thinks it may mean, 'ut communem exhortationem accipiamus, et in fide confirmemur.' But this involves so much harshness, that I should even prefer the sense, 'that I also may be comforted and strengthened.' That the two ideas do not blend well together,—and yet the terms *στηρ.* and *συμπαρακλ.*, being placed in parallel, ought to do so,—is evident. In order, however, to *effect* this, nothing more is requisite than to take the *παρακλ.* in some such sense as will consort with the former; and in order to do this, we have only to retain our common Version, but in a sense often found in our old writers,—namely, '*comforted*,' in the sense '*strengthened*,' '*supported*;' and *παρακαλ.* may well admit of that sense, since it is found in its derivative *Παρακλητόν*, as used of the Holy Spirit in John xiv. 16, where I have explained it, with Archdeacon Hare, not merely in the secondary sense, '*Consoler*,' but in its primary one, '*Strengthenor*,' or '*Supporter*.' Such I believe to be the sense here, whether with any

n ch. 15. 23.  
1 Thess. 2.  
15.

o 1 Cor. 9.  
10.  
Acta 28. 2.  
p Ps. 40. 10.  
8 Tim. 1. 8.  
1 Cor. 1. 18.  
8 15. 2.

λοις πίστεως, ὑμῶν τε καὶ ἐμοῦ. <sup>13</sup> Ὁὐ θέλω δὲ ὑμᾶς ἀγνοεῖν, ἀδελφοί, ὅτι πολλάκις προθέμην ἐλθεῖν πρὸς ὑμᾶς,—καὶ ἐκωλύθην ἄχρι τοῦ δεῦρο,—ἵνα † τινὰ καρπὸν σχῶ καὶ ἐν ὑμῖν, καθὼς καὶ ἐν τοῖς λοιποῖς ἔθνεσιν. <sup>14</sup> Ὁ Ἑλλησί τε καὶ Βαρβάρους, σοφοῖς τε καὶ ἀνοήτοις ὀφειλέτης εἰμί. <sup>15</sup> οὕτω, τὸ κατ' ἐμὲ, πρόθυμον καὶ ὑμῖν τοῖς ἐν Ῥώμῃ εὐαγγελίσασθαι. <sup>16</sup> Ὁὐ

allusion to the Paraclete I would not pronounce. If it be said that we want an *example* of that sense in the verb itself, one may be found in 1 Thess. iii. 2, *ἐπέμψαμεν Τιμ.—συνεργόν—* αὐτὸ στήριξαι ὑμᾶς καὶ παρακαλεῖσαι ὑμᾶς περὶ τῆς πίστεως ὑμῶν: for though the sense there is usually explained 'to exhort you to perseverance in the faith,' yet that involves great harshness; and the sense I have proposed is far more suitable, and it is confirmed by 1 Pet. v. 10, *καταρτίσαι ὑμᾶς, στήριξαι, σθενώσαι* = *παρακαλεῖσαι* in the passage of Paul. And such may be the sense in 1 Thess. v. 11, *παρκαλεῖτε ἀλλήλους καὶ οικοδομεῖτε*. Indeed, I find I am not standing alone in this interpretation, since it was proposed long ago by the learned and judicious Expositor J. B. Carpz., in his work on this Epistle, where he remarks, 'Hoc in loco verbum *παρακληθῆναι* idem est ac *præcedens στήριχθῆναι, suscitare et confirmare fidem. Rediteque omnis res ad mutuam fidei confirmationem.*' The *ἐν ἄλλ.* and the *συν.* point at the help and edification being *mutual*.

13. What the Apostle says here, is, as Calvin, Hyper., and Bulling. point out, meant to anticipate the objection, 'Why, then, if you so greatly desired to see us, did you not *come* to us?' And this is introduced by a not unfrequent Pauline *formula*, intended to impress what is about to be said on the attention of those whom he addresses; for examples see my Lex. He says that the endeavour was not wanting, but the power and opportunity of carrying it into effect; because, as Calvin expresses it, 'a capto sæpe consilio impeditus (vel præpeditus) fuerit;' and that this hindrance had continued up to the present time. As to the hindrance,—*that*, Calvin remarks, is to be understood in no other way than because the Lord had cast upon him *more* urgent business elsewhere, which he could not omit without injury to the Church. In short, from chap. xv. 22, 23, we gather that the carrying out of his intentions had always been prevented by Providential circumstances, under which his intentions and wishes were overruled by intimations of the Divine will. And from v. 20 of the same chapter we may gather that he was partly prevented by his desire to preach the Gospel where it had not been preached before, rather than to build on the foundation of others. His purpose to come to them (he continues) was *ἵνα καρπὸν σχῶ*, where the *καρπὸν* cannot, according to its accustomed usage in the New Test., be thought to denote (as many suppose) personal advantage from his preaching to them, but, as Calvin, Hyper., and Est. ably show, that 'fruit' which the Apostles were sent to gather. See John xv. 16, and comp. with Phil. i. 22, and notes on both passages. The reading *τινὰ καρπ.* for text rec. *καρπ.* *τινὰ*, which I have received with almost all the recent Editors, on strong grounds, I find

in all the Lamb. MSS., many Mus. copies, and Trin. Coll. B. x. 16.

14. The connexion here is obscure, and diversely traced. One thing seems certain, that is, as Calvin and Hyper. are agreed, "Ratio ab officio Apostolico significat se ideo quoque diu desiderasse impartiri illis donum spirituale aliquod, quod propter officium Apostolicum ipsi id incumbere, utitur ea verborum forma, quæ declarat non posse hoc officium defugere, sed summo jure ad id præstandum obstringi;—'Debitor,' inquit, 'sum.'" Hyper. And so Calvin, 'Ab officio suo argumentatur, non esse sibi arrogantie dandum, quod aliquid docendis Romanis se valere confideret, utcumque et eruditione et prudentia et peritia rerum egregie excelleret: quoniam Domino viam esset, ipsum sapientibus quoque obligare.' Thus it is a developing of the idea in the preceding verses, as to his desiring to have some fruit among the *Romans*, as well as among other Gentiles. By his Apostolic *office* and *duty* he was 'a debtor,' and his wish was, to *pay* the debt, and by such change in the position he held by becoming a creditor, and thus be entitled to a *καρπός*. At any rate, *ὀφειλ.* *εἰμ.* cannot but denote, 'I am bound by my office, as Apostle of the Gentiles, to discharge my duty in that respect, and thus reap the fruits.' The term, as used both here and viii. 12, and Gal. v. 3, must denote one bound to the performance of any duty, by the power for its discharge being entrusted to him by Providence. Conf. Soph. Ajax 590. On the distinction between the two terms "Ἕλλησι καὶ Βαρβάρους" see Recens. Synop.; and on the origin of the latter appellation see the note at Acts xxviii. 2, 4. As to the question, here so warmly agitated by Commentators, whether by *Βαρβάρους* St. Paul meant the Romans to be included, it is a most frivolous one. The Apostle doubtless meant simply by "Ἕλλ. καὶ Βαρβ." to denote *all nations, both civilized and uncivilized*. So Joseph. Antt. xvi. 6, 7, *τὸ δίκαιον δὲ πᾶσιν ἀνθρώποις—λυσιτελέστατον ὅν Ἑλλήσι τε καὶ Βαρβάρους*, and xviii. 1, 5. Thus the words following, *σοφοῖς τε καὶ ἀνοήτοις* (meaning, in the words of Pope, 'the savage and the sage') are added by way of explanation.

15. *οὕτω, τὸ κατ' ἐμὲ, πρόθυμον*] scil. *ἐστι*. The use of *οὕτω* here is very elliptical, and used as at Rev. iii. 16, *οὕτως, ὅτι χλιαρὸς εἰ—μᾶλλον σε ἐμέας ἐκ τοῦ στόματός μου*. 'Accordingly, so far as depends on me, it is my desire' (lit. 'there is to me a ready willingness, promptitude, alacrity').

16. *οὐ γὰρ ἵπαισχύνομαι τὸ εὐαγγ.*] This is *not* (what many have supposed) a mere *Meiosis* for 'I glory in the Gospel;' but, as Calvin observes, 'it is an anticipation of what might be said in objection to it;' suggested, we may suppose, by the association of ideas in writing the

γὰρ ἐπαισχύνομαι τὸ εὐαγγέλιον [τοῦ Χριστοῦ]· δύναμις γὰρ <sup>g Hab. 2. 4.</sup> Θεοῦ ἐστὶν εἰς σωτηρίαν παντὶ τῷ πιστεύοντι, <sup>John 1. 36.</sup> Ἰουδαίῳ τε, <sup>ch. 2. 21.</sup> <sup>Gal. 3. 11.</sup> πρώτον, καὶ <sup>Phil. 3. 9.</sup> Ἑλληνι. <sup>Heb. 10. 32.</sup> 17 <sup>a</sup> Δικαιοσύνη γὰρ Θεοῦ ἐν αὐτῷ ἀπο-

words τοῖς ἐν Ῥώμῃ; q. d. 'I should not be ashamed of the Gospel of Christ even at Rome;' where riches, pomp, and glory are alone held in admiration, where the height of genius and learning are united with the grossest profligacy of manners; and where, consequently, the humbling doctrines of a religion, which demands severe self-denial, would be likely to excite derision, and might tend to make the preacher and professor of it as it were ashamed of it. The two γὰρ's refer, the former to his readiness to preach the Gospel at Rome, the reason of which was that he was *not*, as might be thought, *ashamed of the Gospel* even at the proud metropolis of the world; the latter, to his ready alacrity to preach it,—as it was *incumbent* on him to do, ὁφειλέτης ὢν,—every where, to all nations: and why? because it is the power of God unto salvation to every one of the human race that believeth, both to Jews and Gentiles. This fitly introduces the transition to the Apostle's *grand theme*—salvation to be obtained alone through faith in Christ.—The Χριστοῦ after εὐαγγ., absent from 6 uncial, and several cursive MSS., confirmed by the Pesh. Syr., Vulg., and Æth. Versions, and several Fathers, is cancelled by Griesb., Scholz, Lachm., Tisch., and Alf. Internal evidence, too, is rather against it, for it may have been introduced as so often following εὐαγγ. But it may, as Matthæi suggests, have been removed because of the Θεοῦ following,—as if the Gospel of Christ were not the Gospel of God. However, from the next words, δύναμις Θεοῦ, it would seem that Paul here meant the Gospel, of which he speaks, to be viewed as the Gospel of God, and accordingly left τοῦ Θεοῦ to be implied. The expression εὐαγγ. τοῦ Θεοῦ is found supra i. 1, and infra xv. 16. 2 Cor. xi. 7. 1 Thesa. ii. 2, 8, 9. 1 Pet. iv. 17. Nevertheless, the paucity of cursives confirming the uncials—only 5 or 6 (for the *alii multi* of Scholz are of very little weight; and they are not absent from any Lamb. or Mus. copy, nor from Trin. Coll. B. x. 16) has forbidden me to follow the example of the above Editors.

—δύναμις γὰρ—πιστεύοντι] meaning (by Metonymy), 'For it is the powerful means appointed by God, as a field of agency to evince his power, for the salvation of all who believe and embrace it.' Thus the sentence comprehends two assertions; 1. of the complete efficacy of the Gospel to salvation; 2. of the extent of this efficacy, that it shall reach unto all who believe and obey it, without distinction of Jew or Gentile; i. e., as far as concerns the gracious design of God, alluded to in εἰς σωτηρίαν, it shall be *universal*. Those two form the great subjects treated of in the former part of this Epistle, in which *all* are proved to be under sin, and to need the righteousness of God (ch. i. ii. iii. 1—20); and the entrance into this righteousness is shown to be by Faith, iii. 20—v. 11. As to the δύναμις Θεοῦ, as regards its application not to εἰς κόλασιν, or ἀπολείαν, but, as here expressed, εἰς σωτηρίαν, as tending to and issuing in salvation, that is treated of at ch. v. 11—viii. 39.

17. δικαιοσύνη γὰρ Θεοῦ—πιστῶν] The difficulty found in fixing the sense of this verse has been occasioned by the brevity of the expression, and the extreme flexibility of the language; which seems susceptible of several senses, though only one can have been intended. One thing, however, is clear, that it being a confirmation, and fuller development, of the foregoing assertion, that 'the Gospel is the power of God unto salvation,' δικαιοσύνη Θεοῦ must here mean the *justifying righteousness* which God bestows through Christ, as distinguished from that purchased by man's own works. This is clearly the sense intended by the Apostle; and hence to render it, as some have done, 'a righteousness of God's appointment,' is to weaken the force of the words, a passage in which the Apostle had for his purpose to propound, what forms the grand subject of the present Epistle, *justification by faith*.

—ἀποκαλύπτεται] The force of the term is either passed over, or perfunctorily treated, by most Expositors, though, considering that it ushers in a most weighty truth, it ought not to have been slurred over. It should seem that the Apostle employed the term with allusion to the deep mystery, unfathomable by man, revealed therein. The chief point, however, is, that the truth ushered in is *promulgated* from on High as a revelation from God, teaching men *how* God is pleased that the salvation of man shall be accomplished. The ἐν αὐτῷ evidently points at the Gospel, which, as Hyper. remarks, is considered as the 'instrumentum per quod Deus vult homines non modo institui in iis quæ ad salutem pertinent, verum etiam participes salutis aliquo modo fieri.' And Calv. well remarks, that this δικαιοσύνη, 'quæ fundamentum est salutis, revelatur in Evangelio: unde Evangelium dicitur potentia Dei in salutem. Ita a causa ad effectum ratiocinatur.' On the whole, the real sense of the phrase cannot, consistently with the context, be otherwise explained than, that *justifying righteousness* which God gives, as distinguished from that of our own works or deserts; and thus a meritorious, and even a saving excellence is revealed and promulgated by God as the sole ground of the sinner's acceptance, without reliance on any righteousness or merit of his own. In further unfolding the sense, no little difficulty meets us in the next words, ἐκ πίστεως εἰς πίστιν. In further tracing the sense, as carried out in the next words, the construction is uncertain; and among various senses which have been, and may be, assigned to the words (see Estius), there are few that have even a semblance of truth. It should seem that the reference of the words is to *δικ.* rather than to *ἀποκ.*, though the two phrases seem meant for the two *termini* preceding, *ἀποκ.* and *δικαιοσ.*

Upon the whole, the most probable interpretation seems to be that of Theoph. of the ancient, and of the modern, Calv., Hyper., Melanct., Est., and others, by which it means, 'proceeding from faith, and going on to higher degrees thereof;' or, in other words, 'from faith imperfectly formed to faith fully developed, settled,



καλύπτεται ἐκ πίστεως εἰς πίστιν, καθὼς γέγραπται· Ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται.

r Eph. 5. 6.

18 ἡ ἀποκαλύπτεται γὰρ ὁργὴ Θεοῦ ἀπ' οὐρανοῦ ἐπὶ πᾶσαν

and stable.' Theophyl. thus expresses it, ἐκ πίστεως ἦτις εἰς πίστιν πάλιν καὶ μείζων προκόπτειν ὀφείλει. Οὐ γὰρ ἀρκεῖ τὸ πρῶτως πιστεῦσαι, ἀλλ' ἐκ τῆς εἰσαγωγικῆς πίστεως δαὶ ἡμᾶς ἀναβαίνειν εἰς τὴν τελειωτέραν πίστιν, τὴν ἀμετέπειστον δηλαδὴ καὶ βαβαϊανίδρουν. Comp. 1 Pet. v. 9, στερροὶ τῇ πίστει, with 10, στήριξαι, θεμελιώσαι. And so (Ecumen.), according, at least, to the interpretation in which he finally acquiesces, ἐκ πίστεως τε ἀρχεται, καὶ εἰς πίστιν ὀφείλει λῆξαι. His other interpretation, ἀπὸ πίστεως ἀρχεται, καὶ εἰς τὸν πιστεύσαντα λήγει, is naught, since the last word is corrupt, and the true reading is probably πιστεύσαντα, founded on an ancient interpretation adduced by Thom. Aquin., 'ex fide præsens in fidem futuram,' i. e. 'in plenior visionem Dei.' However, the former is undoubtedly the true interpretation, and, besides that it is confirmed by the scope of the Apostle, it is quite agreeable to the context, and is confirmed by Ps. lxxiii. 7, πορεύονται ἐκ δυνάμει εἰς δύναμιν. Comp. Ps. cxliii. 13. Calv. well points out that εἰς πίστιν is added, 'quia quantum progreditur fides nostra, quantumque in hac cognitione proficitur, simul augecit in nobis Dei justitia, et quodammodo sancitur ejus possessio.' It is well remarked by Est., that 'the subjoined proof of what is said, drawn from the words of the prophet Habakkuk, shows that the above exposition is perfectly agreeable to the Apostle's intention in these words.' And he ably lays down the general sense of the words as follows: 'Vera justitia, quæ quis coram Deo justus est, in Evangelio, id est per Evangelii prædicationem, nunc passim omnibus revelatur, et clare annuntiatur: ea inquam justitia, quæ non ex lege, ut Judæi putant, neque ex viribus naturæ, ut Græci, sed ex fide comparatur, et ex fide continue nutriti, conservari, augeri et perfici debet. Hanc autem sententiam sic intellectam optime probat Apostolus per id quod sequitur.' As to the kind of proof, that will depend on whether the passage of Habakkuk was directly and literally prophetic of Christ and the Gospel, by, as it were, comprising the sum and substance of that Gospel in this sort of Axiom. Now Prof. Hoffm., vol. ii. 141, says much to prove this, especially in his concluding remark, 'faveat huic expositioni, tum quod impletio visionis, quæ Habbakuko obtigit, futura dicitur procul et in fine et tempore a Deo constituto, conf. Gal. iv. 4.' He further alleges, that the ancient Rabbinical writers interpreted the passage of the coming of the Messiah and faith in him. It might form such an Axiom as that above stated, since, as Hoffm. shows, from the Excerpta Gemaræ, the ancient Rabbins thought so highly of the passage that they said, that while David reduced the precepts of Moses to eleven, Isaiah to six, and Micah to three, and again Isaiah to two;—lastly came Habakkuk, and reduced them all to one, 'Justus fide sua vivet.' As to myself, I think it most prudent to acquiesce in the middle, and safe, view taken by Hoffman's erudite and able Editor Hengelmaier,

expressed as follows:—'Sententia generalis est, quod, qui promissioni Divinæ fidem constanter habet, vivat: hanc propheta hominibus sui temporis applicat et Paulus repetit pari applicatione ad eos, qui promissioni Divinæ de justitia Evangelica fidem sint habituri. Immo a minori ad majus egregie argumentatur Apostolus: si fides in periculis temporalibus promissioni Divinæ adherens vitam servavit credentibus; quanto magis æternum vivent qui Evangelio Christi credunt, quæ potentia Dei est ad salutem omni credenti!' Nearly the same middle view is taken by Calv.; and, in fact, Hyper., who, though he adopts Hoffmann's view, yet concludes by remarking, 'Quocirca ad causam de salute per fidem Apostolus Propheta sententiam recte accommodat.'

18—XI. 36. Here we have the doctrinal Exposition of the above assertion,—that 'the Gospel is the power of God unto salvation to every one that believeth in God; that its power lies in this, that it reveals the righteousness of God by Faith, teaches the doctrine of Justification by Faith.' As to the present Chapter, the sum of the argument is well laid down by Prof. Hodge, in the following analysis:—'The Apostle, having stated that the only righteousness available in the sight of God is that which is obtained by faith, proceeds to prove that such is the case. This proof required that he should, in the first instance, demonstrate that the righteousness which is of the law, or of works, was insufficient for the justification of a sinner. This he does, first in reference to the Gentiles, ch. i. 18—32; and then in relation to the Jews, ch. ii. iii. 1—20. The residue of this chapter then is designed to prove that the Gentiles are justly exposed to condemnation.' As to the connexion, somewhat disputed, the most natural one is with v. 17, 18, being, as Mr. Young supposes, 'a prefatory observation (introductory to the proof which follows of the inefficacy of the Law to salvation, in the case of the Gentiles) intended to show the reasonableness of the extension of the Gospel grace to them,—namely, because they must, in common with the Jews, stand before the judgment-seat of Christ.' It would, however, rather seem that this sentence was meant to serve as a connecting link between the general position at v. 17, and the proof at large of the necessity of this justification by faith only—from the inefficacy of the Law, whether of Moses or of nature, to save men; commencing with the latter. This connecting portion seems also meant to strike his readers with awe; by showing that in this revelation of salvation is included, by implication, one of destruction by Divine judgment to those who should not believe and obey the Gospel, and to intimate what would have been the case with all, had not the Gospel been promulgated.

18. ἀποκαλύπτεται γὰρ ὁργὴ Θεοῦ, &c.] This introductory clause supplies the reason for the foregoing assertion, that those only who were justified by faith could live; in other words, that no righteousness but that of God by faith could avail to man's justification; q. d. 'God is just;

ἀσέβειαν καὶ ἀδικίαν ἀνθρώπων τῶν τὴν ἀλήθειαν ἐν ἀδικίᾳ  
κατεχόντων. <sup>19</sup> Διότι τὸ γνωστὸν τοῦ Θεοῦ φανερόν ἐστιν <sup>a Acts 17. 24.</sup>  
ἐν αὐτοῖς· ὁ γὰρ Θεὸς αὐτοῖς ἐφάνερώσε <sup>b Ps. 19. 2.</sup> <sup>20</sup> (τὰ γὰρ ἀόρατα <sup>c Acts 14. 17.</sup>

men must be justified by *faith*; for the wrath of God (his righteous indignation against sin, and his determination to punish it) is revealed, i. e. promulgated. The expression ἀποκαλύπτεται is, however, not to be understood of *revelation* by the Holy Scriptures proclaiming the Law of Moses and of the Gospel; nor, perhaps, of that *indirect* revelation by the Law of nature, or the Moral Law, in the works of creation and providence, and in the conscience or moral sense, but, as appears from ἀπ' οὐρανοῦ, which is best conjoined with ἀποκ., denoting 'an open display of the purpose of God's providence revealed to all beholders, and as coming from heaven, open to the view of all; and also as a declaration, as it were, from the throne of God, and therefore announcing what must take place, and setting forth the punitive judgments of God to be exercised on the ungodly.' The main sense hence to be drawn being, (1) that God's providential purposes are revealed from on high, and therefore inevitable; and (2) that they are revealed *in effect*, by the punishments, judicially denounced against sin, taking effect in the condign punishment of the ungodly.

By ἀσέβειαν is meant 'impiety towards God,' lit. 'godlessness, living without God in the world,' by ἀδικία, 'injury and crime against men.' The former, as Hyper. observes, 'referring to sins against the *first* table; the latter, to those against the *second*;' as a proof of which the Apostle proceeds to enumerate in this very order the sins of the heathen world.

— ἀνθρώπων τῶν τὴν ἀλήθειαν ἐν ἀδικίᾳ κατεχ. On the sense of these words two different views have been formed. Some, taking κατεχ. for ἔχοντες, suppose the meaning to be, 'having some knowledge of the truth, as far as holding it theoretically, but not *living* agreeably thereto, by carrying it out in practice.' Yet this, though a not inapt sense, is one not to be elicited from the words without straining them, especially by ascribing to κατεχ. a sense of which there is no proof that it ever existed. Accordingly, it is better to take κατεχ. with the ancient and many modern Expositors, as Hesych., Calv., Est., Carpz., and others, 'holding down,' 'keeping down the truth by hindering its development;' a use of the word found in Luke iv. 42. 2 Thess. ii. 6. 'Ἐν ἀδικίᾳ may be taken for ἀδικως, as Theophyl. of the ancients, and many modern Expositors, who regard it as a Hebraism; but that view rather tends to weaken and obscure the sense. It is *better* to retain the phrase in its full force. It may mean 'the practice of iniquity in our habitual evil-living.' But this is scarcely consistent with the foregoing ἀλάθ., and seems forbidden by the words following, which require that by τῶν must, as Hyper., Est., and Carpz. have fully shown, be meant the *body of truth* contained in natural religion, that portion of light which they held as rational agents, and which they wilfully, and therefore 'wrongfully' (ἐν ἀδικίᾳ, lit. 'by the practice of wrong and roguery') 'kept hid under a bushel.' How far, and in what way, the truth of natural religion

had been 'kept down,' and prevented from being developed, by even those who had attained to them, has been ably shown by Hyper., Est., Cudw., Carpz., and Bp. Taylor, vi. 408, seqq.

19. διότι τὸ γνωστὸν—αὐτοῖς] These words form part of the same sentence, the Apostle commencing his proof of the heathen being justly chargeable, by showing that they have not the excuse of ignorance, seeing that they had a competent knowledge of the Divine character and attributes. Accordingly, he shows that they have sufficient evidence afforded them.

— τὸ γνωστὸν τ. Θε. may be rendered, 'what may be known,' lit. 'knowable,' of God, i. e. without the light of revelation, and solely by natural religion,—namely, the existence, nature, and attributes of God. This sense of γν. occurs often in Plato, and sometimes in Aristotle, and the other Philosophers; also in Soph. (Ed. Tyr. 361. Xen. Hist. ii. 3, 18; in Sept., Exod. xliiii. 16; and in the Greek Fathers. I see no necessity for the version which is propounded by Meyer, De Wette, and Alf., nor do I find it in Chrys. and Theodor., whom they allege. To render, 'what is knowable of God by the light of reason only, without revelation, is manifest in them,' is *not* 'asserting what was not the case,' unless the words are put to the torture of metaphysical sophistry. See Est., who assigns the above sense. In fact, the sense 'cognoscibilis' is required by the next step of the argument at τὰ γὰρ ἀόρατα αὐτοῦ, &c. So Hyper. explains τὸ γνωστὸν 'est illud Dei cognoscibile, nimirum quod de Deo sciri et cognosci potest, quantum denique homini est est, illis manifestum est.'—The words ὁ γὰρ Θεὸς α. ἔφαν. give the *reason* why it should be so,—'because God himself has manifested it;' i. e. 'made it manifest—evidently known.' See Est. Hyper. well remarks, that Paul adds ὁ Θεὸς—αὐτοῖς, lest any one should ascribe too much to human nature.

20. τὰ γὰρ ἀόρατα—θεϊότης] This is said by way of confirmation and explanation of the preceding. 'For as to his invisible (and *spiritual*) attributes, not discernible to mortal eyes;' q. d. 'These things, though otherwise invisible (see Wisd. xiii. 1—9,—a passage probably present to the mind of the Apostle), are yet seen, and ever have been from the creation of the world, by their manifestation to the world externally, and are sufficiently understood by the things which he hath created.' It is a fine remark of Aristotle, de Mundo, c. vi., πάση θεητῇ φύσει γινόμενος δειώρητος, ἀπ' αὐτῶν τῶν ἔργων θεωρεῖται ὁ Θεός: with which comp. Plato, p. 813, where God is termed οὐ βλεπόμενος, ὁ ἀόρατος, καὶ μόνῃ διανοίᾳ καταληπτός. Besides these, many other kindred sentiments of the heathen sages are adduced by Gataker on Marc. Anton. vii. 47, p. 277. It is remarkable, however, that neither he, nor, so far as I know, any others, have perceived the strong affinity of sentiment between this passage of St. Paul and that from the Wisd. of Sol. referred to above, xiii. 1—9, where, speaking of the heathens, as far as regarded the *Fulgur*, as opposed to the Philosophers, he says,

αὐτοῦ ἀπὸ κτίσεως κόσμου τοῖς ποιήμασι νοούμενα καθοράται, ἢ τε ἄιδιος αὐτοῦ δύναμις καὶ θεϊότης) εἰς τὸ εἶναι αὐτοὺς ἀναπολογήτους. <sup>21</sup> Διότι γνόντες τὸν Θεὸν, οὐχ ὡς Θεὸν ἐδόξασαν, ἢ εὐχαρίστησαν ἀλλ' ἐματαιώθησαν ἐν τοῖς διαλογισμοῖς αὐτῶν, καὶ ἐσκοτίσθη ἡ ἀσύνετος αὐτῶν καρδιά. <sup>22</sup> Φάσκοντες εἶναι σοφοί, ἐμωράνθησαν <sup>23</sup> καὶ ἥλλαξαν τὴν δόξαν τοῦ

u Eph. 4. 7  
v Deut. 4. 15,  
&c.  
Ps. 106. 20.  
Wisd. 13. 23,  
&c.  
Isa. 40. 17,  
18.  
Acts 17. 20.

Μάταιοι γὰρ πάντες ἄνθρωποι φύσει, οἷς παρὴν Θεοῦ ἀγνοσία, καὶ ἡ τῶν ὁρμῶν ἀγαθῶν οὐκ ἴσχυσαν εἰδέναι τὸν ὄντα, οὐτε τοῖς ἔργοις προσχόντες ἐτέγγυσαν τὸν τεχνίτην, &c.—Ἀπὸ κτίσεως κόσμου ἡ ἐκ ἀπὸ καταβολῆς κόσμου (Matt. xiii. 35), 'since the time of the creation of the world.'—Τοῖς ποιήμασι νοούμενα, 'being comprehended by the things which he hath created.' Comp. Wisd. xiii. 5, ἡ γὰρ μαγίστη καλλοῦσι κτισμάτων ἀναλόγως ὁ γενεσιουργὸς αὐτῶν (the original Creator of them) θεωρεῖται.—καθοράται, *conspiciuntur*, 'are discerned.'

—ἢ τε ἄιδιος—θεϊότης] This is said, by apposition, of τὰ δόρατα: and the meaning seems to be, 'his omnipotence, and the other attributes of his Godhead.' See Cudworth, *Intell. Syst.* p. 471.

—εἰς τὸ εἶναι α. ἀναπολ.] 'so that,' or 'wherefore, they are without excuse;' for, as Hyper. observes, we have an 'amplificatio acceptæ de Deo rebusque divinis cognitionis,' taking away the plea of *ignorance*. Comp. Wisd. xiii. 8, 9, πάλιν δὲ οὐδ' αὐτοὶ ἀσυγγνωστοί. Εἰ γὰρ τοσούτων ἴσχυσαν εἰδέναι, ἵνα δύνανται στοχάσασθαι τὸν αἰῶνα, τὸν τότε τῶν δισπότην πᾶς τάχιστα οὐχ εὖρον; How the Heathens were inexcusable, and how *all natural* religion, without revelation, can only render a sinner such, is shown in Dr. South's Sermon on this text.

21. The διότι here is co-ordinate with that at v. 19; and as at vv. 19, 20 we have the *first* proof of the Heathens hindering the truth concerning God by vice, so v. 21 presents the *second* proof thereof,—namely, that, with all their opportunities for obtaining a competent knowledge of the true God, they made no use of it, but were devoted to the basest idolatry: on this the Apostle treats at v. 25.—γνόντες must be taken with limitation, viz. 'knowing him (i. e. having the means of knowing him, John viii. 28) sufficiently to see his claim to be worshipped as God.'

—οὐχ ὡς Θεὸν ἐδόξασαν] The glorifying of God as God must consist in the thorough recognition of all his glorious attributes,—his eternity, power, wisdom, goodness, truth, justice, and mercy; and also in such a due *consideration* of all those attributes, in their various relations to us his creatures, as may induce us to render the homage of prayer and praise, faith and obedience. The words ἢ εὐχαρίστησαν are intended to point out the infinite obligations we owe by the infinite *benefits* we receive from the exercise of those attributes; consequently intimating to us the duty of rendering humble and hearty thanks; see Calvin, Hyper., and Est.

—ἐματαιώθησαν ἐν τοῖς διαλογισμοῖς, &c.] In ἐματαιώθησαν we have a very strong term, but one well suited to the purpose of the Apostle

in this and the next two verses, which is by a yet *further* amplification on their folly and impiety, to show their utter inexcusableness.—ἐματ. means, 'they were befooled,' or 'infatuated;' the nature of sin, being not only to defile, but to infatuate. Comp. Eph. iv. 17. The latter clause is intended to represent the *effect* of what is denoted by the former; the meaning being, that as 'they entertained vain and degrading views of the nature and attributes of God and his worship; so, in consequence of this, and as its punishment (see ver. 28), their understanding, thus abused, became darkened.' So Dio Cass. p. 164, well says, "Ὅταν πάθημά τι τὴν ψυχὴν καταλάβῃ, θολοῦται, καὶ σκοτοῦται, καὶ οὐ δύναται καιρὸν ἐννοῆσαι. Theophyl. well explains, τοῖς λογισμοῖς τὸ πᾶν ἐπιτερεῖσαν, καὶ—μάταιοι ἡλίχθησαν, οὐ δυνήντων τῶν λογισμῶν πρὸς τὸ πέραν ἐξικίσθαι, meaning, in the words of our great epic Poet, 'Found no end, in wandering mazes lost.'

22. What is said in this verse is meant further to develop and explain the foregoing sentiment, and show the *extent* of that fatuity, and the *cause* of it, in the utter *vainly* and folly of their minds. Here the sense is, 'while arrogating to themselves the reputation of wisdom, they became befooled.' The Apostle seems to have had in mind Jer. x. 14. And as the passage of the prophet is especially on *idolatry*, so here there seems an especial reference to what was κατ' ἴσχιν, termed ματαιότης, namely, 'idol-worship;' see Acts xiv. 15, ἐμωράνθη πᾶς ἄνθρωπος ἀπὸ γνώσεως, a good rendering of the Hebr. עָרַב עָרַב לֵב עָרַב, the sense there being, as De Dieu has shown, that 'every man has become foolish, from the notion he has of his great knowledge and wisdom;' i. e. is made a *fool* by his [fancied] *wisdom*. The pretensions which the heathens made to wisdom will appear from the vain titles, as Wetst. and Kypke show, ascribed to those who were supposed to possess it; though they were not aware that its *professors* were too often only wise in *vain* speculation, and in their Ethical disquisitions, seeking virtue without finding it. Thus Hegesander ap. Athen. p. 162, speaks of the δοξοματαισοφοί and the ζηταρητιστάδαι.

23. καὶ ἥλλαξαν, &c.] meaning, 'they dishonoured the glorious nature of the incorruptible God, by representing him under the likeness of corruptible man, and birds, and four-footed beasts, and creeping things;' meaning, reptiles of every kind, not only serpents, but crocodiles and fishes, as in Egypt. A fine periphrasis of *idolatry*; in which, by a sort of climax, each successive term is stronger than the preceding, up to ἀρπατῶν. On the various particulars see Hyper., Calvin., and Est. The origin and progress of Pagan idolatry, which arose from men's proneness to ascribe the benefits they enjoyed rather

ἀφθάρτου Θεοῦ ἐν ὁμοιώματι εἰκόνος φθαρτοῦ ἀνθρώπου, καὶ πετεινῶν καὶ τετραπόδων καὶ ἑρπετῶν. <sup>24</sup> Διὸ καὶ παρέδωκεν <sup>2 Pa. 12. 12. Acts 14. 16.</sup> αὐτοὺς ὁ Θεὸς, ἐν ταῖς ἐπιθυμίαις τῶν καρδιῶν αὐτῶν, εἰς ἀκαθαρσίαν, τοῦ ἀτιμάζεσθαι τὰ σώματα αὐτῶν ἐν ἑαυτοῖς· <sup>25</sup> οἵτινες μετήλλαξαν τὴν ἀλήθειαν τοῦ Θεοῦ ἐν τῷ ψεύδει, καὶ ἐσεβάσθησαν καὶ ἐλάτρευσαν τῇ κτίσει παρὰ τὸν κτίσαντα, ὃς ἐστὶν εὐλογητὸς εἰς τοὺς αἰῶνας! ἀμήν. <sup>26</sup> Διὰ τοῦτο παρέδωκεν αὐτοὺς ὁ Θεὸς εἰς πάθη ἀτιμίας. Αἷ τε γὰρ θήλειαι <sup>7 Lev. 18. 22. 23. Eph. 5. 11.</sup> αὐτῶν μετήλλαξαν τὴν φυσικὴν χρῆσιν εἰς τὴν παρὰ φύσιν. <sup>27</sup> Ὁμοίως τε καὶ οἱ ἄρσενες, ἀφέντες τὴν φυσικὴν χρῆσιν τῆς θηλείας, ἐξεκαύθησαν ἐν τῇ ὀρέξει αὐτῶν εἰς ἀλλήλους· ἄρσενες ἐν ἄρσεσι τὴν ἀσχημοσύνην κατεργαζόμενοι, καὶ τὴν ἀντιμισθίαν

to the agency of such *secondary causes*, as fell within the range of their senses, than to that of a *Supreme Providence*, has been treated with a masterly hand by Perizonius professedly, and by Bp. Warburton incidentally in his *Divine Legation*. See vol. iii. p. 272, seqq.

24. *παρέδωκεν*—*eis* *dk.*] Several of the best Expositors, ancient and modern, are of opinion that this must signify 'permitted them to fall into' (see a similar passage in Acts vii. 42); meaning, that 'God gave them up to the gratifying of their lusts (they being so eager in the pursuit, as to listen to none of the warnings of reason and conscience), and to the dreadful consequences (pointed out in what follows) of such a course.' But that can hardly be permitted, either in correct Philology, or in sound Theology, as taught not only by Paul, but by the Evangelists. Prof. Stuart, indeed, is of opinion that the term *παρέδωκεν* 'neither denotes an active plunging them into sin, nor an inactive letting alone, but a leaving them to pursue their desires, without checking them by such restraints as he usually employs on those who are not yet hardened offenders.' But this *middle view* (purely *gratis dictum*) is liable to nearly the same objection as the former, in straining the plain import of the term. I see not how we can avoid coming to the conclusion, that the term is not merely *permissive*, but *judicial*, meaning that 'God not only permitted them to take their own evil course, but that he judicially delivered them over to the consequences, by withdrawing the restraints of his Providence and Spirit—gave them up to the dominion of their own wicked passions.' See Calv. and Est., who have ably treated this important topic.

25. This verse connects with ver. 23 (ver. 24 being, in some measure, parenthetical), and contains a repetition of the idea there found, but, as Hyper. remarks, further illustrated, being set in a stronger light by the antithesis between *truth* and a *lie*, the *creature* and the *Creator*.

—τὴν ἀλήθειαν τοῦ Θεοῦ] Render: 'the true God'; abstract for concrete.—'Ἐν τῷ ψεύδει' is for *eis* τὸ ψεῦδος, 'into a lie,' i. e. a pretended God, an idol; for *ψεῦδος*, like the Hebr. *קִשְׁפוֹ*, denoted not only a *lie*, but any *action* which involved a lie. So in Philo, p. 678, is represented Moses, as, on seeing the golden calf, astonished to behold *δσον ψεῦδος ἀπὸ θεοῦ ἀλη-*

*θείας* ἠπηλλάξαντο. Hence the term was very applicable to those *lying vanities*, idols; see Isa. xlv. 20. Jerem. xxiii. 14. In *ισεβάσθησαν* and *ἐλάτρευσαν* is designated every sort of religious worship and service, external and internal.—παρὰ τὸν κτίσαντα, 'to the neglect of (lit. to the passing by) the Creator;' *preterito Creatore*, as Hilary renders. To this the Apostle subjoins, what almost all Expositors term a *doxology*; as, they say, was usual with the Jews, on occasions where the honour of God was concerned; see Gen. ix. 26. xiv. 20. Gal. i. 5. Rom. ix. 5, et al. But *doxology* involves the idea of something too *formal* for the present occasion. At least where the honour of God is impeached, such words may rather be considered, with Hyper., Calv., and Gomar, as a natural *outbreak of indignation*, intended to set forth the heinousness of the offence, by contrast with the contrary *duty*.

26. As at ver. 25 we have a repetition and amplification of the sentiment at ver. 23, so in this and the next verse we have a repetition and amplification of the sentiment at ver. 24; in which, too, what was there said *generally*, is now drawn forth into *particulars*. And so at ver. 27 the Apostle again presents the idea, that this deep depravity of the heathen was the consequence and the punishment of their abandonment of God.

In addition to the evidence here adduced by Commentators from the Class. writers, as to the dreadful corruption of morals in the ancient world, it may be noticed that the disclosures lately made by the disinterment of Herculaneum and Pompeii, are such as fully to confirm and illustrate all that the Apostle says, or hints, on the tremendous abominations of even the most civilized nations of the ancient world. Indeed, the *most civilized* were those the deepest plunged into the mire of pollution; the *barbarians* being comparatively virtuous.

27. For *ἀρρένες* I now read, with Lachm., Tisch., and Alf., *ἄρσενες*, on strong authority, confirmed by nearly all the Lamb. and Mus. MSS., and by internal evidence, as will appear from notes on Rev. i. 5, and Matt. xxvi. 35. It is unlikely that the Apostle would use *both* the forms in one verse; and considering that he has *elsewhere* used *ἄρσ.* only, why not here?

—ἀντιμισθίαν] 'retribution,' in the sense

ἦν ἔδει τῆς πλάνης αὐτῶν ἐν ἑαυτοῖς ἀπολαμβάνοντες. <sup>28</sup> Καὶ καθὼς οὐκ ἔδοκίμασαν τὸν Θεὸν ἔχειν ἐν ἐπιγνώσει, παρέδωκεν αὐτοὺς ὁ Θεὸς εἰς ἀδόκιμον νοῦν, ποιεῖν τὰ μὴ καθήκοντα <sup>29</sup> πεπληρωμένους πάσῃ ἀδικίᾳ[, πορνείᾳ], πονηρίᾳ, πλεονεξίᾳ,

'penalty.' The word is rare, but found in Clem. Alex. and Justin Martyr. And we may compare ἀντίφρων in Æschyl. Ag. 39. By this ἀντιμισθίαν, considered as the penalty due to their πλάνῃ (or abandonment of the worship and service of the true God, and darkening that knowledge of his attributes and their own duties, which had been implanted by God in their minds and consciences), there is a reference to all the dreadful consequences, both physical and moral, which followed the practice of idolatry, and the abominations above adverted to, consequent on it.

<sup>28.</sup> καὶ καθὼς οὐκ ἔδοκίμασαν—ἐπιγνώσει] In the words ἔδοκίμασαν and ἀδόκιμον we have, as Calv. and Hyper. remark, an *allusio* or *paronomasia*, 'que æquam peccati et pene relationem eleganter indicat, et apte exprimit Divini iudicii æquitatem'; the sense being, 'As they did not choose to receive, or remain in, the knowledge of the true God,—God, in return, gave them up judicially to a perverse mind, which could no longer approve of any thing rightly.' Of this sense of δοκίμαζαι, 'to approve, care for, choose,' the most apposite examples are Jos. Ant. ii. 7, 4, τὰ δόγματα τούτων δηλῶσαι οὐκ ἔδοκίμασαν, and Phalar. Epist. p. 348, διότι οὐκ ἔδοκίμαζον δι' οὗ τοῦ πονηρίας λυπεῖν γῆρας πατέρες. The term, however, is then thus further developed, 'to have and keep God in their knowledge'; 'in other words, 'to retain the knowledge of the true God.' In short, the Apostle's aim is, to show their errors and sins to be voluntary, and consequently inexcusable. 'Wherefore (he says) God gave them up εἰς ἀδόκιμον νοῦν, "mentem rejectaneam," "a mind judicially abandoned" to that depravity, which, however it may *disapprove* it, nevertheless, by God's preventing grace being withdrawn, it *practices*, being thus delivered to the evil which it had deliberately chosen.'

<sup>29.</sup> πεπληρωμένοι πάσῃ ἀδικίᾳ, &c.] Here follows an *enumeration*, κατὰ συναθροισμὸν, of the vices which were the natural fruits of the νοῦς ἀδόκιμος. In this list many Commentators trace, and others endeavour to *introduce*, either by change of position, or by forced interpretations and long parentheses, that *regular order*, in which they would have the whole expressed. But it should seem that the Apostle was here content to enumerate the vices of the Gentiles in a *popular manner*, as we find done in Wisd. xiv. 22—31; thus *emphasizing* and *justifying* the charges just made. On the practical importance of such enumerations Hyper. well remarks, 'in huiusmodi descriptionibus, in quibus præsertim plura enumerantur peccata, habet unusquisque speculum sibi propositum, in quo et sua vitia consideret et propriam imbecillitatem cognoscat, unde adlocatur ad implorandum Dei misericordiam, et peccatorum veniam propter Christum flagitet.' The difficulty found in ascertaining the exact sense meant to be expressed by the Apostle, arises from some of the terms being of considerable latitude, and from

there being occasionally nothing sufficiently marked in the context to enable us to absolutely *determine* the sense by fixing it to one acceptation, to the exclusion of the rest; besides, that such ethical distinctions are difficult to manage, as being 'periculose plenum opus alicui;' yet we are to do our best, by the use of all the means which exact Philology and sound criticism can supply. 'Ἀδικία, with which the list commences, seems meant to denote iniquity *in general*; which is followed up by other terms more *special*. Πορνεία all the recent Editors cancel as not genuine, and arising from a var. lect. of the following word. But there is the authority of only *sine* MSS. and some inferior Versions and Fathers for its removal. And the evidence of *Versions* and *Fathers* is, in such a case as the present, of no great weight. Under such circumstances, internal evidence ought to be *decidedly against* the reading, to justify its removal. But that is not the case, since much may be said for as well as against the text. rec. It was likely that the Critics should stumble at the association of the two terms, where the former might imply the latter, and where a Class. writer would be very unlikely to use both. Nevertheless, the terms are associated by a Class. writer of the highest order, Æschin. c. Ctes. p. 84, where he mentions τὴν τοῦ Κτησιφώντος πονηρίαν καὶ πορνίαν. And why should we not suppose the combination adopted κατὰ παρανομίας, as a little after at φθόνον, φόβον—ἀσυνέτους, ἀσυνβίτους, and at Heb. xi. 37, ἐκράθησαν, ἐκπαράσθησαν, occasionally in the Old Test., Is. xxiv. 18, and the Class. writers, as Apul. Met. l. ix., 'mulier scæva, sæva; perversa, pertinax?' As to the *change of order* in some MSS., that might proceed from the endeavours of the Critics to *introduce* that regularity of plan which the Commentators are so fond of. However, internal evidence *against* the word must be admitted to exist, since it may have arisen from the Scholiasts, who might think this vice ought not to be absent from the catalogue; and hence brought it in from other passages; therefore I have placed the word in brackets. As to πονηρία, it is, indeed, obscure in sense. But if the terms which follow ἀδικία are to be regarded (as I still think they should) in the light of more *special* developments of the general idea, then it will be best to keep to the most comprehensive sense of which these terms are capable; in which case *por.* will be best explained *after depravity of heart*, Luke ix. 29, and *kakia* (like *vitiositas* in Latin) *profigyacy of life*, what is at James i. 21 denoted by *περισσὴ κακίας*. The intervening πλιν, denoting habitual *rascality*; as in Mark vii. 22. I Cor. v. 8, Menand. frag. xii. 8, and the above cited passage of Æschin., and is placed after πονηρ., exactly as in Luke ix. 39 it precedes πονηρίας in the similar words, γέμει ἀργαγῆς καὶ πονηρίας. As to κακία, it is susceptible of two senses.—either *malitia*, 'malignity,' as in Col. iii. 8. Tit. iii. 3. 1 Pet. ii. 1; or 'wickedness,' from depravity of heart, as issuing in *lawlessness*,—a term,

κακία· μεστοὺς φθόνου, φόνου, ἔριδος, δόλου, κακοηθείας<sup>30</sup> ψι-  
θυριστὰς, καταλάλους, θεοσυτείς, ὑβριστὰς, ὑπερηφάνους, ἀλα-  
ζόνας, ἐφευρετὰς κακῶν, γονεύσιν ἀπειθεῖς,<sup>31</sup> ἀσυνέτους, ἀσυν-  
θέτους, ἀστόργους, [ἀσπόνδους,] ἀνελεήμονας !<sup>32</sup> οἵτινες τὸ

Ἡσ. 7. 2.  
Pa. 60. 12.

in that use, very fit to follow up the rest. The same use of *κακία*, as coupled with *πονηρία* occurs in 1 Cor. v. 8, and the terms seem taken exactly as here. *Κακία* also follows up some preceding terms denoting vices at Eph. v. 31, but in a different acceptation. 'Malitia' in the above sense occurs in the best Class. writers.

The next clause, *μεστοὺς φθόνου—κακοηθείας*, introduces another class of vices, consisting of *evil dispositions*. Of these the three first seem meant to form a group, *φθόνου* being placed in the middle, to point at the *tendency* of the other two; and the term *μεστοὺς*, on which see my Lex., is stronger than the *πληρ.*, and is = to our vulgar term 'cram-full,' 'stuffed to the throat.' Render: 'stuffed up with envy and strife, even to murder.' As to the subjoined term *κακοηθ.*, it may denote, as Kypke and Alf. think, and as I myself have thought hitherto, 'that evil disposition which,' according to Aristotle's definition, Rhet. ii., 'consists in viewing actions done by others in the worst light,' as opposed to *εὐθυσία*, 'unsuspecting candour.' But the notions of *craft* and *guile*, ascribed by Kypke, are not inherent in the term, nor to be found in the passages of Polyb. and Jos. cited by him. Besides, the term, so understood, does not well comport with the preceding terms. In short, I am induced to think, that the term was used (like *ἀφροσύνη* in Mark vii. 22, according to a probable interpretation) to give a colouring to the foregoing terms, intimating that evil dispositions are all blended with full purpose, and from an evil principle, yea, from the heart, the inner man. See Mark vii. 21—23, and note.

30. *ψιθυριστὰς, καταλ.* These terms are meant to be coupled (though wrongly separated by the verses),—the former, as Theophyl. observes, denoting 'secret,' and the latter 'open calumniators.' As to *θεοσυτείς*, it ought, according to Class. propriety, to denote 'hated by God;' but the Pesch. Syr. Version, and most modern Translators, render it 'haters of God,' which Calvin, with all the earlier modern Expositors, adopts, as being more agreeable to the context; and so Œcumen. thought. Yet the other is recognized by Theophyl., and is found in the Vulg. and Arab. Versions, and is probably, though not certainly, the true sense, as being called for by Philological propriety, and not unsuitable to the context. But it must not be confined to the calumniators, but extended to the other classes of profligate and abandoned persons, who were confessedly 'Deo odiosi.'

—*ὑβριστὰς, ὑπερφ.*, ἀλαζ.

 These terms seem to form another group. They so far differ, that the first denotes *insolence*, as shown in gross abuse; the 2nd and 3rd, as evinced in contemptuous behaviour and contumelious words.

—*ἐφευρετὰς κακῶν*] This, we may explain, with Chrysostom, Theophylact, Theodoret, and Œcumen., 'persons who not only perpetrate all the *known* vices, but seek out and *invent* others.' So in 2 Macc. vii. 31, Antiochus is called *πάσης κακίας εὐρετής*: and Tacitus calls Sejanus 'faci-

norum omnium repertor.' As to the Virgilian 'scelerumque inventor Ulixes,' it is not to the purpose; nor the *κακῶν εὐρεται* of Philo, though quite akin to the Virgilian. The most important point is the *fact*, attested by Tacitus, Suetonius, and Plutarch, that there were in that age persons styled *ἐφευρεται ἡδονῶν*, who gained a livelihood by inventing new modes of producing sensual pleasure.

31. *ἀσυνέτους* is seemingly a Hebraism, to denote persons void of moral understanding, neglecting the true wisdom, and cleaving to sin, and so infra x. 19, quoted from Deut. xxxii. 21, with which comp. *ἀφρων* in Pa. xiv. 1. Job ii. 10.

In the terms which follow, *ἀσυνθέτους—ἀνελεήμονας*, there is some variety of *reading*, and much of *interpretation*. Many ancient MSS. and some Versions and Fathers have not *ἀσπόνδους*: which Griesb. thinks is very probably an *interpolation*; and Lachm., Tisch., and Alf. cancel it. If that were the case, I should suspect *ἀστόργους* and *ἀσυνθ.* to be interchanged in position, which would keep the subject of *disobedience* to parents distinct from that of *breach of contracts*. And the omission in question may be ascribed partly to the *scribes* (ob homocoteleuton), and partly to the *Critics*, who thought the *ἀσπόνδους* useless after *ἀσυνθέτους*. But the words are not quite synonymous. *Ἀσπ.* may have reference to *public*, *ἀσυνθ.* to *private* life: or rather, *ἀσυνθ.* may mean *breakers of covenants*, and *ἀσπ.* those who *enter into* no treaties; i. e. *inplacable, irreconcilable*; and thus it will consort well with *ἀνελεήμονας*. However, I cannot but suspect that *ἀσυνθέτους* and *ἀστόργους* ought to change places; and although there be no direct authority in MSS. for this, yet there is *indirect*; since there is little doubt that in the *archetypes* of these very ancient MSS. which have not *ἀσπόνδους*, the word was written after *ἀσυνθέτους*. This also is countenanced by the very ancient MS. 17, and Theophylact. Besides, as *ἀστόργους* is so closely connected with *γονεύσιν ἀπειθεῖς*, *ἀσυνέτους*, it seems impossible to suppose that the Apostle would have taken the word out of its proper connexion, and inserted it between two other words, which are likewise closely connected, and by which there would thus arise an unnatural disruption.

*Ἀνελεήμονας, pitiless*, seems a *step* in the *climax* beyond *ἀσπόνδους* in the sense above inculcated. This the historians attest to have been the prevailing characteristic of the period in question all over the Roman empire. By *ἀστόργους* is denoted a want of the natural affection between children and parents respectively: of this the historians supply us with abundant evidence. And no wonder; for, as Bp. Sanderson observes, in his Sermon on Pa. xxvii. 10, 'although God has imprinted these natural affections in the hearts of men, in as deep and indelible characters as any other branch of the law of nature, yet, so desperately wicked is the heart of man, that if left to the wildness of its own corruption, it soon

δικαίωμα τοῦ Θεοῦ ἐπυγρόντες, (ὅτι οἱ τὰ τοιαῦτα πράσσοντες ἄξιοι θανάτου εἰσιν,) οὐ μόνον αὐτὰ ποιοῦσιν, ἀλλὰ καὶ συνευδοκοῦσι τοῖς πράσσουσιν.

a 2 Sam. 12.

Matth. 7 1.

II. 1 = Διὸ ἀναπολόγητος εἰ, ὃ ἄνθρωπε πᾶς ὁ κρίνων! ἐν ᾧ

shakes off that also, and quite razes out all impressions of the law of nature.' See Calv. and Hyp. Most, however, of the later Commentators explain ἀστ. to mean *inhuman*, 'devoid of fellow feeling.' A view of the sense, which, though confirmed by Theophyl. and some ancient Versions, and however good in itself, seems not to be that intended by the Apostle. There is no need to desert the proper signification of the word, which is 'devoid of *στοργή*, or natural affection,' such as exists, or should exist, between parents and children; and, indeed, between all nearly related, either by consanguinity or by affinity, as husbands and wives. Thus the word is used to denote the being devoid of the *στοργή* existing between parents and children in Athen. p. 55, and of the being devoid of that which should exist between husbands and wives in Theocr. Idyll. xvii. 43. Plut. t. ix. p. 8. Upon the whole, I agree with Erasmi, Beza, Est., Grot., Koppe, and Benson, in understanding the term to denote 'those devoid, from being *self-dissolved*, of the feeling *στοργή*, or natural affection,' in its widest sense; and of the failure of the heathens in that respect there exists sufficient evidence. See Grot. and Justin Martyr Apol., cited by him. True is the remark of Augustin, de Civ. Dei, xiv. 9, that 'a good man ought to use the impulses of passion and affection as *stimuli* to the working of what is virtuous,'—especially considering that these are implanted in our nature in order to be used for that purpose.

With this description of the state of the Gentiles in the age of St. Paul may be compared the fine *moral picture* in Thucyd. iii. 82—84, of the state of society in Greece at the time of the Peloponnesian war, where see my notes; also in Philo-Judæus, p. 123, of the state of manners in the world during his age, both among Jews and Gentiles; where, among other particulars, he notices ἀσκήσεις ἀκρασίας, ἀφροσύνης μελέται· ἐπιτηδεύσεις αλαχρῶν, φθορά πανταλῆς τοῦ καλοῦ. See also Max. Tyr. Diss. xxvi. 2, Pausan. viii. 2, 2, and a very striking passage in Wisd. xiv. 23—26 (of the Gentiles), in which there are so many points of strong resemblance, that it seems probable that the Apostle had it in mind.

32. The Apostle now, as Alf. observes, 'advances to the highest grade of *moral abandonment*—the knowledge of God's sentence against such crimes with the contented *practices* of them.'

— τὸ δικαίωμα τοῦ Θεοῦ ἐπίγν. ] 'fully knowing the righteous sentence of God;' i. e. having it written by God on their consciences. By ἐπίγνόντες, the Apostle means 'such a sufficient knowledge of the great outlines of duty, as should render them inexcusable for neglecting it;' thus intimating that the crimes are not committed in *ignorance*, but with full *knowledge*; those who commit them being well aware of their turpitude, and that such crimes are forbidden, and the persons habitually committing them (for such is the force of *πράσσειν*.) liable to the highest

penalty, like that of capital punishment. This is mentioned as an aggravation of their crimes: but another particular is subjoined besides, οὐ μόνον αὐτὰ ποιοῦσιν, ἀλλὰ καὶ συνευδοκοῦσι τοῖς πράσσουσιν, where we have an amplification & *minor ad majus*; meaning, that they, not only,—hurried away by passion, and sudden temptation,—commit such sins, but that they are so devoid of all sense of moral virtue, that they even approve of the sins when committed by others, and like the persons the better for practising the same. 'Now,' as observes Dr. South (sermon on this text), 'it surely argues a higher degree of depravity to deliberately justify and applaud wickedness committed, than to commit it amidst the influence of violent passion. Therefore the guilt arising from a man's delighting in other men's sins, or (what is all one) in other men for their sins, is greater than he can possibly contract by a commission of the same sins in his own person.' A doctrine not unknown to the heathen sages. So Theophr. Char. Eth. xxix., in his fine sketch περὶ φιλοπονηρίας, first defines it 'the love of bad men and bad actions,—which implies the loving of the men for their bad actions,' and then, after vividly portraying this depraved taste, he concludes: καὶ τὸ ὅλον ἡ φιλοπονηρία ἀδελφὴ ἐστὶ τῆς πονηρίας. So also in Lysias, Or. p. 411, 6, we have τῶν αὐτῶν ἴσταιν ('it is a characteristic of the same persons') αὐτοὺς τε πάντα τὰ κακὰ ἐργάζεσθαι, καὶ τοὺς τοιοῦτους ἐπαινεῖν, 'and to approve of, commend such persons [as commit them].' The above view is, indeed, called for by the most exact exegesis of the term συνευδοκοῦσι, which, when used, which it very rarely is, as here, with a dative of person, signifies 'to approve of any action with another who commits it, to be pleased with it,' and consequently to like the person the better for committing it.

II. In this Chapter the position—that all are guilty before God, is proved concerning the Jews also, 1—16; and the first Section of it is occupied in carrying out the principle of ch. i. 18, thus developing those principles of justice, which commend themselves to every man's conscience;—1) That he who condemns in others what he doth himself, thereby *condemns himself*, v. 1. 2) That God's judgments are according to the true circumstances of every case, v. 2. 3) That the special goodness of God towards any people forms no ground of exemption from deserved punishment; but, being designed to lead men to repentance, it, when abused, only aggravates their condemnation, vv. 3—5. 4) That the grounds of judgment are the works, not the *professions*, of men, still less their external relations, as Jews, or Gentiles, vv. 6—11. 5) That the standard of judgment, is the light which men have severally enjoyed. In the first Section the practice of the Jews was only intimated (for the Apostle proceeds directly by gradually working on the Jew's conscience), but in the second Section, vv. 17—

γὰρ κρίνεις τὸν ἕτερον, σεαυτὸν κατακρίνεις· τὰ γὰρ αὐτὰ πρᾶσ-  
σεις ὁ κρίνων. <sup>2</sup> Οἶδαμεν δὲ ὅτι τὸ κρίμα τοῦ Θεοῦ ἐστὶ κατὰ  
ἀλήθειαν ἐπὶ τοὺς τὰ τοιαῦτα πρᾶσσοντας. <sup>3</sup> Λογίζῃ δὲ τοῦτο,  
ὦ ἄνθρωπε, ὁ κρίνων τοὺς τὰ τοιαῦτα πρᾶσσοντας, καὶ ποιῶν  
αὐτὰ, ὅτι σὺ ἐκφεύξῃ τὸ κρίμα τοῦ Θεοῦ; <sup>4</sup> ἢ τοῦ πλούτου <sup>b ch. 9. 23.  
1st. 30. 18.  
2 Pet. 2. 9.  
16.</sup> τῆς χρηστότητος αὐτοῦ καὶ τῆς ἀνοχῆς καὶ τῆς μακροθυμίας  
καταφρονεῖς, ἄγνοῶν ὅτι τὸ χρηστὸν τοῦ Θεοῦ εἰς μετάνοιαν  
σε ἄγει; <sup>5</sup> κατὰ δὲ τὴν σκληρότητά σου καὶ ἀμετανόητον <sup>c Dent. 32.  
34.  
James 5. 1.</sup>

29, there is a more direct reference to the Jews, in which it is shown that those who sin against higher degrees of knowledge imparted by revelation, must be more guilty than those who have offended merely against the law of nature; i. e. he plainly teaches the doctrine, that guilt is proportioned to the light that may have been manifested, and yet been abused.

1. διό] 'wherefore,' 'such being the case,' the conclusion comes out thus: 'Since it must be conceded that those who know the judgments of God against such vices as have been named, and still practise them,—yea, applaud others for doing so,—are worthy of punishment; it follows, therefore, that all who are so enlightened as to disapprove of such crimes, and who still commit them, are even yet more worthy of punishment.'

In τὰς ὁ κρίνων we have a mode of expression, in its indefinite form, well suited to the covert mode adopted by the Apostle, who chose to make the proposition general, though intended to be of particular application to the Jews.—ἐν ᾧ γὰρ, 'for wherein,' κρίνεις, 'thou sittest in judgment, pronouncing sentence' on τὸν ἕτερον, 'the other party;'—meaning the Gentiles.—σεαυτὸν κατακρίνεις. Such, indeed, Grotius observes, is a common law of all men. And this principle he illustrates from various Jurists, Historians, and Orators. Comp. the sentiment of Plato, p. 453, ἐν οἷς ἕτερον αἰτιάται, διαβάλλει ἑαυτὸν λήθην.—By παράσεις is meant, 'habitually committest.'

That the Jews *did* thus harshly judge the Heathens, is well known. See Tacitus, Hist. v. 5, cited by Wetst., and other authorities; and that the Jews were themselves defiled with the same vices as the heathens, on whom they sat in judgment, is proved by the testimony both of Josephus and Philo.

2. οἶδαμεν δέ] 'and yet we fully know.'—κατὰ ἀλήθ., 'according to true justice.' Comp. John iii. 21, and viii. 16; and see notes. 'The judgment of God according to truth and justice' is here adduced by way of glancing at the opposite, the inequitable, because partial, judgments of the persons in question; the Jews, who, while by summarily condemning others (the Heathens) excuse themselves: q. d. 'God's judgment is not thus partial, but true and unerring;' and, consequently, the sentence it passes cannot but be, as expressed in the next verse, inevitable; q. d. 'How can those escape, who commit the very things that they so harshly condemn in others?'

3. λογίζῃ δέ—τοῦ Θεοῦ:] The interrogation, ushered in as it is by λογίζῃ τοῦτο, is equiv. to a very strong negation. A forcible and animated and not unusual mode of speaking, in which an argument is pressed home, and grave expostula-

tion is involved. So in Joseph. Antt. xviii. 6, 10, ἦπου λήσειμ με ὑπονοεῖς θανάτον τοῦ αὐτοκράτορος καταψινύσασμαι, ἀλλ' οὐ κεφαλῇ τῇ σῇ τοῦτον ἀναμαζάμηναι τὸν λόγον;

4, 5. Here the Apostle alludes to the common ground of security taken by the Jews,—that they were the seed of Abraham, 'the friend of God,' that they were God's peculiar people, and consequently he would not deal harshly with them. This might be proved and illustrated by various passages of the Rabbinical writers, and not a few from Justin Martyr's Dialogue with Trypho the Jew. The connexion is distinctly marked, and the objection forcibly put, by the Particle ἢ; q. d. 'Or, admitting the general principle, that those, who do what they condemn in others, are themselves exposed to condemnation; do you so abuse the Divine goodness, as to suppose it will afford impunity in sin, when its real design is to lead you to repentance?'

4. ἢ τοῦ πλούτου—καταφρονεῖς] 'H for *as* or *an*, as in 1 Cor. xi. 14. xiv. 36; introducing a new objection, as at iii. 29, et al. In τοῦ πλούτου τῆς χρηστότητος many recognise a Hebraism, for 'rich mercy.' Yet Grotius cites from Philo, ὑπερβολὴ τοῦ πλούτου τῆς ἀγαθότητος Θεοῦ, and Palairet., from Aristen., p. 10, ἀραιζομένην ὑπὸ πλούτου τῆς εὐσπλαγίας, and Simplic. on Epict. ὑπερβολὴ τοῦ πλούτου τῆς ἀγαθότητος τοῦ Θεοῦ. Thus there is no Hebraism; nor, indeed, any Hendiadyas; the sense being, 'the fulness,' or 'abundance of God's goodness,' as evinced in his forbearance and long-suffering.—As to καταφ., it denotes 'a reckless slighting of proffered mercy,' under the notion that it was not needed, inasmuch as no sin committed by any of the posterity of Abraham could finally deprive him of the divine favour.

—ἀγνοῶν] 'not knowing,' i. e. (as the context calls for) from self-produced blindness, and guilty ignorance. See Heb. v. 2, comp. with Hos. iv. 6. Τὸ χρηστὸν for χρηστότης: a very rare phrase, the nearest approach to which is in Eurip. Phœn. 1754, τὸ χρησίμων φρενῶν. The term here, ἄγει, should be rendered, 'is leading,' or 'drawing thee.' Comp. John vi. 44, where the ideas of 'leading' and 'drawing' are combined. The above interpretation is placed beyond doubt by Dionys. Hal. Ant. xi. 14, where Claudius, after a long and eloquent oration to the senate, has these words: πολλὰ—λέγειν ὀκνῶ. εἰ μὲν γὰρ ἐπὶ τὰ κρείττετα βουλευόμενα ὁ Θεὸς ἄγει με (Appian), καὶ πάλιν ταῦτα τῶν Ἰανῶν εἰρηκα· εἰ δὲ ἐπὶ τὰ χείρω, διακινῆς καὶ τὰ λοιπὰ ἔρω, where the present tense is employed with allusion to the counsel and purpose of God's Providence. See more in Calvin and Hyper.



d Job 34. 11.  
Ps. 62. 12.  
Jer. 17. 10.  
N 22. 19.  
Matt. 16. 27.  
Rom. 14. 12.  
1 Cor. 3. 8.  
2 Cor. 5. 10.  
Rev. 22. 12.  
e Job 34. 12. 2 Thess. 1. 8.

καρδίαν, θησαυρίζεις σεαυτῷ ὀργὴν ἐν ἡμέρᾳ ὀργῆς καὶ ἀποκαλύψεως δικαιοκρισίας τοῦ Θεοῦ, <sup>6</sup> δὲ ἀποδώσει ἐκάστῳ κατὰ τὰ ἔργα αὐτοῦ <sup>7</sup> τοῖς μὲν καθ' ὑπομονὴν ἔργου ἀγαθοῦ, δόξαν καὶ τιμὴν καὶ ἀθάρασιαν ζητοῦσι, ζῶνι αἰώνιον <sup>8</sup> τοῖς δὲ ἐξ ἐρι-

At ver. 5 the Apostle argues, that such hardened neglect of God's long-suffering, by obstinate impenitence, would only serve greatly to aggravate their condemnation, by an accumulation of the *grounds* of punishment at the day of God's righteous wrath and vengeance. Comp. Zeph. i. 15 (a passage probably present to the mind of the Apostle), *ἡμέρα ὀργῆς [ἴστων] ἡ ἡμέρα ἐκείνη*, &c., and ii. 2.—*ἐν ἡμέρᾳ ὀργῆς* stands for *sic ἡμέραν ὀργ.*, an idiom found in Mark i. 16. iv. 18. John v. 4, and often elsewhere. Its use here is confirmed by all the ancient Versions, except the Vulg. and all the ancient Commentators; likewise every modern Expositor, until arose the novelty of taking it for 'in' or 'at the day,' broached by two or three German Expositors, and caught up, as something choice, by Mr. Alf., though it involves intolerable harshness. Even Est. directs the Vulg., 'in die,' to be taken for 'in diem,' which is read in the most ancient MSS., and may be the true reading. The words have been rightly referred by all Expositors, except a few recent ones, to *θησαυρ.*, on the force of which see my Lex. The next words *καὶ ἀποκαλ. δικαιοκρ.* τ. Θεοῦ are exegetical of the preceding, and are a sort of periphrasis of, and characterizing the Divine judgment.

6—11. On the substance of this Section see the analysis, supra v. 1. But I would further remark, that this portion was intended not solely to describe the *nature* and ground of the judgment just mentioned, and show its *justice*; but was introduced partly in order to engraft on the description of God's impartial justice to *individuals* his impartial justice to *nations*, which is skillfully brought in at vv. 9—11.

6. *δὲ ἀποδώσει—ἔργα*]. 'Hoc est enim (says Est.) justum exercere judicium.' Of course, the τὰ ἔργα must mean 'opera omnia ejus, tam bona quam mala,' as Est. says, who adds, 'omnia quidem prorsus et bona et mala, quaecumque quis fecerit, in illo judicio proferentur in lucem, et (ut humano more loquar) examini subicientur.' As to the *retribution*, the Apostle is, as Alf. remarks,—and as Hyper. and Bulling. long ago saw,—speaking generally, i. e. of the *general system* of God's governing the world—the judging according to each man's work, punishing the evil, and rewarding the righteous. At any rate, no argument can ever hence be adduced to support the Romanist view, as to the merits of man's works; for, as Calv. observes, though the passage does say that good works will have a reward, yet it by no means pronounces 'quid valeant, vel quid illis debeatur pretii.' It was not necessary for Paul here to consider the point in question, since it is, further on, broadly asserted that 'by works of law no man can be justified before God.' The principle which in the preceding verse is stated *generally*, is in this and the next two verses applied *particularly* to the two classes—first, as here, to the *righteous*, of whom the present contains a designation of their character, and the retribution which God will, of pure grace, deal out to them.

7, 8. In these verses the principle stated generally in the preceding verse is applied specially to the two great classes of men,—the righteous and the wicked; the former of whom are designated at v. 7, the latter at v. 8; and here τοῖς καθ' ὑπομονὴν ἔργου ἀγ., construed with ζητοῦσι, stands for ἐφ' ὑπομονῇ ('by patient perseverance in') ἔργων ἀγαθῶν: the singular, as denoting the *genus*, being (as often) put for the plural; see ver. 15. infra xv. 58. 1 Thess. i. 3. 2 Thess. ii. 17. The terms δόξαν and τιμὴν are by most Commentators regarded as synonymous, but conjoined to strengthen the sense; of which several examples are adduced by Wets. from Thucyd., and other writers. But in them the two terms are not quite synonymous; the former denoting the *honour* and *dignity* assigned to any one; the latter, the *glory* thence resulting. Καὶ ἀθάρασιαν is added by way of raising the idea to its height: q. d. 'even *immortality* of honour and glory.' Thus the idea is raised as far above whatever this world can supply, as immortality exceeds the longest life; and thus fulfilling the most ardent wishes of man: for, according to the sentiment of an ancient writer, cited by Grot., *ἀν τοῖς θεοῖς ἀθάρασιαν εὐχεται τυχέειν, τῇ ἀθανασίᾳ κρείττον οὐδὲν εὐχεται*. It is, however, to be borne in mind, that such modes of expression as these are not to be pressed upon, as if the persons in question are to be supposed to seek for aught more exalted than to see God, and to be with God and Christ; but they are to be regarded (as Calv. and Hyper. suggest) in the light of *periphrases* descriptive of *beatitude*, accommodated to human views, feelings, and language, yet capable of salutary application to things spiritual and eternal.

8. τοῖς ἐξ ἐριθείας]. Supply οἱ, for τοῖς ἐρχοῦσι, i. e. ἐριστικοῖς; as in the expression οἱ ἐκ πίστεως and οἱ ἐκ νόμου, the sense being, 'to those who are stubborn and rebellious, disobedient to the truth; those who 'instead of obeying truth and holiness, yield obedience to unrighteousness and sin.' The sense, however, involves no little harshness; and I am half inclined to agree with Ruckert, Meyer, and Alf., that ἐριθεία is not derived from ἐρις, but from ἐρι-θος, 'a hired workman;' whence ἐριθύνω, whence ἐριθεία, properly 'to work for hire,' but metaphorically and generally, 'ambitum exercere,' used principally of official persons, who seek their own purposes in the exercise of their office; and hence ἐριθεία, 'ambitum,' 'self-seeking,' 'greed.' The above Expositors, indeed, adduce not an atom of *proof* (yet why not do something? Even 'poach in Suidas for unlicensed Greek'), and in point of fact as to the derivation and the sense they assign, they might have done so by reference to that Lexicographer, who explains ἐριθύνεσθαι by δακτύλιον, and ἐριθείαν by μισθαργίαν. And so Phavorinus, Eclog. p. 59, explains ἐριθύνω by δούλεω, 'serving for pay;' and ἐριθεία by δούλην, adding that it is derived from ἐριθος, 'a hireling,' and ἐριθος, for 'a hired workman,' especially 'weaving' or 'spinning;'

θείας, καὶ ἀπειθοῦσι μὲν τῇ ἀληθείᾳ, πειθόμενοι δὲ τῇ ἀδικίᾳ, θυμὸς καὶ ὀργή·<sup>9</sup> θλίψις καὶ στενοχωρία ἐπὶ πᾶσαν ψυχὴν ἀνθρώπου τοῦ κατεργαζομένου τὸ κακόν, Ἰουδαίου τε, πρώτον,

so Apoll. Rh. i. 917, ἡ χαρῆς ἱριθός, and so ἱριθίως occurs, and so Heliod. Ethiop. i. 5, p. 9, αἱ γυναῖκες ἱριθούσαι, 'are spinsters.' But we may well demand that some example of the *figurative* sense here propounded 'self-seeking,' 'greediness,' should be adduced. Alf., indeed, points to one in Ignat. ad Phil. § 8, where he opposes ἱριθ. to Χριστομάθεια. But that passage rather confirms the ordinary interpretation, the word Χριστομ. being formed on Col. iv. 20, ὑμεῖς δὲ οὕτως ὡς ἐμαθεῖτε τὸν Χριστόν, and the word ἱριθ. used with allusion to Phil. i. 16, ὁ μὲν ἐξ ἱριθείας, and ii. 3, μὴδὲ κατ' ἱριθείαν. Unless, indeed, Ignat. wrote Χριστοπάθεια, in tacit allusion to αὐτοπάθεια: and thus Ignat. may have used ἱριθ. in the sense which Alf. contends for, 'self-seeking' (and —μαθ. and —παθ. are perpetually confounded by the scribes); but it is more probable that the usual reading is the true one; and on the whole it would seem best to leave the interpretation here an open question. Conyb. adduces the use of ἱριθ. οἰκιστῶν, in Aristot. Polit. v. 3, for 'intriguing partisans.' But that passage rather confirms the sense found in 2 Cor. xii. 20. Gal. v. 20. Phil. i. 17. ii. 3. iii. 14, 16, and has nothing to do with the 'selfish cunning' assigned by Mr. Conyb. to the passage before us. That it bears any analogy to our word *job* is past my comprehension. By ἀλήθεια is here meant 'true doctrine,' embracing the truths both of natural and revealed religion; see sup. i. 18; for what is said in this verse is meant for *Jews* as well as Gentiles. It has, indeed, been disputed whether the expressions ἀπειθοῦσι μὲν τῇ ἀληθείᾳ, and πειθόμενοι δὲ τῇ ἀδικίᾳ are to be understood of *opinions*, as Mey., de Wette, and Alf. think, or of *dispositions and actions*. The latter view is preferable; especially as being confirmed and illustrated by John iii. 21, and viii. 44. And thus ἀπειθεῖν τῇ ἀληθείᾳ will denote (with Calv.) 'to be indisposed to do what is lawful and right.'

At θυμὸς καὶ ὀργή what is supplied from the context ἵσταται (for ἀποδοθήσεται); though grammatically there is an *anacoluthon*. There is great force in the expressions θυμὸς—στενοχωρία, probably suggested by Ps. lxxviii. 49, Sept. ἐξαιτίσταις αὐτοῖς ὀργὴν θυμὸν αὐτοῦ, θυμὸν καὶ ὀργὴν καὶ θλίψιν. Calvin truly remarks, that 'of these four particulars the two latter are, as it were, the effects of the two former; and that in each pair the sense in the first term is intended to be heightened by the second; the import of the former being 'extreme anger;' of the latter, 'intense anguish.' I have only to object to the definition of the former pair, inasmuch as it proceeds on the common error of supposing a *Hendiadys*, and thus supposing that it involves a *periphrasis*; as if it were merely equiv. to θυμὸς τῇ ὀργῇ at Rev. xvi. 19; for even in that phrase, as Tittm. has observed (Syn. p. 132), the Genit. grammatically dependent on the former noun mostly 'rei describendi et amplificandi potius quam eidem motioni augendæ inservit,'—the very case here; for of the two nouns here in question, θυμὸς and ὀργή, they, although synonymous, yet essentially

differ; not, however, in the way pointed out by the common herd of Grammarians, as Ammonius, whose dictum is, θυμὸς μὲν ἵστι πρόσκαιρος· ὀργή δὲ παλινχρόνιος μαθησιακία. Others, indeed, with some experience in the usage of the best writers, qualify the Canon, by admitting that the distinction is not perpetually observed. No wonder! because it is founded on error and falsehood,—the truth being that pointed out by Tittm. ut supra,—namely, that θυμὸς differs from ὀργή in this, that θυμὸς (ἀπὸ τῆς θέσεως καὶ ζήσεως τῆς ψυχῆς, as observes Plato) denotes 'the mind roused to anger;' but ὀργή 'the emotion of indignation, issuing in the desire to avenge oneself.' In which view Zeno, ap. Diog. Laert. vii. 113, well says, ἵστι ἐπιθυμία τιμωρίας τοῦ δοκούντος ἡδικῆσθαι οὐ προσκόντως. Here we may see how accurately, and even philosophically, the words are conjoined, and placed in the very position which exact propriety would require. But not so thought the Alexandrine Critics, who have been here busily employed, as in thousands of other passages, in improving the phraseology of the Sacred writers, and who, according to the knowledge they had derived from Ammonius, Phrynichus, and others, made the words to change their position by writing ὀργή and θυμὸς, as required by Ammonius' Canon and that found in Phrynichus; and accordingly they brought in ὀργή καὶ θυμὸς, which we find in A, B, D, E, G, and six cursives, confirmed by the Syr., Ital., and some other Versions, and some Fathers. Scholz, indeed, adds *et alii*, repeated by Tisch. and Alf. But the *alii* were purely imaginary. No others are on record, except one of Matthæi's copies, of mean note, *f*; and I cannot add one; for all the Iamb. and Mus. copies have the usual order, which, for the reasons above mentioned, can hardly fail to be genuine. I need scarcely add, that ancient Versions and Fathers, in a case like this, are of very little weight. Nevertheless, our Critical Triumphs, thinking themselves wiser than Matthæi, Griesb., and Scholz, have unhesitatingly received the reading.—As to the phrase θλίψις καὶ στενοχω. it occurs in Artemid. On., and θα. καὶ ἀνέγκη in 2 Cor. vi. 4. 1 Thess. iii. 7. Of course, as in the former pair, the nouns are better kept apart; yet the distinction made by Meyer and Alf., that θα. signifies 'the outward weight,' or objective infliction, and στενοχω. the subjective feeling of the pressure, is, however ingenious, purely hypothetical. The simplest mode is to regard the second term as (by a climax) the stronger of the two, as is certainly the case in Artemid. i. 79. ii. 3, 37, 50. iii. 57, 59; and in Arrian, Epist. i. 25 and 28, αὐτοῖς θλίβουσι καὶ στενοχωροῦμεν. The terms differ as our English 'to be pinched by narrow circumstances,' and 'to be so straitened as not to be able to provide oneself.'

9. πᾶσαν ψυχὴν ἀνθρ.] A form of expression occurring in Sept. Deut. xxiv. 7. Lev. v. 1, 2. Num. xix. 11, 13, and infra xiii. 1. Acts ii. 1, 3, but used here for the sake of emphatic impressiveness.

—κατεργαζ. τ. κ.] The *κατα* is intensive; C<sup>2</sup>

f Deut. 10. 17. Gal. 2. 6. Eph. 4. 9. Col. 3. 25. 1 Pet. 1. 17. g Luke 12. 47. h Matt. 7. 21. James 1. 22. 25. 1 John 4. 7.

καὶ Ἕλληνας<sup>10</sup> δόξα δὲ καὶ τιμὴ καὶ εἰρήνη παντὶ τῷ ἐργαζο-  
 μένῳ τὸ ἀγαθόν, Ἰουδαίῳ τε, πρῶτον, καὶ Ἕλληνι.<sup>11</sup> Οὐ  
 γὰρ ἐστὶ προσωποληψία παρὰ τῷ Θεῷ.<sup>12</sup> ὅσοι γὰρ ἀνόμως  
 ἤμαρτον, ἀνόμως καὶ ἀπολούνται· καὶ ὅσοι ἐν νόμῳ ἤμαρτον,  
 διὰ νόμου κριθήσονται,<sup>13</sup> (ὁ οὐ γὰρ οἱ ἀκροαταὶ τοῦ νόμου

and the literal sense is, 'worketh out,' 'bringeth about.' Comp. Lat. *perpetro*; and, like that term, is, when applied to actions, almost always used of what is evil (though in Plut. t. vi. 130, cited from Eurip., we have *πλούτῳ ἀρετὰν καταργασίῃ*), as we use our 'to commit.' But here, where the Present tense is used, denoting 'the habit' of the person, we may best render by 'practiseth.'

10. Ἰουδαίῳ τε, πρῶτον) 'first in order' (supra i. 16, and note), 'first in responsibility,' as resulting from his greater opportunities.

We have here the converse of the preceding verse, forming a sort of resumption of what was said at v. 7. But to δόξα and τιμή, there is here subjoined εἰρήνη instead of ἀφθ., as being better adapted to the antithetical expressions θλίψις καὶ στενοχωρία; while it yields the same sense; as denoting that peace and reconciliation with God, by which all other blessings are crowned; forming a foretaste in this life of that future state of felicity, 'where the wicked cease from troubling, and the weary are at rest.'

11. In the weighty words contained in this verse the Apostle means not only to give a reason for what he has just said, but also to anticipate a latent objection on the part of the Jews, as if by so speaking he had given them no such advantage over the Gentiles, as they thought themselves entitled to. To this the reply is, that ['it is right so to do,] for there is no respect of persons with God.' Accordingly, the words form not only a confirmation of what has preceded, but serve as a transition to what follows. On προσωποληψία see my Lex. in v., also in πρόσσωπον.

12. ὅσοι γὰρ ἀνόμως ἤμαρτον, &c.] This verse is confirmatory and exegetical of the preceding, and that, as Prof. Hodge remarks, 'by the exhibition of the important principle evolved up to v. 16, that men are to be judged by the light they have severally enjoyed; the ground of judgment being their works, the standard of judgment their knowledge.' It is a question whether ἀνόμως means 'without law,' or 'without the law of Moses.' Most all Expositors adopt the former view; but the latter is maintained by the recent German Commentators and Alf. Of course the subsequent ἐν νόμῳ and διὰ νόμου must be taken as if ἐν τῷ νόμῳ and διὰ τοῦ νόμου were written, the word following a Proposition permitting it. The former view is maintained with his usual ability by Bp. Middleton; to whom the reader is referred. On a point of Philology with which the learned Prelate was so conversant, he was likely to be right; and, as far as the course of argument goes, it seems competently made out. And it is confirmed by the suffrage of Professor Hodge, in his analysis of the course of argument. Nevertheless, there is much semblance of truth in Mr. Alford's representation of the course of argument,—namely, that 'it is on that very undeniable assumption, that all who have had a law given shall be judged by that law,' that the Apostle constructs his argument, assert-

ing it with regard to the Mosaic law in the case of the Jews, and proving that the Gentiles have had a law given to them in the testimony of their consciences. 'Besides,' he adds, 'these verses are no general assertions concerning men who have, and men who have not, a law revealed (for all have one), but a statement of the case as concerning Jews and Gentiles.' The reader must judge for himself on what I regard as an open question.—The two terms κριθῆς. and ἀπολ., both represent *result*; the former issuing in condemnation, the latter in condign punishment by destruction; not, however, as observes Professor Hodge, that any are doomed to perish, for the Apostle is not speaking of the destiny of either Jews or Gentiles by being judged, but of the rule by which men at large will be judged.

13. This verse is explanatory of the former, as assigning the reason for the declaration in the last clause; and the correct sense will depend on which of the two views propounded of the former be adopted. Mr. Alf. (with Lachm. and Tisch.) edits οἱ ἀκροαταὶ νόμου and οἱ ποιῆται νόμου, and yet renders 'hearers of the law and doers of the law;' and remarks in his note, that 'with the omission of τοῦ νόμου in both places, the whole elaborate and ingenious criticism of Bp. Middl. on its use falls to the ground.' Be it so; but surely it is reasonable to inquire on what authority the Article has been removed? Simply on the testimony of MSS. A, B, D, E (1st time), G, and 2 cursives,—31 and 46; to which Scholz adds *et alii*, repeated by Tisch. and Alf.; but, from what we have seen on former occasions, the good Professor's *et alii* cannot come into count. And, indeed, of the two cursives only, the principal, No. 31, (the Covell 2,) only omits the τοῦ in one of the two phrases; and all the Lamb. and Mus. copies have the τοῦ. So that, upon the whole, the external authority amounts to only 7 MSS., and of those two only omit one of the two times; very insufficient authority; espec. since internal evidence is in favour of the word; for the Article was far more likely to be omitted by the carelessness of the scribes, than to be inserted by Revisers or Critics. Accordingly, Bp. Middleton's elaborate criticism does not fall to the ground, except in the imagination of Mr. Alf.—But, to turn from verbal criticism to matter of fact, it is well observed by Professor Hodge, that 'though this verse, with the 14th and 15th, form a parenthesis, as is evident from the 16th, which requires to be immediately connected with the 12th, yet they are intimately related to what immediately precedes. The 13th is the ground of what is asserted in the last clause of the 12th, viz., that 'those who have sinned under a law shall be condemned by it;' and ver. 14, 15 are the ground of the assertion, that 'those who have sinned without a revelation shall yet be punished; because, though they have no [revealed] law, they are a law unto themselves.'"

δίκαιοι παρὰ τῷ Θεῷ· ἀλλ' οἱ ποιηταὶ τοῦ νόμου δικαιωθήσονται.  
 14\* Όταν γὰρ ἔθνη τὰ μὴ νόμον ἔχοντα φύσει τὰ τοῦ νόμου ποιῇ,  
 οὗτοι, νόμον μὴ ἔχοντες, ἑαυτοῖς εἰσι νόμοι· 15 οἵτινες ἐνδεύ-  
 νονται τὸ ἔργον τοῦ νόμου γραπτὸν ἐν ταῖς καρδίαις αὐτῶν,  
 συμμαρτυρούσης αὐτῶν τῆς συνειδήσεως, καὶ μεταξὺ ἀλλήλων  
 τῶν λογισμῶν κατηγορούντων ἢ καὶ ἀπολογουμένων,) 16 ἔν  
 ἡμέρᾳ ὅτε κρινεῖ ὁ Θεὸς τὰ κρυπτὰ τῶν ἀνθρώπων, κατὰ τὸ  
 εὐαγγέλιόν μου, διὰ Ἰησοῦ Χριστοῦ.

17] \* Εἰ δὲ σὺ Ἰουδαῖος ἐπονομάζῃ, καὶ ἐπαναπαύῃ τῷ νόμῳ,

14. In this verse an objection is anticipated and overruled. It might be replied, that the *Gentiles* have no revelation, and therefore this cannot apply to *them*. To this the answer is, that the *Gentiles* have a law as really and truly as the *Jews*, written, though not on parchment, yet on the tablets of their hearts. (Stuart.)

—φύσει] meaning, by the instinctive sense of right and wrong, supplied by the light of reason and conscience, as opposed to the dictates of law. So Aristotle, *Eph.* v. 10, opposes the φυσικὸν to the νομικόν.—By τὰ τοῦ νόμου we are to understand 'the moral dictates enjoined by the Law.'—ἑαυτοῖς εἰσι νόμοι: meaning, 'they, by the dictates of reason and conscience, have a law supplied to themselves.'

15. οἵτινες ἐνδεύονται—ἀπολογούμενοι] These words are meant to establish and illustrate the foregoing assertion. Οἵτινες may be rendered, 'quippe qui.' Render: 'inasmuch as they evince the effect of the [revealed] law,' what it would have produced, what is tantamount to it. Comp. Aristotle, *Rhet.* i. 15, 6, νόμοι ὁ γαργεμμένοι οὐ ποιεῖ τὸ ἔργον τοῦ νόμου. Thus also Diogenes Laert., in his preface, says the barbarians have the ἔργον τῆς φιλοσοφίας, though destitute of the express form of it. Chrys. here enumerates three kinds of law, 1. the ἀγραφοὶ νόμοι of reason and conscience; 2. the νόμοι γαργεμμένοι, or the civil law of each country (see Arnold on Thucyd. iii. 37, 3), and the law ἐν ἔργοις, the same thing in essence, though without the express form thereof, as in the case of barbarous nations. The inward law here mentioned is evinced to be in the case of *Gentiles*, by their actions; and its existence is further shown by the testimony of their conscience confirming that of their actions. Conscience is here considered as a witness, bearing testimony for or against the deeds of the man, and in the latter case acting as accuser. Comp. *Juven.* Sat. xiii. 198, and *John* viii. 9, seq. with *Wisd.* xvii. 11.

By γραπτὸν is meant, 'deeply imprinted,' like the characters traced with the iron style on the waxed tablets of the ancients. The metaphor is found both in the Old Test. and the ancient writers in general. So *Æschyl.* *Prom.* 814, ἢ ἐγγράφου σὺ μνήσιν δέλτοις φρενῶν. In the words γραπτὸν ἐν τῇ καρδίᾳ, the Apostle had probably in mind *Jer.* xxxi. 33 (quoted by him at *Heb.* viii. 10), διδοὺς δόσω νόμον μου ἐν τῇ διανοίᾳ αὐτῶν, καὶ ἐπὶ καρδίᾳ αὐτῶν ἐγγράψω αὐτούς.

—συμμαρτυροῦσης αὐτῶν τῆς συνειδ., &c.] This is explanatory of what precedes, presenting

two confirmations of what was before said, that the demands of the moral law are inscribed on the heart of man in a state of nature: the meaning (as Professor Stuart shows) being, 'that the voice of conscience, which proceeds from a moral feeling of dislike or approbation, and the judgment of the mind, when it examines the nature of actions, unite in testifying that what the moral law of God requires, is impressed, in some good measure, even on the hearts of the heathens.'

—μεταξὺ ἀλλήλων, &c.] The full sense is, that 'their reflections alternately, as occasion may serve, either condemning them [when they act contrary to the dictates of right reason], or acquitting and justifying them [when they act conformably to those dictates].'

16. ἐν ἡμέρᾳ, &c.] This is to be joined with κρινέσονται at v. 12; vv. 13—15, these words forming a parenthetical explanation, or confirmation, of v. 12.

The words ἐν ἡμέρᾳ ὅτε κρινεῖ—ἀνθρώπων form a fine periphrasis of the great day of final account, and one most apposite to the present purpose; with which compare a very similar one at *1 Cor.* iv. 5.—By τὰ κρυπτὰ τῶν ἀνθρώπων most modern Commentators understand 'the secrets of men's hearts,' as *1 Cor.* xiv. 25, τὰ κρυπτὰ τῆς καρδίας αὐτῶν, meaning their 'secret counsels.' Others (as the ancient and some modern Expositors) take it to denote 'the secret sins of men' (see *Ps.* xix. 12. xc. 8); others, again, 'the secret actions.' It should rather seem, however, that *thoughts* and *counsels* are chiefly meant, yet so as to include their effects in deeds and actions. In this view we may compare what Thales said, who, being interrogated whether any action (meaning secret action) could escape the notice of God, answered, 'No, nor even any thought.'

17—29. This portion consists of two sections; 1) 17—24, containing an application of the principles laid down in the preceding section, 1—17, to the case of the *Jews*; 2) 25—29, a setting forth of the nature and design of circumcision. The main purpose, however, of that application is, to convince the *Jews* of sin, and show them that they are obnoxious to Divine condemnation and punishment. To do this it was necessary to overrule and set aside the plea, that they are circumcised, and may therefore claim a covenanted right to salvation. Instead, however, of doing this in the former of these sections, the Apostle does it in the latter; and in the former he only paves the way for it by considering the principal grounds of their de-

κ Phil. 1. 10. καὶ καυχᾶσαι ἐν Θεῷ, <sup>18</sup> καὶ γινώσκεις τὸ θέλημα, καὶ δοκι-  
<sup>1</sup> Matt. 23. μάζεις τὰ διαφέροντα, κατηχούμενος ἐκ τοῦ νόμου <sup>19</sup> πέποι-  
<sup>16</sup> John 9. 34. θάς τε σεαυτὸν ὁδηγὸν εἶναι τυφλῶν, φῶς τῶν ἐν σκότει, <sup>20</sup> παι-  
<sup>40, 41.</sup> δευτὴν ἀφρόνων, διδάσκαλον νηπίων, ἔχοντα τὴν μὀρφωσιν τῆς  
<sup>10</sup> Ps. 50. 16. γνώσεως καὶ τῆς ἀληθείας ἐν τῷ νόμῳ. <sup>21</sup> <sup>m</sup> Ὁ οὖν διδάσκων  
<sup>23.</sup> Matt. toto.

pendence and boast, 1) their covenant relation to God, 2) their superior advantages as to knowledge, so as to be infallible guides and teachers of others. This he overrules by placing in contrast their disobedience to God, urging that all this, instead of extenuating, only aggravates their guilt; so that their condemnation will be no less certain, and far more severe, than that of the Gentiles. Their main plea—of circumcision—which might have been placed first, he considers in the second place, for the sake of greater effect.

I have now, in deference to the united judgment of the Editors, from Græcæb. downwards, adopted *εἰ δὲ*, for text. rec. *ἴδε*, from MSS. A, B, D, E, K, and about 300 survivors; I add Lamb. 1185, 1190, Mus. 16, 184, confirmed by the Syr., Ital., Vulg., Copt., and Æthiop. Versions. Internal evidence is rather in its favour, since it might easily have been changed into *ἴδε* by the carelessness of Scribes, or by Revisers, to remove the *Anacoluthon*; which, however, Alf. remarks, is only produced by the resumption of the thread of the sentence with *οὖν*, v. 21. The *εἰ δὲ σὺ*, as he adds, carries on the apostrophe from v. 5, since when it has been broken off by reference to the great day of retribution, and its rule of judgment. 'But what, if thou callest thyself a Jew,' &c.; the apodosis beginning with ver. 21.

17. *ἵπταναι τῷ νόμῳ*. The full sense is, 'thou *restest on* and confidest in the law [as fully able to save thee].' Comp. Mic. iii. 11, *ἐπὶ τῶν Κύριον ἵπτανται οὐρα*, and Arrian, Epict. i. 9, mentions a φιλόσοφος ἄλλοις θαρβύνοντα καὶ ἵπτανται μὲν, where, as here, it is used of *false trust*—*καυχᾶσαι ἐν Θεῷ*, meaning, 'thou boastest of thy knowledge of God, and that thou standest in a covenant relation to him, as *thy God*.' See Deut. iv. 7. Ps. cxlvii. 19.

18. The intent of vv. 18—20 seems to be, to first urge, and then *amplify*, the knowledge of God, and his will, whereof the Jews boasted. Accordingly, the Apostle has here adopted the kind of language which the Jews were accustomed to use of themselves, when claiming superiority over the Gentiles.

—γινώσκεις τὸ θεῖον.] scil. αὐτοῦ, i. e. τοῦ Θεοῦ, which is implied in the subject-matter.

—δοκιμάζεις τὰ διαφ.] q. d. 'Thou dost distinguish, and consequently canst decide between things that differ;' 'thou provest, by putting to the test, and thereby rightly estimating and appreciating things with different claims to preference.' Comp. Phil. i. 9, 10, *ἐν ἐκτιμᾶσαι—εἰς τὸ δοκιμάζειν τὰ διαφέροντα*, where see note. A very rare sense of *διαφ.*, occurring elsewhere perhaps only in Anacrid. p. 121, cited by Elmsler.

—κατηχούμενος, &c.] 'by being instructed from youth upwards out of the Law,—the Book of the Law and its contents.

19, 20. The four expressions here occurring, forming two pairs, of which the first has refer-

ence to the faculty of *knowledge*; the second, to that of *communicating* it by instruction. Ὁδηγὸν τυφλῶν, φῶς τῶν ἐν σκότει, παιδευτὴν ἀφρόνων, διδάσκαλον νηπίων, are specimens of the high-sounding titles applied by the Jews to the scribes and doctors, who, from ver. 21, 22, are here especially had in view,—titles, as appears from *πίστωθας*, confidently claimed by them—and the terms τυφλῶν, ἐν τῷ σκότει, ἀφρόνων, and νηπίων, are meant to set forth the *arrogance* of these ὁδηγοί, justly called by our Lord, Matt. xv. 14, ὁδηγοὶ τυφλοῦ.

Of the words ἔχοντα τὴν μὀρφωσιν τῆς γνώσεως, the literal sense is, 'having [in the law] the form and figure of true knowledge, or knowledge of the truth [marked out and prescribed by God]'; consequently a perfect rule of moral truth.—Μὀρφωσις properly signifies 'a sketch of the outlines of any figure with chalk, &c., on a plain surface,' as *τύπος* is 'the delineation of any thing by stamp.' Now as both are supposed to represent the *true form* of any thing, so they are both metaphorically applied (*τύπος* in Rom. vi. 17, and *μὀρφωσις* in the present passage) to denote 'an accurate knowledge' of any thing.

21. ὁ οὖν διδάσκων—διδάσκαι:] This appears, from the illustrations adduced from ancient writers, Classical and Rabbinical, to have been a common *argumentum ad hominem*. With respect to the heads of accusation which follow, there has been much learning and industry needlessly expended. There can be little doubt that these, and many other crimes, were committed by the *different orders* of the Jews, either in the full, or in a qualified sense. From the state of society in Judæa, as described by Josephus, *theft* and *rapine* must, and we find *did*, extensively prevail among the lower orders. See Joseph. Bell. v. 26. And there is no reason to doubt the existence of *rapacity* in the Priests, and the *higher ranks* in general. *Adultery*, too, seems to have defiled all classes, as indeed it had always done. See Jerem. v. 8. As to *sacrilege*, we have no historical evidence on which to sustain the charge, in the *literal* sense, of robbing temples; and therefore the expression here used is perhaps meant of *other* crimes, which *partook* of the nature of sacrilege; such as that of defrauding the Temple of God of offerings destined for him. Jos. Antt. xviii. 3, 4. Thus far in my former editions. I am now, however, of opinion, with Alf., that the contrast between *ιερός*, and *βδελ.* τὰ εἰδωλα points at the kind of robbery meant; so that the sense must be, 'Thou who abhorrest idols, dost thou rob their temples?' Comp. Jos. Antt. iv. 8, 4, where the law runs thus: μή σὺ λαὸν ἱερὰ ξενικά, μηδ' ἐν ἱερονομασίῳ ὄντιν Θεῷ κειμήλιον λαμβάνειν. This view I myself was induced to take many years ago, and promulgated it in my 'Supplementary Notes.' Indeed the view, so far from being a new one, derived from recent German Expe-

ἐτερον, σεαυτὸν οὐ διδάσκεις; ὁ κηρύσσων μὴ κλέπτειν, κλεπτεις;  
 22 ὁ λέγων μὴ μοιχεύειν, μοιχεύεις; ὁ βδελυσσόμενος τὰ εἰδωλα,  
 ἱεροσυλεῖς; 23 ὁ ἐν νόμῳ καυχᾶσαι, διὰ τῆς παραβάσεως τοῦ ἁ Rom. 9. 4  
 νόμου τὸν Θεὸν ἀτιμάζεις; 24 Ὁ γὰρ ὄνομα τοῦ Θεοῦ δι' ὑμᾶς o 2 Sam. 12.  
 βλασφημεῖται ἐν τοῖς ἔθνεσι, καθὼς γέγραπται. 25 Περιτομή 14.  
 μὲν γὰρ ὠφέλει, ἐὰν νόμον πρᾶσσης· ἐὰν δὲ παραβάτης νόμου Isa. 66. 5.  
 ᾖς, ἡ περιτομή σου ἀκροβυστία γέγονεν. 26 Ἐὰν οὖν ἡ ἀκρο- Ezek. 28. 28.  
 22.

sitors, is as old as the time of Chrys. and Theophyl., and was long ago adopted by Est., Menoch., and Le Clerc. The comment of Theophyl. is almost wholly formed on that of Chrys.,—καὶ γὰρ εἰ καὶ ἰβδαῖσσαντο τὰ εἰδωλα, ἀλλ' ὅμως, τῇ φιλοχρηματίᾳ παρανοοῦμενοι, ἥκτορον τῶν εἰδωλικῶν ἀναθημάτων δι' αἰσχροκίρδειαν. The general term in Chrys., χρημάτων, goods, effects, has its explanation in the more special and usual term ἀναθήματα, votive offerings, as vases, tripods, &c. And Theophylact's expression ἄπτεσθαι, as applied to these, must have the sense found in our verb to touch, viz. to meddle with, 'lay hands upon,' 'take to one's self any property or effects.' Accordingly, the term here, ἱεροσυλεῖν, will signify 'to rob temples,' by carrying off and appropriating any of its χρήματα, or ἀναθήματα, consecrated articles, whether statues or images, or vases, tripods, &c. In the words used by Chrys., σφόδρα ἦ ἀπηγορευμένον τῶν ἐν τοῖς εἰδωλίοις ἄπτεσθαι, he had, I imagine, in mind Deut. vii. 15. Here, however, the reference is not only to what belonged to the images, espec. the gold or silver about them, but to the vases sacra generally. Certainly the words, Acts xix. 37, ἀνδρες τούτους οὕτω ἱεροσύνους, nor, as ye may suppose, robbers of your temples, seem to show that the accusation was occasionally made; and, doubtless, sometimes with justice. That this ἱεροσύλη was sometimes committed, we may infer from the formal prohibition by law in Josephus. As to any certain evidences of the commission of this offence by Jews, the deficiency of historical or other documents is such, that it would be too much to expect it; not to say that the writings of antiquity have not yet been brought to light so completely, or examined so carefully, but that some positive, or, at least, incidental proof of the thing may turn up. The thing is itself not improbable, and may have happened in the usual course of that petty traffic, which the Jews then carried on in all the civilized countries of the known world. It can hardly be doubted that among them there were *thieves*, as all along since, not a few receivers of *stolen goods*. And, considering that the guilt of him who receives is as great as that of him who steals, thus the Jews who received such stolen property might be said themselves ἱεροσυλεῖν. That the term ἱεροσυλεῖν had an especial reference to the abstraction of ἱερὰ ἀναθήματα, is certain from Artemid. On. iii. 3, ἱεροσυλεῖν καὶ κλέπτειν θεῶν ἀναθήματα.

24. τὸ γὰρ ὄνομα] Here the Apostle brings directly home the charge, at which he had before only hinted. The words headed by καθὼς γέγραπται, meaning 'the fact is so, as it is written in Scripture,' are not, properly speaking, a quota-

tion of any one passage, but, while formed chiefly from Is. lii. 5, they have a reference also to Ezek. xxvi. 20—23. The full sense intended is, 'The foregoing charges are not without foundation; for to you may be applied the reproach occasionally cast on your forefathers by the Prophets. The name of God is by your means (i. e. on account of you) evil spoken of among the heathens.' For the heathens reasoned, 'What sort of a religion must that be which produces such a life?'

25. The words of this verse are meant to anticipate and reply to an objection, which the Jews might make to the whole of what the Apostle had said,—namely, 'Ay, but circumcision is surely, you will grant, a great thing, as being a seal of the covenant. *Ans.* True; circumcision is effectual, if, &c.; i. e. 'did you but live answerably to the obligations implied in this covenant-sign, it were well; otherwise the privilege to which you are entitled, as a Jew, will avail you nothing for salvation.' How deeply rooted was their notion of the complete efficacy of circumcision to salvation, has been shown by Grot., Lightf., and Schoëtgen. The Apostle takes for granted the superiority of the Jews over the Gentiles, and the efficacy of the Law to salvation, if its moral precepts (called τὰ δικαιώματα τοῦ νόμου in the next verse) be but observed; otherwise, he intimates, the advantage would be lost. By νόμον, indeed, Bp. Middl. thinks is meant, not the Law itself, but moral obedience, or 'virtue,' such as it was the object of the Law to inculcate. And he directs νόμον to be so taken at v. 27. Yet there, as νόμον corresponds, by *apodosis*, to τὸν νόμον, it is clear that νόμον is equivalent to τοῦ νόμου. And this must decide the sense of νόμον in the kindred passage of the present verse. By νόμον we are to understand the Mosaic Law, moral as well as ceremonial.

In περιτομή here we have the sign for the thing signified,—i. e. the being a member of the Jewish Church, and entitled to all the privileges thence resulting. And so, in the next clause, ἀκροβυστία stands for the state of the ἀκρόβυστοι, or those not in possession of those privileges.

26. The Apostle, after having proved that the sins of the Jews must render them obnoxious to the Divine wrath, as well as those of the Gentiles, proceeds to demonstrate what he had said, vv. 7—10, that the righteousness of the circumcised Gentile must also render him acceptable to God, and rewardable by him, as well as the righteousness of the Jew.

—ἐὰν οὖν ἡ ἀκροβυστία, &c.] Here ἡ ἀκροβυστία is put for οἱ ἀκρόβυστοι; abstract for concrete. By τὰ δικαιώματα τοῦ νόμου are

βυστία τὰ δικαιώματα τοῦ νόμου φυλάσσει, οὐχὶ ἡ ἀκροβυστία αὐτοῦ εἰς περιτομὴν λογισθῆσεται; <sup>27</sup> καὶ κρινεῖ ἡ ἐκ φύσεως ἀκροβυστία, τὸν νόμον τελοῦσα, σὲ τὸν διὰ γράμματος καὶ περιτομῆς παραβάτην νόμου; <sup>28</sup> Οὐ γὰρ ὁ ἐν τῷ φανερῷ, Ἰουδαῖος ἐστίν· οὐδὲ ἡ ἐν τῷ φανερῷ, ἐν σαρκὶ, περιτομή· <sup>29</sup> ἀλλ' ὁ ἐν τῷ κρυπτῷ, Ἰουδαῖος, καὶ περιτομή καρδίας, ἐν πνεύματι, οὐ γράμματος· οὐ ὁ ἔπαινος οὐκ ἐξ ἀνθρώπων, ἀλλ' ἐκ τοῦ Θεοῦ.

III. <sup>1</sup> Τί οὖν τὸ περισσὸν τοῦ Ἰουδαίου, ἢ τίς ἡ ὠφέλεια τῆς

meant the moral requirements of the Mosaic Law, which the Jews so grievously neglected.

— οὐχὶ ἡ ἀκρ.—λογισθ. ] 'would not his uncircumcision be accounted as circumcision?' 'would he not be regarded as a circumcised person?' The interrogation with οὐχὶ involves a strong affirmation—'Certainly he would.' <sup>1</sup> *Idem loco apud Deum quo circumcisia, particeps fœderis, particeps beneficiorum; nam Deus fidem intuetur, posthabita prosopopœia,* as Carpz. remarks.

<sup>27</sup>. I am now induced to regard this, with many eminent Expositors, not as a continuation of the question, but put declaratively, and forming a separate assertion; the Apostle now openly affirming what he had at first only intimated,—that their neglect of the means of grace would bring condemnation upon them—and paving the way to the next verse.

— καὶ κρινεῖ ] 'he shall even rise up in judgment against,' indirectly; i. e. by his example and indirect testimony. Comp. Matt. xii. 41, seqq. Luke xi. 31.

— ἡ ἐκ φύσ. ἀκροβ. ] 'he who continues in his natural state of uncircumcision.'—τελοῦσα is for ἐπιτελοῦσα, 'by performing its injunctions.'

— διὰ γράμμ. καὶ περ. ] The διὰ is rightly rendered in E. V. 'by;' so that it be taken to denote 'under,' nearly = Latin 'per;' the Preposition denoting, as Heumann first saw, the state 'in quo Judeus Legis transgressor versetur;' i. e., as Alf. explains, the state in which the man is when he does the act regarded as the medium *through* which the act is done. By γράμμ. some understand the *letter*, as opposed to the *spirit*; others, the *divine revelation* given to the Jews in the Law of Moses, by a tacit opposition to the *unwritten* law of nature; q. d. 'If a Gentile should perform what the Law requires, would not this show, that you are worthy of condemnation who *transgress* the law, although you enjoy the light of revelation, and the privileges which a state of circumcision confers?' This latter sense (supported by Grot., Crellius, Estius, Wolf) is preferable, from its being (as Crellius has shown in a very masterly *exegesis*) far more agreeable to the context than the preceding one; which cannot be extracted from the words without some violence.

<sup>28</sup>. οὐ γὰρ ὁ ἐν τῷ φαν., &c. ] These words suppose the answer of the foregoing to be made in the affirmative; and the γὰρ has reference to a clause omitted; q. d. 'Yes, truly; for he,' &c. 'Ἐν τῷ φανερῷ is for φανερός, *externally*; and supply, from what follows, Ἰουδαῖος; meaning ὁ ὅστις Ἰουδαῖος. The full sense is: 'He is not so much the real Jew, who is only such

openly, publicly, and externally (i. e. by birth, habit, language, &c.); neither is *that* circumcision, which is manifest and external, the *true* one.'

<sup>29</sup>. Here περιτομή must be taken *twice*, as was Ἰουδαῖος before: and by περιτομή is to be understood ἡ ὅτις περιτομή, meaning (as it is then explained) the *spiritual* circumcision,—namely, that of the heart, by cutting off evil affections. See Deut. x. 16. So a Rabbinical writer, cited by Wetstein, says: 'If a man believe as he ought, circumcision will not *make* him a Jew; but if he believe as he ought, *he is* a Jew, though he be not circumcised.'

— ἐν πνεύματι, οὐ γράμματος ] Many refer this to the Holy Spirit, and the precepts of the Law. But the context rather requires the sense assigned by others, 'in spirit,' or Calvin, 'in *spiritu* posita.' By γράμμ. is meant the external observance without piety; by πνεύμ., the *end* of the ceremony, which is spiritual. So in 2 Cor. iii. 6, the Gospel is designated as a ministration οὐ γράμματος, ἀλλὰ πνεύματος.

— οὐ ὁ ἔπαινος, &c. ] The general meaning is: 'Such an one aims not at the praise of *men*; but he will receive both praise and acceptance from *God*, who seeth not as man seeth, and who trieth the heart.' 'Its rursum,' observes Calv., 'hypocritas, qui se falsis persuasionibus deliniant, retrahit ad Dei tribunal;' those Pharisees, and Pharisaical Judaizers, who sought to gain the praise of men by their outward sanctimoniousness, which is here contrasted with that internal and real sanctity which seeks only the praise of God, the Judge of all. See the edifying remarks of Hyper.

III. In the present chapter the Apostle is chiefly occupied in *refuting* such objections to the preceding statements as might be supposed to occur to Jews; and the Chapter is divisible into three parts, I.) a brief statement and refutation of several objections to Paul's reasoning, 1.—8. II.) a confirmation of his doctrines from the testimony of Scripture, followed by a setting forth of his conclusion,—that by the works of the Law can no flesh living be justified before God, 9.—20. III.) an exposition of the Gospel method of justification, 21.—31. At vv. 1.—20 there are *four* objections made, or difficulties started, which are removed by the Apostle. The first, at v. 1, is this: 'If the circumcised and the uncircumcised be treated alike at the last judgment, and the Jews are equally guilty with the Gentiles; and if the external observance of the Mosaic Law will not avail to justification, of what advan-

περιτομῆς; <sup>2</sup> Ἀπολὺ κατὰ πάντα τρόπον. πρῶτον μὲν γὰρ, <sup>a</sup> <sup>Dant.</sup> <sup>2.</sup> <sup>Ps 147 19,</sup> <sup>30.</sup> <sup>ch. 2. 12.</sup> <sup>2. 4.</sup> <sup>5 Num. 32.</sup> <sup>19.</sup> <sup>ch. 2. 6.</sup> <sup>3 Tim. 2. 12.</sup> <sup>Heb. 4. 2.</sup> <sup>2 Pe. 31. 4.</sup> <sup>2. 2.</sup> <sup>John 2. 22.</sup> ὅτι ἐπιστεύθησαν τὰ λόγια τοῦ Θεοῦ. <sup>3</sup> <sup>b</sup> Τί γὰρ, εἰ ἡπίστησάν τινες; μὴ ἡ ἀπιστία αὐτῶν τὴν πίστιν τοῦ Θεοῦ καταργήσει; <sup>4</sup> <sup>c</sup> μὴ γένοιτο! γινέσθω δὲ ὁ Θεὸς ἀληθής, πᾶς δὲ ἄνθρωπος ψεύστης καθὼς γέγραπται. Ὅπως ἂν δικαιοθῆς ἐν τοῖς λόγοις σου, καὶ νικήσης ἐν τῷ κρίνεσθαί σε. <sup>5</sup> Εἰ δὲ ἡ ἀδικία ἡμῶν Θεοῦ δικαιοσύνην συνίστησι, τί ἐροῦμεν; μὴ

tage, then, such being the case (οὐν), can Judaism be?' To this the answer, at v. 2, is, that the benefit, of greater spiritual knowledge, was thereby conferred on the Jews, by their being entrusted with the oracles of God. I quite agree with Mr. Alf., that 'it is best to take the question here [and in very similar passages] not as coming from an objector, but as asked by the Apostle himself, anticipating the thoughts of his reader;' rather, the objections which may occur to a reader.

2. The expression *πολὲ κατὰ πάντα τρόπον* is a very strong one, and the answer is not to the first question of v. 1 only, but the second also, since it is included, by implication, in the first, for 'to be circumcised' is equiv. to 'being a Jew.'—*κατὰ π. τρ.* means, 'in every respect,' 'in every point of view.'—*πρῶτον*, 'first and foremost.'

—*ἐπιστεύθησαν τὰ λόγια τοῦ Θεοῦ*] 'were entrusted with the oracles of God;' meaning, the word of God in the Scriptures of the Old Test., all the revelation therein by God of himself; on which sense see my Lex. N. T. in v. *λόγιον*. On the Syntax in *ἐπιστεῦθαι*, see Matth. Gr., and also Winer's.—To advert to the matter itself. The Jews were not only entrusted with, but, as Paul admits by his silence, were faithful preservers of, Sacred Scripture. Their care and solicitude in that respect are adverted to, in various passages, by Josephus, and by Philo, p. 1022, D, cited by Carpz., where he well characterizes the Scriptures as *Θεόχρηστα λόγια*.

3. Here we have the second objection, namely, how the Apostle's views can be reconciled with God's faithfulness to his promises, made to the Jews? q. d. 'Supposing that many Jews have been unbelieving and disobedient, shall this make the pledged promise of God [to bless the seed of Abraham] of none effect?—*Τί γὰρ*; 'quid enim?' 'What, then?' Comp. Demosth., *τί γὰρ, εἰ ἀδικεῖ Φίλιπποι*;

—*εἰ ἡπίστησαν*] This seems equiv. to *ἀπιστοὶ ἦσαν*, 'were unfaithful' to the covenant contained in the *λόγια* entrusted to them; for I agree with Alf., that the sense 'did not believe' would be out of place here, where Paul is not speaking of faith, or want of faith, as yet, but of moral guilt, the *ἀδικία* of v. 5. However, this interpretation was long ago anticipated by Calv., to whose able note the reader is referred.

—*μὴ ἡ ἀπιστία—καταργήσει*] The interrogation (which is more pointed by the use of the *μὴ*, an? num?) involves a strong negation, which is more fully brought out in *μὴ γένοιτο* following.

4. *γινέσθω—ψεύστης*] The difficulty, which many have here found, may be obviated, by bearing in mind that the strong negation in *μὴ γένοιτο* contains, by implication, an assertion of

the contrary; q. d. 'God is not proved unfaithful.' This, indeed, may prob. be *intimated* in the next words, *γινέσθω*, &c., of which the full sense seems to be, 'Let but God be found true and faithful [to his promise, as he assuredly will], though every man were proved to be a violator of the covenant.' On further consideration of this peculiar expression, I believe the sense of it to be, 'let God be held, or regarded, as voracious, though every man be counted for a liar.' In accordance with this is the exposition of Theodoret, who explains by *δῶμιον λόγους*, 'let us suppose it is so in words.' As to the Vulg. rendering *est*, the framer of that Version, Jerome, must have written *esto*, since, in his Comment to Titus, ch. i., he expresses the sense by *fial*, as does Ambrose. Calv., who has ably traced the scope of the passage, well observes, that the first member of this sentence contains the primary axiom of Christian philosophy. Why the second was added (taken from Ps. cxvi. 11), is well accounted for by Hyperius.

This assertion by implication is more plainly developed in the words following, *ὅπως ἂν δικαιοθῆς*, of which the sense seems to be, 'So that the result may be (to use the words of Scripture), that thou shouldst be justified, or brought in clear, when thou art called to account for thy dealings.' Here there is a *forensic* allusion: though the Deity is not considered as the judge, but as a *party impleaded*; and any defendant, who is brought in clear of blame, may be said *νικᾶν*, because he carries his cause. Thus the sentiment obtained by this accommodation of the words of David, may be expressed (in the words of Prof. Stuart) as follows: 'Whenever God speaks by way of reproving or condemning men, let him be accounted altogether just, and let him be fully vindicated.'

5. Here the Apostle anticipates another objection which might occur to the reader; q. d. 'If our unrighteousness display the righteousness of God (the mode appointed by God of becoming righteous by faith, i. 17), would he not be unjust, if he punished us for this unrighteousness?—*συνίστησι*.] On the sense of this disputed term one thing is plain, that the customary version 'commends' cannot be tolerated. Most recent Commentators—as Koppe, Rosenm., Stuart, and Peile—explain the word, with Erasmus, and Grot., *declarat*, 'renders conspicuous.' But I find no ancient authority for this interpretation.

All the early Versions, except the Vulg. (which is a free Version), render it *confirms, establishes, proves*. And though the foregoing Commentators endeavour to establish the interpretation from infra. ver. 8. 2 Cor. vi. 4. vii. 11. Gal. ii. 18. Philo de Mig. 394, c. *τὴν σοφίαν αὐτοῦ συνίστησι* (scil. ὁ Θεός) *ἐκ τοῦ κόσμου δὲ δημιουργηκέναι*, yet the learned Loesner, who fur-



ἄδικος ὁ Θεὸς ὁ ἐπιφέρει τὴν ὀργήν; (κατὰ ἄνθρωπον λέγω.)  
 6<sup>d</sup> Μὴ γένοιτο! ἔπει πῶς κρινεῖ ὁ Θεὸς τὸν κόσμον; 7 εἰ γὰρ  
 ἡ ἀλήθεια τοῦ Θεοῦ ἐν τῷ ἐμῷ ψεύσματι ἐπερίσσευσεν εἰς τὴν  
 δόξαν αὐτοῦ, τί ἔτι καὶ ὡς ἁμαρτωλὸς κρίνομαι; 8 καὶ μὴ  
 (καθὼς βλασφημούμεθα, καὶ καθὼς φασὶ τινες ἡμᾶς λέγειν,) ὅτι  
 ποιήσωμεν τὰ κακὰ, ἵνα ἔλθῃ τὰ ἀγαθὰ; ὃν τὸ κρίμα ἔνδικόν  
 ἐστί.

1 Gen. 18.  
 26.  
 Job 8. 2.  
 & 34. 17.

nished them with these passages, renders *συμίστησι* by *demonstrat, comprobat*, and subjoins four other passages from Philo, where the word has this same sense. In short, the interpretation they adopt can only be admitted *compatently* with the other,—inasmuch as he who establishes and proves a thing to be this or that clears up all doubts about its existence; and, in fact, Wets. long ago blended both senses, rendering, 'Demonstravit, et clara luce posuit'; and he cites many passages of ancient writers, proving that the term may be taken in this pregnancy of sense. Suffice it to refer to Susanna, v. 61.

At μὴ ἄδικος ὁ Θεὸς ὁ ἐπιφέρει τὴν ὀργήν; there is great delicacy in the wording; the Jew not meaning positively to deny the justice of God in punishing, but only to hint that it may be questioned. The full sense is, 'Is, or is not, God unjust?' A milder way of saying, 'Is not God unjust?' The phrase *ἐπιφ. τὴν ὀργήν* may be rendered, 'who visits with his anger'; i. e., by implication, *punishes*. The phrase has been found nowhere else, except in Polyb. xxii. 14, 8, and is synonymous with *ἐπιφέρειν τὴν ποινήν*, *pœnam immittere*, found in Jos. Antt. iii. 18. The Apostle, though he here speaks in the person of an objector, yet, to prevent any mistake of the words μὴ ἄδικος, &c., apprises his readers that he speaks in that quality. For the phrase *κατὰ ἄνθρωπον λέγω* is best explained to mean, 'I speak as men (meaning the objectors in question) are accustomed to speak in self-justification, and when thus circumstanced.'

6—8. In these verses the objection is removed, and that on grounds conceded by the objector himself.

6. *ἔτσι—κόσμον* 'since [if this be the case], how shall God judge the world?' viz. in righteousness, which is involved in the very idea of God's judging: a sense of *ἔτσι* found before questions implying a negation (as here and in 1 Cor. xiv. 16. xv. 29. Heb. x. 2), and before similarly hypothetical clauses. On the true force here of *ἔτσι* I have fully treated in note on 1 Cor. v. 10, adducing examples from Scripture. Suffice it here to adduce two similar examples from the Class. writers: Soph. (Ed. T. 390, *ἔτσι—ποῦ σὲ μάντις εἰ*; Anonym. ap. Butt. Gr. Gr. § 149, *ἔτσι, πῶς δὲ διακρίνομεν αὐτό*;

7. In this verse the sentiment of v. 5 is resumed and completed, and the words are from the supposed objector. See Calvin and Hyper.

The sense of the passage may be thus expressed:—'If the fact of the Jews having broken the covenant [by not believing in Christ] has been the cause that the promise of God has been extended (*ἐπερίσσευσεν*) to a still greater number of people, why are the Jews punished as sinners for unbelief? It would be enough for them to

lose the privileges of the covenant; or rather, they should continue to live wickedly, because good redounds from it to the world at large.' To advert to a matter of Philology, *ἐπερίσσευσεν* means lit., 'has become superabundant, has redounded to more.' See my note on Thucyd. ii. 65, 4.

—*ψεύσματι*] means 'false dealing'; 'unfaithfulness,' by an idiom frequent in the Old Test. The term, as Mr. Locke justly observes, was here used in preference to *ἀδικία*, for the sake of *antithesis* to 'the truth, or veracity, of God.'

8. *καὶ μὴ καθὼς—τὰ ἀγαθὰ*]; 'Yea, why not say, as we are slanderously reported [to say], as some affirm that we do say? Let us,' &c. There is no difficulty in supplying *λέγομεν* from the following context; an irregularity, indeed; though one often found in Thucyd.

Of the many methods which have been proposed of adjusting the construction, and determining the sense, here, the only satisfactory one is that of Chrys. and the Greek Commentators, as also Zeger, Pisc., Crellius, and Stuart. The Apostle is here speaking in his own person, not in that of the objector, and the words are an answer to the preceding objection; not, indeed, a regular one, but meant to show its futility, by pushing the argument as far as it will go. With the *μὴ* we must repeat *τὴν* from the preceding. Thus the sense may be, 'And why [at this rate] may not we (as we are slanderously reported to do, and some say that we maintain) do evil that good may come?' Yet I prefer (with Grot., Hamm., Limborch, and Stuart) at *καὶ τί μὴ* to supply, from the λέγειν of the parenthesis, *λέξομεν*, and at *βλασφημούμεθα, ὡς λέγοντες*. The words following, *καὶ καθὼς φασὶ τινες ἡμᾶς λέγειν* are exegetical of the preceding, 'Why may we not maintain (as we are slanderously reported to do), let us do evil?' &c. This supplying of a word from a *parenthetical* clause is, indeed, an irregularity in composition, but occurs in the best writers, especially Thucyd. By the *αὖ* is meant we *Christians*; and consequently the *τινες* may mean *non-Christian* calumniators, whether Gentiles or Jews; and the whole passage may be freely translated: 'Why, then, may we not say (as some do actually, though slanderously, accuse us of saying), Let us,' &c.? By *ὃν τὸ κρίμα ἔνδικόν ἐστί* is simply meant, 'whose offence is such as justly to merit punishment [from God], i. e. they will be called to a strict account for this, and justly punished. The condemnation and punishment here adverted to are not of those who slandered the Apostle, but of those who adopted a maxim, or principle, which must expose them to the detestation of all good men, as well as to the judgment of God.'

9 \* Τί οὖν ; προεχόμεθα ; Οὐ πάντως προηγιασάμεθα γὰρ ὡς οἱ Ἰουδαῖοι τε καὶ Ἕλληνας πάντας ὑφ' ἁμαρτίαν εἶναι 10 ἡ καθ- ὡς γέγραπται· ὅτι οὐκ ἔστι δίκαιος οὐδὲ εἷς 11 οὐκ ἔστιν ὁ συν- ὢν, οὐκ ἔστιν ὁ ἐκζητῶν τὸν Θεόν. 12 Πάντες ἐξέκλιναν, ἅμα ἠχρειώθησαν. οὐκ ἔστι ποιῶν χρηστότητα, οὐκ ἔστιν ἕως ἐνός. 13 Ἐτάφος ἀνεφγμένους ὁ λάρυγξ αὐ- Gal. 2. 12.  
1 Pet. 2. 1.  
Ps. 14. 2.  
Ps. 53. 2.

9—20. 'The Apostle, having answered the objections to his argument in proof that the Jews, being sinners in the sight of God, are, as such, exposed to condemnation, draws, in v. 9, the obvious conclusion, that they have, as to the matter of *justification*, no pre-eminence over the Gentiles. He confirms his doctrine of the universal sinfulness of men, by numerous quotations from the Old Testament. These passages are descriptive of their depravity in general, vv. 10—12; and then of its special manifestations in the *sins of the tongue*, vv. 13, 14; and *sins of conduct*, vv. 15—18. The conclusion of all this reasoning, from consciousness, experience, and Scripture, is, that [the Jews have no ground of preference; but, as the Scripture saith, are guilty, as well as the Gentile; so that] "all the world is guilty before God." v. 19; and the necessary consequence is, "no flesh can be justified by the deeds of the law," v. 20." (Prof. Hodge.)

9. The Apostle now returns to the subject he had before been treating of, which had been interrupted by the above digression. (Calv.)

The words *τί οὖν ; προεχόμεθα ;* evidently contain another objection, which is immediately answered in the words following. It has, however, always been a disputed point among Interpreters whether we should point *τί οὖν ; προεχόμεθα ;* or *τί οὖν προεχόμεθα ;* In the former case, the sense will be, 'What, then? Have we any superiority [or not]?' In the latter, 'What, then, is our superiority?' A sense sufficiently good, but liable to this strong objection,—that the answer, *οὐ πάντως*, will not then be suitable; since that can only mean, *No, certainly*; as in Theophr. de Caus. Plant. vi. 25, *οὐκ ἔστιν οὐ πάντως*, and Aristotle, *Metaphys. vi. οὐ γὰρ πάντως*. &c.; whereas it ought to have been *οὐδὲν*, 'No! by no means.' And so *οὐ πάντως*! Demosth., cited by Winer. The other punctuation points to a satisfactory sense; but what that is will depend on the force of *προεχόμεθα*, which is variously expounded; though almost every interpretation is liable to greater or less objection; as has been shown by myself in *Recons. Synop.*, and by Stuart and Alf. The least objectionable mode of taking the word, is to regard it (with several ancient Commentators, and, of the moderns, Calv., Beza, Grot., Bengel; and several recent Foreign Expositors) as not a Passive, but Midd. put for Active. Thus the sense is, 'Are we (Jews) better off (than they)?' 'Have we any claim of preference?' To which the answer, as above explained, is very suitable. Propriety, indeed, has been thought to require *πάντως οὐ*; but *οὐδὲν πάντως* has been adduced, in justification, from *Hæc. v. 34*. But that is scarcely sufficient. It would seem that *οὐ πάντως* has a stronger import than the other, and might best be pointed *οὐ, πάντως*, 'No! certainly not.' That the Apostle intended as strong a negation

as possible, is clear from the context; q. d. 'No!! inasmuch as both parties were, as to justification, on a level; both being, as the Apostle proceeds to show, alike *'under sin'*, both as to its guilt and its power, and sinners exposed to the condemnation of sin.—The next words, *προηγιασάμεθα γὰρ*, ought not to have occasioned such perplexity to Expositors, since the context points to the only true sense, 'We have before (already) proved *both* (on good grounds) to be alike *under sin*.' No example, indeed, has been adduced of this sense; but how it arises has been ably shown by Crellius, who skillfully founds it on a *sensus pragmaticus*, in which the idea of *proving* is engrained on that of *criminalizing*; q. d. 'we have already, on well grounded crimination, proved.' Of the next words, *ὑφ' ἁμαρτίαν εἶναι*, the full sense is, 'are brought under, and liable to be [truly] charged with sin,' *ἐνδοκίμοι* (see ver. 19), implying 'liability to Divine punishment.' This weighty truth is then confirmed by several testimonies from various parts of the Old Test., part of them spoken directly of the Jews; part including, by implication, the Gentiles also. The quotations,—if they may be called such, which, from the *δτι*, may be doubted,—are made with some laxity, and occasionally *ad sensum* rather than *ad litteram*. Indeed, it should seem that the Apostle meant to express only the *substance* of the words of Ps. xiv. (Sept.), and then proceeded to advert to what follows, alluding also to other passages,—namely, from Ps. v. 9. x. 7. xiv. 1—3. xxxvi. 1. liii. 8. xli. 3. Prov. i. 16. Isaiah lix. 7. The alteration at ver. 14 of *αὐτοῦ* into *αὐτῶν* is merely adopted for accommodation sake.

11. *ὁ συνὼν*] meaning, according to the Hebrew idiom, 'he who is righteous and godly'; lit. 'is so wise as to fear God.' Here the expressions *ὁ συνὼν* and *ὁ ἐκζητῶν τὸν Θεόν* are not synonymous; but the latter is a stronger term than the former, and meant to further develop the idea contained therein.

12. *ἠχρειώθησαν*] This might mean, 'they have become useless.' But from the context it appears that there is here a *Μαίωσις*, by which the mild term *useless* is employed to denote 'what is positively bad and injurious.' Thus the sense must be, 'are become corrupt,' or 'depraved.' *Ποιεῖν χρηστότητα* is a Hellenistic phrase for *ποιεῖν ἀγαθόν*.

13. *τάφος ἀνεφγμένους*] Most Commentators refer this unusual metaphor to offensive and poisonous discourse, tending to corrupt morals, sent forth from the throat of the wicked, as noisome stench from an opened sepulchre. It is, however, more natural to regard it, with Calv., Grot., Crell., and others, as a description of the deadly calumny, by which the wicked destroy (figuratively, 'swallow up') their fellow-creatures. Thus *ἀνεφγμένους* is taken in the sense *gaping*,

τῶν ταῖς γλώσσαις αὐτῶν ἐδολιούσαν ἰδὸς ἀσπιδῶν  
 h Ps. 10. 7. ὑπὸ τὰ χεῖλη αὐτῶν <sup>14</sup> ὥν τὸ στόμα ἀρᾶς καὶ πι-  
 i Prov. 1. 16. κρίας γέμεν <sup>15</sup> ὁξεῖς οἱ πόδες αὐτῶν ἐκχέαι αἷμα.  
 Isa. 59. 7, 8. <sup>16</sup> Σύντριμμα καὶ ταλαιπωρία ἐν ταῖς ὁδοῖς αὐτῶν  
 k Ps. 34. 1. <sup>17</sup> καὶ ὁδὸν εἰρήνης οὐκ ἔγνωσαν. <sup>18</sup> οὐκ ἔστι φόβος  
 l Ezek. 16. Θεοῦ ἀπέναντι τῶν ὀφθαλμῶν αὐτῶν. <sup>19</sup> Οἶδαμεν δέ,

as the grave, to denote their 'readiness to destroy them' (so Prov. i. 12, 'let us swallow them up alive as the grave'), as a grave seems ready for, and as it were *expects*, the dead, and 'cannot be satisfied;' see Hab. ii. 5.

— *ἰδοιούσαν* for *ἰδοίουν*; a Macedonian and Alexandrian form, said to be derived from the Boeotian dialect.

As the *last* clause was descriptive of that *calumny*, of the *worst* kind, by false accusation, whereby its victims are brought to utter destruction; so *this* and the next are, I apprehend, meant to designate that *lower* species of the same vice, which deals not in open false accusation, but in secret back-biting, and often disguises its purpose under glossing and deceitful speeches, to lure its intended victims. The second clause intimates the extreme *noisiness* of the slander, by comparing it to the deadly poison of asps; designating that virulent slander, which cankers the brightest reputation, and whose bitter biting speeches which sting even to death; see James iii. 8. The next clause, *ὡν τὸ στόμα ἀρᾶς καὶ πικρίας γέμει*, designates the *opposite* to this secret insidious slander,—namely, open and bitter expressions of hatred, malice, and all uncharitableness.

At ver. 15 the sins of the heart and tongue are represented as carried into *action*, and that eagerly and swiftly (*ὁξεῖς*); 'quick are they to carry into effect the mischiefs they meditate;' (they being, as Thucyd. says, i. 70, *ἐπινοῆσαι ὁξεῖς καὶ ἐπιτελεῖν ἔργα δὲ ἄνυσιν*.) where *ὁξεῖς* answers to the *ταχυοί* in Isaiah. In *πόδες* we have a highly graphic expression, as infra x. 15, and Acts v. 9. Comp. Appian, p. 873, who calls the murderers of Cæsar *ἀνδρες ταχυνοῦντες καὶ φόνον πλῆρεις*.

<sup>16</sup>, <sup>17</sup>. Here we have, in words derived from Is. lix. 7, 8, a fine representation, almost graphic, of savage ferocity, which, wherever it makes its attacks, spreads devastation and ruin. The next clause, *ὁδὸν εἰρήνης οὐκ ἔγνωσαν*, contains a further trait of evil. 'Peace never enters into their thoughts or cares; all their counsels being only evil continually, never to do good to any one.'

At ver. 17 we have the last touch of the picture; not, indeed, to show (as has been commonly supposed) that they are destitute of piety, and do what they list without any fear of God (see Luke xviii. 2): the words being rather meant (as Calv. suggests) to indicate the *font-tain* whence such bitter waters flow,—namely, the want of that fear of God by which alone men depart from evil (see Prov. xvi. 6). Compare Hesiod, *Ἔργ.* 183, where, after inveighing at considerable length on the vices of the men of his age, he thus concludes: *Συγγάτοισι οὐδὲ θῶν ὅστιν εἰδότες*. Also Thucyd. ii. 53, *θῶν δὲ φόβος, ἢ ἀνθρώπων νόμος οὐδέτις ἀπείργε*, 're-

strained them from evil;' and so Lucret. : 'Nec jam religio Divom neque numina magni Pendebantur.'

<sup>19</sup>. *οἶδαμεν δέ, ὅτι ὁ νόμος λέγει*. In *οἶδαμεν* we have a popular expression, equivalent to 'it is well known, it must be admitted.' This is meant, as Hodge says, to prove that the above-cited texts are applicable to the *Jews*, since they occur in the Jewish Scriptures; so that the Jews cannot pretend that they refer to the *Gentiles*,—since, being found written in their own Law, and addressed to *them*, they must be considered as meant for them; though, indeed, for the Gentiles also, the expression being of universal application. By *ὁ νόμος* is meant 'the whole of the Scriptures of the Old Test.,' comprehending both the Law proper, and the Prophets and Psalms. See my note, 1 Cor. xiv. 21.—*τοῖς ἐν τῷ νόμῳ*, lit. 'to those in the Law;' 'within the circle of its professors.' In *λαλεῖ* there is a Hellenistic use of the word, found in John viii. 25, and other passages of the Gospel (see my Lex.); though, at the same time, it carries with it more of popular impressiveness than *λέγει* would have done; q. d. 'What the Scripture speaks concerning the characters of men, it must be understood to say of those to whom it is *especially directed*—the Jews.' In short, this was intended to anticipate the objection,—'these heavy charges were not directed against us.' To which the reply is, that they have reference to *them*; for what the Scriptures there say, is said with a reference to persons under the law, i. e. Jews, the elect people of God; see Calv. The argument, then, is, that 'as the Jews believed that the *Heathens* deserved the condemnation of God, and as their Scriptures represented the *Jews* as being all deeply guilty in the sight of God, so it may reasonably be concluded (as is done in the next clause) that both parties, the *whole world*, are to be regarded as liable to condemnation;' in *ἵνα πᾶν σῶμα φραγῇ* the conclusive Particle *ἵνα* means 'whence it follows that;' for, as Hyper. remarks (and so Calv.), the words *ἵνα πᾶν*, &c., form a conclusion to the whole of the first part of the confirmation. On this use of *ἵνα* with Subjunct., equiv. to *ὥς*, or *ὅπως*, lit. 'whereby should every mouth be stopped,' see an Article in the Class. Mus. No. vi. p. 343, referred to by Dr. Peile. Of this use of *φράσσειν*, 'to put to silence,' by leaving any one without any apology, see examples in my Lex. in v. There is, as Calv. points out, a forensic allusion; since, in courts of justice, a conscience-stricken silence is condemnatory. The *πᾶς* is emphatic, as put for *ἅλος*,—q. d. 'not the mouth of the Jew only, but that of the Gentile also' = 'the whole world.' Of *ἵνα πᾶν σῶμα φρ.* the sense is, 'so that [thereby] every mouth should be stopped;' in other words, 'all men be reduced to silence,' by being deprived of any excuse. Ὑποδ., 'has become subject to the judg-

ὅτι ὅσα ὁ νόμος λέγει, τοῖς ἐν τῷ νόμῳ λαλεῖ· ἵνα πᾶν στόμα φραγῇ, καὶ ὑπόδικος γένηται πᾶς ὁ κόσμος τῷ Θεῷ. <sup>20</sup> <sup>m</sup> Διότι <sup>m</sup> ἐξ ἔργων νόμου οὐ δικαιοθῆσεται πᾶσα σὰρξ ἐνώπιον αὐτοῦ διὰ γὰρ νόμου ἐπίγνωσις ἁμαρτίας.

m ch. 7. 7.  
Gal. 2. 16.  
R. 2. 11.  
Ps. 142. 2.  
Acts 13. 38.

<sup>21</sup> <sup>n</sup> Νυνὶ δὲ χωρὶς νόμου δικαιοσύνη Θεοῦ πεφανέρωται, μαρτυρουμένη ὑπὸ τοῦ νόμου καὶ τῶν προφητῶν <sup>22</sup> <sup>o</sup> δικαιοσύνη δὲ Θεοῦ διὰ πίστεως Ἰησοῦ Χριστοῦ, εἰς πάντας καὶ ἐπὶ πάντας

n John 8. 46.  
Acts 15. 11.  
R. 2. 22.  
ch. 1. 17.  
o ch. 10. 12.  
Gal. 2. 22.  
Col. 2. 11.

ment of God; liable to his condemnation, and to punishment. It is a forensic term = the more Class. *ἐπεύθυνος*; thus it occurs in the later Classics, and once in Plato. The words *ὑπόδικος γέν. τῷ Θεῷ* may best be rendered (agreeably to the forensic allusion), 'become, on conviction, liable, or subject, to the Divine judgment, or condemnation.'

<sup>20</sup> We have here the weighty conclusion from the whole preceding course of argument; q. d. 'Because by works of Law shall no flesh be justified before him.' According to this view *νόμου* will here mean the *moral* law, whether written or unwritten, i. e. law in general, any law, whether applicable to Gentile or Jew, any rule which prescribes a duty, by obedience to which men might claim a promise of reward; and thus *ἐργ. νόμ.* will signify moral or ritual observances. Such, too, is the view of the sense adopted by every Expositor of note, especially Bp. Middl. and Dr. Peile; though not a few Expositors at all times have taken *νόμου* for *τοῦ νόμου*, the Mosaic Law. And this view is adopted by almost all the recent German Commentators, and Mr. Alf. Bp. Middl., however, urges, with great force, that 'any such explanation falls short of the Apostle's argument; it being his purpose to show, that no man whatever can be justified by the works either of the Jewish law, or of any other.' On the other hand, Mr. Alf. objects that 'no such general idea of Law seems ever to have been in the mind of the Apostle, but always the Law emanating from God, GOD'S LAW, whether in the partial revelation of it written in the consciences of the Gentiles, or in the more complete one given by Moses to the Jews.' And this view seems confirmed by the words at vv. 28, 29, *χωρὶς ἔργων νόμου*. 'H' *Ἰουδαίων ὁ Θεὸς μόνον*; Upon the whole, the point is a matter of doubtful disputation; and so much may be said for and against the latter interpretation, that it may justly be considered an open question.

In *διὰ γὰρ νόμου ἐπίγνωσις αἰ.* we have an *argumentum à contrario*; q. d. 'for by law, or by the law, is only the knowledge of sin'; q. d. 'so far from being justified, you only know that you are a sinner; of that sad truth you have a full and complete knowledge, arising from conviction.' Such is the full sense of *ἐπίγνωσις*. In short, the great doctrine which the Apostle is labouring to establish is (as Hodge well observes) this:—that the ground of the sinner's acceptance is not in himself; it is nothing *subjective*, no state of mind, no work of morality or form, nothing produced in him, or done by him, but something done *for him*, which he must accept, and on which he must rely.

<sup>21</sup> Having shown the utter insufficiency of human merit to attain salvation, the Apostle proceeds, vv. 21—30, to point out the method

whereby alone men, whether Jews or Gentiles, can be justified; namely, the *righteousness of God, or the justification by faith revealed in the Gospel*, and through the propitiatory sacrifice of Christ,—whereby all boasting is excluded, since this justification, from its very nature, must be gratuitous. Thus all, both Jews and Gentiles, are placed on the same footing; and this doctrine is no other than that of the Old Test. also. First, then, the Apostle reverts to the subject he had touched on at i. 17,—namely, that by the Gospel alone is shown the way to salvation; which great truth he now proceeds more fully to establish.

—*Νυνὶ δὲ—πεφανέρωται*] Render: 'But now' (i. e. as things now are; so vii. 17. 1 Cor. xv. 20).

—*χωρὶς νόμ., &c.*] 'without (lit. 'apart from') Law, a righteousness [which is] of God (= God's righteousness) has been disclosed (comp. *ἀποκαλύπτεται*, supra i. 17), being borne witness to by the Law and the Prophets, constituting the body of Scripture, containing a recorded declaration of God's will.

<sup>22</sup> *δικ. δι Θεοῦ, &c.*] A continuation of the foregoing sentence, to which it is bound by the *δι*, which is exegetical, and may be rendered, 'and that, I say, or 'I mean' = 'namely': examples of which are adduced by Matth., Buttm., Kühn., Winer, and Hartung on the Particles. Render: 'a righteousness, to wit, of God, which is (appointed to be) through faith in Jesus Christ.'

—*διὰ*] denotes 'the instrumental cause;' as at vv. 24, 30 and Gal. ii. 16, where the death of Christ is said to be the *efficient*, and faith in Christ the *instrumental*, cause of our salvation. As to the force of the added words (so disputed as to their sense) *αἰς πάντας καὶ ἐπὶ πάντας*, I am still of opinion that *pleonasm* is not here to be supposed; but I now see reason to reject Prof. Stuart's view, according to which the *ἐπὶ* is understood to denote *intention*. That sense may rather be assigned to the *αἰς*, as signifying 'intended for all [without distinction of Jew or Gentile]'; though what is the exact meaning of the *ἐπὶ* I would not undertake positively to determine. Sufficiently apt is the sense assigned by Dr. Peile, 'realized unto, brought home to all,' viz., who truly repent and believe the Gospel; but *proof* is wanting that such a sense is inherent in the words. And, indeed, *what* is the precise sense that the Apostle himself meant to affix to the *ἐπὶ*, I would not venture positively to pronounce. I am now inclined to view this as constituting a *pointed* form of expression pregnant with meaning, such as may frequently be recognized in writers of great energy, such as Thucyd. and Demosth. To the passages I have already adduced from Thucyd. vi. 11, *πᾶσι πλείστον καὶ διὰ πλείστον*, I now add Plut.

p ch. 11. 32.  
Gal. 3. 23.

q Matt. 30.  
58.  
Eph. 1. 7.  
Tit. 2. 5, 7.  
1 Pet. 1. 18.  
2 Acts 13.  
38, 39.  
Col. 1. 30.  
1 John 3. 2.  
& 4. 10.

τοὺς πιστεύοντας· οὐ γάρ ἐστι διαστολή· <sup>23 p</sup> πάντες γὰρ ἡμαρ-  
τον, καὶ ὑστεροῦνται τῆς δόξης τοῦ Θεοῦ· <sup>24 q</sup> δικαιούμενοι  
δωρεάν, τῇ αὐτοῦ χάριτι, διὰ τῆς ἀπολυτρώσεως τῆς ἐν Χριστῷ  
Ἰησοῦ· <sup>25 r</sup> ὃν προέθετο ὁ Θεὸς ἰλαστήριον, διὰ τῆς πίστεως,  
ἐν τῷ αὐτοῦ αἵματι, εἰς ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ, διὰ τὴν  
πάρεσιν τῶν προγεγονότων ἁμαρτημάτων <sup>26</sup> ἐν τῇ ἀνοχῇ τοῦ

Sympos. l. vii., ἡμεῖς αὐτοὺς χρῆσθαι συνειθίζομεν, ὡς ἐπὶ πᾶσιν ἔστιν καὶ πρὸς πάντας ἐξαγωγῇ, 'of which the divulgement to all and unto all is lawful'; though there, I admit, ἐπὶ may have the sense *for*, i. e. 'for their use and behoof,' as in Jos. Antt. xv. 9, 1, where we have χρήματα δαπανῆν πρὸς φιλοτιμίαν, 'for the purpose of munificence.'

23. We have here set forth the *reason* (and that, as Hyper. remarks, *à contrario et per antithesin*) why this was impossible; 'inasmuch as *all* have fallen short of the glory of God;' and, consequently, as salvation by works was impossible, it was necessary that this justification by faith should be manifested to all.

— Ὑστερεῖσθαι properly signifies 'to be left behind in a race;' but is here used in a *figurative* sense. *What* that *υστερήσις* is, will depend on the meaning ascribed to τῆς δόξης τοῦ Θεοῦ, which some interpret, 'the image of God, in which man was created;' others, more rightly, 'the glory and happiness of heaven,' as *supra* ii. 10. v. 2. viii. 18. Yet it should rather seem to mean (as Grot., Crel., Calv., Hyper., and Rosenm. explain) 'what will *produce* that,' namely, the approbation of God. The passage means, by *Meiosis*, they incurred his disapprobation. So at John xii. 48 we have ἡ δόξα τοῦ Θεοῦ opposed to ἡ δόξα τῶν ἀνθρώπων; and the Genit. is, in both passages, used as if *ἐκ* or *παρὰ* had preceded; as in John v. 41, δόξαν παρὰ ἀνθρώπων οὐ λαμβάνω, and at 1 Thess. ii. 6, οὐτὶς ζητοῦντες ἐξ ἀνθρώπων δόξαν, οὐτὶς, &c. Thus the expression *υστεροῦνται* will be very suitable; since, as *υστερεῖν* often signifies 'to come too late for any thing,' so it may mean 'to fail of attaining.'

24. δικαιούμενοι] scil. πάντες, on which the Particip. is dependent; the Participial sentence being, as Alf. observes, 'subordinated to the grand general statement of the insufficiency of *all* to attain to the glory of God.' This circumstance is to be attended to, since the words (as Hyper. remarks) form a 'propositionis generalis summa,' and, indeed, form the counterpart of the one just preceding; viz., that all who obtain this justification must obtain it *δωρεάν, gratis*, without reference to any merit, or desert, of their own. In the words following, τῇ αὐτοῦ χάριτι, we have an emphatical repetition; or rather (as Hyperius suggests) 'the Apostle meant by this to point at the principal *efficient* cause on the part of God in our justification; namely, his mere grace and favour.'

— διὰ τῆς ἀπολυτρώσεως] denoting (as Calvin says) the *material*, or instrumental cause of our justification; namely, that 'by his obedience unto death Christ satisfied the justice of the Father, suffering in our stead, to free us from the tyranny of death, by which we had been held in bondage.'—ἀπολύτρωσις signifies properly, 'the

act of redeeming any one' from death or slavery by paying the λύτρον, or price paid for ransom. It here denotes 'propitiation' (with allusion to the idea of 'ransom'), the method of redemption provided by Jesus Christ.

25, 26. ὃν προέθετο—ἰλαστήριον, &c.] 'This portion contains the *ground* of our deliverance from the curse of the law, and of our acceptance with God, and constitutes therefore the *second* step in the Apostle's exhibition of the plan of salvation. He had already taught that justification was not by works, but by faith, and entirely gratuitous; he now comes to show *how* it is that this exercise of mercy to the sinner can be reconciled with the justice of God, and the demands of the law.' (Hodge.) I know not why some Commentators, as Calv., Kypke, and others, should here render by 'fore-ordained, fore-appointed;' for *πρὸ* in composition has rarely the sense of *ante*, and never elsewhere with τίθημι. Hence I would retain the sense *set forth*, which is fully established by examples from the best writers; though the Apostle may have intended, besides the *publicity* of the appointment, to *intimate*, as Theophyl. says, ὅτι πάλαι προῤῥιστο ἡ διὰ τοῦ αἵματος τοῦ Χριστοῦ ἀπολύτρωσις.—As to ἰλαστήριον, the best Expositors are agreed that it is (as in Dio Chrys. Orat. vol. ii. 184) an Adjective used substantively (like *χαριστήριον, σωτήριον*, &c.) to denote an expiatory victim, or a propitiatory offering, or sacrifice.—ἐν τῷ αὐτοῦ αἵματι ought not (as it has generally been) to be connected with διὰ τῆς πίστεως, but, as some of the best Expositors are agreed, with ἰλαστήριον. Thus διὰ τῆς πίστεως will be kept apart, as it ought to be; since it here denotes, as Hyper. remarks, the *efficient instrumental* cause, on our part, of our justification; or, as Alf., 'the subjective means of appropriating this propitiation;' while ἐν τῷ αἵματι denotes the *formal instrumental* cause thereof.

— προέθετο] Of the several senses assigned to this word, though that of 'set forth' deserves, as I have said, the preference, there may be a *sacrificial* allusion, as in Eurip. Iph. Aul. 1592.

— εἰς ἔνδειξιν τῆς δικ. αὐτοῦ] These words show the *purpose* of the setting forth above mentioned; namely, 'for a proof, or display, of his righteousness, the mode of justification which he proffers.' The next words, διὰ τὴν πάρεσιν, denote the *instrument*, or immediate cause; and may be rendered, 'by means of (or, through) the passing over, overlooking, the sins.' By προγεγονότων ἁμαρτ. are meant sins committed before the revelation of the Gospel.—ἐν τῇ ἀνοχῇ τοῦ Θεοῦ, 'by the forbearance of God.'

At ver. 26 we have a resumption and emphatical repetition of what had been before said (as *supra* 21, δικαιοσύνη Θεοῦ—δικαιοσύνη δὲ Θεοῦ), the sense being, 'for a proof, or demon-

θεοῦ πρὸς ἄνδειξιν τῆς δικαιοσύνης αὐτοῦ ἐν τῷ νῦν καιρῷ,  
εἰς τὸ εἶναι αὐτὸν δίκαιον, καὶ δικαιοῦντα τὸν ἐκ πίστεως Ἰησοῦ.  
27 Ποῦ οὖν ἡ καύχησις; Ἐξεκλείσθη. Διὰ ποίου νόμου; τῶν  
ἔργων; Οὐχί· ἀλλὰ διὰ νόμου πίστεως. 28 \* Λογιζόμεθα † οὖν, <sup>Acts 13. 39.</sup> <sup>Gal. 2. 16.</sup>  
πίστει δικαιόσθαι ἄνθρωπον χωρὶς ἔργων νόμου. 29 \* Ἡ Ἰου-

stration, (I say) of his method of justification.'—*For* ἰδεῖν, *Laehm.*, Tisch., and *Alf.* edit from 4 uncial and a few cursive MSS., *πρὸς τὴν ἰδ.* But that reading is forbidden by the *εἰς ἰδεῖν* τῆς δίκ., found in all the MSS. at ver. 25; for it is not to be imagined that the Article would be omitted in one case, and employed in the other. *Either* is correct language; only, supposing the Article to be used, the sense will be, 'for the making known (i.e. for the purpose of making known), *ad declarandum*; ἰδεῖν being considered as a verbal noun, equiv. to the Latin gerund in *dum*. *Alf.*, indeed, says that 'the Article distinguishes this ἰδεῖν from the former; as the *fuller* and *ultimate* object, of which that ἰδεῖν was a subordinate part.' But that is a view both forced and rapid. If the Article be adopted, it can only be justified in the way I have pointed out. However, internal evidence is against the Article, which was more likely to be inserted by Critics, who thought it necessary, than removed, or omitted, in all the MSS. except 7 or 8. 'In the clause *εἰς τὸ εἶναι*—Ἰησοῦ, the Apostle (says *Stuart*) looks back to the whole sentiment proposed in vv. 21—24; which is, that all men are sinners, and that a regard merely to the Law, i.e. a sense of justice merely on the part of God, or he being *δικαιος* merely, does not in itself permit justification by overlooking or setting aside the penalty of the Law; but the death of Christ is an expedient of infinite wisdom, by which the full claims of the Law may be admitted, and yet the penalty avoided, because a moral compensation, or equivalent, has been provided, by the sufferings of him who died in the sinner's stead.' Thus the satisfaction of the Redeemer has made the exercise of God's mercy consistent with his justice. And so, with reference to the four Divine attributes *parted* at the fall of Adam, having *met* at the birth of Christ, it is said, Pa. lxxv. 10, 'Mercy and Truth are met together; Righteousness and Peace have kissed each other.'

27. The Apostle now infers from what has been said, that all reason for *boasting* of their proper merits was excluded, both to Jews and Gentiles.

—*διὰ νόμον πίστει*] meaning, 'by the law which requires faith as the condition of justification, and refers every thing to faith alone, and the grace of God.'

28. We have here a repetition of the main proposition, again inculcated, both as a *conclusion* from the above premises, and to serve as a *test* whereon to adduce further arguments on the same subject.

—*λογιζόμεθα οὖν, πίστει, &c.*] 'We come, then, to this conclusion; that man (meaning men at large, both Jews and Gentiles) is justified by faith, apart from, and without reference to, the works of any law, and wholly in a gratuitous manner by faith in Christ. The being justified by faith is here plainly opposed to justifi-

fication by *works*, i.e. on the score of *merit*, or perfect obedience. *Comp. supra*, v. 24, and *infra*, v. 1. Gal. ii. 16. On these words it is remarked by Robert Hall (*Works*, vol. i. p. 334), 'When it is asserted that we are "justified by faith," I can understand it in no other sense than that we are justified by a penitential reliance on Christ's blood and righteousness, which as the Socinians have *not*, they cannot be saved.' That they are so to be understood is plain from another passage of this Epistle, v. 1 and 9; for, after saying, at v. 1, 'being justified by faith, we have peace with God,' the Apostle, at v. 9, subjoins, as equiv. to it, 'being justified by his blood' (*ἐν τῷ αἵματι*). We may, therefore, be allowed to combine the substance of *both* assertions, and we shall have the very definition laid down by Mr. Hall.

—*For* οὖν, A, D, F, G, and 9 cursives, read *γάρ*, which is adopted by Griesb., Scholz, and *Alf.*, while Tisch. retains the text. *rec.*; rightly; since the authority for the change is insufficient; and internal evidence is *not*, as it had need be, entirely in favour of *γάρ*. *Alf.* thinks οὖν arose from misunderstanding *λογιζόμεθα*. But why should not οὖν have been a correction, from the same cause?—namely, by Critics who did not recognize a *conclusion*, and consequently accommodated the Particle to their view. As to Conybeare's reason for adopting *γάρ*,—that the argument seems to require it,—it is ill-founded, since it would only prove *γάρ* to be the more difficult reading, and therefore more likely to be genuine. Besides, Conyb. himself renders 'Therefore we conclude.' I mean not to assert that 'I conclude' is certainly the true rendering. The true sense seems to be, 'I reason.' So *Calv.*, '*constituo*;' and *Hyper.*, '*arbitramur*;' and a mighty master of logic (*Calv.*) says, 'Nunc principalem propositionem quasi indubiam *colligit*, addit etiam explicatione.' But what is reckoning, or reasoning, introduced by οὖν, but drawing a conclusion? It was because the ancient Critics did not understand this, that they altered οὖν into *γάρ*, though οὖν had been the reading as early as the time of the *Peach. Syr. Version*.

29. 'We have here the *second* result of the Gospel method of justification; it presents God as equally the God of the Gentiles and the Jews. He is such, because it is one God who justifies the circumcision by faith, and the uncircumcision through faith. He deals with both classes on precisely the same principles; he pursues, with regard to both, the same plan; and offers salvation to both on exactly the same terms.' (*Hodge*.) What is here said seems intended to anticipate an objection of the Jewish readers, who might lay hold on the term *ἄνθρωπον* in the generic sense, and ask, 'What, then, is God the God of the *Gentiles* as well as of the Jews?' For that is, I conceive, the sense contained in the timidly expressed question, ἢ ἰουδαίων—*μόνον*; see *supra* vv. 8, 9, and notes. To this

δαίων ὁ Θεὸς μόνον; οὐχὶ δὲ καὶ ἐθνῶν; ναὶ καὶ ἐθνῶν.  
 30 † † ἐπεὶ περ εἰς ὁ Θεὸς, ὃς δικαιοῦσιν περιτομὴν ἐκ πίστεως,  
 καὶ ἀκροβυστίαν διὰ τῆς πίστεως. 31 Νόμον οὖν καταργοῦμεν  
 διὰ τῆς πίστεως; μὴ γένοιτο! ἀλλὰ νόμον ἰστώμεν.

a Isa. 51. 2.

IV. 1 Ἄ Τί οὖν ἐροῦμεν Ἀβραὰμ τὸν πατέρα ἡμῶν εὐρηκέναι

the Apostle replies first by an *interrogation*, and then by a *plain assertion*, which is, in the next verse, supported by the *reason*,—namely, that one and the same God hath himself established this method of justification both for Jews and Gentiles, and therefore must be the God of the latter as well as of the former.

The words of v. 30, containing the *inference* from the preceding, are ushered in by *ἐπεὶ περ*, 'since, indeed'; a stronger form than *ἐπει*, and used by the best Class. writers; for which, however, *εἰπερ* is edited by Lachm., Tisch., and Alf., from A, B, C, D<sup>8</sup>, and a very few cursives (to which I cannot make any addition), confirmed by some Fathers. And Alf. pronounces the text rec. to be 'a correction.' It may be such; for *εἰπερ* is sometimes used by Paul where we should expect *ἐπεὶ περ* in the sense 'if indeed' ('as is the case'), as at Rom. viii. 9. 2 Cor. v. 5. 1 Pet. ii. 3. But it can scarcely be supposed that the Apostle would use this refined *Litotes* in a case where the *DIFFY* is the subject of the words; and since *εἰπερ* and *ἐπεὶ περ* are elsewhere confounded by the scribes, so it may have been here; which is more probable than that all the copies except seven (for Scholz's *et alii*—repeated by Tisch. and Alf.—are nought). Besides, all the ancient Versions, except the Copt., confirm *ἐπεὶ περ*.

30. On the difference between *ἐκ πίστεως* and *διὰ τῆς πίστεως*, and why the Apostle should have used *both* expressions, and not been content with either one or the other, much has been said, but nothing determined. The Apostle, I apprehend, did not mean the very *same* sense in both, nor use the difference solely for the sake of verbal *antithesis*; but meant thereby to express a real, though minute, difference; but what that is, I would not undertake to say. His meaning may be, as Calv. thought, that the Jews would be justified *out of* faith [in the Gospel],—namely, by Christian faith being *added* to their Jewish faith; but the Gentiles *solely through the faith* [of the Gospel], without any part of the religion they had professed being left as a *substratum*. Mr. Alford thinks that 'the former phrase expresses the *ground* of justification, generally taken,—*by faith*; the latter the *means* whereby the man lays hold on justification, *διὰ τῆς πίστεως*, by *his faith*; the former is the objective ground, the latter the subjective medium.' The only remark thereon I would make is, that if the Apostle intended to express so far-fetched a sense, and to make so *sophistical* a distinction as that, could he reasonably suppose that any one of his readers would understand him? There is far more solidity in the view taken by Mr. Green, Gr. New Test. Dial. p. 300, who says that 'the Article appears to be prefixed to *πίστεως* in the second clause, in order strictly to identify the thing signified by it with that in the *first*; and that *διὰ* seems to be introduced for the purpose of further marking

this circumstance by its peculiar precision and energy of signification; so that the resulting force of the expression is, that the uncircumcised are justified by the direct and unqualified instrumentality of the identical faith which operates in the case of the circumcised.'—*Eligat lector!*

31. Here again we have (as Hyper. observes) an anticipation of an objection on the part of the Jew; who might demur, that, if this were the case,—if faith were the ground of justification for *all*,—Jew as well as Gentile,—the law would be made void, and set aside. That this is *not so*, the Apostle proceeds to show; and thus the contents of the verse form the *third result* of this method,—that it, instead of invalidating, establishes the Law. Whether *νόμον* here means *Law*, or 'the Law of Moses,' is a much debated question, and '*adhuc sub judice lis est*.' For my own part, I am now inclined to adopt the latter view. But, as in almost all the passages on which this controversy hinges, it comes to much the same thing whichever view be adopted. That in either sense the declaration is *true*, Prof. Hodge shows in the following words:—'If "the Law" means the Old Test. generally, then it is *true*; for the Gospel method of justification contradicts no one of its statements, is inconsistent with no one of its doctrines, and invalidates no one of its promises, but is harmonious with all, and confirmatory of the whole. If it means the *Mosaic* institutions specially, these were shadows, of which Christ is the substance. The Law is abolished, not by being pronounced spurious and invalid, but by having met its accomplishment, and answered its design, in the Gospel. What it taught and promised, the Gospel also teaches and promises, only in clearer and fuller measure. If it means the *moral Law*, which, no doubt, was prominently intended, still it is not invalidated, but established. No moral obligation is weakened, no penal sanction disregarded. The precepts are enforced by new and stronger motives, and the penalty is answered in Him, who "bore our sins in his own body on the tree."'

IV. Here commences Part II. of the Epistle (extending from hence to the end of ch. viii.), in which it is proved, that the Gospel doctrine of justification by faith, or gratuitous justification, does *not* make void any Law, whether natural or revealed, but is quite consistent with both. The Apostle had before evinced, 1. that justification and salvation are by faith only,—gratuitous, and not by works of law; 2. that to this the Gentile has an equal claim with the Jew. But there existed two prejudices in the mind of the Jew; one founded on their notions of the merit of *circumcision*, as entitling them to the favour of God (which would lead them to hold that justification is by works of the Law); the other founded on their birthright, as the

κατὰ σάρκα; <sup>2</sup> εἰ γὰρ Ἀβραὰμ ἐξ ἔργων ἐδικαιώθη, ἔχει καύχημα· ἀλλ' οὐ πρὸς τὸν Θεόν. <sup>3</sup> <sup>b</sup> Τί γὰρ ἡ γραφή λέγει; <sup>d</sup> Gen. 15. 6. James 2. 24. Ἐπίστευσε δὲ Ἀβραὰμ τῷ Θεῷ, καὶ ἐλογίσθη αὐτῷ

children of Abraham, and heirs of the promise made to him. And this would lead them to deny that the Gentile has an equal claim to justification with the Jew. These two prejudices the Apostle now proceeds to encounter; the former, by adverting to Abraham, the father of circumcision; the latter, by examining the grounds of the covenant made with Abraham and his seed. He thus confirms both the above conclusions; proving, 1. that Abraham himself was justified by faith, and not by circumcision, since it was before he was circumcised that he obtained that justification (iv. 1—12); that therefore justification is by faith, i. e. is gratuitous, and not by works of law; and belongs to the uncircumcised Gentiles, no less than to the Jews: 2. That the believing Gentiles are part of the true seed of Abraham, intended in the promise (iv. 13—18); and that therefore the Gentiles, by faith in Jesus Christ, have equal claim with the Jews to justification, and all other benefits of the covenant.

— *τί οὖν ἐροῦμεν, &c.*] The οὖν is conclusive, with reference to νόμον ἰσχυόμεν,—q. d. 'such being the case,' granting this; 'the general sense being, 'What, therefore, shall we say that Abraham our father obtained [for justification] as to [any advantage from] the works of the flesh, or fleshly and external ordinances?'—*Κατὰ σάρκα* may be construed either with τὸν πατέρα ἡμῶν, or with εὐηκίαι. The former of these modes is preferred by several ancient, and many modern Interpreters. And the sense thus produced is not unsuitable; but a harsh transposition must thus be supposed, and the sense at εὐηκίαι will be left deficient; nay, perhaps be hardly such as can be borne out by truth. It is therefore better, with other ancient and most modern Commentators, to take it with εὐηκίαι, whereby the reasoning will be complete and apposite, as Alf. shows. Κατὰ σάρκα does not, as is commonly supposed, refer exclusively to circumcision; but extends also to the other external rites of the Law, as opposed to κατὰ πνεῦμα, viii. 4, 5, and denotes (as is said at Heb. vii. 16. ix. 10) such as are performed κατὰ νόμον ἐντολῆς σαρκικῆς. Thus σὰρξ sometimes (as at Gal. iv. 23. Rom. ix. 8) denotes what in man is external and corporeal, whence spring works, in opposition to what is internal and spiritual, the offspring of faith; see 1 Cor. x. 18. Phil. iii. 3. Gal. vi. 12. The interrogation implies, as often, a strong negation, which is supposed in the following formula, εἰ γὰρ, where we have a reason for the negation.

2. εἰ γὰρ—ἔχει καύχ.] Render: 'for if Abraham was justified by works, he hath whereof to boast'—'a ground of boasting.' See note on 1 Cor. ix. 17.—εἰ ἰδικ., 'if (as a matter of assumed fact) he was justified.'—ἀλλ' οὐ πρὸς τὸν Θεόν, 'but not (at all) in respect to God' = 'in his sight.' Thus the sense may be expressed as follows: 'I grant that Abraham had advantages from his external privileges; he was, however, not justified by any works or merit of his own; certainly not in the sight of God [however he

might of men]; for the Scripture saith,' &c. This the Apostle proceeds to prove from what we read of Abraham in the Old Test.

— *πρὸς τὸν Θεόν*] The τὸν is omitted in A, B, C, D, F, G, but not in a single cursive (not one of the Lamb. or Mus.); and the reading was thought so worthless by Griesb. and Scholz, that they left it unnoticed; though Lachm., Tisch., and Alf. have deemed it worthy of being received into the text; but on what grounds?—'because,' says Alford, 'the Article is inserted unnecessarily after πρὸς.' But that it should have been interpolated in all the copies but six, is incredible; and internal evidence is not for, but against, the removal; since, though the Article might be dispensed with after the Preposition, it is almost always used in the present phrase, as Heb. ii. 17, and v. 1, in all the copies; and so in Sept., Gen. xviii. 14, &c. And whereas in Rom. xv. 17, we have in a passage quite akin to the present in text. rec. τὰ πρὸς Θεόν, yet there Lachm., Tisch., and Alf. edit, from these very uncials, and two others, together with very many cursives (to which I can add all the Lamb. and Mus. copies, and Trin. Coll. B, x. 16), retain the τὸν, rightly; but it should seem in utter forgetfulness of their previous decision on the present passage, where it was more likely, that the πρὸς τὸν was omitted in those six MSS. through the carelessness of scribes, than inserted by Revisers in all the rest. Besides, it was more likely that Paul should have used the Article here, since he seems to have done it at xv. 17 and Heb. ii. 17. v. 1; and espec. since, though the Grammatical rule which respects the use of Prepositions, and their case (on which see Matth. Gr. § 272, and Winer, Gr. § 55), may either admit, or dispense with, the Article, yet in the case of Θεός the Article seems required κατὰ τὸ σιμῶν.

3. ἡ γραφή] i. e. 'the passage of Scripture.'—ἰσχυόμενος δὲ Ἀβρ. τῷ Θεῷ, i. e. 'implicitly believed in God's assurances;' and espec. as to what seemed, at the time of the promise, highly improbable—his having a numerous offspring.

— *ἐλογίσθη αὐτῷ εἰς δικ.*] On the interpretation of these words some difference of opinion exists. By the ancient and early modern Commentators they are understood to express the doctrine of imputed righteousness; while others (consisting of the recent Commentators in general) take them (as did Grotius) to mean no more than this: 'Abraham believed in God, and his faith was accounted in him as righteousness, and, accordingly, he was gratuitously justified.' Such, too, was the view taken of the words by Philo, p. 493, who in the course of a copious explanation of the nature of this faith, says it was εἰς ἱκανὸν τοῦ πεπιστευκότος. And so also Chrysa. vol. i. 489, Savill. Indeed, St. James, ii. 23, applies the passage in this sense. Nevertheless, on carefully re-considering this difficult question, I do not well see how any other sense than that first mentioned can, consistently with the context, be ascribed to the words. But I am far from wishing to dogma-



o ch. 11. 8. εἰς δικαιοσύνην. 4<sup>o</sup> Τῷ δὲ ἐργαζομένῳ ὁ μισθὸς οὐ λογίζεται κατὰ χάριν, ἀλλὰ κατὰ [τὸ] ὀφείλημα. 5<sup>o</sup> τῷ δὲ μὴ ἐργαζομένῳ, πιστεύοντι δὲ ἐπὶ τὸν δικαιούντα τὸν ἀσεβῆ, λογίζεται d Ps. 71. 2. ἡ πίστις αὐτοῦ εἰς δικαιοσύνην. 6<sup>a</sup> Καθάπερ καὶ Δαυὶδ λέγει τὸν μακαρισμὸν τοῦ ἀνθρώπου ᾧ ὁ Θεὸς λογίζεται δικαιοσύνην χωρὶς ἔργων 7 Μακάριοι ὧν ἀφέβησαν αἱ ἀνομίαι, καὶ

time on what may be considered an open question; and it cannot be denied that the second mentioned interpretation has been maintained with great ability; espec. by Dr. Macknight; who thinks that 'the meaning of the expression *ἐλογίσθη εἰς δικαιοσύνην* is sufficiently explained by the convertible terms at v. 8,' which we may translate either 'to whom the Lord shall not impute,' or 'whom the Lord shall not charge with, sinfulness' (or 'guilt'). In short, adds he, what has been termed 'imputed righteousness' is seen from a comparison of vv. 6, 7, 8, to be neither more nor less than 'non-imputed guilt.' Comp. 2 Cor. v. 19, Θεὸς ἦν ἐν Χριστῷ κόσμον καταλλάσσειν ἑαυτῷ, μὴ λογιζόμενος αὐτοῖς τὰ παραπτώματα αὐτῶν. 'Inter hasce duas sententias dijudicet lector.'

4. τῷ δὲ ἐργαζομένῳ, &c.] We have here an illustration taken from common life; and the full sense is: 'Now to him who worketh for reward the reward is not counted, or accounted, (*λογίζεται*, for *ἐλογίζεται*) as a matter of favour, but in the light of a debt.' Of course it is implied that the work is done; for that is indispensable to the application, which is here, as often, mixed up with the illustration. Comp. Thucyd. ii. 40, οὐκ ἐς χάριν, ἀλλ' ἐς ὀφείλημα τὴν ἀρετὴν ἀποδίδωσιν, and Hdtan. ii. 11, 14, χάριν οὐκ ᾔδισαν' δόλημα γὰρ αὐτὸν ἀποτίνειν, ἀλλ' οὐ δωρεάν διανέμειν, ἐλογίζοντο. —By τῷ ἔργῳ, must here be meant, 'to him who performs all the *ἔργα νόμου*, who yields entire obedience to the precepts of the law.'—τὸ ὀφείλημα for τὸ ὀφειλόμενον, 'what is owed or due from the employer.' The Article τὸ has, indeed, no place in 9 uncial and many cursive MSS. (to which I add all the Lamb. and most of the Mus. MSS., with Trin. Coll. B, x. 16), and has been cancelled by Griesbach, Scholz, Lachmann, Tischendorf, and Alford. How it found its way into any MSS., Bp. Middl. thinks 'it is not easy to say or explain, except,' remarks Dr. Peile, 'on the supposition of its genuineness.' It was, I apprehend, the very difficulty of accounting for the Article that made the Alexandrian Critics *omise* it; for they did not see why the Article should have been used here, since it was not used at χάριν, and they thought fit to make the two passages square; and thus internal evidence is quite in favour of the word. As to Alford's way of accounting for the insertion, as 'agreeing better with the idea of an obligation incurred,' that is wholly gratuitous and improbable. Besides, the extreme antiquity of the reading attests its genuineness: for that it was read by the Pesch. Syr. Translator cannot be doubted, from his Version—'his wages are reckoned to him'—as that which is owing to him. Whence it appears that he took τὸ ὀφείλημα, as I have done, for τὸ ὀφειλό-

μενον; and this expresses the force of the Article better than the way adopted by Dr. Peile.

5. τῷ δὲ μὴ ἔργῳ.] This is to be explained from τῷ ἔργῳ, and must therefore mean, 'he who does not perform his duty thoroughly, and therefore has nothing whereof to boast, cannot pretend to have wrought all righteousness, and therefore cannot rest on it.'

The words πιστεύοντι δὲ—ἀσεβῆ, then, must be explained with reference to μὴ ἐργαζομένῳ. And hence Commentators have done wrong in limiting the sense to *believing*, since it seems to include abandonment of all claim to salvation on the score of works, and such hearty and entire acceptance of the plan of salvation *through grace*, as shall secure, by the aid of the Holy Spirit, such a fulfilment of the conditions on which justification and acceptance are suspended, as may through mercy be accepted. Now if this be the sense of πιστ., it will follow that τὸν δικαιούντα τὸν ἀσεβῆ must signify who *justifieth the sinner*; for it clearly appears from the context, that τὸν ἀσεβῆ is only a variation in phrase for τὸν ἐργαζόμενον, and is to be explained in conformity to that term.

To such a person, it is added, λογίζεται ἡ πίστις αὐτοῦ εἰς δικαιοσύνην, by which is meant, that 'his faithful though imperfect service (in many things μὴ ἐργαζόμενῳ, and therefore ἀσεβῆ) is accounted and reckoned for righteousness; or, in other words, he is treated as the ἐργαζόμενος; and hath, κατὰ χάριν, the μισθὸν assigned to him, as if it were an ὀφείλημα.' 'But to him who aims not at reward on the score of work done, but believeth, reposes his trust for salvation, on him who justifieth (i. e. holds blameless, not imputing transgression to) the sinner, his faith is counted (lit. put on count) for righteousness.'

6. Having adduced the example of Abraham, as being *gratuitously* justified through faith, the Apostle now goes on, in confirmation of the above assertion, to adduce the example of David, as serving to show (what he had before asserted at iii. 31) that he does not disannul the Old Testament Scriptures by setting forth the doctrine of *gratuitous justification*.

—καθάπερ καὶ Δαυὶδ, &c.] q. d. 'This mode of justifying men is agreeable to what David says, when he speaks of the blessedness, &c.—χωρὶς ἔργων, 'apart from works,' 'without any consideration of the merit of the works, and consequently by grace only.' From the mode in which the two words λογίζεται and ἀσεβῆ in the Psalmist are applied by Paul, it is plain that, to impute, or reckon, righteousness without works, is the same as to impute faith for righteousness; or, in other words, that 'the remission of sin' is taken as equiv. to 'the imputation of righteousness.'

ὧν ἐπεκαλύφθησαν αἱ ἁμαρτίαι. <sup>8</sup> μακάριος ἄνθρωπος  
οὐ μὴ λογίσσεται Κύριος ἁμαρτίαν. <sup>9</sup> Ὁ μακαρισμός  
οὖν οὗτος ἐπὶ τὴν περιτομὴν, ἣ καὶ ἐπὶ τὴν ἀκροβυστίαν;  
λέγομεν γὰρ ὅτι ἐλογίσθη τῷ Ἀβραάμ ἡ πίστις εἰς δικαιοσύνην.  
<sup>10</sup> Πῶς οὖν ἐλογίσθη; ἐν περιτομῇ ὄντι, ἢ ἐν ἀκροβυστίᾳ; Οὐκ  
ἐν περιτομῇ, ἀλλ' ἐν ἀκροβυστίᾳ. <sup>11</sup> \* Καὶ σημεῖον ἔλαβε περι- <sup>Gen. 17. 11</sup>  
τομῆς, σφραγίδα τῆς δικαιοσύνης τῆς πίστεως τῆς ἐν τῇ ἀκρο- <sup>Gal. 3. 7.</sup>  
βυστίᾳ· εἰς τὸ εἶναι αὐτὸν πατέρα πάντων τῶν πιστεούντων  
δι' ἀκροβυστίας· (εἰς τὸ λογισθῆναι καὶ αὐτοῖς τὴν δικαιοσύνην).  
<sup>12</sup> καὶ πατέρα περιτομῆς, τοῖς οὐκ ἐκ περιτομῆς μόνον, ἀλλὰ καὶ  
τοῖς στοιχοῦσι τοῖς ἔχουσιν τῆς ἐν τῇ ἀκροβυστίᾳ πίστεως τοῦ <sup>Gen. 15. 6.</sup>  
πατρὸς ἡμῶν Ἀβραάμ. <sup>13</sup> Ὁ γὰρ διὰ νόμου ἢ ἐπαγγελίας τῷ <sup>Gal. 3. 12.</sup>

8. οὐ μὴ λογίσσεται. K. ἀμ.] This is equiv. to the foregoing phrase, and plainly shows what Paul means by faith being imputed for righteousness.

9. The Apostle has now prepared the way to refute the special allegation designed to be made by the question at v. 1. He has already shown that justification on the ground of *merit* is out of the question; since even Abraham and David were justified gratuitously, and not *ἐξ ἔργων*. He now proceeds to prove (up to v. 25) that the blessedness of justification without reference to works is not confined to the *Circumcision* (i. e. the *Jews*), but extends to the *Gentiles* also; which position is established, 1. from Abraham having been justified before he was circumcised (vv. 8—12); whence it is argued, that the Gentiles, therefore, who have the same faith as Abraham, will have it in the same way counted to them for righteousness. 2. This extent of blessing is proved from God's promise to Abraham.

— λέγομεν γὰρ—δικαιοσύνη·] 'for we say ('allege') that to Abraham faith was reckoned for righteousness.' The γὰρ is exegetical and resumptive; since Paul argues from the position already established; and there seems an emphasis on τῷ Ἀβρ.

10. πῶς οὖν ἔλογ.;] 'how then (under what circumstances) was it reckoned?' To which the answer strongly negatives the ἐν περιτομῇ,—for of course what was long subsequent to his justification (perhaps twenty-five, certainly at least fourteen years) could not be either the ground, or necessary condition, of his justification. See more in Mackn. and Peile.

11. 'As Paul had shown that circumcision was not the condition of justification, it was necessary to declare its true nature and design.' (Hodge.) The Apostle's meaning is, that though Abraham's receiving circumcision after he was justified was a proof that circumcision did not cause that justification, nevertheless circumcision was not without its use, it being a σημεῖον, nay, a σφραγίς,—for the latter term is stronger than the former, and by which far more is denoted, the word having reference, not to external signs, but to internal and spiritual effects;—a pledge and confirmation of the acceptance of his faith while yet uncircumcised, δι' ἀκροβυστίας for ἐν ἀκροβυστίᾳ. Comp. Gen. xvii. 5.

— λογισθ. καὶ αὐτοῖς τὴν δικαιοσύνην.] The καὶ has much force, the sense being, 'to them too,'—a sense, however, which the scribes not perceiving, inadvertently omitted the word, which accordingly is not found in the two most ancient MSS. and ten others, and has been cancelled by Lachm., and Tisch., ed. 1, but restored by Tisch., ed. 2.

12. τοῖς στοιχοῦσι τοῖς ἔχουσιν τῆς—πίστεως] lit. 'who walk by, follow the steps of,' &c. On the nature of the metaphor, see notes on Gal. v. 25, and 2 Cor. xii. 18. Comp. Philo, t. ii. 385, τοῖς αὐτοῖς ἔχουσιν ἑτακολουθῆσαι. The construction is as though the words had stood thus:—καὶ πατέρα περιτομῆς, εἰς τὸ λογισθῆναι αὐτοῖς τὴν δικαιοσύνην, τοῖς οὐκ ἐκ περιτομῆς μόνον, &c. The general sense intended is, that 'Abraham is the exemplar of all uncircumcised believers, as well as of those Jews, who not only carry the same external mark (namely, of circumcision), but exercise the same faith, as did their father, and the Originator of their Covenant.' The τῇ before ἀκροβ. is cancelled by Lachm. and Tisch. on the authority of 6 uncial and a few cursive MSS. But it is called for by the use of the same word at ver. 11, of which this is a repetition. The Critics, we may suppose, cancelled it because not used at ver. 10, which is no reason at all.

13. The Apostle now adduces another argument in refutation of the Jewish prejudice,—that the Gentiles, as not being Abraham's seed, could not be entitled to the promises. With respect to the promise of a heavenly inheritance, it did not rest upon legal observances, so as to include only the natural seed of Abraham, but upon the *righteousness of faith* (v. 13). If, indeed, it had rested upon the Law, God's faithfulness would have been void, and the promise of no effect, inasmuch as the condition could not have been performed (vv. 14, 15). It was therefore made to depend on the condition of faith, in order that it might be of *free grace*; and include all the spiritual seed of the great patriarch, who, in the sight of God, and in accordance with the Scriptures (Gen. xvii. 5), is the father of all the faithful (vv. 16, 17).

— διὰ νόμου] 'through law;' meaning, by obedience to a law of works, like the Jewish Law. Connect the words διὰ νόμου with τὸ

Ἀβραὰμ ἢ τῷ σπέρματι αὐτοῦ, τὸ κληρονόμον αὐτὸν εἶναι [τοῦ] κόσμου, ἀλλὰ διὰ δικαιοσύνης πίστεως. <sup>14</sup> Εἰ γὰρ οἱ ἐκ νόμου, κληρονόμοι, κεκένωται ἡ πίστις, καὶ κατήργηται ἡ ἐπαγγελία. <sup>15</sup> ὁ γὰρ νόμος ὀργὴν κατεργάζεται· οὐ γὰρ οὐκ ἔστι νόμος, οὐδὲ παράβασις. <sup>16</sup> Διὰ τοῦτο ἐκ πίστεως, ἵνα κατὰ χάριν, εἰς τὸ εἶναι βεβαίαν τὴν ἐπαγγελίαν παντὶ τῷ σπέρματι, οὐ τῷ ἐκ τοῦ νόμου μόνον, ἀλλὰ καὶ τῷ ἐκ πίστεως Ἀβραὰμ, ὃς ἐστὶ πατὴρ πάντων ἡμῶν, <sup>17</sup> (καθὼς γέγραπται "Ὅτι πατέρα

g ch. 2. 20.  
 2. 13, 20.  
 2. 7, 10.  
 1 John 15. 22.  
 1 Cor. 15. 44.  
 2 Cor. 2. 7, 9.  
 h Gal. 2. 16.  
 16, 24.

1 Gen. 17. 8.  
 Heb. 11. 12.

κληρονόμον εἶναι, interpret them by the opposite phrase διὰ δικαιοσύνης πίστεως, and translate, 'For not by any legal righteousness was it promised to Abraham or to his seed, that he [or they, as his seed] should inherit an universal dominion, but by the righteousness of faith.' With respect to the nature of the promise, τὸ κληρονόμον αὐτὸν εἶναι τοῦ κόσμου, some (consisting, for the most part, of the ancient and earlier modern Commentators) take the words in a spiritual sense; referring them to the universal extension of Gospel privileges, as comprehended in the promise, 'in thee shall all the nations of the earth be blessed;' all believers being regarded as Abraham's children. See Gal. iii. 8. Others understand τοῦ κόσμου as equiv. to τῆς γῆς, 'the land of Canaan;' that being a type of a better country, even a heavenly (Gen. xvii. 7, 8. Heb. xi. 14, 16), promised to the sons of Abraham in every age; meaning those who, like him, practically believe the word of God. Hence τοῦ κόσμου, they think, refers primarily to the Land of Promise, and secondarily to the blessings vouchsafed to all believers. On carefully reconsidering this perplexing question, I am induced to embrace the former view; and thus "the inheritance of the world" will denote (as Alf. says) that ultimate lordship over the whole world, which Abraham, as the father of the faithful in all nations, and Christ, as the Seed of the Promise, shall possess; the former figuratively indeed, but the latter personally and actually. 'In this sense,' observes Hodge, 'the promise includes the universal prevalence of the true religion; involving, of course, the advent of Christ, the establishment of his kingdom, and all its consequent blessings.'

14. Here we have, as Calv. says, an *argumentum ab impossibili, vel absurdo*. 'For,' as Abp. Newc. says, 'if the observance of a positive law was the ground of the Divine favour, faith is of no avail (which is contrary to v. 5), and the promise is annulled;' or, as Bp. Terrot explains, 'if the promise be limited to those who can plead a meritorious obedience, then faith is set aside, and the promise itself rendered totally ineffective.'

— οἱ ἐκ νόμου] scil. οἱ δίκαιοι; meaning 'those who are righteous by performing injunctions of law, and who rest on it for justification.' Comp. οἱ ἐκ περιτομῆς, οἱ ἐκ πίστεως.

— κεκένωται, καὶ κατήργηται] These two terms differ as *vanis* and *derogatis*; the former signifying *vanis*, lit. 'non-working'; the latter, 'ineffective.' Render: 'Faith is made void, by being deprived of its virtue; and the promise

has become nought and dead.' Comp. ἀργὴν λόγον in Cic. de Fat. 12, and James ii. 20, in Lachm. and Tisch. text is ἡ πίστις χωρὶς τῶν ἔργων ἀργὴ ἴστω, for text. rec. νεκρά,—but see my note. The reason for this inefficiency and virtual annulment is subjoined.

15. ὁ γὰρ νόμος ὀργὴν κατεργ. ] 'for the law (the Mosaic, or any other) only worketh out, or produces, penal wrath;' q. d. 'the tendency of law is only to make persons amenable to punishment for the violation of it;' inasmuch as laws give occasion to offences (which are but the breach of laws), and offences lead to punishment. Of this sense of ὀργή (to denote the punitive wrath of the law), examples occur in Rom. v. 9. Eccles. vii. 16, and Demosth. 628, 4. Reiske, τῷ δράσαντι δ' οὐκ ἴστω τὴν ὀργὴν—ἵταξεν ὁ νόμος.

— οὐδὲ παράβασις] We should, indeed, have expected οὐ γὰρ ἴστω νόμοι, &c.; and accordingly Beza would cancel the οὐκ. But this is unnecessary, as well as unauthorised; for (as it has been seen by PARUS and CROLL.) 'since the Apostle is arguing from the necessary connexion of causes and effects, the proposition is convertible, and contains, by inference, the affirmative one,—that where there is law there is transgression.' De Wette, indeed, accounts for the negative clause, by alleging that 'the negative refers to the time before the Mosaic law, when there was no transgression, and therefore no wrath;'—a most sophistical turn, and founded in falsity, through forgetfulness of the fact, that even before Moses there was, as in the case of the Heathens, the law of God written in the heart (which of itself brings in the knowledge of sin); so that there was the ἔργον τοῦ νόμου (as the Apostle says supra ii. 15) γραπτὸν ἐν ταῖς καρδίαις αὐτῶν, συμπαρουρούσης αὐτῶν τῆς συνειδήσεως—τῶν λογισμῶν κατηγορούντων.

16. This and the verse following contain the conclusion from the preceding reasoning, and the argument here intended is: 'because, then, law can never justify, but only condemn, it follows that, if justification be at all bestowed on sinners, it must come in some other way than a legal one.' At ἐκ πίστεως, repeat ἡ ἐπαγγελία [γίνονται] from v. 13.

— παντὶ τῷ σπέρματι.] i. e. to both the kinds of Abraham's seed above-mentioned, not only to the Jews, but to those who were ἐκ πίστεως Ἀβραὰμ, followed the faith of Abraham, in consideration of which, they, though uncircumcised, are called Abraham's seed.—πατὴρ πάντων ἡμῶν, viz. by the descent of faith, and spiritually.

πολλῶν ἐθνῶν τέθεικά σε) κατέναντι οὐ ἐπίστευσε Θεοῦ, τοῦ ζωοποιούντος τοὺς νεκροὺς, καὶ καλοῦντος τὰ μὴ ὄντα ὡς ὄντα. 18 Ὡς παρ' ἐλπίδα ἐπ' ἐλπίδι ἐπίστευσεν, εἰς τὸ γενέ- Gen. 18. 4  
σθαι αὐτὸν πατέρα πολλῶν ἐθνῶν, κατὰ τὸ εἰρημένον Οὕτως Gen. 17. 17.  
ἔσται τὸ σπέρμα σου 19 καὶ μὴ ἀσθενήσας τῇ πίστει, Gen. 11. 12.  
οὐ κατενόησε τὸ ἑαυτοῦ σῶμα ἤδη νεκρωμένον, ἑκατονταετῆς

17. καθὼς γέγραπται] 'agreeably to what is written in Scripture.' Gen. xvii. 5, Sept. Of τέθεικά σε, the sense seems to be, 'I have [now] constituted thee, = I do hereby constitute thee, &c.; a promise of which the true and real fulfilment must be spiritual, and therefore belongs to the *spiritual seed*, of which Abraham is father in respect of faith. 'In fact, there is (as Stuart remarks) a *double* paternity assigned to Abraham. Many nations are to descend from him *literally*: his seed are *literally* to possess the land of Canaan. But he is also to become the *spiritual* father of many nations; and in him are all the families of the earth to be blessed.'

— κατέναντι οὐ ἐπίστ. Θεοῦ] The construction is, κατὰ. Θεοῦ, οὐ (for εἰς) ἐπίστουσι. Render: 'who (i. e. Abraham) is the father of us all in the sight of that God on whom he believed.' It is plainly a case of grammatical attraction, as in John ii. 22, et al., and the only strangeness is in the *order of the words*; which, however, has a parallel at Mark vi. 16. Acts xxi. 16.

— τοῦ ζωοποιούντος—ὡς ὄντα] The sense here has been disputed; some taking ζωον. in a physical, others in a metaphorical acceptation. The latter view involves considerable harshness, and is little accordant with the words following. Far more natural, simple, and satisfactory is the former, adopted by Theodoret, Estius, Elmer, Carpov, Loesner, Schleusner, Rosenm., Fritz., Thol., and Stuart, who are of opinion that the words, while alluding to the circumstances of Abraham and Sarah, adverted to at v. 19, and of Abraham being the father of many nations yet unborn, were, however, principally intended to express the unlimited power of God by examples especially illustrative of omnipotence,—raising the dead, and exercising almighty creative power. Far more difficulty is found in the next words, καὶ καλοῦντος τὰ μὴ ὄντα ὡς ὄντα, chiefly, I agree with Alf., 'owing to the idea that this exactly corresponds to the former, as furnishing another example of God's creative omnipotence.' But, to produce this exact tallying, great violence must be done to the words, notwithstanding the endeavours of the above mentioned Expositors, who mostly adopt this view to evade it; and hence the passages which they adduce from Philo, p. 728, τὰ μὴ ὄντα ἐκάλειεν εἰς τὸ εἶναι, and Clem. Rom. Epist. 11. v. 1, ἐκάλειεν ἡμᾶς, οὐκ ὄντας, καὶ ἠθέλησαν ἐκ τοῦ μὴ ὄντος εἶναι ἡμᾶς, are very specious; but, when sifted, are found not to the purpose. I agree with Mr. Alf. so far as to see in this clause, not a repetition of the former, but a new attribute of the Almighty; not, however, I apprehend, of God's *omnipotence* and *eternity*, in the sense, 'who nameth things that are not, as being in existence,' but, by an expansion of the foregoing, i. e. 'of God's *omnipotence* and *omniscience*.' This I find confirmed by the suffrage of Prof. Hodge, who

observes, that 'the passage may be considered, 1. As a description of the omnipotence of God. The promise made to Abraham seemed impossible of fulfilment; yet he believed in that Almighty God who quickens the dead, and calls (i. e. commands and controls) things that are not as though they were. 2. It may be explained more in reference to the Divine omniscience. God foresaw how numerous would be the spiritual seed of Abraham. He was declared to be the father of many nations in the sight of that God who sees the end from the beginning, who wakes up the dead, and before whom the future and the present, the non-existent and the already existing, are alike. Both these ideas may be united; the object of Abraham's faith was the Almighty and all-seeing God, who sees and controls the living and the dead, the future and the present, with equal ease.'

18—22. There is here a more particular description of Abraham's faith, as resting on Divine omnipotence. In order to do this, the Apostle states first its *object*—the *Divine promise* (v. 18); and then he illustrates its *strength*, by reference to the seeming impossibility of the thing promised (vv. 19, 20); he then intimates the *ground* of his faith, as the power and veracity of God (v. 21). At v. 22 is pointed out the *result* of that confidence,—namely, that Abraham was justified by his faith.

18. παρ' ἐλπίδα ἐπ' ἐλπίδι, &c.] An elegant *Oxymoron*, with which Grotius compares the *apex insuperata* of the Latin writers. Render: 'who, contrary to all grounds of hope, believed with a confident hope.' In this and the similar expression at Acts ii. 26, κατασκηνοῦσι ἐπ' ἐλπίδι, there is some *Genitive understood* at ἐλπίδι, which is supposed to be supplied from the context and the subject. Here it is ἐπαγγελίας, 'the assurance,' namely, that he should be the father of many nations, Gen. xv. 5.

— οὕτως—σου] 'as numerous as the stars of heaven,' which is to be supplied from the context of the passage in Genesis. Comp. Ps. cxlvii. 4.

19. καὶ μὴ ἀσθενήσας] 'and being not weak in faith.' An elegant *Litotes* for 'being strong in faith.' So οὐ διεκρίθη at ver. 20.—οὐ κατεν., 'did not heed, or regard,' namely, in the way of distrust. Comp. Heb. x. 21, 'did not heed the difficulty, and, because his faith overcame all demur, he ceased to regard,' &c. The reference is to Gen. xv. 5, 6, where the terms 'believed in the Lord' must, from the next words, be taken of implicit faith.

— νεκρωμένον] That Abraham forty years after had six children by Keturah, does not invalidate this assertion; for (as Whitby and Mackn. observe) since Abraham's body had been miraculously renewed, as also was that of Sarah (Heb. xi. 11), it might preserve its vigour long after.

1 Heb. 11. 15. *που ὑπάρχων, καὶ τὴν νέκρωσιν τῆς μητέρας Σάρρας* 20<sup>1</sup> εἰς δὲ τὴν ἐπαγγελίαν τοῦ Θεοῦ οὐ διεκρίθη τῇ ἀπιστίᾳ, ἀλλ' ἐνεδυναμώθη τῇ πίστει, δὸς δόξαν τῷ Θεῷ, 21<sup>m</sup> καὶ πληροφορηθεὶς ὅτι ὁ ἐπ' ἡγγελται, δυνατός ἐστι καὶ ποιῆσαι. 22 διὸ καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην. 23<sup>n</sup> Οὐκ ἐγράφη δὲ δι' αὐτὸν μόνον, ὅτι ἐλογίσθη αὐτῷ. 24<sup>o</sup> ἀλλὰ καὶ δι' ἡμᾶς, οἷς μέλλει λογίζεσθαι, τοῖς πιστεύουσιν ἐπὶ τὸν ἐγείραντα Ἰησοῦν τὸν Κύριον ἡμῶν ἐκ νεκρῶν 25<sup>p</sup> ὃς παρεδόθη διὰ τὰ παραπτώματα ἡμῶν, καὶ ἡγήθη διὰ τὴν δικαίωσιν ἡμῶν.

V. 1<sup>a</sup> Δικαιωθέντες οὖν ἐκ πίστεως, εἰρήνην ἔχομεν πρὸς τὸν

20. οὐ διεκρίθη] 'he staggered not,' 'wavered not,' for *οὐκ ἰδίωται* or *ἐνδολεαί*—is frequently, as here, used in the sense *at*. See Matt. xxi. 21. Rom. xiv. 23.

—*δοὺς δόξαν τῷ Θεῷ*] i. e. 'ascribing to God the glory due unto him,' by acknowledging his attributes of omnipotence and truth, whereby, as is added, 'he was fully persuaded,' &c.

21. *πληροφ.*] lit. 'full-filled,' 'fully persuaded.' See note at Luke i. 1.

23. *Application* of what was said, to the believers in Christ, and that by way of inference; q. d. that it is the true method of justification, inasmuch as the record was made in order to teach us this truth; in the words of Hodge, 'We are situated as Abraham was; we are called upon to believe in Almighty God, who, by raising up Christ from the dead, has accepted him as the propitiation for our sins, vv. 23—25.'

—*οὐκ ἐγράφη—μόνον*] 'Now it was not written on his account alone, that (his faith) was imputed to him for righteousness; but on our account too, to intimate to us the necessity of a like faith.' I find this interpretation confirmed by Calv., in an able and instructive note; also by Theophyl., who remarks that 'the words are an answer to a tacit objection;' q. d. 'What is that to us?—*Ανεμ.* Much; it was written on our account, so that we may obtain the like justification, if we have a like faith.'

24. *τοῖς πιστεύουσιν, &c.*] 'namely, to us who believe on him who raised Jesus from the dead;' thus intimating that 'those who believe in what God has done and said with respect to the Messiah will be justified through their faith, in like manner as Abraham was by his.'

The Apostle here concludes the Chapter with an animated description and commendation of Abraham's faith, showing the happy consequences of imitating it to all who profess to be disciples of Christ.

25. *παρεδόθη*] 'was delivered.'—*διὰ τὰ παραπτώματα ἡμῶν*, 'for,' 'on account of,' 'in expiation of, our sins,' since our sins had made such an atonement necessary. See note on 1 Cor. xv. 3.

—*διὰ τὴν δικ. ἡμῶν*] 'on account of our justification,' i. e. in order that the work of justification might be completed; for if Christ be not risen, then our faith were vain; and thus the Apostle treats these two august events, the death, and the resurrection, of Christ, by the former of which he was made a sacrifice for sin, and in the latter led the way to justification unto life everlasting. Thus the Apostle introduces the

grand subject of the next four chapters—Death, as connected with Sin, and Life with Righteousness.

V. Having established these two points; I. the efficacy of the Gospel to justification, for which end the Law had failed; and the extension of this grace to *all*, both Jews and Gentiles, through faith; the Apostle proceeds (as Calvin says) to illustrate what he had said on justification through faith, by adverting to its *effects* and fruits in the principal Gospel-graces, each in their order, as 1. *Justification, or pardon of sins past.* 2. *Peace with God* (vi. 1), which ensues immediately upon Justification, and is the same with Reconciliation (v. 10) and a State of favour (v. 2). 3. *The Hope of glory* (v. 2) or of the glorious inheritance of the sons of God in heaven; see 1 Pet. i. 3, 4. 4. *The Gift of the Holy Spirit* (v. 5), which is the seal of our adoption (viii. 15) and the earnest of our heavenly inheritance, Eph. i. 14. These are privileges freely conferred on us by God, upon our admission by Baptism into the Christian Covenant. Then comes, 5. *Sanctification of heart and life*, through the sanctifying influence of the Holy Spirit (vi. 2, 4, 6, 11, 14, 22. viii. 3, 4, 12, 13). This is the *condition* to be fulfilled on our part; upon which there follows: 6. *A grounded Hope of a glorious resurrection* (v. 11. vi. 5, 8, 22. viii. 14, 16, 17, 18, 23, 24, 25). 7. *Salvation* finally perfected in the everlasting possession of the heavenly kingdom (v. 9, 10, 11. vi. 22, 23. viii. 13, 17, 18, 19, 23).

To advert to the contents of the present Chapter, it is shown that being thus justified, 1. We have peace with God, and we enjoy, through Christ, free access to a state of favour with God, and thus are led to rejoice in the hope of future glory, vv. 1, 2. II. We are supported and comforted in all our afflictions during the present life; nay, we may even rejoice in them as the instruments of spiritual good to us, vv. 3, 5. III. All this good is rendered certain, and the hope of it ensured, by the fact, that Christ, having died for us while in a state of enmity and alienation, and having thus reconciled us to God, will not fail to perfect the work which he has thus begun, vv. 6, 10. IV. We may now rejoice in God (who is as truly our covenant God, as he had been that of the Jews), on account of the reconciliation which Christ has effected, v. 11. V. This state of reconciliation with, or filial relation to, God is now extended to all men (i. e. proffered to all, laid open for all, rendered accessible to all), in like manner as the evils occa-

Θεὸν διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ <sup>3</sup> δι' οὗ καὶ τὴν <sup>b</sup> John 10. a. <sup>c</sup> 14. a. <sup>d</sup> 1 Cor. 15. 1. <sup>e</sup> Eph. 2. 12. <sup>f</sup> 2. 13. <sup>g</sup> Heb. 2. a. <sup>h</sup> 10. 10. <sup>i</sup> 2 Cor. 12. <sup>j</sup> James 1. 2. <sup>k</sup> James 1. 8.

προσαγωγὴν ἐσχάκαμεν τῇ πίστει εἰς τὴν χάριν ταύτην ἐν ᾗ ἐστήκαμεν καὶ καυχώμεθα ἐπ' ἐλπίδι τῆς δόξης τοῦ Θεοῦ.

<sup>3</sup> Οὐ μόνον δὲ, ἀλλὰ καὶ καυχώμεθα ἐν ταῖς θλίψεσιν <sup>4</sup> εἰδό-

sioned by the sin of our first parent have extended to all, vv. 12, 14. Yea, such is the greatness of Christ's redemption, that the blessings procured by his death far exceed the evils occasioned by the sin of Adam, vv. 15, 19; they even exceed all the evils consequent upon the sins of men, who live under the light of revelation, vv. 20, 21.

1. εἰρήνην ἔχομεν] 'we have reconciliation and friendship with God (as opposed to a state of alienation and enmity, vv. 9, 10) through the redemption which is in Christ Jesus.' The phrase εἰρ. ἔχ. represents the state of those spoken of supra ii. 10, as opposed to the state of those mentioned Jer. xvi. 5, ἀφίστακα τὴν εἰρήνην μου ἀπὸ τοῦ λαοῦ τούτου. Hence we see that this peace is the fruit of God's being reconciled to man.

For ἔχομεν, A, B, C, D, J, K, and 30 cursives, with some Fathers, have ἔχωμεν, which was edited by Scholz and Lachm.; but the text. rec. is retained by Tisch. and Alf.,—rightly; since external authority for the other reading is insufficient; especially as it is opposed by internal evidence, as Mr. Alford decidedly pronounces, on the ground that the hortatory form is inadmissible. This he shows on evidence superabundant. Suffice it to say, that the whole passage is declaratory,—namely, of the results flowing from Justification by Faith, which, of course, excludes exhortation. Besides, it is, as I have observed in my Supplementary note, called for by the course of reasoning, this *having peace* being the first of four consequences, laid down by the Apostle, of Justification by Faith. But, in doing so much (ἐκ περιστάσεως), to exclude ἔχωμεν, Alf. has left undone, what is very desirable when it can be effected,—to show how the false reading arose; in this case it was, I doubt not, from *Itacism*, by the confusion of *e* and *o*, which perpetually occurs in the most ancient MSS., especially the uncials, and in those cursives which were copied from them, and are of the same family. I can, however, only find one of the Lamb., Mus., and Trin. Coll. B. x. 16, that has ἔχωμεν,—namely, Mus. 11,836, of the 11th century, which occasionally stands almost alone with A, B, D, E.

2. τὴν προσαγωγὴν] The word properly denoted *approach*, but was often used of the *permission* of approach to great persons; and thus, by an easy transition, might denote *introduction* to a state of favour and acceptance, *χάρις*.

—προσαγωγὴν ἐσχάκαμεν—ἐστήκαμεν] Render: 'through whom also we have obtained our admission (lit. 'the access we have') into this grace (state of grace) in which, by justification, we stand.' The *forensic* allusion which some Expositors trace in ἐστήκα, as if it meant *stand justified*, or acquitted, is not to be sustained, since it would introduce an incongruity of ideas. In the present context, by *stand* must be meant 'stand *fast* in faith and perseverance,' as in Eph. vi. 13, στήται. 2 Cor. i. 24, πιστεῖ ἐστήκατε.

Rom. xiv. 4. But the passages most parallel to the present are 1 Cor. xv. 1, γινώσκω ὑμῖν—τὸ εὐαγγέλιον—ἐν ᾧ ἐστήκατε (i. e. have stood and do stand in perseverance and faith), and 1 Pet. v. 12, ἐπιμαρτυρῶν ταύτην εἶναι ἀληθῆ χάριν τοῦ Θεοῦ, εἰς ἣν (for ἐν ᾧ, which, indeed, has place in the Alex. and a few other MSS.) ἐστήκατε. In all these passages ἐστ. denotes the *steadfastly persevering* in the faith and practice of the Gospel, which is, in the last two passages, considered as a *state* of grace to be continued in. The other passages where προσαγωγή is used,—namely, Eph. ii. 18, and iii. 12, are of another kind, since it is *introduction* to a *person*, not *access* to a *state*, that is there meant; though the two ideas are closely connected, as it is in this case by introduction to the person that we obtain access to the *state*. Chrys., Theophyl., and Theodor. point to baptism (the washing of regeneration) in Christ's name as the appointed means of access to the Father, John xiv. 6, and consequently to the state of grace obtained through him.

—καὶ καυχ.—Θεοῦ] There is here a pregnancy of sense; q. d. 'we exult over, and rejoice in, the hope of the glory of God,' the hope of that glory which God will admit us to the participation. Comp. John xvii. 22.

3. οὐ μόνον δὲ, ἀλλὰ καὶ καυχ.—θλίψ.] There is here again a pregnancy of sense, which fully expressed will stand thus:—'And not only so (as to the future in hope), but we rejoice under, and exult in (as to the present) tribulations.' This is confirmed by the scope of the context, which is ably traced by Bp. Warburton, Div. Leg. vol. v. p. 139, thus:—'St. Paul, opposing the advantages which the Gentile converts had by *Faith*, to those which the Jews gloried in having by the *Law*, adds, in order to show those advantages in the highest superiority, that the Christian Gentiles could *glory* even in that which was an opprobrium among the Jews,—namely, *tribulation*. But the followers of Christ, who were taught that we must *through much tribulation enter into the kingdom* of God, had the same reason to glory in the roughness of the road, as the ancient AGONISTÆ had in the toils which procured them the victory.' The ground of the exaltation seems implied (so Chrys., *ὡς κοινωνοῦντες τῷ Δισπότῃ τῶν παθημάτων*), and is expressed in 1 Pet. iv. 13 (the best exposition of this passage), καθὼς κοινωνεῖτε τοῖς τοῦ Χριστοῦ παθήμασι, χαίρετε, ἵνα καὶ ἐν τῇ ἀποκαλύψει τῆς δόξης αὐτοῦ χαρὴν ἀγαλλιάμενοι.

4. εἰδότες ὅτι—ἐλπίδα] A fine climax; as at ix. 29, 30. x. 13, seqq.; with which Schoettgen compares the following similar one in a Rabbinical writer: 'Industry leads us to innocence; innocence to purity; purity to holiness; holiness to humility; humility to fear of sin; fear of sin to piety; piety to the Holy Spirit; the Holy Spirit to the resurrection of the dead; the resurrection of the dead to Elias the Prophet.'

τες ὅτι ἡ θλίψις ὑπομονὴν κατεργάζεται, ἡ δὲ ὑπομονὴ δοκιμὴν,  
ἡ δὲ δοκιμὴ ἐλπίδα. <sup>5</sup> ἡ δὲ ἐλπίς οὐ κατασχύνει· ὅτι ἡ ἀγάπη  
τοῦ Θεοῦ ἐκκέχυται ἐν ταῖς καρδίαις ἡμῶν διὰ Πνεύματος ἁγίου  
τοῦ δοθέντος ἡμῖν. <sup>6</sup> Ὅτι γὰρ Χριστὸς, ὄντων ἡμῶν ἀσθενῶν,  
κατὰ καιρὸν ὑπὲρ ἀσεβῶν ἀπέθανε. <sup>7</sup> Μόλις γὰρ ὑπὲρ δικαίου

ε Eph. 2. 1.  
Col. 2. 12.  
1 Pet. 2. 12.

— κατεργάζεται] ‘worketh out,’ ‘brings about;’ i. e. tends to do so, and, if borne with fortitude, *does* so.

— δοκιμὴν] Not *probationem*, with some, nor *experientiam*, with others; but (with an allusion to the δοκιμή, by which the goodness of certain articles was put to the proof) exactly as we sometimes use the word *proof*, to denote something approved, and shown to be excellent, by proof and test; a just estimate of ourselves, and of our real spiritual state, as the result of the self-examination produced by affliction. This view was long ago propounded by me, and has since been embraced by Bp. Terrot and Dr. Peile, who have confirmed and further illustrated the interpretation. Mr. Alford, however, interprets δοκιμὴν, ‘approval.’ But I find no support to this view in any *ancient* authorities,—nor, indeed, in any modern Expositor of eminence. As to Bengel’s note, cited by Alford, ‘δοκιμή est qualitas ejus, qui est δοκιμὸς,’ it does not appear to have proceeded from sufficient examination. It might be approved, if for *qualitas* were written *status*; and thus it will square with my interpretation, as adopted by Bp. Terrot, who well observes,—‘Christians in a state of comfort are apt to take for *granted* the extent and strength of their devotedness to God; but persecution or suffering calls it all into exercise, and enables them to judge of it accurately. And if upon this trial our devotedness be found strong, then have we a sure and reasonable hope that we are the children of God.’ The above view of the import of δοκ. I find confirmed by Theophyl., Theod., and Œcum., and also by Thom. Aquin., Calv., and Hyper., to whose notes I refer my readers.

5. ἡ δὲ ἐλπίς οὐ κατασχύνει] The full sense is, ‘Now the hope we thus obtain is one that does not (as human hope so commonly does) put us to the shame of disappointment (see Pa. xxi. 5); [and why?] because the love of God (our feeling of his love to us) is abundantly imparted to our hearts,—poured out, by the Holy Spirit given to us.’ The correctness of this representation of the sense is confirmed by Mr. Green, Gram. N. T., p. 262, who says that, ‘taken in conjunction with the words at ver. 8, συνίστησι δὲ τῇ ἐαυτοῦ ἀγάπῃ εἰς ἡμᾶς, the sense must be: “our hearts are, by an (rather, *the*) influence of the Holy Spirit, pervaded by a sense of God’s love to us.” Accordingly, the ground of our assurance is not in the strength of our purpose, or confidence in our own goodness, but in the love of God towards us.’

6—10. We have here a confirmation and illustration of what was just before said, of the *power of Christian hope*, as founded on the abundant *love of God*; and, by way of obviating any objection thereto, founded on desponding doubts and fears, by reference to the unworthiness of the objects, the greatness and freeness of the Divine love is set forth by an *argumentum à majori ad*

*minus* (or *à fortiori*) deduced from the unspeakable love of God *already* manifested in giving his Son for their redemption, when they were yet in the state of heathens and enemies; q. d. ‘Give not way to desponding fears; for if Christ hath already done the *greater* work for you by reconciling you to God, when ye were his *enemies* by evil works, will he not much more do that for you, when his *friends*.—nay, *children*.—which is far less difficult, by keeping you from evil, preserving you in his word and truth, saving you by his omnipotent grace,—so that his finished ransom and perpetual intercession may terminate in your finished salvation, by being, through his atonement and intercession, presented faultless before the presence of his glory with exceeding joy!’

6. *ἀσθενῶν*] The term properly denotes *weak*, generally through sickness. Now, considering the effect of sin in depraving and weakening both the mental and moral energies (see Isaiah i. 5) it well expresses the *helplessness*—imbecility as to good, frailty as to evil, of sinners. *Ἀσθενῶν*, just after, seems used κατ’ ἐκτενέστερον, q. d. ‘when we were yet in a state of extreme spiritual weakness, nay, *sinfulness*, Christ,’ &c. The expression κατὰ καιρὸν signifies properly, ‘at any fixed or appointed time,’ and is so used by the Sept. in Job v. 26, and Ia. lx. 22. Here, however, from the context, it must denote ‘the time fixed in the *counsels of God*,’ and consequently ‘in *due time*,’ as in Clem. Rom. Ep. ad Cor. § 24, ἰδωμεν τὴν κατὰ καιρὸν γινομένην ἀνάστασιν, and in Athen., p. 110, Α, οὐ κατὰ καιρὸν τὸ μαρτύριον—παράθεσθαι. Thus it is equiv. to τὸ πλήρωμα τοῦ χρόνου in Gal. iv. 4, where see note.

7. μόλις γὰρ, &c.] The magnitude of the benefit is now set forth by a *popular mode of illustration*, showing the difference between the *voluntary sacrifice of Christ* for sinners, and the possible case of any *man* dying for an eminently good and beneficent person, but scarcely so of one dying for a merely *just* one. Of the two *γὰρ* the first is meant to introduce the illustration, and may be rendered *now*; the second is *exceptional*, and meant to introduce a *limitation*; q. d. ‘[I do not say none] *for*, &c.’ It is strange that there should have been any difference of opinion on the scope of *δικαίου* and τοῦ ἀγαθοῦ, which some take of *things*, not *persons*. But thus the *Article* would be required at *δικαίου*, and the force of the illustration would be much weakened. Both are undoubtedly meant of *persons*; and so far from there being, as some have thought, a tautology, the difference is marked; *δικαίου* signifying ‘one who is *strictly just*,’ ἀγαθοῦ, ‘one who is *benevolent*,’ χρηστός, implying *beneficent*. There is, indeed, a climax, or ascending gradation; the Apostle’s object being, as Bp. Jebb remarks, to illustrate the exceeding love of Christ, by a contrasted analogy, derived from human feelings. ‘Look around you in the

τις ἀποθανεῖται (ὑπὲρ γὰρ τοῦ ἀγαθοῦ τάχα τις καὶ τολμᾷ ἀποθανεῖν) <sup>8</sup> <sup>f John 15. 13.</sup> <sup>h Heb. 9. 15.</sup> <sup>i Pet. 3. 18.</sup> συνίστησι δὲ τὴν ἑαυτοῦ ἀγάπην εἰς ἡμᾶς ὁ Θεός, ὅτι, ἐτι ἁμαρτωλῶν ὄντων ἡμῶν, Χριστὸς ὑπὲρ ἡμῶν ἀπέθανε. <sup>9</sup> <sup>g 1 Thess. 1. 10.</sup> Πολλῶ οὖν μᾶλλον, δικαιοσύνες νῦν ἐν τῷ αἵματι αὐτοῦ, σωθисόμεθα δι' αὐτοῦ ἀπὸ τῆς ὀργῆς. <sup>10</sup> <sup>h 2 Cor. 5. 18.</sup> <sup>i Col. 1. 21, 22.</sup> <sup>j 3 Cor. 4. 10, 11.</sup> Εἰ γὰρ, ἐχθροὶ ὄντες, κατηλλάγημεν τῷ Θεῷ διὰ τοῦ θανάτου τοῦ Υἱοῦ αὐτοῦ, πολλῶ μᾶλλον, καταλλαγέντες, σωθисόμεθα ἐν τῇ ζωῇ αὐτοῦ. <sup>11</sup> Οὐ μόνον δέ, ἀλλὰ καὶ καυχώμενοι ἐν τῷ Θεῷ διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, δι' οὗ νῦν τὴν καταλλαγὴν ἐλάβομεν. <sup>12</sup> <sup>k Gen. 2. 17.</sup> <sup>l 2. 9.</sup> <sup>m ch. 6. 22.</sup> <sup>n 1 Cor. 15. 21.</sup> Διὰ τοῦτο, ὥσπερ δι' ἐνὸς ἀνθρώπου ἡ ἁμαρτία εἰς τὸν

world; where will you find a person ready to die for a *just man*? Is it more than a low degree probability, a mere *perhaps*, that you will find a person with magnanimity to die even for that rare character, **THE GOOD MAN**? [Rightly so rendered the Art. pointing to the circumstance of his being a *benefactor* to his fellow-men, and especially of the person who is ready to lay down his own life for him.] But not such was the love of Christ; he died for those who not only were not *good*, who were not even *just*; for the *weak and frail*, and the *ungodly*; for *sinner*s, and for *enemies*.

— καὶ τολμᾷ] 'may even venture,' *entreprenat*, may bring himself. So Plato, Polit. i. δὲ ἂν μῆτις ἐν τῇ δικαιοσύνῃ, καὶ τολμήσειεν ἀπ' ἵχεσθαι τῶν ἀλλοτρίων.  
— τάχα—μολίς] 'peradventure—with difficulty;' the latter Particle is meant to qualify and to limit the force of the former. τολμᾷ Present, for Fut., to correspond to ἀποθανεῖται.

8. συνίστησι δέ] 'whereas God sets forth.' See supra iii. 5, and note. The *στ.* should be rendered, *namely that*; as in x. 9. 2 Cor. v. 14. Phil. i. 27. ii. 22. Col. i. 19. 1 Thess. i. 5. ii. 14.

There is here a variation of position in the uncial MSS., of which D, E, F, G, J, and 2 cursives (to which I can make no addition), read ὁ Θεὸς εἰς ἡμ. for the text. rec. εἰς ἡμ. ὁ Θεός, while B omits ὁ Θεός altogether. Lachm. and Tisch. adopt the reading of D, &c.; while Alf. *expunges* the word; a course which he affirms 'Critical principles render necessary.' But, so far from that, Critical principles properly understood—by knowing how to *apply* the Critical Canon he alludes to—*forbid* it; because the omission in *one* MS. may be accounted for, without supposing interpolation. Indeed, if the Canon were to be applied in this *ad libitum* way, hundreds of words and clauses, which even our Critical Editors are pleased to yet spare us, would be cut out; for, in almost all cases of variety of position, a *few* copies, more or less, are found to *omit*; in which case I have often observed a *vacant space* left, which the Framers of the text meant to fill up, when he had made up his mind *which* to adopt of two or more varieties of reading, and then *forgot* to fill it up.

9, 10. These verses draw an *inference* from the greatness and freeness of God's love, as just set forth, that believers shall be ultimately saved. It is an argument *a fortiori*; if the greater benefit has been bestowed, the less will not be

withheld. (Hodge.) The distinction between the two seemingly convertible terms *δικαιοσύνες* and *καταλλαγίς* is thus pointed out by Br. Terrot: 'the former term has reference only to what passes in the Divine mind, when God for just and sufficient causes *acquits* the sinner; the latter refers not only to this, but also to the *change* which takes place in the *heart* of the sinner towards God.'—σωθисόμεθα refers to the final result of present justification and reconciliation, namely, *eternal salvation*; which result the reconciled sinner is prevented from forfeiting by the assistance of the Holy Spirit. And this assistance is derived from Christ, who, in that life which he now lives at the right hand of the Father, *maketh intercession for his people*.

11. οὐ μόνον δέ] *scil. τοῦτο*. Chrysostom and the Greek Commentators rightly supply *ἰσώθημεν* from σωθисόμεθα at ver. 9, ver. 10 being parenthetical.

—καυχώμενοι] I am now inclined to think, with Dr. Peile, that this participle is to be connected grammatically with *καταλλαγίς*, as a further reason for our Christian hope,—that, through the continued mediation of our Redeemer, we shall ultimately be saved, seeing that not only have we had our sentence of condemnation (ver. 16) *reversed*, but more than this, seeing that, like his ancient people (Ps. xlv. 8), we make our boast in God as our covenant Father (comp. Isa. lxxiii. 16) through Jesus Christ, by whom, &c.

—τὴν καταλλαγὴν] meaning 'the reconciliation and atonement obtained by Christ's death,' as being the consequence of the atonement and expiation made by him, as is obvious from various passages of Scripture; see Heb. ii. 17. 2 Cor. v. 18, 19. Heb. ix. 26.

12—21. The design of this portion is to *illustrate* the doctrine of the justification of sinners on the ground of the righteousness of Christ, by a reference to the condemnation of men from the sin of Adam. Such is the scope of the passage, 1. from the *context*; 2. from the *connection*; and 3. from the *course of argument*.

12. διὰ τοῦτο] 'quæ cum ista sint,' 'such being the case,' 'there being this reconciliation'; as infra xiii. 6. Matt. xiii. 13. xiv. 2. xxi. 43.

In the words following, most Expositors are agreed, that 'the *latter* part of the comparison is left to be supplied from the subsequent verses; the sense being suspended, on account of intervening explanations and illustrations, till we come to verses 18, 19, and 21.' Hyperius thinks it was left so by the Apostle, in order that 'statim



κόσμον εἰσῆλθε, καὶ διὰ τῆς ἁμαρτίας ὁ θάνατος, καὶ οὕτως εἰς πάντας ἀνθρώπους ὁ θάνατος διῆλθεν, ἐφ' ᾧ πάντες ἥμαρτον — 13<sup>k</sup> ἄχρι γὰρ νόμου ἁμαρτία ἦν ἐν κόσμῳ· ἁμαρτία δὲ οὐκ ἐλλογεῖται μὴ ὄντος νόμου. 14<sup>1</sup> Ἀλλ' ἐβασίλευσεν ὁ θάνατος ἀπὸ Ἀδὰμ μέχρι Μωϋσέως, καὶ ἐπὶ τοὺς μὴ ἁμαρτήσαντας ἐπὶ τῷ ὁμοιώματι τῆς παραβάσεως Ἀδὰμ, ὅς ἐστι τύπος τοῦ μέλ-

κ ch. 4. 18.

11 Cor. 15.  
21, 22, 45.

plura attexeret de peccati vi et effectu, per quas illustriora reddantur, quæ mox subjiçientur de justitia per Christum illata.' If completed, he adds, it would have stood thus: 'Quemadmodum per unum hominem (Adamum) peccatum in mundum introiit, et per peccatum mors, et sic in omnes homines mors pervasit, quatenus omnes peccavimus: ita per unum hominem, Christum, justitia in mundum allata est, ac per justitiam vita; et sic ad omnes homines vita pervenit, quatenus omnes credidimus.'

— εἰσῆλθε] 'was introduced.' A frequent idiom. So Thucyd. ii. 54, ἡ ὄσος—ἐκ Πειλοπόνησον οὐκ εἰσῆλθε. Διῆλθε, by the same idiom, signifies 'was transmitted,' namely, from generation to generation.

— ἐφ' ᾧ πάντες ἥμαρτον] Some recent Expositors objecting to the sense, *inasmuch as*, which has been ascribed to ἐφ' ᾧ, on the ground that infants, who have not sinned as yet, are liable to death, have proposed various other senses,—all unauthorized and unnecessary; since we have only to understand by ἥμαρτον (sinned) that they 'are treated as sinners,' are considered guilty in the sight of God; namely, on account of Adam's fall. Thus the expression will be equivalent to *μαρτυροῦντο κατεστάθηναι* at ver. 19. And ἐφ' ᾧ may be rendered *because*.

13. This and the next verse are meant to *establish* the proposition contained in the preceding one; and that by anticipating an objection; namely, that 'since, when there was no law, there was no transgression, death ought not to have been inflicted.' The difficulty in this passage is chiefly occasioned by extreme brevity, and a blending of the objections with the answers. The sense of the whole mainly depends upon the interpretation of *ἄχρι νόμου*, which Origen, and also some *modern* Commentators, render, 'during the law.' The signif. is however inadmissible, and indeed inapplicable: see the learned discussion of Tittman de Synon. p. 33, seqq. on the force of *ἄχρι* and *μέχρι*, which is intimately connected with the sense of this whole passage. However, I am now inclined to adopt that which Dr. Peile propounds (after Dr. Burton), rendering thus: 'For, so far only as there was law, so far only was guilt in the world; but men are not chargeable with guilt when they have no law [to restrain or guide them] (in other words, personal sin is not imputed to them): still, when men had, in a manner, no law [yet was there not the patriarchal law?] death had full sway even over such as had not sinned in the likeness of Adam's transgression.' See more in Dr. Peile's note, and, on the other hand, consult that of Professor Hodge, who defends the common interpretation with his usual ability, but not with his usual success. Both of them have treated too perfunctorily the term *ἐλλογεῖται*, which, from its importance as connected with the

doctrine of imputed sin, merits more than ordinary attention. Suffice it to say, that the word is so rare, that it has only been found in this and another passage of St. Paul (Philém. 18), and in a Greek inscription occurring in Boeckh's *Inscr. Græc.* t. i. p. 850. In the passage of Philém. it is used in its *proper* sense, 'to reckon in' any thing, 'enter it' on any *λόγοι*, or account of debtor and creditor, or generally into any account of superficies or measurement of surface, as in the fore-mentioned inscription: *μὴ ἐλλογουμένων ταῖς ματρῆσιν ἀπάσαι, μήτε ραίθρων, μήτε ὅσα (scil. μέρη) τραχία ὄντα καὶ μὴ δυνάμενα γεωργεῖσθαι*. Now in the present passage the term is used *figuratively*, and the meaning intended must be, that 'sin is not taken into account as respects a person not living under any law, implying a liability to it.' But this will not weaken the case of those who maintain, as does Prof. Hodge, that the simple doctrine and argument of the Apostle is, that 'there are *penal evils*, which come upon men antecedently to any transgressions of their own; and that, as the infliction of these evils implies a violation of law, it follows that they are regarded as sinners on account of the disobedience of another.' It is remarkable, that in this passage, and that of Philém. 18, above noticed, Lachm. and Tisch. should read, from a few uncial MSS., *ἐλλόγα*, and Lachm. place in the margin here, as probably genuine, *ἐλλογᾶται*; for there is not the slightest vestige of any such verb as *ἐλλογᾶω*. And vain were it to adduce Lucian, *Lexiph.* c. 15, ἡ γλῶττα—*λογᾶ*; for that is no other than a term coined by Lucian, on the model of desideratives in *ισω*, to ridicule *Lexiphanes*. Both that, and the reading of A here, *ἐλλογᾶτο*, arose from the scribe's, through *zeugma*. Thus emended, the reading will be that found in a few very ancient cursives (I add Mus. 16, 184, and Cov. 3, 1, m, omitted by Mill) for *ἐλλογᾶτο*, which arose from an *accusative* spelling of *ἐλλογεῖται* for *—ται*.

14. *ἑβασίλευσε*] 'had exerted his uncontrollable force.' This is said by *prosopopæia*; of which examples are adduced by Wetstein from the Rabbinical and the Classical writers. *Τὸς μὴ ἁμαρτ.*, 'who had not sinned;' meaning, as Bp. Warburton remarks (*Works*, vol. vi. p. 259), 'those who died before they came to the knowledge of good and evil,—namely, infants and idiots.' The words *ἐκ τῷ ὅμ. τῆς παραβ.* 'A. are to be connected with *ἑβασίλευσε*. Render: 'sinned by a transgression like that of Adam.'

— ὅς ἐστι τύπος τοῦ μέλλ.] scil. Ἀδὰμ,—namely, Christ. It has been shown, that in the Rabbinical writers, and even in Josephus, mention is often made of the *first* Adam, which, of course, implies a *second* Adam. By *τύπος* is here imported a general resemblance in certain

λοῦτος. 15<sup>m</sup> Ἄλλ' οὐχ ὡς τὸ παράπτωμα, οὕτω καὶ τὸ χάρισμα. m. Isa. 53, 11  
Matt. 20, 28.  
& 22, 20.  
εἰ γὰρ τῷ τοῦ ἐνὸς παραπτώματι οἱ πολλοὶ ἀπέθανον, πολλῶ  
μᾶλλον ἢ χάρις τοῦ Θεοῦ καὶ ἡ δωρεὰ ἐν χάριτι τῇ τοῦ ἐνὸς  
ἀνθρώπου, Ἰησοῦ Χριστοῦ, εἰς τοὺς πολλοὺς ἐπερίσσευσε.  
16 Καὶ οὐχ ὡς δι' ἐνὸς ἀμαρτήσαντος, τὸ δώρημα· τὸ μὲν γὰρ  
κρίμα ἐξ ἐνὸς εἰς κατάκριμα, τὸ δὲ χάρισμα ἐκ πολλῶν παρα-  
πτωμάτων εἰς δικαίωμα. 17 Εἰ γὰρ τῷ τοῦ ἐνὸς παραπτώματι  
ὁ θάνατος ἐβασίλευσε διὰ τοῦ ἐνὸς, πολλῶ μᾶλλον οἱ τὴν πε-  
ρυσσείαν τῆς χάριτος καὶ τῆς δωρεᾶς τῆς δικαιοσύνης λαμβά-

relations and circumstances. Of the various points of similarity between the first and the second Adam, the principal one is that here adverted to by the Apostle; that, 'by the first Adam *sia* came into the world; by the second came *righteousness*.' And as all mankind were represented in Adam, as being the cause of their punishment; so were they all represented in Christ, as being the cause of their restoration.

15. Ἄλλ' οὐχ ὡς τὸ παρὰτ., &c.] Here strict regularity would have required the corresponding part of the comparison between Christ and Adam to have been resumed; but the Apostle, struck with a difference in some respects, again stops to remark this difference; i. e. advantageous difference, in three ways; and in this verse is introduced the first advantageous difference. The sentiment is very briefly worded, and consequently only to be understood by the context, in which it is intimated, that the cases, though parallel, are not exactly alike. 'It is (observes Hodge) more consistent with our views of the character of God that many should be benefited by the merit of one, than that they should suffer for the sin of one; q. d. 'If the latter has happened, much more may we expect the former [taking οὐχ οὕτω, with Dr. Peile, for ὡς οὕτω and ἀχρι at ver. 17]; yet not to the extent of the transgression does the forgiveness go, but much further.'

—εἰ γὰρ τῷ τοῦ ἐνὸς, &c.] The sense is, 'For, if (equiv. to 'what if, what though') by the transgression of the one the many have died, much more (= further, to a greater extent) has the grace of God, and the gift received by the grace of the one, abounded (doth abound, rebound superabundantly) to the many.' The Article is used in order to point the opposition between the two parties—the one (as it were representative) *man* Jesus Christ, as opposed to the many members of the human family thus represented. By ἐπερίσσευσε it is intimated, that the benefit of the free gift hath abounded to a far greater extent, πολλῶ μᾶλλον, than did the injury of, &c. The words of ver. 16 are to be explained on the same principle; q. d. 'And not as was the transgression which arose from the one [Adam], who sinned, not to that extent, so [is] the free grant of forgiveness; i. e. 'so far only does it go.'

16. Here there is adduced the second advantageous difference.

—καὶ οὐχ ὡς δι' ἐνὸς, &c.] The sentence has something elliptical, and anomalous in construction. Some verb must be supplied; whether ἔστι, or ἔχει, matters not; and also some noun;

though not, what some supply, ὁ θάνατος ἔλαθον, which is inadmissible by any rule of ellipsis; rather, τὸ κρίμα, as suggested by the words following, τὸ μὲν γὰρ κρίμα, &c. So in the subsequent clause, παραπτώματος is to be supplied at ἐνὸς, from παραπτωμάτων which follows. Moreover, in the διὰ is also implied ἔλαθον, or such like. Render: 'And not as was the transgression, which came through one (i. e. Adam) who sinned, so is the free gift.' The sentence, more plainly worded, would have stood thus: καὶ οὐχ ὡς δι' ἐνὸς, ἀμαρτήσαντος, τὸ κρίμα, οὕτω δι' ἐνὸς, δικαιούντος, τὸ δώρημα.

—τὸ μὲν γὰρ κρίμα, &c.] We have here the same kind of ellipsis as in the preceding words. The sentence fully expressed would have stood thus: τὸ μὲν γὰρ κρίμα, ἐξ ἐνὸς παραπτώματος ἐσλήθην εἰς τὸν κόσμον, εἰς κατάκριμα· τὸ δὲ χάρισμα, ἐκ πολλῶν παραπτωμάτων ἀναφέρει, εἰς δικαίωμα.

The ἐκ in ἐκ πολλῶν παραπτ. is adapted to the ἐξ of the antithetical clause, and therefore must not be too rigorously interpreted. We may render, 'on behalf of,' or, 'on the part of.' At its sub. ἐγένετο, 'issued in,' 'produced.' The terms δώρημα (*free pardon*) and χάρισμα, scil. χάριτι (*gift of salvation*), are equiv. and denote the δικαίωμα. The πολλῶν has great force; for, as Theophyl. observes, 'the pardon granted by God did not take away that one sin of Adam only, but all the sins which were committed in the world after it.' See note on Matt. xx. 28. The full sense of δικαίωμα here is 'the being pronounced just by verdict of acquittal.'

17. Now is introduced the third point of advantageous difference; and the meaning of the words is well laid down by Hodge thus: 'If, on account of the offence of one [the one] we are condemned, much more shall those who receive the righteousness graciously offered to them in the Gospel not only be delivered from condemnation, but also reign in life by one [rather, the one], Christ Jesus; in other words, be gloriously exalted in the participation of life and felicity with Christ, who is the author, or fountain of life, and in whose life do we see life, just as in the light (i. e. 'the favour,' see Ps. xliv. 3. Prov. xvi. 15) of God do we see and experience light, felicity, and glory.'

To advert to a few points of philology.—τῆς δωρεᾶς τῆς δικ. is for τῆς δικαιοσύνης δωρημένης, 'the justification granted by grace.' By ἐν ζωῇ βασιλ. is meant (as Macknight observes) 'that they shall have infinitely greater happiness in their new life, than they had misery and sorrows in the state into which they were brought

νοῦτες, ἐν ζωῇ βασιλεύσουσι διὰ τοῦ ἐνός, Ἰησοῦ Χριστοῦ.—  
 18 Ἄρα οὖν ὡς δι' ἐνός παραπτώματος εἰς πάντας ἀνθρώπους,  
 εἰς κατὰκριμα· οὕτω καὶ δι' ἐνός δικαιώματος εἰς πάντας ἀνθρώ-  
 πους, εἰς δικαίωσιν ζωῆς. 19 Ὡς περ γὰρ διὰ τῆς παρακοῆς  
 τοῦ ἐνός ἀνθρώπου ἁμαρτωλοὶ κατεστάθησαν οἱ πολλοί, οὕτω  
 καὶ διὰ τῆς ὑπακοῆς τοῦ ἐνός δίκαιοι κατασταθήσονται οἱ πολ-  
 λοί. 20 Ὁ νόμος δὲ παρεσιῆλθεν, ἵνα πλεονάσῃ τὸ παράπτωμα.

n ch. 4. 15.  
 & 7. 8.  
 Gal. 3. 19, 20.

through Adam's disobedience, expressed by the *reigning of death* in this verse, and in ver. 14. The term expresses 'height of felicity,' with an adjunct notion of 'exalted honour'; so 2 Tim. ii. 12, εἰ ὑπομένομεν, καὶ συμβασιλεύσομεν.

18. Ἄρα οὖν ὡς] Here the οὖν is resumptive, taking up the thread of reasoning, dropped at ver. 12, and summing up the argument; though the Particle does not lose its ratiocinative force. Render: 'So then as,' &c. Of course in this very elliptical construction κρίμα and χάρισμα must be supplied from the preceding context, v. 16. Of course θάνατος is implied in κρίμα (put for κατακρ.) as corresponding to ζωῆς. Death spiritual, like death natural, is represented as the *execution of a sentence* of condemnation passed on all men. So in Joa. Antt. xvii. 6, 2, death is spoken of as τὸ καταψυγισμῶν, scil. κατὰ τὴν ἀνθρώπων. So also Xen. Apol. 27, καταψυγισμῶν ἦν μου ὑπὸ τῆς φύσεως θάνατος. The words may be rendered thus:—'So then, as by means of *one* transgression judgment [came] upon *all* men unto *condemnation* (to death), so also by means of *one* [righteousness] the free gift (= 'forgiveness') came unto *all* men unto justification of life;' or, as Hodge, 'that justification which is connected with life,—of which life is the consequence.' As to the strongly debated question about the '*all*,' see Hodge, who, as may be supposed, decides it in such a way as shall be agreeable to the *system* of Calvin; not aware, it should seem, that Calvin, in his *Commentary*, takes a very different view from that which he had adopted in his *Institutes*, written in early youth, where he annotates thus: 'Communem omnium gratiam facit, quia omnibus exposita est, non quod ad omnes extendatur re ipsa. Nam etsi passus est Christus pro peccatis totius mundi, atque OMNIBUS INDIFFERENTER Dei benignitate offertur, non tamen omnes apprehendunt.' 'So,' remarks Stuart, 'do men speak when they look away from *system*, and have thoroughly studied the *Scriptures*, as Calvin had done when he wrote this. In his early work, the *Institutes*, he has sometimes exhibited sentiments which differ from these.' There is reason, however, to think that occasional variations of sentiment in the mind of Calvin had commenced, and been going on very long before he wrote his *Commentary*. A most competent judge of such matters, the late Bp. Burgess, more than once assured me that, on comparing various editions of the *Institutes* which appeared during Calvin's life, he observed not a few changes of statements on doctrinal matters, all of them *modifying* the *system* adopted in that work, and agreeing with those in his *Commentary*.

19. This verse is explanatory of the preceding, and οἱ πολλοί should be rendered '*the many*,'

which, as appears from the foregoing, is equiv. to πάντας: the main drift of the Apostle throughout this passage being to *set forth the universality* of the Redemption, as being *co-extensive* with the evil introduced at the fall, which it was designed to remedy. So Dr. Bentley, in his masterly Sermon on Popery, after quoting what is said at ver. 12, and the *redditiō* at ver. 15, remarks: 'Who would not wish that our Translators had kept the Articles in the Version which they saw in the Original? thus, "If through the offence of the one (that is, Adam) *the many have died*, much more the grace of God, by the one *man, Jesus Christ, hath abounded unto the many*." By this accurate version, some hurtful mistakes about partial redemption, and absolute reprobation, had been happily prevented. Our English readers had then seen, what several of the Fathers saw and testified, that οἱ πολλοί, *the many*, in an antithesis to *the one*, are equiv. to πάντας, *all*, in ver. 12, and comprehended the whole multitude, the entire species of mankind, exclusive only of *the one*. So again, vv. 18, 19, our Translators have repeated the like mistake; where, when the Apostle has said, that 'as the offence of *one* was upon *all* men (εἰς πάντας ἀνθρώπων) to condemnation, so the righteousness of *one* was upon *all* men to justification,' 'for,' adds he, 'as by *the one man's* disobedience (τοῦ ἐνός) *the many* (οἱ πολλοί) were made sinners, so by the obedience of *the one* (τοῦ ἐνός) *the many* (οἱ πολλοί) shall be made righteous.' By this version the reader is admonished and guided to remark, that '*the many*' in ver. 19 are the same as πάντας, *all*, in ver. 18.

It is not, however, to be understood as meant, that all mankind are *actually* 'made righteous'; but only that the benefit of this δῶρημα, or χάρισμα, or δικαιοσύνη ζωῆς, is held out to *all*; and if they do not reap the benefit of it, it is through their own fault; and that all who are justified must become so alone through Christ.—κατιστ. may be rendered, 'were constituted,' = 'fully and effectually became *ipso facto*,' and are so regarded in the sight of God; for I agree with Prof. Hodge, that, as in ver. 18, it is our being *treated* as sinners for the sin of Adam, and our being *treated* as righteous for the righteousness of Christ, that is the prominent idea, so here, ver. 19, it is our being *regarded* as such that is here made conspicuous.

20. νόμος δὲ παρεσιῆλθεν] It has been disputed whether by νόμος is here to be understood the *Law of Moses*, or the *Law of nature*, as Dr. Peile holds. The former seems called for by the preceding context (vv. 13, 14); but it would seem that the latter sense is to be *excluded*, but in a subordinate degree. This view is confirmed by Hodge, who annotates thus:—'Paul, having shown that our justification was

Οὐ δὲ ἐπλεονασεν ἡ ἁμαρτία, ὑπερεπερίσσευσεν ἡ χάρις 21 ὥστε ἔβασίλευσεν ἡ ἁμαρτία ἐν τῷ θανάτῳ, οὕτω καὶ ἡ χάρις βασιλεύσῃ διὰ δικαιοσύνης εἰς ζωὴν αἰώνιον, διὰ Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν.

VI. 1 Ἄ Τί οὖν ἐροῦμεν; ἐπιμενοῦμεν τῇ ἁμαρτίᾳ, ἵνα ἡ χάρις

a ch. 2. 8.  
b 5. 30.  
c ver. 18.

effected without the intervention of either the moral or Mosaic law, was naturally led to state the design and result of the renewed revelation of the one, and the superinduction of the other. The law stands here for the whole Mosaic economy, including the clear revelation of the moral law, and all the institutions connected with the former dispensation. The main design and result of this dispensation, considered as law, that is, apart from the evangelical import of many of its parts, was *that sin, or offence, might abound*.—*παρισσῆσθαι* I would not render, with Macknight and Middleton, '*secretly, or silently, entered*.' The sense of the *παρὰ* is rather *by the bye*, i.e. indirectly, incidentally.—The Apostle's meaning being, as Prof. Scholefield observes, that 'when sin had entered, the direct and obvious method would have been to introduce the Gospel as its great counteraction and remedy; instead of which the Law came first, to answer a collateral end, viz. to aggravate the evil, and make it more manifest and desperate, that men might be most effectually prepared to welcome the blessing. Thus it was an indirect step towards the accomplishment of God's ultimate purpose.' This interpretation was no novelty of mine (in *Roena. Syn.*, and *Gr. Test. 2nd Edit.*) or of the Professor, [it has since been adopted by Dr. Peile]; but is as old as the time of Chrys. and Theophyl., and was adopted by the most eminent of the early modern Expositors, as Calv., Hyper., and Est., whose notes well merit perusal. — *ὥστε πλεονάζειν* meaning, 'in order that it might be abundantly exhibited,' i.e. made to appear what it is; or, in the words at vii. 13, 'might become exceeding sinful.'

— *ὅτι* This may be understood both of *time* and *place*.

21. διὰ δικαιοσύνης] meaning, 'by justification, through the remission of sins.'

VI. On the scope of this and the two next Chapters there is much difference of opinion, chiefly arising from taking too confined a view of the intent of the Apostle therein. So that, if the two most generally adopted views,—which I have already stated,—be *combined*,—the former as subordinate to the latter,—we shall have the main elements of the body of truth contained in these Chapters; and thus we may suppose that the Apostle, while purposing to set forth the true nature and obligations to Christian holiness, chose to do it by counteracting two grand abuses, which had been made of his doctrines of free grace, and of the Christian's freedom from the Law.

Of the first two Chapters the following summary of the contents is presented by Prof. Hodge:— 'As the Gospel reveals the only effectual method of *justification*, so also it alone can secure the *sanctification* of men. To exhibit this truth is the object of this and the following Chapter. The sixth is partly argumentative, and

partly exhortatory. In vv. 1—11 the Apostle shows how unfounded is the objection, that gratuitous justification leads to the indulgence of sin. In vv. 12—23 he exhorts Christians to a life agreeable to the nature and design of the Gospel; and presents various considerations adapted to secure their obedience to the exhortation.

8—11. The main idea in this Section is, that such is the nature of the believer's union with Christ, that his living in sin is not merely an inconsistency, but a contradiction in terms, as much so as speaking of a live dead man, or a good bad one. Union with Christ, being the only source of holiness, cannot be the source of sin. In v. 1 the Apostle presents the objection. In v. 2, he declares it to be unfounded, and exclaims at its absurdity. In vv. 3, 4, he exhibits the true nature and design of Christianity, as adapted and intended to produce newness of life. In vv. 5—7, he evinces that such is the nature of union with Christ, that it is impossible for any one to share the *benefits of his death* without being *conformed to his life*. Such being the case, he shows, vv. 8—11, that as Christ's death on account of sin was for once, never to be repeated, and his life a life devoted to God; so our separation from sin is final, and our life a life consecrated to God.

1. *τί οὖν ἐροῦμεν*:] A formula by which something that another might object to in a foregoing argumentation, or representation, is adverted to for the purpose of disavowing the sentiment imputed to it. So Arrian, *Epict.* p. 17 (cited by Wolf), *τί οὖν ἐγὼ λέγω*; *ὅτι ἀπρακτὸν ἐστὶ τὸ ζῶν*; *μὴ γίνουτο*! The formula often occurs in Paul's Epistles, and always with the *ἐρ.*, considered as a Fut. Active; and hence Hamm., Whitby, and Mackn., wrongly render, 'What do we say?' for it is in vain to seek to confirm this from Phil. iv. 4, *καὶ πάλιν ἐρῶ, χαίρετε*, for there the Fut. is as suitable as the Pres.; and, at any rate, there the Verb does not form part of the formula. The sense here is, 'What inference are we to draw from the doctrine of the gratuitous acceptance of sinners, or from justification by faith?'

For *ἐπιμενοῦμεν*, A, B, C, D, E, F, G, and 20 cursives, with several ancient Versions, have *ἐπιμένωμεν*, which has been edited by Lachm., Tisch., and Alf., but without sufficient reason, as will appear from my note, *infra* v. 15, where the same diversity of mood and tense is also found. I find it only in Lamb. 1183, and Mus. 16, 184. However, internal evidence is rather in its favour; and it *may* be the true reading; and, if so, I would render, 'may we continue?'—a sense sufficiently appropriate. But that yielded by the Future, *-οῦμεν*, is more so,—since the full force of the interrogation is, 'shall we or shall we not?' which is more pointed and better suited to the popular phraseology than 'may we?' As for Alford's interpretation, 'Must we think that we may?'—the

b ver. 11.  
Gal. 3. 14.  
c Gal. 3. 17.  
d 1 Cor. 9.  
14.  
Eph. 4. 22—  
24.  
Col. 2. 12.  
4 & 5. 10.  
1 Pet. 4. 1, 2.  
e ch. 8. 11.  
Phil. 3. 10,  
11.

πλεονάσῃ; <sup>2</sup> μὴ γένοιτο! Οἷτινες ἀπεθάνομεν τῇ ἁμαρτίᾳ,  
πῶς ἔτι ζήσομεν ἐν αὐτῇ; <sup>3</sup> Ἡ ἀγνοεῖτε ὅτι ὅσοι ἐβαπτίσθη-  
μεν εἰς Χριστὸν Ἰησοῦν, εἰς τὸν θάνατον αὐτοῦ ἐβαπτίσθημεν;  
<sup>4</sup> Συνετάφημεν οὖν αὐτῷ διὰ τοῦ βαπτίσματος εἰς τὸν θάνατον  
ἵνα ὥσπερ ἠγέρθη Χριστὸς ἐκ νεκρῶν διὰ τῆς δόξης τοῦ Πατρὸς,  
οὕτω καὶ ἡμεῖς ἐν καὶνότητι ζωῆς περιπατήσωμεν. <sup>5</sup> Εἰ γὰρ

*deliberative Subjunctive*, an idiom treated of by Kühner, Gr. § 46, who adduces examples from Eur. Ion 758, *εἰπωμεν ἢ σιγῶμεν*; and Med. 1275; there is no proof that the idiom was ever used by the Scriptural writers. As a proof how inapplicable is the idiom here, Alf. in his version is obliged to render, 'May we persist in sin that (God's) grace may abound?' I cannot help suspecting that *ἐπιβύωμεν* was an alteration of *Crítica*, who wished to make the two verbs in this verse correspond in mood. That the Fut. was read by the Pesch. Syr. Translator is certain. —But to turn from words to things; it should seem from what has gone before, v. 20, that a possible misapprehension might arise, nay, even, it seems, had arisen, as though an abundance of sin were the cause of a superabundance of grace; and therefore does the Apostle introduce the question, 'shall we continue, &c., which indeed any one might have been warranted in saying, if abundance of crime had been the cause of abounding grace, and not the occasion only.

2. μὴ γένοιτο!] It is well remarked by T. Aquinas, 'that St. Paul first puts a question arising from the premises; and solves it by a strong *ἀπαγόρευσις κατὰ διάνοιαν*, *Abest!* &c.' Paul's usual mode of expressing strong denial, even to abhorrence, arising out of some inference unfairly drawn from preceding *data*, and in itself at variance with godly reverence.

—Οἷτινες ἀπεθάνομεν, &c.] The full sense is, 'we who have died and are dead,' at least by profession. —In the words *οἷτιν*.—*ἐν αὐτῇ*; there is, as Calv. says, an *argumentum a contrariis positione*, q. d. 'How can good men be bad men, or how can the dead be alive?' As much as to say, 'It is a contradiction and absurdity, that those who are dead to sin should live in sin.' Elsner and Wetstein adduce many passages of the Classical writers, which show that *to be dead to any thing or person* denoted to have *broken off all connexion therewith*. But that does not bear on the present case, inasmuch as the *ratio metaphoræ* here subsisting is formed on a peculiar mode of speaking, by which the rite of immersion in the baptismal water, and egress from it, were used as a symbol of breaking off all connexion with the present sinful life, and giving oneself to a new and pure one. 'As therefore (observes Koppe) it was usual for those baptized to be, on that account, called both *dead* and *buried*, and *raised again to a new life*, hence the Apostle, according to his custom, applies this manner of speaking to the purpose of describing the cultivation of Christian virtue [and holiness] (to which every Christian had bound himself) under the similitude of death and resurrection.' The *πῶς* strongly represents the *inconistency* of such a course as the living in habitual commission of sin. Comp. Gal. ii. 19.

3. Ἡ ἀγνοεῖτε ὅτι ὅσοι ἐβαπτίσθη, &c.] Under

the same metaphor the Apostle proceeds to show, from the nature of the baptismal covenant, that Christians have engaged to be conformed to the death and resurrection of Christ, by dying unto sin, and rising again unto righteousness.

'*Ἡ ἀγνοεῖτε* occurs also at vii. 1, and is equiv. to 'have you forgotten,' or 'are you not aware of, this truth?' Βαπτίζεσθαι *εἰς τινα* is equiv. to βαπτ. *εἰς ὀνόματι τινος*, and denotes, 'to profess oneself any one's disciple by baptism;' which was understood to engage the disciple to the profession of the doctrine promulgated by his teacher. *Εἰς τὸν θάνατον αὐτοῦ ἐβαπτ.* may be rendered, 'have been baptized unto his death.' And the sense is: 'we have bound ourselves by baptism to die unto (i. e. lay aside) all sin, as Christ laid down his life.' *Εἰς* here signifies 'in conformity to,' viz. to him in his death, that as he had died for their sins, so should they die unto, and have done with, all sin. Thus, among the heathens, the initiation into the Greater Mysteries was figuratively termed a dying unto a vicious life, by renouncing it.

4. συνετάφημεν οὖν] The οὖν is, as Hyper. observes, inferential, = 'so then,' or 'well then.' In συνετάφ., 'we were thus buried (in the water of Baptism),'—for the term has allusion to Baptism, according to that mode in which it was originally administered, viz., by *immersion* (see Bingham's *Antiquities*);—a mode especially intended to represent at once the death, burial, and resurrection of Christ (the body being thus *hidden* in the water as in a *tomb*), and so serving to *signify* the dying unto sin on the part of the baptized, the destruction in them of the power of sin, and their rising from the death of sin unto a life of righteousness. See Rom. vi. 4. Col. ii. 12. Accordingly our Church prays, that 'the old Adam may be so buried that the new man may be raised up in us,' &c.

—*εἰς τὸν θάνατον*] meaning, 'after the similitude of, or in conformity to, his death.' Supply αὐτοῦ from the αὐτῷ just before. Διὰ τῆς δόξης τ. Π., 'through the glory,' and, by implication, 'power of the Father.' Comp. Ps. lxxviii. 35, and Isa. xii. 2.—'Ἐν καὶν. ζωῇ is a stronger expression than ἐν ζ. καὶνῇ would be; for, as Alford observes, 'the abstract καὶνότητι is used to bring the quality of newness more into prominence.' Comp. 2 Thess. ii. 11. 1 Tim. vi. 17. The construction is highly elliptical,—there being, as Jaspis observes, only two members of the comparison, when there should properly have been *four*, omitting one in the *prothesis*, and another in the *apodosis*. The passage, in a complete state, he says, would be this: ἵνα ὥσπερ ἠγέρθη Χριστὸς ἐκ νεκρῶν, καὶ περιετέθη εἰς καὶνότητι ζωῆς, οὕτω καὶ ἡμεῖς συνεταφίσταμεν αὐτῷ ἐκ νεκρῶν, ἐν καὶνότητι ζωῆς περιπατήσωμεν.

5.—11. The main idea being thus introduced;

σύμφυτοι γεγόναμεν τῷ ὁμοιώματι τοῦ θανάτου αὐτοῦ, ἀλλὰ καὶ τῆς ἀναστάσεως ἐσόμεθα. <sup>6</sup> τούτο γινώσκοντες, ὅτι ὁ παλαιὸς ἡμῶν ἄνθρωπος συνεσταυρώθη, ἵνα καταργηθῇ τὸ σῶμα τῆς ἁμαρτίας, τοῦ μηκέτι δουλεῖν ἡμᾶς τῇ ἁμαρτίᾳ. <sup>7</sup> ὁ γὰρ ἀποθανὼν δεδικαίωται ἀπὸ τῆς ἁμαρτίας. <sup>8</sup> Εἰ δὲ ἀπεθάνομεν σὺν Χριστῷ, πιστεύομεν ὅτι καὶ συζήσομεν αὐτῷ. <sup>9</sup> εἰδότες

[Gal. 2. 20.  
Eph. 4. 22.]

[1 Pet. 4. 1.]

[1 Tim. 2. 11.]

[Rev. 1. 18.]

the Apostle now proceeds to confirm what was just said, and to expand the thought, presenting it in a variety of costume, suitable to the nature of the case, in order to impress the whole on the mind of the reader.

ἡ. αἱ γὰρ σύμφυτοι-ἰσόμεθα] 'for if we have become closely united with, or assimilated to, him in his death, so we shall also be [assimilated to him] in the likeness of his resurrection.' In σύμφυτοι there is a metaphor taken from *grafting*; the literal sense of the expression being, 'grown together into one,' as man and horse in the fabled Centaurs. The term is oft. used of the closest union and most intimate friendship. The force of ἀλλὰ may (Alf. says it does) come under the use of the Particle pointed out in Hartung, Partic. ii. 40, by which ἀλλὰ after a hypothetical clause serves to strengthen the inference. But it is unlikely that Paul was acquainted with this refined Grecism.

6. Hodge regards this verse as either an amplification, or confirmation, of the preceding; and he inclines to consider it as the latter. But I rather agree with Hyper., who remarks, 'Plinius exponit confirmatque quas de moriendo peccatis, atque iterum vivendo justitiam, dici cepta sunt.' There is, as Thom. Aquin. shows, a further development of the foregoing thought, whereby Paul enforces this obligation to Christian holiness, from the engagement which every Christian comes under by baptism, of being conformed to the fellowship of Christ's sufferings, by crucifying the flesh, with the affections and lusts.

— τούτο γινώσκοντες] Many take this as a Participle for a Verb. But it is better to regard γινώσκ. as a *Nominativus pendens*, ἡμῖς being understood, from the foregoing ἰσόμεθα. Thus it is equivalent to a verb with ἡμεῖς. This use of γινώσκειν, 'to bear in mind,' occurs also in James i. 3. 2 Pet. i. 20. Soph. Antig. 188, τούτο γινώσκων ὅτι, &c. Antiph., in Alcestide: τούτο γινώσκων ὅτι.

6. ὁ παλαιὸς ἡμῶν ἄνθρωπος] meaning, the corrupt nature and evil disposition derived from Adam, and which belong to men in their unrenewed state; what is properly applicable only to the abstract, *human nature*, being applied (by a meton. of the subject for the adjunct) to the concrete, MAN. Thus Adam is called by the Rabbis *the man of sin*. To this παλ. ἄνθ. is opposed the *new man*, the *holy disposition* and character infused by the Holy Spirit, and required by the Gospel. See Eph. iv. 24, and Col. iii. 10.

— συνεσταυρώθη] As the death of Christ is considered emblematic of baptism, so the manner of his death is made to suggest the duty of crucifying our corrupt nature. Comp. Gal. ii. 20. The Apostle's argument in this and the foregoing verse is this: 'Such is the nature of our union with Christ that, if we partake of the benefits of

his death, and are conformed to him in this respect, we shall be conformed to his life, because, after the likeness of his death, the power of sin in us is destroyed, by the body of sin being destroyed.' In this debated expression, τὸ σῶμα τῆς ἁμαρτίας, we have a peculiar phrase, further characterizing the *old man*, and of which the sense may be best expressed, 'the body in which sin energizes.' De Wette and Alford, indeed, deny that the body can be represented as the seat of sin; or, at any rate, that the principle of sin can be said to lie in the body, for it lies in the will. The latter objection may hold, but not the former, unless by the juggling of metaphysical sophistry. In fact, Alford himself, by explaining, 'in which sin is manifested,' virtually admits it. The interpretation which I have put forward above is confirmed by the term καταργηθῇ, 'might be destroyed,' viz., by being deprived of its power to hurt; like an enemy put hors de combat; or as a serpent is scotched, though not absolutely killed. The nature of the metaphor is, indeed, obscure; but it seems to proceed on representing sin, by a kind of personification, as a *living body*, consisting, like the human frame, of many members, the seat of various evil propensities, and all of them requiring to be (even as the members of a crucified malefactor were) nailed to the cross.

7. ὁ γὰρ ἀποθανὼν-ἁμαρτίας] This assertion enforces the declaration in the foregoing verse (that when the *old man* is crucified, Christians cannot be devoted to the service of sin) by a simile drawn from physical death; though the expression itself, ἀποθανών, is to be taken figuratively, of 'one whose corrupt nature has been crucified with Christ;' q. d. 'He who is [thus] dead [to sin], is freed from its power;' δεδικαίωται being for ἡλευθέρωται, and signifying, 'is freed from its influence, or slavery.' In other words, 'As a man corporeally dead is freed from the authority of all those who in his lifetime had power over him; so he that is thus figuratively dead is freed from the power of sin, which formerly energized in him.'

8. αἱ δὲ ἀπεθάνομεν, &c.] Here the Apostle takes up the word ἀποθανών at v. 7, and resumes the sentiment of vv. 4, 5, for the sake of adding a new sentiment, by way of establishing his position,—namely, that *as* Christ died once for all, and therefore lives for ever a new life, so the believer dies once for all unto sin, when he truly dies to it, so that he must for ever hereafter live a new life, and no longer practise sin. (Stuart.) The full sense is as follows: 'Now, further, if we have [thus] died with Christ [by having our corrupt nature crucified with him], we fully believe that we shall also live with him.' Comp. 2 Tim. ii. 11, the best comment on this verse.

9. εἰδότες ὅτι, &c.] This is, Stuart (after Hyper.) observes, as much as to say, 'What I

ὅτι Χριστὸς, ἐγερθεὶς ἐκ νεκρῶν, οὐκ ἔτι ἀποθνήσκει· θάνατος αὐτοῦ οὐκ ἔτι κυριεύει. <sup>10</sup> <sup>k</sup> δὲ γὰρ ἀπέθανε, τῇ ἁμαρτίᾳ ἀπέθανεν ἐφάπαξ· δὲ δὲ ζῇ, ζῇ τῷ Θεῷ. <sup>11</sup> <sup>l</sup> Οὕτω καὶ ὑμεῖς λογίζεσθε ἑαυτοὺς νεκροὺς μὲν εἶναι τῇ ἁμαρτίᾳ, ζῶντας δὲ τῷ Θεῷ, ἐν Χριστῷ Ἰησοῦ [τῷ Κυρίῳ ἡμῶν]. <sup>12</sup> Μὴ οὖν βασιλευέτω ἡ ἁμαρτία ἐν τῷ θνητῷ ὑμῶν σώματι, εἰς τὸ ὑπακούειν [αὐτῇ ἐν] ταῖς ἐπιθυμίαις αὐτοῦ· <sup>13</sup> <sup>m</sup> μὴδὲ παριστάνετε τὰ μέλη ὑμῶν

k Luke 20.  
25.  
Heb. 8. 27.  
35.  
l Gal. 2. 19.  
1 Pet. 2. 24

m ch. 12. 1.  
1 Pet. 4. 2.

have now asserted must be true, inasmuch as you know that to be true from which my position is a necessary deduction.' But there is something *further* involved in what is said,—namely (as Hodge says), that the perpetuity of Christ's life is presented as the ground of assurance of the perpetuity of the life of believers; q. d. 'We shall partake of the life of Christ; for, as death has no more dominion over him, there is no ground of apprehension that our supplies of life shall be cut off; nor that the spiritual and eternal blessings of redemption shall be annulled; because he ever liveth to make intercession for us, and to grant us those supplies of grace which we need.' See ch. v. 10. John xiv. 19. 1 Cor. xv. 23, &c.

—θάνατος αὐτοῦ, &c.] These words are explanatory of the preceding; q. d. 'he not only *will* die no more, but *can* die no more; since death hath no longer any power over him.'

10. <sup>δ</sup> γὰρ ἀπέθανε—τῷ Θεῷ] Here we have an amplification and explanation of v. 9. Christ's life is perpetual, inasmuch as his dying unto sin (i. e. for sin, for its expiation; see 1 Thess. v. 10) was *for once* only; but, as he liveth, he liveth *for ever* to the glory of God. Comp. Heb. vii. 27. ix. 26, 28. See more in Calvin, who ably traces the connexion thus: 'Having before declared that by the example of Christ we are for ever freed from the yoke of death, the Apostle now accommodates what he had said to the sentiment intended to be inculcated,—that we are no longer subject to the dominion of sin; and this he shows from the final cause of Christ's death, namely, because he died in order to put down sin.'

—[ζῇ τῷ Θεῷ] i. e. 'being glorified by and with the Father; and also to, or for, God,' as 'being the brightness of his Father's glory.' Heb. i. 3.

11. We have here an *inference* from the preceding discussion, and, together with an *application* of it to the case of Christians, there is an earnest exhortation to realize in themselves this state of death unto sin, and life unto God with Christ. The sense may be thus expressed:—'Thus also regard yourselves as (persons) dead indeed unto sin, by having renounced it, but alive unto God in Christ Jesus; or, as Hodge explains, 'in virtue of your union with him.'—The words τῷ Κυρίῳ ἡμῶν, not found in many ancient MSS., Versions, and Fathers, have been cancelled by Griesb., Knapp, and Scholz; perhaps rightly; at any rate, internal evidence is against them.

12, 13. We have here the *conclusion*; q. d. 'From these considerations, then, let not sin reign,' &c.—By ἁμαρτία we are to understand, not *peccatum*, but *vitiōsilas*, that *propensity* to

evil which exists in every man—the *φρόνημα σαρκὸς* spoken of in the Ninth Article of our Church. Here, by a bold figure, sin is personified as a tyrant, striving to hold mastery over men.

12. *ἐν τῷ θνητῷ ὑμῶν σ.*] Here *θνητῷ* is not (what some have maintained) a mere *orōphos of ornament*, but, from the body being the seat of sensuality, is used to intimate, 1. that the pleasures of the body are, from its liability to disease and death, very fleeting and temporary, and that therefore it is the more unreasonable to gratify corporeal appetites at the sacrifice of the soul; 2. that the labour of resisting temptations to evil is but of short continuance, and therefore the less formidable; 3. that they should be mindful of the near approach of that period, when the dominion of sin would work death spiritual and eternal. The expression τὸ θνητὸν σῶμα is so rare, that I find it elsewh. only in Dionys. Hal. Ant. 2187, 4, κλέος ἀθάνατον ἀντὶ τοῦ θνητοῦ σώματος (scil. κλέους) κατὰλαττε τοῖς ἰγγύνοις. But, to advert to a matter of Criticism as regards the text. At the latter part of the verse there is some diversity and confusion in the MSS., and consequent uncertainty of reading; so that Editors adopt different views. Wetst. and Matth. retain and justify the text. rec., which I find in all the Lamb. and Mus. and Trin. Coll. copies, but Griesb. and Scholz cancel the words αὐτῇ ἐν ταῖς ἐπιθυ. αὐτοῦ, from some uncials and a few cursives; while Tittm., Lachm., Tisch., and Alf. cancel αὐτῇ ἐν, from A, B, C, and 6 cursives. The course pursued by Griesb. and Scholz is undoubtedly wrong, since it leaves the passage miserably curtailed and crippled. The text of Lachm., Tisch., and Alf. is that which I adopted in the first and succeeding Edits. of this work; and it is strongly confirmed by internal evidence, and by the authority of all the ancient Versions of any weight. It is not probable that the words αὐτῇ ἐν were removed (as Matthæi thought) 'to clear the sentence; for even with them it is not *over-loaded*. The only objection to it is the *extreme harshness* it involves, for we no where else read of the lusts of sin, but only of the lusts of the *flesh*, or of the *body*; to remove which objection 4 ancient cursives (to which I add one Mus. copy) have αὐτῇ; yet it may here be tolerated, because sin might be *personified* as a tyrant,—just as supra v. 6, 7, it is considered as a *master over a slave*. Nevertheless, the state of the evidence, not a little confused in its details, evidently points to the last mentioned text as the genuine one; espec. since from it all the others may have sprung.

13. *μὴδὲ παριστάνετε, &c.*] We have here a continuation of the foregoing imagery,—in which sin is considered as a slave-master,—as

ὅπλα ἀδικίας τῇ ἀμαρτίᾳ· ἀλλὰ παραστήσατε ἑαυτοὺς τῷ Θεῷ, ὡς ἐκ νεκρῶν ζῶντας, καὶ τὰ μέλη ὑμῶν ὅπλα δικαιοσύνης τῷ Θεῷ. <sup>14</sup> ἀμαρτία γὰρ ὑμῶν οὐ κυριεύσει· οὐ γὰρ ἐστε ὑπὸ νόμον, ἀλλ' ὑπὸ χάριν.

<sup>15</sup> <sup>n Gal. 2. 18.</sup> Τί οὖν ; ἀμαρτήσομεν, ὅτι οὐκ ἐσμὲν ὑπὸ νόμον, ἀλλ' ὑπὸ <sup>o John 8. 34.</sup> χάριν ; Μὴ γένοιτο ! <sup>o Pet. 2. 12.</sup> <sup>16</sup> Οὐκ οἴδατε ὅτι ᾧ παριστάνετε ἑαυτοὺς δούλους εἰς ὑπακοήν, δοῦλοι ἐστε ᾧ ὑπακούετε, ἥτοι ἀμαρτίας

introductory of a kindred admonition. For here I cannot, with Calv., Beza, and others, recognize a *military* allusion, however frequent such may be in Paul's writings; for, as I find De Wette has said, the comparison here is to *servitude*, rather than soldiery: nor need we call in the military allusion, since the ὅπλα may be taken (as indeed is its primary sense) to denote *instruments*, lit. 'tools'; as in Hdot. vii. 25. ix. 121. Herodian, vii. 11, and elsewhere. The meaning will thus be, 'neither yield up your members to sin, for him to use as organs, or instruments, of wickedness.' On the other hand, by ὅπλα δικαιοσύνης are denoted the various 'instruments of working the work of God in all holiness, righteousness, and truth'; and all this τῷ Θεῷ, 'unto the glory of God,' 1 Cor. x. 31.

—ὡς ἐκ νεκρῶν ζῶντας] meaning, 'as those who, after having been spiritually dead, are now alive from the dead, by a new birth and righteousness unto holiness,' infra v. 19.

<sup>14</sup> ἀμαρτία γὰρ ὑμ. οὐ κυρ.] The Future *κυριεύσει* here cannot, by the context, be taken as *predictive*, still less as *imperative*, or hortative. It rather breathes the language of *re-assurance* (see John iii. 19), 'assuring their hearts,' that the surrender demanded in the last verse was possible. The γὰρ points at a possible demur; q. d. 'How can so great a difficulty be overcome?' To which the answer is, 'Fear not; for sin *shall not* (as you apprehend) have dominion over you (so as to prevent the surrender), for ye are,' &c. Thus they are encouraged to exert themselves in resisting sin, by the assurance of *success*; as Hyper., Crellius, Estius, and Grotius well point out. The next words adduce the *grounds* of this re-assurance,—namely, they are 'not under law, but under grace,'—meaning, as a *system*, a dispensation of grace. This view of the sense is required both by the absence of the article and by the context, according to the able analysis of its contents by Prof. Hodge; and indeed accords with the nature of the Gospel itself, considered as the means of deliverance, not from the yoke of ceremonial observances only, but from the obligation of any law of works, as a means of justification.

<sup>15</sup>—<sup>23</sup>. The Apostle now proceeds to argue, that the dispensation of grace vouchsafed to us, so far from encouraging sin, demands a service to righteousness, utterly inconsistent with any services to sin, which we renounced when we became servants of righteousness. To induce them to persevere in that renunciation, a strong *contrast* is drawn between the results of the service of sin—*fearful*, and even *fatal*,—and those of the service of righteousness—*blissful* and soul saving. A similar contrast is drawn between the works of the flesh and those of the Spirit, in Gal. v. 19—

<sup>15</sup>. τί οὖν ;—μὴ γένοιτο !] From his anxiety to avoid misapprehension, and show that freedom from the law does not at all involve freedom from moral obligation, Paul, for the second time, strongly denies that the liberty of the Gospel is, as the Antinomian heretics have averred,—a liberty to sin. The interrogation implies a strong negation, fortified by the μὴ γένοιτο, as supra v. 2. The question is put to anticipate a more than possible objection of Judaizing disputants: see note, supra v. 1.

For ἀμαρτήσομεν, several uncial and 30 cursive MSS. have ἀμαρτήσωμεν, which I find also in 5 Lamb. and 4 Mus. copies, and which has been received into the text by Lachm., Tisch., and Alf.; whether rightly, I doubt, for the reading has the appearance of being a mere *correction*. Some, it seems, thought the sense 'may we sin' preferable. But, though it is a *softening* of the sense, yet it by no means improves it; and the ancient Versions all support ἀμαρτήσομεν, which yields the more natural sense. The case is quite similar to that of ἐπιμενούμεν, supra v. 1, where what I have said in my note confirms the genuineness of ἀμαρτήσομεν here.

<sup>16</sup>. οὐκ οἴδατε, &c.] After earnest *dissuasion*, the Apostle resorts to serious *admonition*, by placing before them the alternative, that they must serve some master,—either sin, who will lead them to death; or *righteous obedience*, which will conduct them to *justification*. They who obey sin are the *vassals* of sin, and must receive the wages of sin,—DEATH. The ᾧ is by some rendered 'whatsoever'; but as ἀμαρτία was just before *personified*, so the ᾧ here seems put in the *masculine*, for *accommodation* to it.

—εἰς ὑπάκ.] = εἰς τὸ ὑπάκ., 'in order to be obedient.' The εἰς εἰς θάνατον and εἰς δικ. denotes *event*, *result*, or *consequence*, as Rom. v. 16, where εἰς κατάκριμα and εἰς δικαιοσύνην are similarly opposed. Θάνατος here mainly denotes *spiritual* and *eternal death*, the death of the soul, the awful δολιχὸν αἰώνιον ἀπὸ προσώπου τοῦ Κυρίου, 2 Thess. i. 9. Δικ. should not be rendered *righteousness*; since, as appears from the kindred passage at v. 16 (see also iv. 25), it is put, by metonymy, for the *effects* of righteousness, in the favour of God ('which is better than life'), viewed in its *results*,—life everlasting, as opposed to death, the state of misery induced by sin. Verses 17, 18, as also vv. 19, 20, are not so much meant by Paul to *follow up the argument*, as to impress his readers (of the Gentiles), by showing them that they are themselves *examples* of what he is declaring. As to v. 17, it is an *application* of the general truths stated in the preceding verse to his readers of the Gentiles, and therein, as Alf. remarks, 'the dilemma involved in the preceding is solved for them by



εἰς θάνατον, ἢ ὑπακοῆς εἰς δικαιοσύνην ; <sup>17</sup> Χάρις δὲ τῷ Θεῷ, ὅτι  
 ἦτε δούλοι τῆς ἁμαρτίας, ὑπακούσατε δὲ ἐκ καρδίας εἰς ὃν παρ-  
 ἔδοθητε τύπον διδασχῆς. <sup>18</sup> Ἐλευθερωθέντες δὲ ἀπὸ τῆς ἁμαρτίας,  
 ἐδουλώθητε τῇ δικαιοσύνῃ. <sup>19</sup> Ἀνθρώπινον λέγω διὰ τὴν ἀσθένειαν  
 τῆς σαρκὸς ὑμῶν. "Ὡσπερ γὰρ παρεστήσατε τὰ μέλη  
 ὑμῶν δούλα τῇ ἀκαθαρσίᾳ καὶ τῇ ἀνομίᾳ εἰς τὴν ἀνομίαν, οὕτω  
 νῦν παραστήσατε τὰ μέλη ὑμῶν δούλα τῇ δικαιοσύνῃ εἰς ἁγί-  
 ασμόν. <sup>20</sup> Ὅτε γὰρ δούλοι ἦτε τῆς ἁμαρτίας, ἐλεύθεροι ἦτε

reference to matter of fact,' that though they were once the servants of sin, they had (God be thanked!) in receiving the Gospel, obeyed its requirements, and consequently were freed from the service to sin, and had become servants of righteousness.

17. In *ὅτι ἦτε*, &c. there is a difficulty (arising from the words seeming to express a sense the reverse of what the Apostle must have meant), which is not removed by supplying, as Beza and many others have done, *μὲν*. It is better to suppose (with Grot. and Koppe), that as the Participle is often put for the Verb, so here, by a Hebraism [or rather popular idiom], the Verb is put for the Participle, which would be equivalent to a Verb with *καίπερ*, *although*. A Classical author would have written, *ὅτι, πρὶν μὲν ὄντας*, &c.—*νῦν δὲ*, &c. In *εἰς ὃν παρὲδ. τύπον διδασχῆς* there is a well-known *hyperallage*, by the figure *attraction* (see Glass, Phil. Sac. 168), as in the Virgilian 'urbem quam statuo, vestra est.' Thus it is for *ἵππη*. *τῷ τύπῳ διδασχῆς* *εἰς ὃν τύπον παρεδόθητε*. The sense, probably by a metaphor taken from founding and coining, is, 'that form,' lit. 'stamp, or mould of teaching, unto which ye were delivered over by Jesus Christ to be impressed by it' (simil. *μόρφωσις*, supra ii. 20). Comp. Jamblichus, Vit. Pyth., p. 89, *τὸν τύπον τῆς διδασκαλίας*, with Arrian, Enchir. ii. 19, *κατὰ τὰ δόγματα τυποῦσθαι*. See more on the exact propriety of the expression in Calvin, Hyper., Beza, and Est.

18. *ἐλευθερωθέντες δὲ ἀπὸ τῆς ἁμ.]* i. e. 'being liberated from the bondage of:' sin being still considered as a slave-master. There is, however, an allusion, not (as some have supposed) to the *manumission*, but to the *transfer* of slaves (whether by purchase or otherwise) from the service of one master to that of another. The words *ἐλευθ. δὲ ἀπὸ*, &c., seem meant to be suspended in construction on the preceding sentence. In fact, *ἐλευθ. δὲ* is put for *καὶ ὅτι ἐλευθ.*, 'and that being freed.'

—*ἐδουλώθητε τῇ δικαιοσύνῃ* for *δούλοι ἦτε*. By this the Apostle means to hint at their sacred engagement to serve God. The sense, however, of the expression is modified by the context. Obedience to God is properly not a *slavery*, but a *service*; or, at least, an *θελοδουλία*.

19. *ἀνθρώπ. λέγω*, &c.] The best Expositors are generally agreed that this form of expression was employed by way of softening the harshness of the term *ἐδουλώθητε*.—meaning to say, that 'in so speaking of Christianity as a bondage, he spoke with reference to human weakness and frailty, which is apt not to regard the yoke as easy, or the burden as light (so Plut. de Educ. § 17, *εἰς, ταῦτα μὲν οὐκ καλὰ καὶ συμφέ-*

*ροντα*.' & δὲ μὲλλω λέγειν, ἀνθρώπινα,—meaning, such as human weakness may hope to attain to); q. d. (in the words of Calvin) 'I could, by a comparison of righteousness and sin, show how much more readily you ought to yield obedience to the one, than you have done to the other; but, considerate to the weakness of your flesh, I shall not enter into the comparison. Yet, while thus indulgent to you, *this*, however, I may reasonably require,—that at least you should not more coldly and remissly follow after righteousness, than before you gave yourselves over unto sin.' See also Hyperius and Estius.

—*παρεστήσατε* should not be rendered, 'have once yielded,' as is apparent from the words following, *οὕτω νῦν παραστήσατε*. *Δούλα* is here an *adjective*, signifying, 'serving in bondage,' as in Eurip. and other Class. writers.

—*ἀκαθαρσία* and *ἀνομία* are not, as they have been thought, synonymous; but as *ἀκαθαρσία*, in the signif. 'lasciviousness,' has at i. 24, been applied to these very persons, so that seems to be the sense here. Thus the word is synonymous with *ἀσέλγεια* and *πορνεία*. See Tittman, de Synon. p. 155. Compare 2 Cor. vii. 1.

From *lasciviousness* the Apostle now passes on to *ἀνομία* in general, meaning every kind of vicious and sinful conduct, as opposed to *δικαιοσύνη*. In *εἰς τὴν ἀνομίαν* and *εἰς ἀνομίαν* most Commentators take the *εἰς* to denote *accumulation*, i. e. 'vice upon vice,' from one degree of it to another. Of such a use, however, no sufficient proof has been adduced. It should rather seem that *εἰς* here denotes, as often, *purpose*, or *effect*. Thus the sense of *εἰς ἀνομίαν* will be, 'for the service of sin of every kind;' and that of *εἰς δικαιοσύνην*, 'for the promotion of holiness.'

20. The connexion and scope of this verse seems to be this: 'As you once served sin, so now you must serve holiness. Your present relation admits of no other conclusion; for when you served sin, you deemed yourselves free from all obligation to righteousness: [so now, serving holiness, count yourselves free from all obligation to sin].' (Stuart.)

To remove the difficulty occasioned by the rare usage of *ἐλευθ.*, and the yet rarer construction of Dat. for Genit., we must observe that *δικ.* is not governed by *ἐλευθ.*, but by *ἐν* understood; or the Dat. may be considered as one of reference. 'Free as regards righteousness,' viz. as to any dependence on it; exempt from any dependence on it, or obedience to it. So the word *free* is sometimes used in English, e. g. by Denham, cited in Johns. Dict. Thus 'freedom from righteousness' (which is meant to correspond to the particular just before, *δούλα τῇ*

τῇ δικαιοσύνῃ. <sup>21</sup> Τίνα οὖν καρπὸν εἶχετε τότε, ἐφ' οἷς νῦν ἐπαισχύνησθε; τὸ γὰρ τέλος ἐκείνων θάνατος. <sup>22</sup> Νυνὶ δέ, ἐλευθερωθέντες ἀπὸ τῆς ἁμαρτίας, δουλωθέντες δὲ τῷ Θεῷ, ἔχετε τὸν καρπὸν ὑμῶν εἰς ἁγιασμόν· τὸ δὲ τέλος, ζωὴν αἰώνιον. <sup>23</sup> Ἐὰν γὰρ ὀφάνια τῆς ἁμαρτίας θάνατος· τὸ δὲ χάρισμα τοῦ Θεοῦ ζωὴ αἰώνιος ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν. VII. <sup>1</sup> Ἡ ἀγνοεῖτε, ἀδελφοί, (γινώσκουσιν γὰρ νόμον λαλῶ) ὅτι ὁ νόμος

Roh. 5. 2.  
Gen. 2. 17.  
1 Cor. 15. 21.  
James 1. 15.  
1 Pet. 1. 3.

δικαιοσύνη) is regarded as, in the sinner's estimation, a kind of *advantage*; which, however, the Apostle proceeds to show is of no value, and this he does by the forcible words *τίνα οὖν καρπὸν εἶχετε*, &c. There is, however, a yet greater irregularity in the sentence,—namely, that we have here (as occasionally elsewhere in St. Paul) an antithetical clause left to be supplied; as is done by Stuart. This is no novelty, having been seen by Chrys. and the Greek Commentators, and afterwards by Crellius and Grotius.

21, 22. In these verses Paul points at the different character, and contrast, as in Gal. v. 19—24, the works of the flesh and of the Spirit, the different results of the service of sin and of holiness, in order to stir them up to continued devotedness to God.

21. *τίνα οὖν καρπὸν*, &c.] The full sense is: 'What fruit, then, had ye at that time in respect of those things?' 'what solid advantage had you in sin, i.e. in the works of sin, to counteract its present consequences, one of which is shame; and its future, everlasting death?' A most forcible representation as to plain matters of fact; and in which the words 'ye are now ashamed' are a strong appeal to the conscience. See Calvin, and especially Bp. Taylor's 19th Sermon, on this text, entitled, 'The Apples of Sodom, or the Fruits of Sin.' Τέλος is here, as Wets. observes, for *πλήρης μισθός*; of which use Loëssner and Carpzov adduce several examples.

22. *νυνὶ δέ*] See note supra iii. 21. *Δουλωθέντες*, &c., 'engaged to the service of God.' So Apuleius, cited by Wets.: 'Da nomen huic *sancula militis*;—teque jam nunc obsequio religionis nostræ dedica, et ministerii jugum subi voluntarium. Nam cum coperis Deo servire, senties fructum tui libertatis.'—*Εἰς ἁγιασμόν*, 'unto holiness, sanctity of life, as the result of that service.' Comp. Plut. t. vi. 138, *ἐκαρπὸς πρὸς ἀρετήν*. The real sense, though obscurely expressed by *ἔχετε*, is, 'ye yield or bear forth fruits such as pertain to holiness, and produce it' (see my Lex. in *ἐκαρπὸς*, and my note on 1 Cor. xiv. 14), and accordingly the result of the service of God is represented as 'sanctification here, and eternal life hereafter.'

23. *τὰ γὰρ ὀφάνια—αἰώνιος*] This is a *re-assertion* of what was said at ver. 21, *τὸ γὰρ τέλος—θάνατος*, in order to introduce another circumstance, and to contrast death as the  *wages* of sin, and the desert of a vicious course, with eternal life as the *free gift* of God, awarded to faith and holiness, through Jesus Christ, and not as the reward of merit. We have here a *military* allusion; *ὀφάνια* being the regular soldier's pay, and *χάρισμα* the occasional *donative* given by the emperor.

VII. The Apostle here resumes, and continues the argument advanced at iii. 31, that the Gospel method of justification does *not* make void the moral law, much less give a liberty to sin; and in doing this he engrafts what he has to urge on what was said at vi. 14, 'for ye are not under *the law*, but under *graces*,' which implied the greater efficaciousness of the Gospel, for the *sanctification* he had just mentioned, than the Law of Moses, or any law. This he evinces in the present and subsequent chapter, showing the inefficacy of *any law* to sanctification, and how the grace of the Holy Spirit, under the Gospel, *supplies* that defect. So far from *making void* the Law, he proves that it is the only means of delivering men from the bondage of sin, to which they are subjected while under law, and further shows the nature and blessedness of that deliverance. The first six verses of the present chapter illustrate, by a popular image (not to be too much pressed upon) derived from the case of *matrimony* (which is only an obligation till the death of one of the parties), what was said at vi. 14, seqq.,—that we are not under the Law, but under grace; and at vv. 5 and 6 are shown the *necessity*, and the happy *results*, of this change in our relation to God. Accordingly, having before compared the condition of Christians, especially the Jewish Christians, to that of *slaves*, who have passed into the service of another master, the Apostle here compares the condition of those persons with that of a *wife*,—who, after the decease of her husband, may be married to another; evidently alluding to the *abrogation* of the Law of Moses, as being dead, and therefore no more to be observed than a dead husband is to be regarded by a surviving wife. The same applies, of course, to the *law of nature*.

1. *γινώσκουσιν νόμον*] It has been long a point disputed, whether by *νόμον* is meant the *Law of Moses*, or *law in general*. The former view is adopted by most Commentators, ancient and modern,—while the latter is maintained by Estius, Crellius, Schoëtgen, Koppe, Mackn., Wakef., Middl., Stuart, and Hodge, who explain, 'to persons who know the nature of law, divine and human.' The two interpretations admit, indeed, of being united; for we may suppose that the Apostle, while here and throughout this chapter, he espec. adverts to the Law of Moses, holds the law of nature in a combined, however subordinate, consideration. However, it would seem most probable that Paul refers to law *generally*, as to its *principle*. As to the clause *ἐφ' ὅσον*, it has been a debated question as to the *subject* of the verb *ἔχ*, which is referred by all the ancient and the early modern Commentators, as Hyper. and Bulling., to *ὁ νόμος*: q. d. 'quoad vixerit ea,' 'is in force.' And this form

a 1 Cor. 7.  
2, 10, 30.

b Mat. 5.  
32.

c ch. 8. 2.  
Gal. 2. 19, 30.  
& 5. 18, 22.

d ch. 6. 21.  
Gal. 5. 19.

κυριεύει τοῦ ἀνθρώπου, ἐφ' ὅσον χρόνον ζῇ; <sup>2</sup> Ἡ γὰρ ὑπ-  
ανδρος γυνὴ τῇ ζῶντι ἀνδρὶ δέδεται νόμῳ· ἐὰν δὲ ἀποθάνῃ ὁ ἀνὴρ,  
κατήργηται ἀπὸ τοῦ νόμου τοῦ ἀνδρός. <sup>3</sup> Ἄρα οὖν ζῶντος  
τοῦ ἀνδρός μοιχαλὶς χρηματίζει, ἐὰν γένηται ἀνδρὶ ἑτέρῳ· ἐὰν  
δὲ ἀποθάνῃ ὁ ἀνὴρ, ἐλευθέρα ἐστὶν ἀπὸ τοῦ νόμου, τοῦ μὴ εἶναι  
αὐτὴν μοιχαλὶς, γενομένην ἀνδρὶ ἑτέρῳ. <sup>4</sup> Ὡς τε, ἀδελφοί  
μου, καὶ ὑμεῖς ἐθανατώθητε τῷ νόμῳ διὰ τοῦ σώματος τοῦ Χρισ-  
τοῦ· εἰς τὸ γενέσθαι ὑμᾶς ἑτέροις, τῇ ἐκ νεκρῶν ἐγερθέντι, ὥτα  
καρποφορήσωμεν τῷ Θεῷ. <sup>5</sup> Ὅτε γὰρ ἦμεν ἐν τῇ σαρκί, τὰ

of ζ. occasionally occurs in the Classical writers. The latter view is ably maintained by Erasm., Grot., Est., and others, and recently by Dr. Peile, who observes that, 'tempting as at first sight it may seem to translate thus, because of τῷ ζῶντι ἀνδρὶ, and τοῦ νόμου τοῦ ἀνδρός, the collocation of the words, and the construction of κυριεύει, as seen in ch. vi. 9, 14, stand in insurmountable opposition to it.' On the other hand, Alf. argues that to take it of νόμος would introduce the irrelevant question of the *abrogation of the law*; whereas the whole matter in argument is the *relation of the Christian to the law*. 'Who shall decide when doctors disagree?' On carefully reconsidering this puzzling question, I would say (using the words of Dr. Peile) that 'tempting as at first sight it may appear' to refer the ζῇ to νόμος, it seems forbidden not so much by the reason (somewhat sophistical) alleged by Alf., as from its extreme harshness, and as resting on a sense of ζῇν not found in the New Test. nor in the Sept.; though there is as great a difficulty in referring it to ὁ νόμος, because, as Crellius remarks, 'thus the words will not correspond to the subsequent similitude;' and besides, as he observes, 'Nihil opus erit scientia legis ad id cognoscendum, legem in mortuos nullam habere potestatem; hoc enim ipsa ratio quæque monet. Verisimile tamen est, ad utrumque referri; ad proximum proprie, ad remotius per catachresin. Aperte autem non exprobat Apostolus ad utrum eorum id referri vellet, quia ad legis abrogationem et extinctionem potissimum respiciebat; sed id, ne odiosum Judæis videretur, cogitandum potius ex sequentibus reliquit, quam dixit.'

2. This verse is an amplification of the foregoing—ὑπᾶνδρος, 'one who is engaged (ὑπό) to obedience and fidelity to a husband.' At νόμῳ sub. ἐπί: thus = κατὰ νόμον. Τοῦ νόμου τοῦ ἀνδρός must mean 'the obligation laid upon the wife by the husband's right to her,' which, of course, must cease at his death. At κατήργηται ἀπὸ τοῦ νόμου there is, as at Gal. v. 4, an *hypallage*, for κατήργηται ὁ νόμος τοῦ ἀνδρός, which means 'the law, or right, over her by her husband is annulled.' For a law is said καταργεῖσθαι when it ceases.

3. χρηματίζε[σθαι] 'she will be accounted,' lit. 'pass for.' See my Lex. In ἐὰν γένηται ἀνδρὶ ἑτέρῳ we have a common phrase, to denote 'cohabitation,' whether in matrimony or in concubinage, occurring in Lev. xxii. 12. Deut. xxiv. 2. Judges xiv. 20, and sometimes in the later Class. writers.

4. Now follows the application of this prin-

ciple to the case in question. The sense of ὥς τε, is, 'and so' = 'so that;' serving to inference.

— καὶ ὑμεῖς ἐθανατώθητε τῷ νόμῳ, &c.] 'Ye also were slain to the law.' The most eminent Commentators, ancient and modern, suppose an *hypallage*, by which ἐθανατώθητε τῷ νόμῳ is taken as put for ὁ νόμος ἐθανατώθη ὑμῖν, 'the law has become dead to you,' meaning (as appears from the course of argument) 'ye are freed from the necessity of performing the works of the law in order to justification.' By this mode of expression, however different it may seem, yet the sense is the same; because the relation is dissolved, whichever of the parties be dead. But then, why, it may be asked, was it adopted? Not, as Taylor says, to avoid disgusting the Jews, or offending their prejudices; but rather (as in the case of a similarly strong term at Gal. ii. 19, seqq. ἀπὸ θανάτου—συνιστάμεναι) to recall the violent death of Christ,—in which, and after which, believers have been put to death as to the law and sin.

— The next clause, διὰ—Χριστοῦ, adverts to the means whereby this was brought about,—namely, through the crucified body of Christ; and εἰς τὸ γενέσθαι—ἑτέροις denotes *passive*,—'that ye should become another's,' lit. 'under the power of another, even of him who was raised from the dead.' The next words, ὥτα καρποφ. τῷ Θεῷ, are to be referred to the foregoing clause, and advert, as Hyper. and Calv. show, to the *final effect* which should arise from this new union with Christ,—namely, that we should bring forth fruit (that of holy obedience) unto God. The term καρποφορ. is by Chrysa., Hyper., and Grot., rightly supposed to be used with reference to καρπός, supra vi. 22, agreeably to the foregoing similitude; the offspring of marriage being its *fruit*. See Calv. and Hyper.

5. 'This verse is (as Stuart remarks) the theme of discussion throughout the remainder of the Chapter, with the exception of the next verse, the antithesis to this, which forms the theme of discussion at chap. viii. 1—11;' and that portion is, in a great measure, the antithesis of ver. 25. The course of thought in vv. 5 and 6 is easily traced by the Professor in the following statement of the general sense: 'I have said that you must be freed from the law, and united to Christ, in order that you may bring forth fruit to God. This is true; for the law is so far from accomplishing the great end of subduing and sanctifying the hearts of sinners, that it occasions just the opposite effect; i. e. it is the occasion of their becoming more deeply involved in guilt,

παθήματα τῶν ἁμαρτιῶν, τὰ διὰ τοῦ νόμου, ἐνῆργεῖτο ἐν τοῖς μέλεσιν ἡμῶν, εἰς τὸ καρποφορῆσαι τῷ θανάτῳ <sup>6</sup> οὐνὶ δὲ <sup>1</sup> καθηργήθημεν ἀπὸ τοῦ νόμου, \* ἀποθανόντες, ἐν ᾧ κατειχόμεθα <sup>2</sup> ὥστε δουλεῖν ἡμᾶς ἐν καινότητι πνεύματος, καὶ οὐ παλαιότητι γράμματος.

7 Ἡ Τί οὖν ἐροῦμεν; ὁ νόμος ἁμαρτία; Μὴ γένοιτο! ἀλλὰ <sup>1</sup> <sup>2</sup>

and of bringing them into more aggravated condemnation. It is the occasion of their bringing forth fruit *unto death*, and not unto God. But when we are freed from all reliance upon it as a means of subduing and sanctifying us, and, with a becoming sense of our guilt and helplessness, have betaken ourselves to Christ, and relied on him only as our sanctification and redemption,—then we are enabled to serve God with a new spirit, and not in the old way, of only a literal and external obedience.\* This view is, I find, confirmed by the authority of Hyper,—in an admirable exegesis of this whole portion,—and mainly of Calv. and Bulling. Accordingly, the Apostle's discussion serves to show the necessity of the foregoing change, and its happy consequences.

— ἐν τῇ σαρκί] By this phrase many of the Latin Fathers, and most of the earlier modern Commentators understand, 'in the unregenerate state, under the dominion of fleshly lusts;' while the Greek Fathers, as also Calv., Hyper., Vortius, Hamm., Whitby, Locke, Carpan, and almost all the recent Expositors interpret 'under the carnal ordinance of the Law;' the phrase, they say, being frequently put in opposition to ἐν πνεύματι εἶναι, 'to be under the Gospel, and partakers of its spiritual blessings' (comp. infra viii. 2, 8, 9), as opposed to the carnality of the Law. This, however, is not clearly made out; whereas the former mode of taking the phrase is well based; and, accordingly, it is fully entitled to be adopted; especially if it be *united*, as it well may, with that laid down by Rückert, Fritz, De Wette, Meyer, and Alf., as an independent sense; for surely, in inculcating the sense laid down by the earlier Expositors, the Apostle may have meant to allude to the period before death with Christ; so that, as far as regards the allusion, ἐν τῇ σαρκί may contrast with the foregoing ἀναπαύεσθαι.

— ἐν τὰ παθήματα τῶν ἁμαρτιῶν we have a Hebrew phrase for τὰ πάθη τὰ ἁμαρτωλά, 'the sinful affections of the unregenerate state.' Πάθος is the usual term on this subject; as Rom. i. 26, πάθος ἀτιμίας. At τὰ διὰ τοῦ νόμου some Participle, as γεγονότα, must be supplied. Διὰ τοῦ νόμου should be rendered, not 'under the law,' but 'by the law;' i. e. by means of, it being the occasion thereof; intimating that these passions were generated by the prohibitions of the law, which rather excited a desire for what was forbidden. See notes at vv. 5 and 8.

— ἐνῆργεῖτο] 'wrought;' lit. 'energized.' See my Lex. The verb is here, as in 2 Cor. iv. 12, in Middl. Voice, though almost always elsewhere a *Passive*.—ἐν τοῖς μέλ., 'in our bodily organs,' the seat of sensuality. See v. 22. 1 Cor. vi. 15. Col. iii. 5, and James iv. 1.

— εἰς τὸ καρποφορῆσαι, &c.] 'for the bring-

ing forth fruit unto death,' as both in its tendency and result.

6. οὐνὶ δὲ καθηγ.—νόμου] This verse presents a contrast with the preceding; q. d. 'our former state was one in the flesh; our present is one in the Spirit.' I have, with all the Editors from Weta. downwards, adopted ἀποθανόντες for text. rec. —τος, from most of the uncial, and many cursive MSS.; to which I add all the Lamb. and nearly all the Mus. copies, with Trin. Coll. B. x. 16, and Cov. 3, omitted by Mill; and internal evidence confirms external, and espec. v. 4, where we have ἰθανατόθητα τῷ νόμῳ. Ἀποθανόντος arose from the scribes, who were led into error by the νόμου preceding. Alf. says 'It was a conjecture of Beza, from misunderstanding the text.' But that is impossible; since it occurs in several of the Codices Juniores, and in the Commentary of Chrysa. Scholz also testifies that it occurs in *codd. plur.*; in fact, in all but about 60. The construction is: οὐνὶ δὲ (opposed to ἔτι, at v. 5) καθηγ. ἀπὸ τοῦ νόμου, ἀποθανόντες [ἐκείνῳ, scil. νόμῳ] ἐν ᾧ κατειχόμεθα, which is, by Hypallage, equivalent to οὐνὶ δὲ ἀποθ. τῷ νόμῳ, ἐν ᾧ κατειχ., ἐλευθέρῳ ἴσμεν ἀπ' αὐτοῦ. Render, 'But now we have been released from the law, having died to that by which we were held in bondage; inasmuch as we are become dead to it; so that we must worship God according to a new and spiritual mode, not in the old and literal manner,' i. e. by the law of Moses. On the nature of the metaphor in κατειχ. see my Lex.

7. The Apostle now preoccupies two objections, which might be made by the legalist to the foregoing expressions; 1. *On the tempting tendency or power of sin under the law.* This he overrules at 7—12, by denying that what was said of the power of sin under the law, was to be understood as implying that the law was the cause of sin. He shows, on the contrary, that it only convicts men of sin, detects and prohibits it. 2. *On the condemning power of sin*, which is answered from ver. 12 to 25. See notes there.

— ὁ νόμος ἁμαρτία;] 'Is, then, the law the cause of sin?' q. d. 'Those motions of sins, which did work in our members to bring forth fruit unto death, you said were by the law. Do you mean to imply by this that the law is the cause of sin?' The answer to which (as contained at vv. 7, 12) is: 'The law is by no means the cause of sin; on the contrary it detected and strictly prohibited sin; but it was made an occasion of sin by the evil propensities of our nature. These were excited and called forth by the prohibitions of the law, and first drew us into sin, and then, by sin, subjected us to death.' So Young. I prefer, however, to render, 'Is the Law (our Law) sin?' i. e. 'evil,' 'sinful.' I agree with Alf., that 'the question is asked, not by an objector, but by Paul himself, in anticipation of an

g ch. 4. 13.  
8 v. 20.  
Gal. 3. 19.  
1 Cor. 15. 50.

τὴν ἁμαρτίαν οὐκ ἔγνω, εἰ μὴ διὰ νόμον τὴν τε γὰρ ἐπιθυμίαν  
οὐκ ᾔδειν, εἰ μὴ ὁ νόμος ἔλεγεν Οὐκ ἐπιθυμήσεις<sup>8</sup> Ἐφ' ὅ-  
μην δὲ λαβούσα ἡ ἁμαρτία, διὰ τῆς ἐντολῆς κατειργάσατο ἐν  
ἐμοὶ πᾶσαν ἐπιθυμίαν χωρίς γὰρ νόμου ἁμαρτία νεκρά.<sup>9</sup> Ἐγὼ

objection.—ἀλλά, 'nay,' or 'but,' 'I had not known sin but by the Law.' By ἁμαρ. I would now understand, with Calv., Hyper., Mall., and Olsh., 'sin, in principle,' 'the principle of sin.' —τὴν τε γὰρ ἐπιθυμίαν οὐκ ᾔδειν, 'for neither should I have known anything of sin, if the Law had not said, Thou shalt not covet.'

—οὐκ ἐπιθυμήσεις] Here is, as often, an *imperfect quotation* (see infra xi. 26, 27. Heb. xii. 27), sufficient, however, to suggest to the mind the whole of the commandment in question. The γὰρ may be illustrative; but rather confirmatory. There can be no doubt that (as Hodge observes) the Apostle by ἐπιθυμ. 'designedly referred to an inward, spiritual sin, in order the more clearly to confirm his declaration. That certain outward actions are wrong, he and all other Pharisees knew, and were ready to admit; but that God took cognizance of the heart, and of its most secret workings, and even of its habits and dispositions, they were less disposed to imagine.' It is true, that some eminent Expositors maintain that the wiser Jews, and even Gentiles also, admitted the guilt inherent in ἐπιθυμία, 'lust,' of which they adduce many examples. Nay, that they admitted the guilt of sinful intention is plain from Eurip. Hippol. 317, where, among other confessions of guilt for such is this: χεῖρες μὲν ἀνῶται, φρήν δ' ἔχει μίσαντά τι: see also Orest. 1604. Yet even more of such instances would not invalidate the Apostle's assertion; since, as Crellius well observes, he is not speaking 'de sapientibus viris, quorum, ob summam paucitatem, ratio hac in parte non est habenda,' but of the bulk of mankind. Many Expositors are of opinion, as were some ancients, that the Apostle here, and up to the end of the Chapter, is not speaking in his *own person*, or of his own case (for that, they say, would be contrary to the whole scope of his discourse, and to what is said at viii. 2); but is *personating the character of another*, whether the Jew or the Gentile, by a μετασχηματισμὸς (as the Rhetoricians call it) found also at 1 Cor. iv. 6. Gal. iii. 18; but I rather agree with Prof. Stenersen, that the Apostle *here*, at any rate, used the first person, because 'ad ipsum haud minus quam ad omnes reliquos homines hoc pertinet;' as St. Ambrose well saw, who observes, 'sub sua persona, quasi generale causam agit Paulus.' See more in note on v. 8.

8. ἀφορμὴν δὲ λαβούσα ἡ ἁμαρτία] This verse is, as Prof. Hodge remarks, not to be connected logically with the last member of the preceding one, but is rather co-ordinate with it, and is a virtual answer to the question: Is the Law sin? i. e. morally evil; to which the answer is made by the strongest of negatives, μὴ γένοιτο! 'by no means!' and the Apostle proceeds to show, that on the contrary, it leads to the knowledge of sin; and then he adds, that it is not evil in itself, although incidentally the cause of sin.—ἁμαρ. here, as at v. 7, denotes 'the principle of sin,' 'sin in principle,' our *corrupt nature*, the old *μακ*, the φρόνημα τῆς σαρκός.

—As to ἀφορμή, it denotes not merely 'occasion,' but, as it were, 'the ground of attack;'—a use formed on the physical sense, 'a starting point, from which to make an attack.' See my note on Thucyd. i. 90, 2. It would seem, from the use of the Article in the first member of the sentence, that 'sin' is here meant, for greater force, to be *personified*, and thus action of the strongest kind (as denoted by κατειργάσατο) is ascribed to it.—Κατειργάσατο ἐπιθυμίαν must be understood with reference to that perversity of human nature, by which, as the Poet says, 'Nititur in vetitum semper, cupimusque negata,' and which verifies the saying of Solomon, 'Stolen water is sweet, and bread eaten furtively is pleasant.' The reverse is the case in the second clause, where it simply signifies the sinful *disposition* of the heart, and therefore the article is dispensed with. In the words *χωρὶς νόμου ἁμαρτία νεκρά* ('apart from law sin is dead within man, is not exerted or perceived'), we have, as Prof. Hodge remarks, two effects of the law in this declaration, the excitement of evil passions, and the discovery of them to be evil. Calvin makes the latter the more prominent particular, while the context would seem to require the former to be so made. Yet Calvin, 'mighty in the Scriptures,' was not likely to be wrong in such a matter, where bias could not distort his judgment. I would, with Bp. Terrot and Dr. Peile, place the latter on at least an equal footing with the former; though, of course, the two effects of law would vary in different persons. I agree with Prof. Hodge, that in vv. 9–11, which form an amplification and confirmation of the sentiment of vv. 7 and 8, showing more fully the operation of the law, St. Paul is describing his own Christian experience, and I quite assent to the remark of Dr. Peile, that 'that thus much may we gather from St. Paul's confession of the fault and corruption of his nature, that there lives not (nor has lived) the man whose conscience (if he deal truly with that law of God within him) has not, or will not sooner or later, have subdued him to say, O righteous Judge of all the earth, take my forfeit life, for I am not better than my first parents were!'

9. ἔγνων δὲ ἔχων—ποτέ] In this and the two next verses the Apostle expresses the same sentiment, only further unfolded, and in the amplification and confirmation thereof, showing more fully the operation of the Law. It would seem, too, that Paul is describing his *own* experience, not only because he uses the first person, but 'because,' as Hodge says, 'the exercises here detailed are more or less distinctly those of every true Christian, and consequently must have been those of the Apostle.' 'Ad suum ipsius exemplum,' observes Prof. Stenersen, 'provocat, non dubitans, quin quod ipse ob naturam suam depravatam accideret, id reliquis etiam, eadem depravatione laborantibus, accideret necesse esset.'—ἔχων, *ὄντως ἔχων* seems (by an expression similar to that of Hor. Epist. i. 10, 8, 'vivo et regno') to

δὲ ἔζων χωρὶς νόμου ποτέ· ἐλθούσης δὲ τῆς ἐντολῆς, ἡ ἁμαρτία ἀνέζησεν, ἐγὼ δὲ ἀπέθανον <sup>10 h</sup> καὶ εὗρέθη μοι ἡ ἐντολή ἡ εἰς <sup>h Lev. 18. 8. Ezek. 30. 11, 12. Neh. 9. 20.</sup> ζῶν, αὕτη εἰς θάνατον. <sup>11</sup> Ἡ γὰρ ἁμαρτία ἀφορμὴν λαβοῦσα, διὰ τῆς ἐντολῆς ἐξηπάτησέ με, καὶ δι' αὐτῆς ἀπέκτεινεν. <sup>12 i</sup> Ὡστε <sup>11 Tim. 1. 8. Ps. 10. 3.</sup> ὁ μὲν νόμος ἅγιος, καὶ ἡ ἐντολή ἀγία καὶ δίκαια καὶ ἀγαθή. <sup>13 k</sup> Τὸ οὖν ἀγαθὸν ἐμοὶ γέγονε θάνατος; Μὴ γένοιτο! ἀλλὰ <sup>k ch. 2. 20.</sup> ἡ ἁμαρτία, ἵνα φανῇ ἁμαρτία, διὰ τοῦ ἀγαθοῦ μοι κατεργαζομένη θάνατον, ἵνα γένηται καθ' ὑπερβολὴν ἁμαρτωλὸς ἡ ἁμαρτία <sup>11 Tim. 1. 8. 1 Kings 21. 20, 22. Isa. 60. 1. 1 Mac. 1. 13.</sup> διὰ τῆς ἐντολῆς. <sup>14 i</sup> Οἶδαμεν γὰρ ὅτι ὁ νόμος πνευματικός

mean, 'lived at ease,' and to have reference to the *security*, and freedom from care, probably of men in such a state as is here described. This forcible language describes the state of Paul, from mere childhood to later boyhood, and perhaps further, before the Law began to work on his mind, being without a proper conception of the true nature and full extent of the Law, as 'exceeding broad;' see Ps. cxix. 96.

(— ἀποθνήσκου δὲ τῆς ἐντολῆς) 'but when the (foregoing) commandment came to me:' i. e. 'was brought home to my heart and conscience, by having true views of the nature and extent of the Law.' See Peile and Hodge.—The next words, ἡ ἁμαρτία ἀνέζησεν, ἐγὼ δὲ ἀπέθανον, may be well represented in sense by the words of Dr. Peile, 'then sin (which I had imagined to be dead within me) sprang up in fresh life and vigour (conf. ἀνιστάσθαι in Phil. iv. 10, and my note); and I found myself no better than dead;' 'ceased to live and flourish, as before' (see *supra*, ἔμω); or, as Hodge explains, 'fell into misery of mind, aware of the evil that was in me, and the danger to which I was exposed.'

10. καὶ εὗρέθη μοι—θάνατος] q. d. 'and the very commandment, whose end is life, was found (turned out) to me the cause of death.'

11. Here we have a repetition, with some variation in words, of the sentiment at ver. 8, the general meaning being, 'that our corrupt hearts made even the Law the means of causing us to sin.'

(— ἐξηπάτησας) 'lured and tempted me to sin;' e. gr. insinuating that the prohibitions of the law are unreasonable, and that the thing is pleasant and profitable, and will perhaps go unpunished by subsequent repentance: in short, using such sophistry as that by which the Serpent deceived Eve.

(— με—ἀπείκτ.) meaning, as before, in a metaphorical sense, 'brought me into a state of misery.'

12. ὅστε ὁ μὲν νόμος] 'so then (such being the case) the Law is holy, and &c.' The conclusion from the foregoing representation of the effect of the Law is, that it is not to be blamed for the evil which it incidentally produces; nay, 'the Law is, in every way, holy, and just, and good.'—ἅγιος is a term (like the Latin *sanctus*) properly applied to law; and signifying what justly claims our reverence and obedience, by enjoining personal holiness, or reminding of it by expressive rites. Of the distinction in the subsequent terms δίκαιος and ἀγαθός, see my *Lex*.

13. τὸ οὖν, &c.] The Apostle now considers

the *condemning* power of sin under the Law. The sentiment is substantially the same as at v. 7; but here an *objection* is supposed; q. d. 'What, then, has this good law been the occasion of death to me? how can a thing deserve the appellation of *good*, if it tends to one's ruin?' To the *negation* which follows, the Apostle subjoins what may strongly *establish* that denial. The Apostle again denies that the Law is directly the cause of sin; but shows that our own corruption is the real source of the evil. The sense may be expressed thus:—'Hath, then, this *good* become *death* to me? By no means (but it was sin which was death to me), that it might *appear* to be sin, by working death to me by what is good, that sin might by the commandment be,' or 'become exceedingly sinful (i. e. heinous), so that sin might be comprehended in its true character, from its *effects*;' one of the surest tests by which the presence of evil is detected. 'Just as,' observes Theophyl., 'a disorder, which, when it has become worse, may be said to display, by *means* of the medical art, its extreme virulence, in not being removed even by *that*.'

14. 'Having exhibited the operation of the Law in producing conviction of sin, Paul proceeds to show its sure *effect* on the mind of the believer; it cannot secure his sanctification. The cause of this inability is not in the evil nature of the Law,—which is essentially spiritual (v. 14), but in the power of indwelling sin. 'I am carnal,' says the Apostle, 'sold under sin' (v. 14). As this, however, is not only a strong, but an ambiguous expression, Paul immediately explains his meaning. He does not intend to say that he was in the condition of a slave, whose acts are not always the evidence of his private inclination. His *will* may be one way, but his master may direct his actions another. So it is with the believer. He *does* what he *likes*, and *omits* to do what he *approves*.' (Hodge.) This is a correct popular analysis; but the Professor here overlooks, and in his subjoined Comment is quite in error as to, the *οἶδαμεν*, where the Plural is quite correct, having the same force as *supra* ii. 2. iii. 19, meaning, as Prof. Stenorsen points out:—'We,' i. e. 'all men know, that,' &c.; and he adds, 'Apostolus tanquam sententiam omnino cognitam atque indubitatam proponere potuit, quum nemo sana mente dubitare possit, quin lex, utpote ipsius Dei voluntatis revelatio, sc. imago, perfectissime sit et omnino celestis; nos autem, utpote parentum depravatorum liberi, depravati simus, atque ad omne bonum per nos ipsoe inutiles.' The γὰρ is not causal, nor, as Hodge supposes, transitive,

ἐστίν· ἐγὼ δὲ † σαρκικός εἰμι, πεπραμένος ὑπὸ τὴν ἁμαρτίαν.

m Gal. 5. 17. 15 m δ γὰρ κατεργάζομαι, οὐ γινώσκω· οὐ γὰρ ὁ θέλω τοῦτο πρᾶσσω, ἀλλ' ὁ μισῶ τοῦτο ποιῶ. 16 Εἰ δὲ ὁ οὐ θέλω τοῦτο ποιῶ, σύμφημι τῷ νόμῳ ὅτι καλός. 17 νυνὶ δὲ οὐκ ἔτι ἐγὼ

but exogetical, as illustrating the cases of sin and of the Law. As to the epithet *πνευμ.*, when applied, as here, to any thing of which God, who 'is a Spirit,' is the origin, must derive its nature and character from that Spirit, and therefore when applied to a Law, must imply purity in those to whom it is promulgated.—*Σαρκικός* expresses the very opposite,—as opposite as *Spirit* and *flesh*, on whose works respectively see Gal. v. 19—23. As to the force of *ἐγὼ*, the ancient and later modern Commentators generally are agreed that the Apostle is speaking, not of *himself*, but of the *unregenerate* man; here, as before, using a μετασχηματισμός. Thus 'the Law,' Paul is meant to say, 'enjoins what is holy and spiritual; but, through the evil propensities of their corrupt nature, men sin against it, and are consequently subjected to death by it.' Other Expositors of the early modern, and a few recent ones of note, take what is said as meant to describe the *actual* state; while Alf., acting on the 'in medio tutissimus ibis,' accounts for the *ἐγὼ* as a 'keeping hold yet of the carnal *ἐγὼ* of former days, whose remnants are energizing in the renewed man.' But I still continue to prefer the first-mentioned view; and I am inclined to think it the best clue to the perplexities of this debated question here and supra vi. 17—20. It is, I agree with Conyb., impossible that the expressions at vi. 17—20, vii. 14, and viii. 4, can be meant of the same person at the same time; and it is not without reason he pronounces that the best Comment on this whole passage is to be found in the condensed expression of the same truths in Gal. v. 16—18.

Here, instead of *σαρκικός*, many of the most ancient uncials, several cursives, to which I add 1 Lamb. and 2 Mus. copies, and some Fathers, have *σάρκινος*, which is edited by Griesb., Scholz, Lachm., Tisch., and Alf. But the new reading is plainly a *correction* of the early Critics to a more Classical term; the Class. writers often using *σάρκινος*, but very rarely *σαρκικός*, and those only the later Greek writers.

— *πεπραμένος ὑπὸ τὴν ἁμ.*] A strong expression, suited to the foregoing image, and derived from the Old Test. (as 1 Kings xxi. 20, *ἐπράθη ποιῆσαι τὸ ποσὸν*, 'sold himself to commit wickedness.' Is. l. 1, *ταῖς ἁμαρτίαις ὑμῶν ἐπράθητε*), weakened by those who merely explain it, 'devoted to sin.' In fact it may be called a *phrasis pragmatis*, compounded of two, i. e. 'sold to sin,' and, accordingly, 'doing its drudgery;' so meant to represent the unregenerate man as in some measure an unwilling instrument, and scarcely a free agent, labouring under the influence of the indwelling principle of sin.

15. This verse is intended to prove and illustrate the above *πεπραμένος ὑπὸ τὴν ἁμαρτίαν*, 'the inability to do what one would.'

— *οὐ γινώσκω*] Many Expositors take this to mean, 'I approve not;' a sense, indeed, not unsuitable to the case; since, by disapproving what they act, contrary to the Law, they ac-

knowledge that the fault is not in the Law, but in themselves. Yet of this signif. no sufficient authority has been adduced, and it is not quite agreeable to the following context. Hence it is greatly preferable to take it, with the ancient Versions, and some Fathers,—as Chrysa., Theophyl., and some modern Expositors,—as put for *σκοτοῦμαι, συναρπάζομαι*, denoting the *acting blindly*, as being hurried away by the dictates of another (and so *σκοτοῦμαι* is used in Plato, p. 506, *οὕτω φῶμεν—σκοτωσάμενοι—τοὺς βελτίστους*),—it being the effect of sin and the natural corruption of the heart thus to darken the understanding; so as to have no choice of action, or acting as *præpeditus*, hampered therein. So Chrysa. and Theophyl., *οἷδα πῶς με συναρπάξει ἡ ἁμαρτία*. And so Ecumen., *σχεδὸν ἄβουλῳ τῶς συναρπάζομαι*. 'Ἐπεισε (μοι) ἡ ἐπιθυμία αἰχμαλωτίζουσά με, &c. Moreover, *κατεργάζομαι* is not simply 'to do,' but 'to work out, effect.' So that the general sense is,—'For, as to what I am endeavouring to carry out, I am under blind obedience to the dictates of another,—the true mark of slavery.' The next words, *οὐ γὰρ ὁ θέλω*, are a further development of the bondage of the will, and evincing how blind is that service, and may be rendered,—'For not what I wish (that) do I effect; but what I like not that do I perform.' Here *μισῶ* is simply for *ὁ θέλω* (v. 19) = *δυσχεραίνω*. Thus *μισῶ* and *δυσχ.* are occasionally interchanged, especially in Plutarch. Thus the two semi-clauses, *οὐ—πράσσω* and *ἀλλ' ὁ θέλω*, present *separate traits* of the spiritual bondage of the unregenerate, the latter springing out of the former. With the latter Commentators compare several parallel sentiments in the profane writers; of which the most apposite are Arrian, Epict. ii. 26: *Πάν διαρρηγμα μάχην περιέχει, ἐπεὶ γὰρ ὁ ἀμαρτάνων οὐ θέλει ἁμαρτάνειν, ἀλλὰ κατωρθῶσαι· δηλοῦν δτι ὁ μὴν θέλει, οὐ ποιεῖ, καὶ ὁ μὴ θέλει, ποιεῖ*. Ovid, Met. vii. 19, *aliudque cupido, Mens aliud suadet: video meliora proboque, Deteriora sequor*.

16. Here the Apostle adduces an argument flowing from the foregoing admission, and such as the understanding of every unprejudiced person will ratify,—namely, that in so doing, even bad men acknowledge the excellence of the Moral Law, though they do not obey it; notwithstanding that, from the severe reproaches of conscience, they acknowledge their guilt, and have some faint purpose of obeying the Law.—The full sense of *σύμφημι—καλός* is, 'I speak with assent to the Law (or its prohibitions) acknowledging that it is good.'

17. *νυνὶ δὲ οὐκ ἔτι ἐγὼ κατεργάζομαι*] Render: 'Now then (i. e. in this case, under these circumstances) it is no longer I who commit (or practise) it, but sin, which dwelleth in me.' This must, of course, be taken with due limitations; intimating, that the man, thus acting in opposition to his conscience, best resolutions, and earnest endeavours, can hardly deserve the name of a *free agent*, but must labour under

κατεργάζομαι αὐτὸ, ἀλλ' ἡ οἰκοῦσα ἐν ἐμοὶ ἁμαρτία. <sup>18</sup> οἶδα <sup>Gen. 2. 25. & 3. 21.</sup> γὰρ ὅτι οὐκ οἰκεῖ ἐν ἐμοί, τουτέστιν ἐν τῇ σαρκὶ μου, ἀγαθὸν τὸ γὰρ θέλειν παράκειται μοι, τὸ δὲ κατεργάζεσθαι τὸ καλὸν οὐχ εὐρίσκω. <sup>19</sup> οὐ γὰρ ὁ θέλω ποιῶ ἀγαθὸν ἀλλ' ὁ οὐ θέλω κακὸν τοῦτο πράσσω. <sup>20</sup> Εἰ δὲ ὁ οὐ θέλω ἐγώ, τοῦτο ποιῶ, οὐκ ἔτι ἐγὼ κατεργάζομαι αὐτὸ, ἀλλ' ἡ οἰκοῦσα ἐν ἐμοὶ ἁμαρτία. <sup>21</sup> Εὐρίσκω ἄρα τὸν νόμον, τῷ θέλοντι ἐμοὶ ποιεῖν τὸ καλόν, ὅτι

the influence of some fatal bias,—some inbred corruption, indwelling principle of sin; for in the latter clause, ἀλλ' ἡ οἰκοῦσα ἐν ἐμοὶ ἁμαρτία (containing the doctrine of *indwelling sin*), there seems to be an allusion to a *disorder* not arising from external causes, but *inbred* in the constitution of a man, and only requiring to be called forth by circumstances. The term *οἰκῶ* is so used in several passages of Aristotle that I have noted, one of which may suffice for example,—Tard. Med. Cur. v. p. 125, *ἐνδοθὶ τοῦ σώματος ἀνθρώπου οἰκεῖται*. Or we may say, with Whitby and Mackn., that the Apostle here, for the purpose of his argument, considers man as having two distinct natures, the *spiritual* and the *carnal*. The former he now speaks of as the *real self*, which he calls at v. 17, 19, and 25, *ἐγώ*, v. 22, *τὸν ἰσὺ ἀνθρώπου*, and v. 23, *τὸν νόμον τοῦ νοῦ*, and describes viii. 1 by *κατὰ πνεῦμα*: the latter is called *ὁ νόμος τῆς ἁμαρτίας* at v. 23, and *τὸ σῶμα τοῦ θανάτου τούτου*, v. 24. So Socrates, as Xen. records, used to say that 'he had two souls within him;' and in Xen. Cyr. i. 21, Araspus complains of 'two souls contending within him.' Whitby and Mackn. have well seen, that the *ἐγώ* here, which is emphatic, is equivalent to the *ἰσὺ ἀνθρώπου* at v. 22; and Mackn. thinks that 'the not bearing this in mind has led to the error in doctrine of the Carpocratians and others, who hold that the Christian is not responsible for the sins committed against his better judgment.' Whereas the language here used is, as Calv. observes, not the language of deprecation, and excuse of blame, but is merely a strong mode of representing the *extent* of the evil; and consequently, we are all fully responsible for the actions produced under the influence of indwelling sin.

18—20. The propriety and truth of this representation of the state of the believer, and of the influence of the Law, is here re-asserted and confirmed. At v. 18 there is a further development of the idea contained in *ἡ οἰκοῦσα ἐν ἐμοὶ ἁμαρτία*, 'For well I wot by experience of myself (v. 19), that there dwelleth not in me, i. e. in my flesh, aught that is good.'—*παράκειται μοι*, lit. 'is at hand,' 'is forthcoming;' for present use. The expression recurs at v. 21; but no where else in the New Test. As to the examples adduced by Alf., they are only of the *physical* sense. Of the metaphorical sense, as here (equiv. to *πρόκειται*, 2 Cor. viii. 2), no example has been produced; and I know of only one,—Dionys. Hal. Ant. viii. 41, 1599, 6, αἰετὶ ἡ μὲν εὐνοία ἡ πρὸς τὴν πατρίδα πάριστι, καὶ τὸ θελοῖεν σῶζεσθαι τοὺς πολλούς· ἡ δὲ λογὴ, καὶ τὸ δύνασθαι ποιεῖν ὁ θελοῖεν, ἀπιστι. The Apostle here depicts *graphic* the contest of sin and human corruption, while a man is strug-

gling *ineffectually*, by his own strength, to obey the law of God.

The *εὐρίσκω* after *οὐ* is absent from A, B, C, and 3 or 4 cursives, with the Copt. and Armen. Versions, and two or three Greek Fathers, and is cancelled by Lachm. and Tisch., and by Alf., who remarks, that the absence of the word in A, B, C, and the variations of *γινώσκω* and *ἔχω* are 'too strong presumptions of an interpolation to allow of its being retained.' But as far as regards the three uncials, the evidence is very incomplete; and, as to the *two* variations, they do not prove interpolation, since they seem to be merely two *glosses* on a use of *εὐρίσκω* so rare, that I have not been able to find elsewhere a single example; and consequently it was very unlikely to be known to a Critical Reviser. The *removal* of the word—as in A, B, C—was only another mode of getting rid of a word at which the Critics stumbled; espec. they saw that it might be dispensed with, by supposing *παράκειται* supplied from the preceding context; but they were not aware that of the *οὐ* thus used at the end of a sentence there are very few examples in the Class. writers; and, I believe, not one in the New Test. The Versions adduced are of very little authority; nor, indeed, are the Fathers, from their loose mode of citing; not to say, that they often drop a word not very intelligible. However, that it was read by Jerome is plain from the Vulg., and in the Arab. Version. The Pesch. Syr. Translator, as frequently, felt out the general sense in the context, and expressed by the free version, 'I am not able.'

19. οὐ γὰρ ὁ θέλω—*πράσσω*] This is a repetition, nearly *totidem verbis*, of v. 15, in which Paul re-asserts his inability to act up to his purpose and desire; here, however, representing it as a matter of *fact*, experienced by him; and, so far, it is an amplification of the last clause of v. 19.

20. The same conclusion from the same premises as at v. 17; where see note. At *ἐγώ* there is a very emphatic expression, pregnant in meaning; q. d. 'I in myself' (i. e. without the help of God).

21. *εὐρίσκω ἄρα—παράκειται*] Here there is somewhat of difficulty in determining the construction, and, as thereon depending, the sense. Many Expositors lay down the following construction: *Εὐρίσκω [κατὰ] (per, by) τὸν νόμον, ὅτι ἐμοὶ τῷ θέλοντι ποιεῖν τὸ καλόν, ἐμοὶ τῷ κακὸν παράκειται*. By *τὸν νόμον* they understand the *Law of Moses*. But this involves a very harsh ellipsis; and the *Mosaic* law has here nothing to do with the argument. Hence it is better, with others, to suppose *τὸν* put for *τοῦτον*, and to take *νόμον* in the sense of *norma*



o Pa. 1. 2.  
2 Cor. 4. 10.  
Eph. 4. 10.  
p Gal. 5. 17.  
ch. 6. 13, 10.

ἐμοὶ τὸ κακὸν παράκειται. <sup>23</sup> Συνήδομαι γὰρ τῷ νόμῳ τοῦ Θεοῦ κατὰ τὸν ἔσω ἄνθρωπον <sup>23</sup> ὁ βλέπω δὲ ἕτερον νόμον ἐν τοῖς μέλεσί μου ἀντιστρατεύμενον τῷ νόμῳ τοῦ νοῦς μου, καὶ αἰχμαλωτίζοντά με τῷ νόμῳ τῆς ἁμαρτίας τῷ ὄντι ἐν τοῖς μέλεσί μου. <sup>24</sup> Ταλαίπωρος ἐγὼ ἄνθρωπος! τίς με ῥύσεται ἐκ τοῦ

*dictamen*, 'a principle of action,' and of our constitution, called 'the law in our members' at v. 25. Thus the construction will be this: *Εὐρίσκω ἄρα τὸν νόμον, ὅτι ἐμοὶ τῷ θέλοντι ποιεῖν τὸ καλὸν, τὸ κακὸν παράκειται ἐμοί*; q. d. 'I find, then, this to be the law of sin in my members, or ruling principle of my nature, that when I am wishing to do good, evil presents itself to me.' Comp. supra v. 18, and note. This view of the sense is confirmed by Calv., Beza, Est., and others, including Hodge; and indeed the context at ver. 22 and 23 demands it, since there the Apostle explicitly points out what he here expresses not very clearly. The repetition of *ἐμοί* is not pleonastic, but makes τῷ θέλοντι more pointed. And the τῷ before θέλοντι is not unnecessary, since it strengthens the assertion, which may, suitably to the Apostle's intention, be expressed literally thus:—'I find this law with me—me, I say, whose wish it is to do good—that evil is (continually) at hand' (see note, supra v. 18). I agree with Dr. Peile, that while the Apostle in this Chapter "intended to record his own spiritual convictions and consolations as a Christian, he yet has mainly 'in a figure transferred these things to himself for our sakes; that we might learn by him not to think of ourselves above that which is written by example of' one who freely owns his insufficiency to save himself, only the more thankfully to avow (ver. 25) that 'his sufficiency is of God.'"

22, 23. The subject is here further developed, and the same desire is expressed more strongly; being drawn forth in a boldly figurative representation of the conflict supposed to exist. And here *συνήδομαι τ. νόμῳ* is a sentiment like *σὺμφημι τ. ν. ὅτι καλὸς*, at v. 16, but stronger; the *συν.* refers to *ἐμαυτῷ*, as in Eur. Hipp. 1281, *τί πᾶσαι τοῖσδε (sc. ἐπὶ) συνήδῃ (sc. σεαυτῷ)*; comp. sim. constr. in Aristoph. Eq. 164, *σύνουδ' ἐμαυτῷ τι καλόν*. Besides, to *ἀγροῦν* is the office of the *understanding*; to *delight in*, that of the *heart*. On τὸν ἔσω ἄνθρ., see note supra ver. 17; and comp. 1 Pet. iii. 4. The expression occurs in Plato and Philo (indeed it had before been used by Pythagoras), and perhaps Philo borrowed it not so much from Plato, as from the theology of his own countrymen; since vestiges of it are found in Joseph. and the Rabbinical writers. But there it denotes merely the *mental* and *reasoning* part of man; whereas here it must, for four reasons well stated by Prof. Hodge, pre-suppose the person in question as in a state of Divine grace, under the influence of the Holy Spirit, before the assertion *συνήδομαι—ἔσω ἄνθρωπον* can be true. "As I," observes Hodge, "in the language of the Apostle, includes, as it were, two persons, the new and the old man, the flesh and the spirit, it is necessary to limit the proposition, whether he says, 'In me there is no good thing,' or, 'I delight in the law of God.' The former was true only as to his flesh; the latter only as

to his *inward man*. What is here said," he observes, "of the 'inward man' and 'the law in the members,' is elsewhere said of 'the Spirit' and 'the flesh.' The conflict which is described here is depicted also in ch. viii. 13. Gal. v. 17. Col. iii. 9, 10; precisely the same things are predicted of the evil principle in all these cases, especially in the passage of Galatians. If, therefore, the contest between 'the flesh and Spirit' be peculiar to the renewed man, so is also that of which Paul speaks in this Chapter."

By *ἕτερον νόμον* is meant 'another principle of action, or impulse;' sometimes called the *νόμος ἐν τῇ σαρκί*, opposed to which is the *νόμος τοῦ νοῦς* further on, and *νόμος τοῦ πνεύματος*, at viii. 2.—*ἐν τοῖς μέλεσι* alludes to sensuality as seated in the various organs of the body. In *ἀντιστρατ.* and *αἰχμ.* we have metaphors derived from *military* affairs; and the two terms well designate the conflict between reason and passion. So Aristot. Ep. ii. 1, *ἔρω ἀντιστρατεύειν τοῖς ὑπερφηροῦσι φιλαί.*

24. *ταλαίπωρος ἐγὼ ἄνθρ.*] A most pathetic burst of feeling, drawn forth by a strong sense of the misery of the inward conflict, and the helpless and wretched condition of the person so circumstanced; involving a sort of death, while yet alive. He, in despair, exclaims, *τίς με ῥύσεται—θανάτου τούτου*; q. d. 'O wretched man that I am; who shall (who is there to) deliver me from, &c.?' Not, as several Expositors explain, wishing to be released from the body by death; for it is of the burden of *sin*, not of *life*, that the Apostle has been speaking; and consequently it is from *this* that he cries out for deliverance; just as at viii. 21 he expresses an ardent hope that the human creation *ἐλευθερωθήσεται ἀπὸ τῆς δουλείας τῆς φθορᾶς*. The body is considered as the burden of sin, weighing down the soul, and dragging it to corruption and misery. Accordingly it is equiv. to the *φρόνημα τῆς σαρκός*,—in constant opposition to the spirit and frustrating its wishes,—which is represented as *dead weight*, dragging the spirit down, as it were. In this point of view how interesting is the very similar confession of Socrates, introduced by Plato in his *Phæd.* p. 66, c: "Ἐπεὶ ἐν τῷ σώματι ἔχωμεν, καὶ συμπεφυκμένη ἡ ἡμῶν ἡ ψυχὴ μετὰ τοῦ τοιοῦτου κακοῦ, οὐ μήποτε κτησάμεθα ἱκανῶς, οὐ ἐκθυμούμεθα. The cry here is to be supposed uttered in full persuasion of the deliverance effected for the believer by Christ; so that his conflict will result not in the victory of sin and death, but in the principle of grace, according to the promise, 'Sin shall not have dominion over you; for ye are not under the law, but under grace.' The assuring remembrance of this draws forth at v. 25 the *burst of gratitude*, expressed in *εὐχαριστῶ—ἡμῶν* and uttered in full *persuasion* of this deliverance by grace. The words require no laboured exposition, but merely to be rescued from the perversion of false Criticism. For text. rec. Lachm.,

σώματος τοῦ θανάτου τούτου; <sup>25</sup> Ἐὐχαριστῶ τῷ Θεῷ διὰ <sup>1</sup> Cor. 15.  
 Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν!—Ἀρα οὖν αὐτὸς ἐγὼ τῷ  
 μὲν νοῦ δουλεύω νόμῳ Θεοῦ, τῇ δὲ σαρκὶ νόμῳ ἁμαρτίας.

VIII. <sup>1</sup> Οὐδὲν ἄρα νῦν κατάκριμα τοῖς ἐν Χριστῷ Ἰησοῦ [μὴ <sup>a</sup> Gal. 5. 18.

Tisch., and Alf. edit, χάρις τοῦ Θεοῦ, from B, and one cursive, No. 213 (to which I can make no addition). Of the other uncials, D, E, F, G, have ἡ χάρις τοῦ Θεοῦ. C<sup>1</sup> is uncertain; C<sup>2</sup> has χάρις διὰ τῷ Θεῷ. That ἡ χάρις τοῦ Θεοῦ (found also in the Vulg.) is an alteration of Critica, who thought the words an answer to the interrogation, is quite plain; yet it is not such; though strict propriety, and regularity of composition, might require it. In short, the text. rec. is a brief mode of expression, which, fully expressed, would have stood thus: ὁ Θεὸς, διὰ Ἰησοῦ Χριστοῦ, &c., ᾧ εὐχαριστῶ. There is, however, more of energy in the other mode, inasmuch as brevity of this kind is closely connected with pathos, for it is a pious ejaculation of deep thankfulness (similar to another elsewhere, 1 Cor. xv. 57, τῷ δὲ Θεῷ χάρις τῷ δίδόντι ἡμῖν τὸ νίκαι διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ), suggested partly by sympathy for the wretched person just described, but chiefly by that deeply thankful remembrance of his own deliverance from sin and Satan; q. d. 'Yes, I do thank God that I (and every person so circumstanced) am delivered.' There is no objection to the sentiment of the reading adopted by the fore-mentioned Editors, if, at least, it be not considered, with Alf., as an answer to the preceding question; for such it cannot be, any more than εὐχαριστῶ is; neither did the Critic who formed the emendation intend it to be, but only a polishing of the somewhat homely expression εὐχαριστῶ, and suggested to him by the fore-mentioned passage, 1 Cor. xv. 57. As to Alford's objection to εὐχαριστῶ, on the score of its slender authority, it is groundless, since it occurs in A and all the other uncials except B, D, E, F, G, and all the cursives except 10, for I find it in every Lamb. and Mus. copy. As to the χάρις διὰ τῷ Θεῷ found in C<sup>2</sup> and several cursives, it was only an improvement on that of B, in order to prevent the words from being taken as an answer to a question.

25. Ἀρα οὖν αὐτὸς ἐγὼ—ἁμαρτ.] Here we have a resumption of what the Apostle had been saying about the frailty and corruption of human nature, and, in fact, a summary of what was said more at large supra vv. 14—25. The terms νοῦ and σαρκὶ are here (as τὸ σῶμα and ἡ ψυχὴ) in strong contrast, as σὰρξ signifies 'what is corrupt in man,' so νοῦ must mean 'that nature as renewed.' 'In every believer (observes Prof. Hodge), and in no one else, there are two principles, grace and sin, the flesh and the spirit, the law in the members and the law in the mind; these are contrary the one to the other.' 'I myself,' says the Apostle, or 'I, one and the same man, who have been saying all this in disparagement of Law, feel both of these principles within me. With the one I serve the law of God; with the other, the law of sin, that is, sin itself, which, as a law in my members, essays to control me.' In fact this αὐτὸς may be considered, with Conyb., as the key to the whole passage, vv. 14—25. This contrast between the two states

(of bondage and deliverance) is happily expressed by Abp. Leighton thus:—'Is this he that so lately cried out, *O wretched man that I am! who shall deliver me?* that now triumphs, *O happy man! who shall separate us from the love of Christ?* Yes, it is the same. Pained then with the thoughts of that miserable conjunction with a body of death, and so crying out, "Who will deliver?" Now he hath found a Deliverer to do that for him, to whom he is for ever united. So vast a difference is there betwixt a Christian taken in himself, and in Christ.'

VIII. Having shown that all men—whether under the law of Moses, or of nature—so far from being justified before God, are convicted as sinners; and having thus evinced the inefficacy of the Law, or of any Law of works, to sanctification, from the want of that aid from above which can alone enable us to overcome the inherent corruption of nature; finally, having at ver. 25 pointed to the remedy provided in the Gospel of Christ, the Apostle now proceeds to develope and enforce the argument propounded at vii. 14 for Christian sanctification (founded on the superior efficaciousness of the means of grace afforded by the Gospel), and describes the nature and blessedness of this Gospel deliverance, by contrast with the misery of those who sought to justify themselves by their own righteousness, described in the latter part of the foregoing Chapter. The present Chapter exhibits the reverse of all this; namely, the nature and blessedness of the deliverance by the Gospel (inasmuch that several portions of this Chapter are antithetical to others at chap. vii.); and in treating this subject he leaves the field of logical argument, and enters on the more elevated sphere of joyous exultation.

1. οὐδὲν ἄρα νῦν κατάκρ., &c.] The full sense is, 'There is then' (an inference from vii. 25, 'because they delight in the law of God,' &c.)—as things now are—since the deliverance by grace from the body of sin effected by Christ—there is no condemnation to those who are in Christ Jesus;—meaning, the being intimately united to, ever incorporated with, him, in the way pointed out in Scripture;—namely, by having his Spirit dwelling in them; as is said infra v. 9, and in various parts of ch. vi. with which comp. 2 Cor. v. 17, εἰ τις (ἰστέ) ἐν Χριστῷ. Comp. John xv. 4, μένω ἐν ἐμοί. 1 John ii. 5. iii. 6.

—τοῖς ἐν Χριστῷ Ἰ. μὴ κατὰ σάρκα, &c.] What I have said on the hypothetical sense to be assigned to these words, viz. 'if they do but walk,' so that they walk, &c., is, I find, agreeable to the view of the sense adopted by Hyper., Calv., Bulling., and, of recent Commentators, Dr. Peile. Hyper. renders, 'qui modo ambulans,' 'so that they do but walk,' showing, he adds, that the justification through Christ's death can only be made effectual by sanctification through his Spirit. And such is the view taken by Abp. Leighton, in his 19th Sermon. Thus, then, the

b ch. 6. 18,  
22.  
John 3. 26.  
Gal. 3. 1.  
1 Cor. 15. 45.  
c 3 Cor. 5.  
31.  
Eph. 2. 14,  
15.  
Gal. 3. 13.  
Heb. 7. 18,  
19.

κατὰ σάρκα περιπατοῦσιν,] [ἀλλὰ κατὰ πνεῦμα.] <sup>2 b</sup> ὁ γὰρ νόμος τοῦ πνεύματος τῆς ζωῆς ἐν Χριστῷ Ἰησοῦ ἡλευθέρωσε με ἀπὸ τοῦ νόμου τῆς ἁμαρτίας καὶ τοῦ θανάτου. <sup>3 c</sup> Τὸ γὰρ ἀδύνατον τοῦ νόμου, ἐν ᾧ ἡσθένει διὰ τῆς σαρκὸς, ὁ Θεὸς τὸν ἑαυτοῦ υἱὸν πέμψας ἐν ὁμοιώματι σαρκὸς ἁμαρτίας, καὶ περὶ ἁμαρτίας, κατέκρινε τὴν ἁμαρτίαν ἐν τῇ σαρκί· <sup>4</sup> ἵνα τὸ δι-

imputation of Christ's righteousness is suspended upon men's personal holiness of life as its necessary antecedent condition. However, the words *μη κατὰ πνεῦμα* are omitted in MSS. B, C, C<sup>2</sup>, D, F, G, and some 4 or 5 cursives, and are cancelled by all the Critical Editors, except Matthæi, who adduces several reasons against their being expunged, which, added to the circumstance of external authority for their removal being insufficient, must warrant their being retained; unless internal evidence were decidedly against them; which is not the case. They may, indeed, have been interpolated from v. 4; but they may have been expunged, in order to remove the tautology with v. 4; I have thought that they seem called for by the reference to the preceding and following context, and that some limitation seems necessary. But Mr. Alf. pronounces that they are out of place here, 'because this moral element of those in Christ is not yet brought in; the present assertion is general, and is made good in detail further on.' It may be so. At any rate, I readily grant, that the words *ἀλλὰ κατὰ πνεῦμα*, absent both from the MSS. above mentioned, and also from others of nearly equal weight, confirmed by the Pesch. Syr. Version, were more likely to have been inserted than removed. Under these circumstances, I have double bracketed these words, and single bracketed the former. The *proposition* contained in v. 1,— 'There is no condemnation to those in Christ Jesus; they shall never be condemned and perish,—is proved from the following several reasons. (1) Because they are delivered from the law; all its demands being fulfilled in them by the mission and sacrifice of Christ, vv. 1—4. (2) Because their salvation is actually begun in the regeneration and sanctification of their hearts by the Holy Spirit. Those who have the Spirit of Christ have the Spirit of life, vv. 5—11. (3) Not only is their salvation begun, but they are the children of God, and if children they are heirs, vv. 12—17. (4) The afflictions which they may be called to endure are not inconsistent with this filial relation to God, because they are utterly insignificant in comparison with the glory that shall be revealed in them; and under these afflictions they are sustained, both by hope and by the intercessions of the Holy Spirit, vv. 18—28. (5) Because they are predestinated to the attainment of eternal life; of which predestination their present sanctification in effectual calling is the result, and, therefore, the evidence, vv. 28—30. (6) Because God has given his Son to die for them, and thereby to secure their justification and salvation, vv. 31—34. (7) Because the love of God is infinite and unchangeable, from which nothing can separate them, vv. 35—39.' (Hodge.)

2. ὁ γὰρ νόμος τοῦ πνεύματος, &c.] The Apostle (as Hyper. observes) here subjoins a

reason in proof of his foregoing proposition; not, however, one derived from the efficacy of the Spirit, as might at first sight appear, but from the power of Christ. Christ is mentioned, because the Spirit so given is said to be his Spirit; and yet at v. 19 we have Πνεῦμα Θεοῦ. But this seeming diversity is easily reconciled by the consideration that the Holy Spirit proceeds indifferently from the Father and the Son. Thus, at 1 Pet. i. 11, the Spirit is called 'the Spirit of Christ,' as having been sent by Christ from the Father. See John xv. 26. So here the renovating influence of the Spirit may well be said to subsist in Χρ. 'I., He being the medium of communication, by sending it from the Father; whose Spirit, however, it essentially, and in the highest sense, may be said to be. As respects the exact sense of the expression, ὁ νόμος τοῦ πνεύματος τῆς ζωῆς, &c., it may denote, as Dr. Peile explains, 'the law (meaning the Gospel) of which the life-giving Spirit is the author.' And thus the correspondent expression, ὁ νόμος τῆς ἁμαρτίας καὶ θανάτου, may mean (Dr. Peile thinks it does) 'the law of God,' so called because incidentally the cause of sin and death. "Thus (observes Prof. Hodge) the sense of the whole verse, as connected with ver. 1, is, 'There is no condemnation to those who are in Christ Jesus, because they have been freed by the Gospel from that law which, though good in itself, is yet the cause of sin and death.'" This verse, then, assigns a reason for the declaration at v. 1, and the truth taught in ver. 2 is confirmed in ver. 3.

3. τὸ γὰρ ἀδύνατον, &c.] This is *confirmative* and *explanatory* of what was said at ver. 2, by a comparison of the power of Christ with the requirements of the Law; q. d., '[We are thus made free;] for what the law,' &c., lit. 'that part of the law which could not be fulfilled.' The construction is irregular, and regarded as involving an *Anacoluthon*, and a brevity of expression, to be filled up, by *ἐκείνης*, from the subject matter.—νόμου has the force of νόμος; 'which it was impossible for the law to do.'

—*ἡθύνει* meaning, 'was [too] weak to accomplish the desired end'; an idiom found both in the Class. and the Scriptural writers. So Thucyd. vi. 9, 3, καὶ γὰρ πρὸς τοὺς τρόπους τοὺς ὑμετέρους ἀσθύνει ἂν μου ὁ λόγος εἴη.—At διὰ τῆς σαρκὸς some Participle is left understood; the full sense being, 'acting through the flesh,' i. e. 'the fleshly nature of man;' and this as being enjoined τοῖς τὴν θνητὴν (read σαρκίην) περικειμένοις τὴν φύσιν. (Theodor.) In ἁμαρτίας there may be a Genit. of character, denoting what pertains to the word preceding.—διὰ τῆς σαρκὸς is best rendered, 'on account of the flesh.'

—κατέκρινε τὴν αμ. ἐν τῇ σαρκί.] On the sense here Expositors are not agreed. Many

καίωμα τοῦ νόμου πληρωθῇ ἐν ἡμῖν τοῖς μὴ κατὰ σάρκα περιπατοῦσιν, ἀλλὰ κατὰ πνεῦμα. <sup>5</sup> <sup>d</sup> Οἱ γὰρ κατὰ σάρκα ὄντες <sup>41</sup> <sup>Cor. 2.</sup> τὰ τῆς σαρκὸς φρονοῦσιν οἱ δὲ κατὰ πνεῦμα τὰ τοῦ πνεύματος. <sup>6</sup> <sup>e</sup> τὸ γὰρ φρόνημα τῆς σαρκὸς θάνατος· τὸ δὲ φρόνημα τοῦ <sup>e</sup> <sup>ch. 6. 21.</sup> πνεύματος ζωὴ καὶ εἰρήνη. <sup>7</sup> διότι τὸ φρόνημα τῆς σαρκὸς

explain it, 'punished sin in the flesh,' meaning, in the body of Christ; an interpretation somewhat confirmed by what precedes, but involving too many objections to be admitted. The most probable interpretation is, 'put down,' 'cast out,' 'deposed, sin;': no longer suffering it to reign over man. Comp. John xii. 31, where of Satan it is said, ἐκβληθήσεται; and this is confirmed by Chrys., ἐνίκησεν αὐτὴν, καὶ τὴν δύναμιν αὐτῇ ἐξέλεως. And so Theodor. κατέλυσε. So, too, Hyper. explains the words; and Calv., who remarks that the Apostle adds, ἐν τῇ σαρκί, quo certior nostra fiducia, dum videmus peccatum et regnum peccati in ipsâ naturâ nostrâ fuisse devictum et abolitum; sic enim sequitur, naturam nostram vere fieri participem ejus victoriæ.' Thus there seems to be a *sensus pragmaticus*, in which the notions of *putting down* (as it were by sentence; as we say, 'crying down'), and triumphing over, casting out, are blended. Of course, Christ's triumph over sin is the Christian's, by his union with Christ, and participation in his Spirit of grace. In short, the best Comment on this passage may be found in Eph. iv. 8, ῥημαλώτευσεν αἰχμαλωσίαν, meaning, 'he led them—Death, Satan, and Sin—into captivity (after triumphing over and putting them down), who had triumphed over and led captive others.' See more in my note on that verse.

4. *Ἰνα τὸ δικ.—πληρωθῇ ἐν, &c.* 'In order that the ordinances of the law might be fulfilled in us.' These words express the *design* and *result* of the sacrifice of Christ. By *δικ.* seems meant 'the statutory requirements of the law,' regarded as a body of ordinances, marking out the substance of what the law demands.

5. *οἱ γὰρ κατὰ σάρκα—φρονοῦσιν* It has been disputed whether the γὰρ be *causal*, or *illustrative*. According to the former view, we have here stated the cause why this applies only to those who live κατὰ πνεῦμα. Both views, however, may be admitted; and the sentiment would seem to be both, as Hyper. says, illustrative and explanatory of the preceding clause, and causal, by assigning a *reason* why the benefit of Christianity does not show its efficacy except in those who walk after the Spirit; a reason derived from the contrary aims and actions of the flesh and of the spirit. See more on the logical connexion in Thom. Aquin., Hyper., and Est., from whose discussions it appears that the expressions κατὰ σάρκα and κατὰ πνεῦμα are the points of explanation.

—τὰ τῆς σαρκὸς φρονοῦσιν] There is no ellipse of πράγματα: but simply the use of the neuter of the Article put *absolutely* with a Genit. of subet., and thus denoting 'all that concerns it, or belongs to it;' as in Plato, p. 458, τὰ τῶν παρόντων, 'the interest, or concern of those that are present.' Comp. Hdot. viii. 75. So in Thucyd. viii. 35, φρονεῖν τὰ τῶν Ἀθηναίων, signifies 'to study, favour, the interests

of the Athenians.' There is, however, a difference not unworthy of attention between the Classical and the Scriptural use of φρονεῖν τὰ τινος, that while, in the former, it denotes 'to take part with any one,' 'to mind his interest;' in the latter it signifies, by an idea transferred from what stirs the mind, to that which moves the affections, 'to set one's heart on, place one's affections on.' Yet I can adduce one example of this use from the Class. writers—one, too, where we should least expect it—Aristot. Ethic. x. 7, ἀνθρώπινα φρονεῖν. So that, upon the whole, I approve of Mr. Walford's interpretation of φρονεῖν, by which he understands it to express rather the *affection of the heart* than the *intelligence of the understanding*. But why he should have assigned to τὸ φρόνημα τῆς σαρκὸς at the next verse the sense 'the favouring of the flesh,' I am quite at a loss to imagine, unless that Bp. Terrot explains it to mean 'the natural propensities, so called because the bodily appetites have an undue influence over the mind and conscience.' That, however, is not a happily chosen term, since *propensity* is a word used not of the *body* (which is here not designated as the *seat* of the malady), but the *mind* and *will*. So Milton speaks of 'hearts propense to waver.' Not to say that φρόνημα, from its very origin, can only apply to the *mind*. In short, τὸ φρόνημα τῆς σαρκὸς can only signify τὸ φρονεῖν τὰ τῆς σαρκὸς, which expression I have already explained.

6. This verse is co-ordinate with ver. 5, being the Major Proposition of the argument preceding, and is, like it, an illustration of ver. 4; supplying another step in the Apostle's argument; traced by Stuart thus: ['The precepts of the Law are obeyed by those who walk not after the flesh, but after the Spirit:] but carnal men will not give heed to spiritual things, and their pursuits lead to death. While the *spiritual* mind, i.e. a mind conformed to the dictates of the Spirit, stands connected with life and peace.' Crellius, however, traces it more logically thus: 'Those who are after the flesh, they savour the things of the flesh. But to savour the things of the flesh is death. Therefore those who are after the flesh are subject to death, and cannot attain justification.'

Here τὸ φρόνημα τῆς σαρκὸς is equiv. to τὸ φρονεῖν τὰ τῆς σαρκὸς just before; meaning, 'the being devoted to the flesh.' By *σὰρξ* is here, as often in St. Paul, meant, not 'the animal propensities' only, but 'the *carnal nature* generally,' 'the seat of carnal appetites and affections,' whether physical or moral, 'the corrupt nature derived from Adam.'

7. *διότι* 'quippe,' 'since,' assigning the ground or reason why what is asserted at ver. 6 is so. The reason of the enmity is next subjoined, where δύναται (scil. ὑποτάσσεται) may well, as the best Expositors are agreed, be taken (as often) so as not to exclude man's free-

f1 Cor. 2.

14.

g1 Cor. 3.

16.

Gal. 4. 6.

Phil. 1. 19.

h1 Cor. 15.

45.

i Acts 2. 24.

ch. 6. 4. 5.

1 Cor. 6. 14.

9 Cor. 4. 14.

Eph. 2. 5.

Col. 2. 13.

ἐχθρα εἰς Θεόν τῷ γὰρ νόμῳ τοῦ Θεοῦ οὐχ ὑποτάσσεται· οὐδὲ γὰρ δύνανται· <sup>8</sup> οἱ δὲ ἐν σαρκὶ ὄντες Θεῷ ἀρέσαι οὐ δύνανται. <sup>9</sup> ὅτι ὅτι οὐκ ἔστι ἐν σαρκί, ἀλλ' ἐν πνεύματι, εἴπερ Πνεῦμα Θεοῦ οἰκεῖ ἐν ὑμῖν. εἰ δὲ τις πνεῦμα Χριστοῦ οὐκ ἔχει, οὗτος οὐκ ἔστιν αὐτοῦ. <sup>10</sup> ἢ εἰ δὲ Χριστὸς ἐν ὑμῖν, τὸ μὲν σῶμα νεκρὸν δι' ἁμαρτίαν, τὸ δὲ πνεῦμα ζωὴ διὰ δικαιοσύνην. <sup>11</sup> Εἰ δὲ τὸ

will, but as merely involving a moral impossibility. This, however, would seem to be no proper place for debating the question as to the freedom of the human will; and *δύνανται* may here be taken in its strict sense; what is here meant being, that 'the carnal nature just spoken of being repugnant to the will of God, its very nature permits not that it should be subject to the will of God.' 'For how (says Austin) can snow be warmed? since when it is melted and becomes warm, it is no longer snow.' Even so is it with the carnal mind.

8. οἱ δὲ—*δύνανται*] 'But they who are in the flesh, under the influence of the flesh, as the governing principle of thought and action, 'cannot please God,' i. e. by *Μεσότης*, are the objects of his *displeasure*, as rebellious subjects.

9. Here the *opposite* character may be placed in contrast. But it is better, with Calv. and Hyper., to suppose that the general sentiment is accommodated to the persons addressed, *per hypothēsin*; what has been said being transferred to the case of their being renewed persons as put *hypothetically*. Accordingly, *στὴν* must mean, *ex modo*, 'provided that.' The next clause, *εἰ δὲ τις—αὐτοῦ*, 'but if any man hath not the Spirit of Christ, he is none of his.' I now see reason to reject the sense assigned by Bp. Middl. to *Πνεῦμα Θεοῦ*, 'a godly spirit,' equivalent to *pious feeling*. Vain is it that the learned prelate appeals to the *context* in support of this interpretation,—since that, properly weighed, is *against* his interpretation,—which is, indeed, no other than the *gloss* of the Socinians. See Croll. and Schliting. Prof. Hodge has satisfactorily shown, that the two expressions, *Πνεῦμα Θεοῦ*, and *Πνεῦμα Χριστοῦ*, can only with propriety be explained of the *influences of the Holy Spirit*, indwelling in the Christian. And it is, I think, rightly pointed out by Mr. Walford that the Apostle's purpose is to express the *agent*, the Holy Spirit, by his influence, who imparts and effects the temper or godly disposition in question, and not the *disposition* itself. The Article is not *necessary* to give the word that sense, because the word associated with it in regimen has it not. It is used *without* the Article again at vv. 14 and 15, in the manifest sense of the *influence* of the Holy Spirit.

—*οὐκ ἔστιν αὐτοῦ* is a strong expression, for the *αὐτοῦ* is emphatic; q. d. 'none of his,' but another's—Satan's; and the force of the Genit. points not so much to his being his by baptism, as to the far higher sense, of being united to him as being a member of his body, of which union St. John often speaks.

10. *εἰ δὲ Χρ. ἐν ὑμῖν*] Render: 'However, if Christ be in you, the body is (and continues) dead, on account of sin, but the spirit (your spirit) is life, on account of (by reason of) righteousness.' The expression *ἐν ὑμῖν* is briefly

worded for *οἰκεῖ ἐν ὑμῖν*, which occurs just before and just after (and conf. 2 Cor. iii. 17).—'which,' as Prof. Hodge observes, 'shows that the manner in which Christ dwells in his people is by the communication to them of the Holy Spirit.' *Νεκρὸν* is best taken to mean '*spiritually* dead,' i. e. in trespasses and sins, destitute of spiritual life, in a state of condemnation; and the meaning may be expressed, with Stuart, thus: 'If the Spirit of Christ dwell in you, then, although your bodies (i. e. you) are spiritually dead, i. e. are still the seat of divers carnal affections and lusts (ver. 10), yet you shall spiritually live; for the Spirit of Him who raised up Jesus from the dead will subdue these forbidden affections and desires, and gradually make you entirely conformed to his will.'—By the *πνεῦμα* seems meant 'the human heart,' as acted on and influenced by God's Spirit. By *δικαιοσύνην* is, I agree with Mr. Alford, not meant 'the imputed righteousness of justification, but the implanted righteousness of sanctification of the Spirit.' It is a strong confirmation of this view, that, throughout this part of the chapter it is not the justification, but the *sanctification* of Christians, that forms the leading subject.

11. There is here, as Calvin and Hyper. point out, a *confirmation*, by *amplification*, derived from the efficient cause: 'quā asserit,' says Hyper., 'Spiritus non modo in animā posse tantas res efficere, verum, quod magis mirabile, sperandum insuper ut virtute ejusdem Spiritus ipsum quoque corpus, quod tempore peccatum manet mortis obnoxium, suo tempore gloriam amplissimam recipiat.' The *δὲ* is continuative, carrying forward the foregoing supposition. 'And further (or, 'moreover'), if, &c. The argument is, that, inasmuch as God, by his Spirit, had raised up Jesus from the dead, he would raise up his people also; since the resurrection of Christ secures the resurrection also of those who are his. Comp. 1 Cor. xv. 23. I am now of opinion that there is here *not* a *periphrasis*, as Hodge says (who compares Rom. iv. 24, &c.), but a stronger mode of expression, intended to bring into more prominence the operation of the Spirit; and to intimate that, as the Spirit is powerful over death, it cannot fail to render those in whom it dwells partakers of Christ's resurrection. I still continue to read *τὸ ἰσχυρὸν α. Πνεῦμα* (for text. rec. *τοῦ ἰσχυροῦτος α. Πνεύματος*), from B, D, E, F, G, J, and many cursives (to which I add 2 Mus. copies, and Trin. Coll. B, x. 16), confirmed by the Syr., Ital., Vulg., Sahid., and Arab. Versions, and several Fathers, confirmed by internal evidence; it being the more *difficult* reading, and the Syntax less usual. The *true* reading, however, after all, is not quite *certain*, and may be *διὰ τοῦ ἐν—τος πν—τος*: and the sense thus yielded is more

Πνεῦμα τοῦ ἐγείραντος Ἰησοῦν ἐκ νεκρῶν οἰκεῖ ἐν ὑμῖν, ὁ ἐγείρας  
τὸν Χριστὸν ἐκ νεκρῶν ζωοποιήσῃ καὶ τὰ θνητὰ σώματα ὑμῶν  
διὰ † τὸ ἐνοικοῦν αὐτοῦ † Πνεῦμα ἐν ὑμῖν.

12<sup>k</sup> Ἄρα οὖν, ἀδελφοί, ὀφειλέται ἐσμέν οὐ τῇ σαρκί, τοῦ κατὰ <sup>k</sup> <sup>oh. a. 7, 18.</sup>  
σάρκα ζῆν. 13<sup>l</sup> Εἰ γὰρ κατὰ σάρκα ζῆτε, μέλλετε ἀποθνήσκειν <sup>l</sup> <sup>Gal. a. 8.</sup>  
εἰ δὲ Πνεύματι τὰς πράξεις τοῦ σώματος θανατοῦτε, ζήσεσθε. <sup>Col. a. 5, 6.</sup>

14<sup>m</sup> Ὅσοι γὰρ Πνεύματι Θεοῦ ἄγονται, οὗτοί εἰσιν υἱοὶ Θεοῦ. <sup>m</sup> <sup>Gal. b. 18.</sup>  
15<sup>n</sup> Οὐ γὰρ ἐλάβετε πνεῦμα δουλείας πάλιν εἰς φόβον, ἀλλ' <sup>n</sup> <sup>Tim. 1. 7.</sup>  
<sup>Gal. a. 20.</sup>  
<sup>a. 4, 5, 6.</sup>

satisfactory, and more likely to have been intended by the Apostle. The other reading can only signify 'on account of,' or 'because of,' which Alford avers 'may imply the direct agency of the Spirit;' which, however, is more than I can see; and, upon the whole, both the reading and the interpretation seem an open question.

12—28. Here we have 'two additional arguments in support of the great theme of the chapter,—the safety of all who are in Christ. The first is derived from their adoption, vv. 12—17; and the second from the fact, that they are sustained by hope, and aided by the Spirit, under all their trials; so that all things work together for their good, v. 28. Paul had just before shown that believers were distinguished by the indwelling of the Spirit. Hence he infers the obligation to live according to the Spirit, and mortify the deeds of the body, v. 12. If they did this they should live, v. 13. Not only because, as previously argued, the Spirit is the source of life, but also because all who are led by the Spirit are the children of God. This is a new ground of security, v. 14. The reality of their adoption is proved, first, by their own filial feelings; as God's relation and feelings towards us are always the counterpart of ours towards Him, v. 15. Secondly, by the testimony of the Spirit itself with our spirits, v. 16. If children, the inference is plain that believers shall be saved, for they are heirs. Salvation follows adoption, as, among men, heirship does sonship. They are joint heirs with Jesus Christ,' v. 17. (Hodge.)

12. Ἄρα οὖν, &c.] These Particles have here a conclusive force, 'So then;' introducing an inference from the reasoning which occurs in the two foregoing Chapters, and up to ver. 11 of the present; pointing out the infinite obligation we Christians are under to a life of holiness and purity; since no less depends on the fulfilment, or non-fulfilment, of that condition, than eternal life, or eternal death.

—ὀφειλέται ἑαυτῶν] lit. 'we are under a constraining obligation,' like that of suit and service. See my Lex., and comp. Soph. Aj. 901, οὐδὲν ἄρκειν εἰμ' ὀφειλέτης ἔτι. Yet οὐ is not, as Koppe thought, put for οὐδὲν, but taken in its usual sense; and the following clause is to be supplied, as Grot. says, *ex ratione oppositi*, and from the context, i. e. ἄλλὰ πνεύματι τοῦ κατὰ πνεῦμα ζῆν. Theophyl. and Ecumen., after Chrysa., well supply the sense left implied.

13. The necessity of thus living is now enforced by an argument drawn from the opposite effects of the two different courses of action,—by a repetition of the fact announced supra 6;

and the strong antithesis points at the widely different results; and thus evincing the absolute necessity of 'holiness, without which no man shall see God.' The force of the terms ζῆν and ἀποθν. is strongly marked, and points at their full sense, as to both body and soul, for time and eternity. Their force is yet further strengthened by the term μέλλετε, which means, not 'will die,' as if simply predictive, but 'shall and must die;' as implying what is in accordance with the nature of things, and the Divine appointment. Thus, in the antithetic declaration, it is not μέλλετε ζῆσθαι, but simply ζήσεσθε, conveying the merciful assurance, announced, as it were from on high, 'Ye shall live.'—Πνεύματι means by the influence of the Holy Spirit, called in the next verse 'the Spirit of God,' as sent by Him. Τὰς πράξεις is put, by metonymy, for παθήματα, or τὰς ἐπιθυμίας, 'affections' or 'lusts,' which produce deeds; see Gal. v. 24. Thus, to 'mortify the deeds of the body,' is to 'crucify the old man with his lusts,' to forego those actions to which our carnal lusts incite us. Of course in ζήσεσθε is implied the enjoyment everlastingly of that life in happiness and eternal glory, of which the Holy Spirit is the Author.

14. Ὅσοι γὰρ, &c.] The γὰρ, as pointing at the reason for the assurance in ζήσεσθε, suggests a new argument in support of the leading doctrine of this Chapter,—namely, that those who are so led by the Spirit are, in that quality, 'sons of God,'—implying a higher degree than man's family membership,—i. e. as one born of God, and a partaker of his nature, adverted to in John i. 13. 1 John iii. 9. 1 Pet. i. 23. See more in Calv. and Hyper., Tholuck and Olah.

15. οὐ γὰρ ἐλάβετε πν. δουλ., &c.] This is, as Theophyl., Theodor., and Ecumen. observe, confirmatory of what was said of the Spiritual Sonship; and pointing out its nature, in order to evince to Jesus its high superiority over that of the Mosaic Law; and the argument is one *a specialis effectus Spiritus*, as Calv. remarks.—As to the interpretation of πνεῦμα, Expositors generally have got wrong by understanding the term exclusively of the Holy Spirit, or of a spirit, or disposition. The truth lies, as often, in medio, and hence it seems best to regard *δουλ.* as intended; so that it is not merely a spirit, or disposition, but, at least by reference to the πνεῦμα. *νιοθεῖα*. in the next clause, and αὐτὸ τὸ πνεῦμα at the next verse; so that the general meaning of the former clause may, by a *sensus prægnans*, be considered, with Prof. Hodge, as meaning, 'The Holy Spirit which ye received (at your becoming Christians) is not a spirit of bondage.'—The term δουλείας has reference to that ser-

o 3 Cor. 1.  
23. & 5. 5.  
Eph. 1. 13.  
R. 4. 30.  
1 John 5. 10.  
p Gal. 4. 7.  
2 Tim. 2. 11,  
12.  
Eph. 1. 11.  
1 Pet. 1. 2.  
Matt. 26. 54.  
Heb. 6. 17.  
q 3 Cor. 4. 9,  
17.  
1 Cor. 11. 23.  
1 Pet. 1. 6.  
r Acts 2. 21. 2 Pet. 2. 12. Isa. 65. 17.

ἐλάβετε πνεῦμα υἰοθεσίας, ἐν ᾧ κρίζομεν Ἀββᾶ, ὁ Πατήρ !  
16 Ὁ αὐτὸ τὸ Πνεῦμα συμμαρτυρεῖ τῷ πνεύματι ἡμῶν, ὅτι ἐσμὲν  
τέκνα Θεοῦ. 17 Ἐἰ δὲ τέκνα, καὶ κληρονόμοι κληρονόμοι μὲν  
Θεοῦ, συγκληρονόμοι δὲ Χριστοῦ εἴπερ συμπάσχομεν, ἵνα καὶ  
συνδοξασθῶμεν. 18 Λογίζομαι γὰρ ὅτι οὐκ ἄξια τὰ παθήματα  
τοῦ νῦν καιροῦ πρὸς τὴν μέλλουσαν δόξαν ἀποκαλυφθῆναι εἰς  
ἡμᾶς. 19 Ἡ γὰρ ἀποκαρδοκία τῆς κτίσεως τὴν ἀποκάλυψιν

vile spirit, which pervaded the whole of the Mosaic Law, which dealt in threatening and punishments, and required continual expiations of sin, partly by severe *penances*; consequently engendering in those subject to it the disposition of *slaves*, who abstain from offences not through love of their master, but '*metu crucis et pendentis habenæ*.' Εἰς φόβον, lit. 'unto fear,' whose tendency and scope was fear. The Genit. υἱοῦ, is one of 'effect.' See Kuin. and Winer's Grammars.

— ἐν ᾧ (scil. πνεύμ.) κρίζομεν lit. 'in the power of which Spirit we (i. e. we Christians) cry out,' 'address the cry,' &c. I am still of opinion that ὁ πατήρ was not a mere explanation of *κύριε*, but it is not clear to me what was intended by this, probably customary, mode of uniting both terms, except it be as an expression of humble confidence and lowly familiarity; and this seems confirmed by the context at the parallel passage, Gal. iv. 6.

16. αὐτὸ τὸ Πνεῦμα] That this must mean, as I have explained, the *Holy Spirit* Himself, is, as Hodge points out, certain; (1) because of the marked distinction between it and *our* spirit; (2) because of the use of the word throughout the passage; (3) because of the analogy to other texts, which cannot be otherwise explained, e. g. Gal. iv. 6. Rom. v. 5. Thus the Apostle means to say, 'Not only do our own filial feelings towards God prove that we are his children, but the Holy Spirit himself (by his sanctifying influences) conveys the assurance of this to our minds, that we are the children of God.' See Bp. Terrot and Mr. Walford, of whom the latter truly observes that 'a *rule* is thus afforded by which the truly religious and Christian affections may be tried, and distinguished from the mere offspring of spiritual pride and enthusiasm,' or, we may add, that presumption which lays claim to the filiation by a direct revelation from on high of election to be a child of God.

17. εἰ δὲ τέκνα, καὶ κληρονόμοι] We have here an *inference* drawn (by what Calvin calls an argument *ab annexis vel consequentibus*) from the foregoing premisses, and consisting of several members rising by *climax*; q. d. 'But if *sons* of God here, then undoubtedly heirs hereafter.' 'For (as observes Taylor) the relation of children implies a portion and inheritance; and, being the children of God, we may expect an inheritance suitable to the ability and goodness of such a Father,—consequently one of glory and immortality.' 'Thus, then (as observes Mr. Young), the Apostle has attained the perfection of his argument, and shown that the Gospel of Christ is indeed, what he undertook to prove it, the power of God unto salvation.'

— εἴπερ συμπ., &c.] 'if so be,' 'provided

that we [are ready to] suffer with him, in order that we [may also be glorified with him;] inasmuch as it was but just that they who wished to be partakers in his glory should be partakers in his sufferings. One may remark (with Dr. Taylor) the address with which the Apostle *lets* slip in the mention of *sufferings*; having, with great judgment, reserved it until he had raised their thoughts to the highest object of felicity,—the happiness and glory of a joint inheritance with the ever-blessed Son of God,—which would greatly soften the transitory afflictions of this world.

18. λογίζομαι γάρ, &c.] The γάρ has reference to the συμπάσχ., just before; q. d. '[Nor scruple at the sacrifice;] for, sure I am, the reward shall infinitely exceed the toil.' See Calvin. Λογίζομαι is a stronger term than *οἶμαι* would have been, intimating that the opinion he pronounces is the result of his own experience and full conviction of its truth,—namely, that the sufferings of the present season (of tribulation) are not worthy (ἄξια for ἀντ᾽ ἄξια), to be compared with, 'fit to be weighed against,' 'the glory which shall be revealed (at the παρουσία, or ἀποκάλυψις, of Christ).' Bulkley aptly compares a similar sentiment of Plato, de Repub., p. 336, that 'neither the happiness of good men, nor the sufferings of the wicked, are to be compared with that which awaits them both in another state.' Ταῦτα—οὐδὲν ἐστὶ πλεῖον οὐδὲ μεγαλὺ πρὸς ἑαυτὰ, ἀ τελευτήσαντα ἑκάτερον περιμένει.

19—23. ἡ γὰρ ἀποκαρδ. τῆς κτίσεως—ἀπικέδχ.] There is, perhaps, no passage of the Apostle on which the opinions of Commentators are more various than the present, vv. 19—23. The sense mainly depends on the meaning assigned to *κτίσις*, which the ancient and many eminent modern Interpreters (Luther, Calvin, Hyperius, Grotius, Dodd., Carpz., Michaelis, and Rosenm.) take to mean the *whole visible creation*, all animate and inanimate beings; this, by a metonymic allegory, or *προσωποποιία* (common both in the Scriptural and Classical writers), being represented as doing what is applicable only to *man*, i. e. *groaning* and *mourning* over the prevalence of sin and misery, and looking with *anxious expectation* for some deliverance; namely, such a *renovation* as pious *Jews* expected would take place in the age of the Messiah. The above view of the passage has, however, to others appeared, in its sublimity, unsuitable to the plain and didactic style of the Apostle. Accordingly, they propose interpretations which may avoid this difficulty. Some (as Hammond, Le Clerc, Wetstein, Nessellet, and Schleusner) take *κτίσις* not of a *physical*, but *moral* creation, understanding by it the *Christians*

τῶν νιδῶν τοῦ Θεοῦ ἀπεκδέχεται. <sup>20</sup> Τῇ γὰρ ματαιότητι ἡ κτίσις ὑπετάγη, (οὐχ ἐκούσα, ἀλλὰ διὰ τὸν ὑποτάξαντα,) <sup>21</sup> ἐπ' ἐλπίδι, ὅτι καὶ αὐτὴ ἡ κτίσις ἐλευθερωθήσεται ἀπὸ τῆς δουλείας τῆς φθορᾶς εἰς τὴν ἐλευθερίαν τῆς δόξης τῶν τέκνων τοῦ Θεοῦ. <sup>22</sup> Οἶδαμεν γὰρ ὅτι πᾶσα ἡ κτίσις συστενάζει καὶ συνωδίνει ἄχρι τοῦ νῦν. <sup>23</sup> Οὐ μόνον δέ, ἀλλὰ καὶ αὐτοὶ τὴν ἀπαρχὴν

s Ps. 88. 9.  
ch. 7. 34.  
1 Cor. 1. 7.  
2 Cor. 5. 2, 4.  
Gal. 5. 5.  
Eph. 1. 14.  
Tit. 2. 12.

*Church*, converted from Judaism or Heathenism. This, however, is liable to insuperable objections, well stated by Tholuck. Others steer a middle course between the two former. Thus *κτίσις* is supposed to mean *all intelligent and sentient creatures*,—the whole creation capable of feeling the passions above adverted to; i. e. *the human race*, of whom the Gentiles formed the great bulk. But this interpretation, however ably supported by Whitby and Ammon, is liable to nearly the same objections as the former. There is no necessity to abandon the ancient and commonly received one,—by which, to use the words of Mr. Greswell, on *Parab.*, vol. iii. p. 588, 'all nature is represented, in its various parts, as sympathizing together in the sense of moral and physical evil to which it is subject in the present state; awakened to a sense of its condition, yet doomed to groan under the bondage of its own corruption, with nothing to relieve its sufferings but the hope of a future emancipation into the enjoyment of liberty worthy of the creature of God, and of a purification to come, for the recovery of its original likeness.' Comp. the noble passage of Max. Tyr. *Diss.* 13, 4, *ὑπερφρόνει τῶν μὲν σαρκῶν αὐτῷ φθειρομένων, τῆς δὲ ψυχῆς ἰσότησις ὁρῆσις, καὶ παραδοκούσῃ τὴν ἀπαλλαγὴν τοῦ δυσχρήστου τούτου περιβλήματος.* As to the objection founded on the *too daring sublimity*,—that can by no means be allowed; and he must have studied St. Paul to little purpose, or must be utterly destitute of all taste, who sees not that there is no kind of sublimity in writing to which the Apostle was not *fully equal*; nay, that he is just such a writer in whom we might expect the most *daring* as well as sublime imagery.

But, to advert to the interpretation of a few particular expressions in the verses. These are ushered in by γὰρ, introducing the *reason* why the whole creation waiteth—because it was made subject *ματαιότητι*, meaning, from the usage of the Sept., Ps. iv. 3. xxxviii. 4, '*emptiness*,' '*transitoriness*,' '*fragility*.'—οὐχ ἐκούσα, 'not voluntarily,' but (by implication) by the will of Almighty Providence.

<sup>20</sup> ἀλλὰ διὰ τὸν ὑποτ. On again considering the disputed point as to the *reference* in ὑποτάξ., I am still of opinion that it is best made to *God* as the condemning Judge; the most probable sense being, that 'this subjection was not the result of the *voluntary* agency of the creation, but was effected by God.' See Theodor. and Thom. Aquin. It was, indeed, fully evinced by Calv. and Est., and has been since adopted by almost every Expositor of note. On the *construction* of the next words Expositors are not agreed. Almost all think there should be a Parenthesis, which some place at τῇ γὰρ ματαιότητι—ὑποτάξαντα, ἐπ' ἐλπίδι: being thus connected with ἀπεκδέχεται: while a few think it

consists of οὐχ ἐκούσα—ὑποτάξαντα, merely connecting ἐπ' ἐλπίδι with ὑπετάγη. Others, again, are of opinion that there is *no* Parenthesis, connecting ἐπ' ἐλπίδι with ὑποτάξαντα. Thus the ὅτι will signify *because*. The first method is contrary to the laws of Parenthesis; and the third yields a feeble and unsuitable sense. The second is preferable; but, in fact, the *whole portion* at vv. 20 and 21 is, in some measure, parenthetical; the γὰρ at v. 22 being *resumptive*, and v. 22 a resumption of what was said at v. 19, which is then made to lead to *another* sentiment suspended on the *μαται* included in οἶδαμεν.

<sup>21</sup> ἐπ' ἐλπίδι admits of more than one sense, but its literal meaning here is, 'upon hope,' considered as a foundation for any thing to rest upon; as Acts ii. 22, supra iv. 18. Tit. i. 2, et al.; and in *Class.* writers, as Xen. *Mom.* ii. 1, 18, ἐπ' ἀγαθῷ ἐλπίδι ποιεῖν.

—ὅτι καὶ αὐτὴ—ἐλευθ. 'because that the creation itself also shall be delivered from the bondage of corruption' (by *hypallage* for 'bondage to corruption'). Comp. *ἰσχυροὶ δουλείας*, Heb. ii. 15. In ἐλευθ. ἀπό—εἰς there is a *constructio praeponens*, for the fully expressed ἐλ. ἀπὸ καὶ εἰσαχθήσεται εἰς. At the next verse the *Hen-dialys* need not, and here ought not, to be brought in, since it weakens the sense, which otherwise is, as Hodge explains, 'into the liberty connected with, belonging to, the glorification, a glorified state of the children of God,' to attain to which is the end and consummation of the work of redemption.

<sup>22</sup> There is here a *re-capitulation*, by way of confirmation, of the preceding representation; q. d. '(this is really the case) for well we wot (as a fact founded on both testimony and experience) that the whole creation συστενάζει and συνωδίνει, terms forming a metaphor (on which see John xvi. 21), taken from a woman in travail, to denote 'extreme agony, and great anxiety for deliverance.' So Eurip. *Hel.* 733, συνωδίνει κακοῖς.

—ἄχρι τοῦ νῦν] 'even from the beginning till now.' It is well observed by Mr. Conybeare that 'the Apostle here suggests an argument as original as profound. The very struggles which all animated beings make against pain and death show (he adds) that pain and death are not a part of the proper laws of their nature, but rather a bondage imposed upon them from without. Thus every groan and tear is an unconscious prophecy of liberation from the power of evil.'

<sup>23</sup> οὐ μόνον δέ, &c.] The full sense is, 'And not only so,—but even we ourselves possessing' = 'though possessing,' &c. By αὐτοὶ ἔχοντες are meant Christians, to whom the Spirit had been given as an earnest of their complete deliverance by the Spirit at their *viobasia*, for ἀπαρχήν, as opposed to *viobasia*, must denote that portion of grace already received, which is likened



τοῦ Πνεύματος ἔχοντες, καὶ ἡμεῖς αὐτοὶ ἐν ἑαυτοῖς στεναζόμεν,  
 νόθεσίαν ἀπεκδεχόμενοι, τὴν ἀπολύτρωσιν τοῦ σώματος ἡμῶν.

13 Cor. 5. 7. 24 Ἐλπὶς γὰρ ἐλπίδι ἐσώθημεν. ἐλπίς δὲ βλεπομένη οὐκ ἔστιν  
 13 Cor. 4. ἐλπίς· ὁ γὰρ βλέπει τις, τί καὶ ἐλπίζει; 25 εἰ δὲ, ὁ οὐ βλέ-  
 Heb. 11. 1. πουμεν, ἐλπίζομεν, δι' ὑπομονῆς ἀπεκδεχόμεθα. 26 \* Ὡσαύτως  
 x Prov. 18. 8. δὲ καὶ τὸ Πνεῦμα συναντιλαμβάνεται ταῖς ἀσθενείαις ἡμῶν.  
 Ps. 145. 19. τὸ γὰρ τί προσευξόμεθα καθὼς δεῖ, οὐκ οἶδαμεν ἀλλ' αὐτὸ τὸ  
 Eccl. 12. 10. Matt. 20. 12. James 4. 3.

to the first fruits, as compared with the harvest. —τὴν ἀπολύτρωσιν is in apposition with νόθεσίαν ('our adoption')—namely, the *deliverance* of our body from mortality and corruption, into the incorrupt and glorious body mentioned in Phil. iii. 21. The use of the expressive term ἀπεκδεχ. (which means 'to wait out for any thing, till it be fully come') intimates, as here used with νόθεσις, that that νόθεσις is considered not as supra 15, ἡλᾶβετα πνεῦμα νόθεσίαν, but as a further development therefrom, so as to become a *fact accompli*; for I still think, as when I wrote the note in my Recens. Synop., that νόθεσις here denotes the *consummation* therefrom, in full *manifestation* of the privileges and blessings thereof in actual fruition. After writing which I found the view confirmed by Photius, ap. Œcumen., who remarks that νόθεσις here denotes, indeed, the same as supra 15, only more perfectly manifested, and known by experience: for after the ἀπολύτρωσις τοῦ σώματος there comes the *enjoyment* of the promised blessings: then ἡ ἀνάστασις καὶ ἀθάνασις, the inheritance of the kingdom of Heaven; and finally all the νόθεσίαι γνωρίσματα καὶ ἀποτελέσματα. For now, in the *hope* of these things, we have received the adoption; or, as the Apostle more significantly expresses it, ἰσώθημεν, i. e. νόθεσ-  
 13 Cor. 4. 7. 24 τῇ γὰρ ἐλπίδι ἰσώθημεν] The simplest and most satisfactory mode of considering the connexion of the words is, with Crellius and Grotius, to take the γὰρ as suspended on ἀπεκ-  
 Heb. 11. 1. δεχόμενοι in the preceding verse, and at ἐλπίδι to suppose an ellipsis of μόνον; q. d. 'I say *waiting* for our adoption; for our *final* salvation is at present the object of *hope* only.' 'We have as yet attained salvation only in hope,' i. e. have attained only to a state in which a hope of it may be entertained.

The remainder of the verse is intended to show, in a popular mode, the unreasonableness of expecting from hope that full *fruition*, which is incompatible with the very nature of hope; as necessarily having respect to *future*, not present good, or actual possession.

By ἐλπίς βλεπομένη is meant hope that is realized in fruition by the attainment of its object; an allusion to *sight*, as being the realization of faith. So 2 Cor. v. 7, διαπίστεως περιπατοῦμεν, οὐ δια ὁδοῦ. In the words δὲ γὰρ βλέπει, &c., we have a general sentiment, of which the sense is: 'How can a man be said to

hope for the vision or fruition of that which he at present beholds and enjoys?'

25. We have here, as Calvin remarks, an argument from antecedent to consequent, couched in a popular sentiment of universal application; because patience necessarily follows hope, as being indispensable to the attainment of the object hoped for. Hence is intimated, that 'if hope has reference to the unseen and the future, then, as *salvation* is a matter of hope, it is to be waited for, and, by implication, with patience and constancy.'

It is to be observed that by ὑπομονή here denoted not only a patient *waiting* for the blessing hoped for, but a patient *endurance* of the trials and tribulations to be encountered in this state of probation; whereby the future state, of peace and blessedness (see Heb. iv. 1—11), will be both enhanced by contrast, and increased in intensity, 'since we know that our labour shall never be in vain in the Lord.'

26. Here the Apostle suggests another motive of consolation, in the aid afforded by the Spirit to our infirmities.—ὡσαύτως δὲ καὶ, &c. Render: 'but likewise the Spirit also;' meaning, 'in like manner, in the same way as *hope* cheers and encourages us, so do the influences of the Spirit comfort and support us in all our distresses.' Some recent Commentators, indeed, rejecting the sense usually assigned to τὸ Πνεῦμα, 'the Holy Spirit,' as sent from the Father and the Son, take it to mean 'animus et sensus Christianus,' which they say is personified: an interpretation most harsh. The objection urged by the fore-mentioned Expositors, that the office of intercession with God belongs to our Saviour, not to the *Holy Spirit*, is utterly without force; for the intercession here meant, as will be shown further on, is of another kind.

By ἀσθενείαις are meant those 'infirmities and frailties of the flesh,' which disincline us to bear the trials of virtue, and indispose us even to discern our real good, or to form such prayers as may be *acceptable* to God; which particular is adverted to in the next words. The Apostle's words inculcate the great truth, of the *absolute* need of the *Holy Spirit* to strengthen our will both to work and to pray as we ought, implying, of course, man's concurrence and co-operation with the heavenly aid. Thus the general sentiment conveyed is parallel to that in 1 Cor. xv. 10, οὐκ ἰγὼ, ἀλλ' ἡ χάρις τοῦ Θεοῦ ἡ σὺν ἐμοὶ (scil. ἐργαζομένη, ὁ ἀντικαθάρτουσα). Hence the next words, οὐκ οἶδαμεν, are emphatic; q. d. 'We know not of *ourselves*, but we need the aid of Him who knoweth all things.' So in the passage of 1 Cor. grace is said to work by helping the will, &c. See my note there.

—ἀλλ' αὐτὸ τὸ Πνεῦμα, &c.] Here from

Πνεῦμα ὑπερευτγγάνει ὑπὲρ ἡμῶν στεναγμοῖς ἀλαλήτοις γ<sup>1</sup> Chron. 28. 9.  
 27 ὁ δὲ ἐρευνῶν τὰς καρδίας οἶδε τί τὸ φρόνημα τοῦ Πνεύματος, 2 ch. 9. 11.  
2 Tim. 1. 9.  
 ὅτι κατὰ Θεὸν ἐντυγγάνει ὑπὲρ ἁγίων. 1 Cor. 2. 21.  
2 Cor. 4. 15.  
ver. 32.  
 28 Ὅϊδαμεν δὲ ὅτι τοῖς Hos. 2. 18.  
Prov. 16. 7.  
 ἀγαπῶσι τὸν Θεὸν πάντα συνεργεῖ εἰς ἀγαθόν, τοῖς κατὰ πρό-

the ἀλλ' (imo) it is plain that something more is intended to be expressed, than what is contained in the preceding sentence; and as it is there said that the Spirit helpeth our weakness in prayer and otherwise, so here there is given an *illustration by example* of his help in prayer only,—namely, by his not only stirring us up to pray, and strengthening us in prayer, but suggesting to us *what* we should pray for, and *how* our prayers should be expressed. For all this is comprehended in the term *ὑπερευτγγάνει*, on which it is well remarked by Carpan: 'The intercession of the Spirit differs from the intercession of Christ as well in respect of person as of office; the former being that ἀλλος Παράκλητος promised by Christ, John xiv. 16. The points of difference are these: 1. That the *Holy Spirit* is our *Paraclete*, by virtue of his abiding and dwelling in the heart (v. 37) on earth; but *Christ*, by virtue of his office, as *Advocate in heaven* (Heb. ix. 24). 2. That Christ intercedes with the Father *formally*, as *God-man, Mediator*, and our great *High Priest*, by virtue of his own merit (Heb. vii. 25), but the Holy Spirit, sent by the Father and the Son to the faithful, intercedes *effectively* in the heart, as our *Helper*, by strengthening us through the efficacy of Christ's merits, and claiming it for us as our own by faith; by impelling us to pray, and suggesting to us how we ought to pray (Zech. xii. 10), by exciting in our hearts aspirations, unutterable by the tongue, to our heavenly Father (v. 26); finally, by himself praying, as it were, *in us—for us*; or rather, pleading *in us* and *with us*.

Here, for the sake of greater emphasis, the Holy Spirit is represented, *per metonymiam*, as doing for us what he does *in us*; for the words *στεναγμοῖς ἀλαλήτοις* ought not (as they have been by some) to be referred to the *Holy Spirit*, but to the *persons themselves* thus assisted in prayer: for the expression *στεναγμοῖς* would be little suitable to the former, while it is highly so to the latter. Render: 'by groanings unutterable;' by aspirations too deep to find vent in words. Comp. Jos. Bell. v. 1—5, *φιμώμενοι δὲ τὰς πάθῃ, τῷ φόβῳ μυνόμενοι τοῖς στεναγμοῖς ἤβασανίζοντο*, 'were tormented by groanings suppressed by fear;' where *μυν.* is well suited to *φιμώμενοι*, 'mute;' *τὰς πάθῃ*, 'as to the expression of their passions.'

27. The scope of this verse seems to be that suggested by Calvin,—namely, to confirm their confidence in prayer by the consideration that the prayers offered up to God by the Spirit shall be heard. The general sense is, 'He, the great Searcher of hearts, knoweth what mean these aspirations, however unspoken, of his children, thus excited by the Spirit. He knoweth and approveth what is the mind, or intent of the Spirit [thus suggested to the faithful]; for it is according to the will of God that he thus pleads for the saints.' The connexion depends on the *ἀδ* adversative; q. d. 'But although these aspirations cannot find vent in words, He who searcheth

the heart can read them, though confined to the heart.' This view is confirmed by the authority of Archbishop Leighton (in his Exposition of the Lord's Prayer) as follows:—'The work of the Spirit is in exciting the heart at times of prayer, to break forth in ardent desires to God, whatsoever the words be, whether new or old,—yea, possibly without words; and then most powerful when it words *at least*, but vents in sighs and groans that which cannot be uttered.'

28. Here is suggested another source of comfort—from the consideration that 'all things, even (nay, especially) sufferings and tribulations, shall work together for the final and eternal good of true believers; it being a part of the Divine economy, in the great mystery of our redemption, to bring his sons to glory through sufferings, and thereby to conform them to the image of Christ, the First-born; first in suffering, then in glory.' See Heb. ii. 10. xii. 2. (Young.) As to the connexion, the *ἀδ* here is not, as the recent German Expositors and Alf. affirm, adversative, nor is there any opposition to v. 22; since, according to the logic of the context, ably traced by Calv., Hyper., and Crell., this presents the eighth argument for Divine Providence, and presented in the form of a conclusion. At the same time it contains an anticipation. 'Obstrept enim (says Calv.) hic carnis sensus: Minime apparere, quod Deus vota nostra exaudiat, quando eodem semper cursu procedunt nostræ afflictiones.' So, too, Prof. Hodge, who remarks that this may be regarded as virtually, though not formally, a conclusion, or inference, from what Paul had said concerning afflictions. In short, the *ἀδ* is continuative, though also slightly illative, like the Latin *autem*, or English 'now.' However, the term *οἶδαμεν* (used in the strong sense, supra ii. 2. v. 3. vi. 9. vii. 14. 18. viii. 22, 'of full knowledge from experience,' amounting to an assurance of faith) is thrown in to *fix* the conclusion, so as to cut off all doubt. Of course by *πάντα* is meant 'all events of this changeful scene,' especially, as the context points out, adverse. In *ἀγαπ.* is implied the *result*, in serving and obeying.—*συνεργεῖ* denotes the co-operation of all events, all circumstances, *εἰς ἀγαθόν*, 'for the bringing about of their good in the end,' i.e. as the context requires, 'their spiritual and eternal good.'

—τοῖς κατὰ πρόθεσιν κλητοῖς οὖσιν] This clause is intended to expand the sense contained in the foregoing expression, *τοῖς ἀγαπῶσι τὸν Θεόν*. Render, 'to the called according to his purpose,' = 'persons whose Christian call is in exact accordance with his purpose;' meaning, as Dr. Peile explains, 'in whom his purpose (already intimated, supra iii. 25, 26, as a scheme whereby, without any compromise of his justice, he should accept the sinner who pleads in the name of Jesus, and further described at Eph. i. 3—12,) "has free course, and is glorified."—And why,' adds Dr. Peile, 'does the Apostle assert this of those that love God? Because they love

a Eph. i. 9,  
11.  
2 Cor. 2. 18.  
1 Cor. 5. 49.  
Phil. 3. 21.  
Col. 1. 18.  
b ch. 9. 24.  
1 Cor. 1. 24.  
1 Pet. 2. 9.

θεσιν κλητοῖς οὖσιν. <sup>29</sup> α<sup>ο</sup> Ὅτι οὗς πρόεγνω, καὶ προώρισε συμ-  
μόρφους τῆς εἰκόνος τοῦ Υἱοῦ αὐτοῦ, εἰς τὸ εἶναι αὐτὸν πρωτό-  
τοκον ἐν πολλοῖς ἀδελφοῖς. <sup>30</sup> β<sup>ο</sup> οὗς δὲ προώρισε, τοὺτους καὶ  
ἐκάλεσε καὶ οὗς ἐκάλεσε, τοὺτους καὶ ἐδικαίωσεν οὗς δὲ ἐδι-

him who "first loved them" (1 John iv. 19); they have made their election for him who before the foundation of the world made his election for them in Christ, to be holy and without blame before him *in love* (Eph. i. 4); they cleave unto the Lord with full purpose of heart (Acts xi. 23), answering unto that "eternal purpose which he hath effected (*ἰσποίησαν*, brought into operation) in Christ Jesus our Lord" (Eph. iii. 11). Here, then, we have the key to those (in every sense of the word) mysterious and much controverted verses which follow.

<sup>29</sup>. *προέγνω*] Many Commentators here assign the sense 'fore-approved,' or 'loved.' So Young explains, 'those whom he regarded with especial favour, before the rest of mankind;' the same with those whom he chose in Christ before the foundation of the world (Eph. i. 4); i. e. *all Christians*, all, of whatever nation, who should embrace the faith of Christ. And as, under the Law, the Jews were God's chosen and peculiar people, *τὸν λαὸν αὐτοῦ ὃν προέγνω*, as St. Paul styles them (xi. 2), 'his people whom he foreknew' (comp. Amos iii. 2, and see Deut. vii. 6—8); so, under the Gospel, Christians are God's chosen and peculiar people, *οὗς προέγνω*. Yet for this signifi. of the word no authority has been produced; nor is there any sufficient reason to abandon the usual interpretation, 'those whom he foreknew would be such,' i. e. 'lovers of God, faithfully obedient to him,'—such as would accept, and not reject, the gracious offers of salvation.' Finally, of the two expressions *προέγνω* and *προώρισε*, the former is to be understood of *prescience of character*; the latter, of *predetermination founded on such prescience*.

— *συμμόρφους τῆς εἰκόνος τ. Υἱ.*] Equiv. to *συμμόρφ.* τῇ εἰκόνι: in Phil. iii. 21, *σύμμορφον τῷ σώματι τῆς δόξης αὐτοῦ*. But the Genit. after words compounded with *συν* is quite as good, nay even better Greek; being found in Lucian; also in Epiphanius. vol. ii. p. 69; on the *rationale* of which construction see Matth. Gr. § 379. And so *ὁμοιος* is used with one or the other. This *μορφή* is variously interpreted, and does not admit of being determined with certainty; but it seems to denote conformity of present moral character and of future destination as to glorification of body (1 Cor. xv. 40), and consequently sanctification of spirit, by being assimilated to Christ. Conformity to his image may also be *included*, as is plain from Phil. iii. 10, but only as an under sense.—The next words, *εἰς τὸ εἶναι—ἀδελφοῖς*, are best interpreted with reference to their *scope*, which partly was to further develop the idea in *προώρισε*, as pointing at the *purpose* thereof,—namely, in order 'that He (the First-born and Head) should be the First-born, the glorious Head, among many brethren,' pre-eminent among those who are, but only by adoption through Him, sons of God, and who will be accordingly joint partakers of his glory. That the Jews used this very expression, *πρωτότοκος*, of the Messiah, has been proved by examples from Philo and the

Rabbinical writers. In the present and the next verses there are represented both the general plan of salvation and the several stages of it; and accordingly this has been well termed by Pareus, *the golden and indissoluble chain of salvation*, as exhibiting the order and connexion of the various steps by which God carries into effect His purposes for the salvation of man. And, accordingly, as Carpzov observes, at vv. 28, 29 we have mention of the Divine benefits *before the creation of the world*, i. e. from eternity. 1. The *πρόθεσις*, or 'determinate purpose' of granting felicity to those who should believe in Christ to the end of life. 2. The *προέγνωσις*, 'the prescience of God' (conjoined with his love), by which he foreknew all and each who would believe in Christ. 3. The *προωρισμός*, 'the determination' and 'decree' of conferring eternal happiness on all and each of them. At ver. 30 are enumerated the Divine benefits granted *in time*, i. e. in this life. 1. *ἡ ἐκλογή*, *calling to faith*, or 'an offering of grace,' which here comprehends actual conversion and regeneration; since God illumines the intellect of man by the Holy Ghost, sways the will, and confers faith on those who do not perversely reject his offer. 2. *δικαίωσις*, 'justification,' by which is meant 'the being declared just by God, and absolved from guilt and punishment.' 3. *δόξα*, 'glorification,' which *takes its commencement* in renovation and sanctification, and is *perfected* in life eternal.

Of these two important terms *ἐκάλεσε* and *ἐδικαίωσε*, the former does not merely signify 'calls,' namely, by the preaching of the Gospel, to embrace the offers of salvation through Christ; since it is plain that *ἐκάλεσε* must mean such a calling as proceeds from the *foreknowledge* and the *predetermination* of God, in respect to the objects of it (and consequently cannot but be *effectual*), and, accordingly, *ἐδικαίωσε* must denote the *result* of it, in justification, or, as many eminent Expositors strenuously maintain, pardon of sins, both first and final (if, indeed, there be two justifications), and final glorification. However, we must not fail to bear in mind, with Dr. Peile, that 'Inasmuch as the several steps, whereby God is pleased to give effect to his gracious *πρόθεσις* are on his part as determinate and unalterable, as the end to which he designs them to lead; we see now that those in whom, as invited guests arrayed in 'the marriage garment which he has required in holy Scripture,' that character is *begun* on earth, which his mercy, outstripping judgment, has long since accepted in heaven—that persons so *called*, and so *chosen* of God,—are indeed no other than *those who love God* (v. 28), and, that with entire devotion of the heart and life which true Christian *ἀγάπη* implies, 'walk *humbly* and confidently *with him*, in thankful improvement of all his proffered means of grace.' And thus we are brought to the *practical use*, which St. Paul makes of his doctrine of Predetermination, applying it, just as our Reformers in their Seventeenth Article did, solely 'for godly

καίωσε, τούτους καὶ ἐδόξασε. <sup>31</sup> *τί οὖν ἐροῦμεν πρὸς ταῦτα ;* <sup>o Pa. 118. a. 9 Kings 6. 14 d Isa. 68. 57 John 2. 18. ch. 4. 26. 2. 5, 6, 9. 2 Pet. 2. 4. 2 Tim. 2. 13. o Isa. 50. 8, 9.</sup>  
 εἰ ὁ Θεὸς ὑπὲρ ἡμῶν, τίς καθ' ἡμῶν ; <sup>32</sup> *Ὅς γε τοῦ ἰδίου*  
 Ἰοῦ οὐκ ἐφέισατο, ἀλλ' ὑπὲρ ἡμῶν πάντων παρέδωκεν αὐτόν.  
 πῶς οὐχὶ καὶ σὺν αὐτῷ τὰ πάντα ἡμῖν χαρίσεται ; <sup>33</sup> *τίς*

comfort to godly men. That, as Mr. Walford observes, the Apostle did intend alone that *practical* use alone to be made of these high and mysterious doctrines we shall clearly see, if we do but attend to the conclusions immediately drawn from the preceding statements,—namely, that 'Nothing shall (or can) separate real Christians from the love of God, which is in Christ Jesus our Lord.' The Divine predetermination equally involves the *means* with the *end*; and sure we may be, 'that whoever earnestly and perseveringly employs the one will infallibly secure the possession of the other.' As to the difficulties that embarrass a passage which, above all others, *contains* things 'hard to be understood,' we must be content to receive Paul's Gospel (see Rom. ii. 16, comp. with 2 Tim. ii. 8) simply as it is presented to us in the chain which he lays down, tracing the *κλήσις* from the *προθέσις*, and that from the *προσέσις*, the predetermination of certain persons to be conformed to the image of his Son.' In the next link of the chain the persons thus foreknown, and predetermined, are represented as in the course of God's Providence not actually, but, in his eternal decree, implicitly, called and brought, through justification, to glory eternal. See 1 Pet. iv. 14. v. 1, 10. Upon the whole, after the most mature consideration, I come to the same conclusion, as to this matter, as does Mr. Alf.,—namely, 'that while, on the one hand, Scripture bears constant testimony to the fact, that all true believers are chosen and called by God—their whole spiritual life being from him—yet, on the other hand, its testimony is no less precise, that he willeth all to be saved, and that none shall perish except by *wilful rejection* of the truth. So that, on the one hand, GOD'S SOVEREIGNTY,—on the other, MAN'S FREE WILL, is alike plainly declared to us. Accordingly, to receive, believe, and act on both, is our duty and our wisdom.' That duty I have ever, according to the measure of light dealt out to me from the Fountain of all light, endeavoured faithfully to discharge; especially whenever either of the fore-mentioned grand truths was in question, so as never to sacrifice one to the other, but always taking my exegetical course (to use the words of Plato, p. 394), *ὅπη ἔν ὁ λόγος* (the Written Word), *ἔσπερ πνεῦμα, φέρει*.

31. *τί οὖν ἐροῦμεν πρὸς ταῦτα ;* 'What then shall we say to these things?' i. e. 'to these representations of the plans and purposes of God as to the redeemed through mercy?' The *πρὸς* does not mean simply 'in reference to those things,' or in the way of *inference*, but, as the context requires, 'what answer in the way of *objection*, or demur, from discouragement?'—The next words, *εἰ ὁ Θεὸς—καθ' ἡμῶν ;* 'If God is (as we see) for us, who (is there that shall be) against us?' q. d., in the words of Prof. Hodge, 'If God has delivered us from the law of sin and death, if he has renewed us by his Spirit which dwells within us, if he recognizes us as his chil-

dren and his heirs, and has predestinated us to holiness and glory, *who can be against us?* If God's love has led to all the good just specified, what have we to fear for the future?' Further, none of the trials and troubles of life, none of the efforts of our spiritual foes, can avail to frustrate hopes founded on the everlasting Rock of God's truth. See the admirable exegeses of Chrys. and Calv.

32. *Ὅς γε τοῦ ἰδίου Ἰοῦ οὐκ ἐφέισατο*] Crellius ably traces the connexion thus: 'The Apostle has set forth the benevolence of God in the Divine decrees; which, however, being as it were hidden in God, he brings forward a *palpable* and indubitable *proof* of his love; as much as to say: 'He who gave the greater, shall he not give the lesser?'" That ground of confidence and security which includes all others is the *Love of God*; and that exhibition of Divine Love which surpasses and includes all others, is 'the gift of his peculiar Son,' *υἱὸς μονογενοῦς* by a tacit opposition to *θετοῦ*, implied in the foregoing context. Indeed the *γε*, which imparts *emphasis* to the clause, confirms the force of *ἰδίου*. There is great elegance in the *ἰδιότης* at *οὐκ ἐφέισατο*, which seems suggested by the similar words in Gen. xxii. 12, *καὶ οὐκ ἐφέισατο τοῦ υἱοῦ σου τοῦ ἀγαπητοῦ* (for *μονογενοῦς*) *δὲ ἰμὶ*. See also Isa. i. 8, 9, and Dion. Hal. v. 10, cited by Weta. The *ὅτι* here must have the full sense, denoting both 'in our stead' and 'on our behalf'; i. e. 'for the expiation from sin.' See Isa. liii. 6. Matt. x. 21. Rom. iv. 25. Gal. i. 4. In *πῶς οὐχὶ—χαρίσεται* there is great force (as in Matt. xvi. 11); but also a brevity of expression, which requires to be expanded thus, 'How shall it be supposed that he will not also, with Him, impart freely all things we need, both temporal and spiritual—the gift of grace and of glory?'

33. *τίς ἐγκαλίσκει κατὰ ἐκλ. Θεοῦ ;* 'Who will act the part of Accuser, &c.? by implication, 'No one.' It has been disputed *who* are meant by the *accuser* and the *condemner*. The ancient and earlier modern Commentators understand the *Jews*; the later Commentators, the *Gentiles*. It would seem that neither opinion ought to be held to the exclusion of the other, but that *both* may be admitted. The accusers might be both *Jews* and *Gentiles*, though on different grounds. On the punctuation of this and the following verse some difference of opinion exists. Some of the most eminent Editors and Commentators place notes of interrogation at *δικαίων, ἀποθανόντων, ἐγερθῆναι, Θεοῦ, and ἡμῶν*, q. d. 'Who will lay any thing to the charge of God's elect? will God who justifies them do it?' This, they think, has more of spirit, and is more in the Apostle's manner. Yet it is scarcely agreeable to the context; the intent of the Apostle, in this instance, being, not to remove fears of the mercy of God, but to place in parallel the love of God and the benefits obtained for the elect by Christ against all the hostility of man accumu-

f Ps. 37. 35.  
 & 109. 31.  
 & 110. 1.  
 ver. 1.  
 ch. 14. 8.  
 Job 34. 30.  
 Heb. 1. 3.  
 & 7. 25.  
 1 Pet. 3. 22.  
 1 John 2. 1.  
 g ch. 4. 25.  
 & 5. 9—10.  
 & 14. 9.  
 Matt. 20. 28.  
 John 14. 19.  
 h Ps. 44. 23.  
 1 Cor. 4. 9.  
 2 Cor. 4. 11.  
 & 11. 23.  
 11 Cor. 15.  
 57.  
 2 Cor. 2. 14.  
 1 John 4. 4.  
 & 5. 4, 5.  
 Rev. 12. 11.  
 j Eph. 1. 31.  
 & 6. 12. Col. 2. 15. 1 Pet. 5. 22. k Eph. 3. 15, 19. Exod. 9. 16, 17. Ps. 93. 3, 4. Isa. 10. 10—14.

ἐγκαλέσει κατὰ ἐκλεκτῶν Θεοῦ; Θεὸς ὁ δικαίων 34 ἴ τις ὁ κατακρίνων; ὁ Χριστὸς ὁ ἀποθανὼν, μᾶλλον δὲ καὶ ἐγερθεὶς, ὃς καὶ ἔστιν ἐν δεξιᾷ τοῦ Θεοῦ, ὃς καὶ ἐντυγχάνει ὑπὲρ ἡμῶν. 35 Τίς ἡμᾶς χωρίσει ἀπὸ τῆς ἀγάπης τοῦ Χριστοῦ; Θλίψις, ἢ στενοχωρία, ἢ διωγμός, ἢ λιμός, ἢ γυμνότης, ἢ κίνδυνος, ἢ μάχαιρα; 36 καθὼς γέγραπται· Ὅτι ἕνεκα σοῦ θανατούμεθα ὅλην τὴν ἡμέραν ἐλογίσθημεν ὡς πρόβατα σφαγῆς. 37 Ἄλλ' ἐν τούτοις πᾶσιν ὑπερνικῶμεν διὰ τοῦ ἀγαπήσαντος ἡμᾶς. 38 Πέπεισμαι γὰρ ὅτι οὔτε θάνατος οὔτε ζωὴ, οὔτε αἶγeloι οὔτε ἀρχαί, οὔτε δυνάμεις, οὔτε ἐρεστώτα οὔτε μέλλοντα, 39 οὔτε ἰσχύματα οὔτε βάθος, οὔτε τίς κτίσις ἑτέρα, δυνήσεται

lated for their harm;—the inference just after being, that no created power could really injure those in respect of whom all circumstances would be directed for final good. Moreover, the common punctuation, though it may have less of rhetorical *δυνότης*, has more of Apostolical gravity.

34. *μᾶλλον δὲ καὶ ἐγερθεὶς*] This is added for their consolation under present afflictions. And in mentioning these two joint grounds of our hope,—Christ's dying, and rising again,—the Apostle seems to lay the greater stress upon the latter. And not without reason; for by means of his resurrection Christ is enabled to execute his priestly office; and, having offered himself a sacrifice for our sins, is now entered into the highest heavens with his own blood, and 'ever liveth to make intercession for us.'

—*ἐντυγχάνει ὑπὲρ ἡμῶν*] i. e. 'is continually acting as our Mediator and Intercessor;' see Heb. vii. 25. It is well observed by De Wette, that in vv. 33, 34, all the great points of our redemption are ranged together, from the death of Christ to his still enduring intercession, as reasons for negating the question above. Of the truths thus brought together, see the admirable exegesis of Calv., who alone has seen why the last particular, *ὃς καὶ ἐντυγχάνει ὑπὲρ ἡμῶν*, was added, namely, 'lest the Divine Majesty should terrify us.' 'Quamquam ergo e sublimi solio pedibus suis omnia subjecta tenet, cum tamen mediatoris persona Paulus induit: ejus conspectum horre absurdum esset, quando non solum comiter ad se nos invitavit, sed coram Patre deprecator pro nobis apparet.'

35. *τῆς ἀγάπης τοῦ Χρ.*] This may mean either the love Christ bears to us, or the love we bear to him. Recent Commentators generally prefer the latter interpretation; but the former, which is supported by the ancient and most modern Expositors, as Beza, Grot., Est., and recently Thol. and Meyer, is far more agreeable to the context.

—*θλίψις, ἢ στενοχ., &c.*] Of these terms *θλίψις* and *διωγμός* seem modifications of misery arising from persecution. The latter is by far the stronger term; and perhaps the two which precede it represent, as it were, passive, indirect, and private persecution; *διωγμός*, active and public prosecution and persecution. The three next terms seem, in some measure,

*emprovements* of the former; *λιμός* and *γυμνότης*, which denote want of the necessities of life, referring to *στενοχωρία* and *θλίψις*; and *μάχαιρα*, which denotes violent death, to *διωγμός*.

36. *καθὼς γέγραπται, &c.*] q. d. 'even though the words of Scripture (describing the fate of God's servants of old) should become applicable to us.' *Θανατούμεθα* may be rendered, 'we are being killed;' i. e. some are continually killed, and others daily expecting death. *Πρόβατα σφαγῆς* (answering to the Heb. עֲזֻזֵּי מָוֶת) literally signifies *sheep of the slaughter, slaughter-sheep*, sheep put aside for death.

37. *ὑπερνικῶμεν*] 'we are triumphantly victorious over the trials and tribulations which essay to separate us from Christ's love,' q. d., in the words of Prof. Hodge, they are not only deprived of all power to harm us, but they minister to our good, and thus swell the glory of our victory. So Socrat. H. E. iii. 21, *νικῶν καλῶς, ὑπερνικῶν δὲ ἐπίθρονον*, 'enviously-glorious.' However, the anticipated triumph was not to be effected by Paul's own strength and courage, but, as is intimated in the next words, *διὰ τοῦ ἀγαπήσαντος*, by the gracious aid of the Redeemer, through whose strengthening he says, 1 Cor. xv. 10. Gal. ii. 20. Phil. iv. 13, he 'can do all things;' and the love was a pledge of the *impartment of spiritual strength*.

38, 39. We have here, not, as Koppe says, the same sentiment expressed in other and more forcible words, but there is, as Crell. pointed out, a resumption, by way of amplification of the idea expressed in *ὑπερνικῶμεν*, and setting forth the reason why Paul expressed that sentiment,—namely, because he was persuaded that the victory was not over those things, but far beyond, 'Quod nulla plane sit res, quæ Divinæ charitatis effectum, nempe salutem nostram, possit præpedire.' In conveying this sentiment the Apostle heaps words together in the effort to adequately express the absolute inability of all created things, separately or united, to frustrate the purpose of God, or to turn away his love from those whom he has determined to save. It should seem that the most powerful things and persons are mentioned first. 1. Not any thing. 2. Nor any person, however powerful. The particulars are well stated by Hodge thus: 'Neither death—though cut off in this world, their connexion with Christ is not thereby destroyed. "They

ἡμᾶς χωρίσαι ἀπὸ τῆς ἀγάπης τοῦ Θεοῦ, τῆς ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν.

IX. <sup>1</sup> Ἀλήθειαν λέγω ἐν Χριστῷ, οὐ ψεύδομαι, (συμμαρτυρούσης μοι τῆς συνειδήσεώς μου,) ἐν Πνεύματι ἁγίῳ, <sup>2</sup> ὅτι λύπη μοί ἐστι μεγάλη, καὶ ἀδιάλειπτος ὁδὴν τῇ καρδίᾳ μου. <sup>3</sup> ἐνὶ χόμην γὰρ αὐτὸς ἐγὼ ἀνάθεμα εἶναι ἀπὸ τοῦ Χριστοῦ ὑπὲρ

a 1 Tim. 2. 7  
ch. i. 9.  
Phil. i. 5.  
b ch. 10. 1.

c Exod. 22.  
22.  
Gal. 1. 8.

shall never perish, neither shall any pluck them out of my hand." John x. 28. *Nor life*—neither its blandishments, nor its trials, ch. xiv. 8. *Nor angels, nor principalities, nor powers*—no supernatural power, no angel, however mighty, shall ever be able to separate us from the love of God. Angels are simply mentioned, as being the most powerful of God's creatures. Ἀρχαὶ and δυνάμεις may denote, as some imagine, other orders of angels, of higher rank; see Eph. vi. 12. Col. ii. 15. Thus it is equiv. to, 'Angels; yea, even the most exalted in rank and power; and corresponding terms were in use among the Jews.—ὅτι ἐπεστ. ὅτι μὴ ἀλλ., meaning, as Hodge explains, 'nothing in this life, nor in the next; no present or future event, &c. *Nor height, nor depth*—nothing in heaven or on earth.' See Eph. iv. 9. Ia. vii. 11, 'Ask it either in the depth or in the height above,' &c.—ὅτι τις κρίσις ἰστέα, δευθεύεται ἡμᾶς, &c. Although the preceding enumeration had been so minute, the Apostle, as if to effectually exclude dependency, adds, 'no created being whatever exists in "rerum nature" which can separate us from the love of Christ,' which love is declared to be thus unchangeable only on account of our connexion with Christ, and therefore the Apostle adds, τῆς ἐν Χριστῷ—ἡμῶν. See Eph. i. 6. 2 Tim. i. 9.

IX. With the Eighth Chapter concludes what may be called the doctrinal part of the Epistle; the following chapters being employed,—I. in anticipating and removing such objections as might be made to the doctrines propounded ch. ix.—xi. II. in giving practical admonitions suitable thereto. As to chaps. ix.—xi., they form, properly speaking, one chapter; being (as Drs. Arnold and Peile have observed) a portion of the Epistle standing distinct from what precedes and follows it, and inserted only from peculiar circumstances existing at the time when it was written,—a portion moreover relating, as all the best Expositors are agreed, not to individuals, but to nations; not to rewards in heaven, but to privileges on earth. 'The scope of the Apostle in the present Chapter is,' as Stuart observes, 'to support, illustrate, and defend against objections the positions which have been laid down in the foregoing chapters. 1. He shows that, though the predestinated, called, justified, and glorified, are both of Jews and Gentiles; yet that that involves no breach of the promises made to Abraham and his seed; for the natural seed, as such, are not the specific objects of the promise. 2. That God hath always chosen the objects of his favour where he pleased, without regard to external privileges, advantages, or relations. Accordingly, examples of God's sovereignty are adduced of various kinds, some having respect to temporal advantages or disadvantages, and some both spiritual and temporal. Thus the Eighth Chapter

is the key to the Ninth, where the Apostle shows that God, in calling, justifying, and glorifying, does only what he has a perfect right to do, which is analogous to the examples of his dealings in the Jewish Scriptures, and accords with the doctrines and predictions which they contain.' In order to remove the scruples of the Jews (whether Christians or not), we have, first, an anticipation of an objection, which Paul thought was necessary, that it might not be supposed that, having abandoned their religion, he had spoken against them from a hostile feeling (ix. 1—3, repeated in x. 1, 2). Then he proceeds to show that God had alone, of his good pleasure, chosen Jacob rather than Esau; and that therefore the Israelites had not by nature any superiority (ix. 4—33).

1. ἀλήθειαν λέγω ἐν Χρ.] A form of solemn protestation, partaking, in some degree, of the nature of an oath (similar to that at 2 Cor. i. 23. xi. 10. Eph. iv. 17. 1 Tim. v. 21), and of which the full sense is, 'I protest in Christ, (= in the presence of Christ,) as Judge of the truth of what I say, that I speak truth. I take the Holy Spirit, who knoweth my heart (see Acts v. 28), to witness that I lie not, my conscience "likewise" ('furthermore, οὖν) bearing me witness that,' &c. The words ἐν Χριστῷ are to be closely connected with συνιδ. μου (as ἐν Χριστῷ with λέγω), to intimate, as Est. points out, that the witness of conscience cannot err, it being confirmed (and enlightened) by the Holy Spirit.

2. Here is the subject of his solemn protestation—that great grief have I, and ceaseless pain at my heart. The cause intimated at the next verse, introduced by a γάρ, is the blindness, and the consequent rejection of the Jewish people.

3. ἐνὶ χόμην γὰρ αὐ. ἐγὼ ἀνάθεμα, &c.] The sense in this disputed passage turns on the words ἐνὶ χόμην and ἀνάθεμα, and the force to be ascribed to the latter term mainly depends on the view taken of the former. It would carry me beyond due bounds to recount, much less review, the multitude of interpretations which have been affixed to both of the above terms; so that here, if any where, one might say, with Porson, 'Citius quod non sit, quam quod sit, dicendum.' Among the senses ascribed to ἐνὶ χόμην one, first broached by Pelagius, and adopted by others, down to Stuart, that it means, 'I did wish, when I was an unconverted Jew,' is quite untenable, since, besides many other objections, it is excluded by the foregoing context, espec. v. 2. None of the interpretations which proceed either on straining the sense of ἐνὶ χόμην, or explaining away that of ἀνάθεμα, can be approved of. The only way to ascertain the meaning intended by the Apostle is to base the investigation on correct and enlightened principles of Philology. The true clue to guide us in the

d Exod. 4. 22. τῶν ἀδελφῶν μου, τῶν συγγενῶν μου κατὰ σάρκα· <sup>4</sup> d οἱ τίνες  
Deut. 7. 6.  
Ex. 6. 2. 3.  
Ex. 10. 16.  
S. 147. 10. Isa. 60. 10. Gen. 17. 2. Deut. 30. 14. Jer. 51. 6. 22. ch. 2. 17. Eph. 2. 12. ch. 8. 2. Exod. 12. 25.

maze of inquiry, and the only key to unlock the difficulty, is that which I pointed out long ago in my Recens. Synop., and showed to be no novelty, being found in Photius ap. Eceumen., and probably borrowed by him from the early Greek Fathers, as Origen or Cyrill. In a masterly discussion,—to which I can only refer my Readers,—he adverts to the expression, as being far stronger than *ἐβουλόμην*, and then points out the expression as differing from *ἐδοξαί*. 'It is,' says he, '*ἐνδόμην*, I was earnestly desiring;' and he adds, *εἰ ἐπιχώραί, εἰ ἐνιδέχτο*, evidently recognizing an important principle of Philology, probably borrowed from the Alexandrine School, and handed down from thence to our modern Critics,—Scaliger, Casaubon, Bentley, Hemsterh., and others,—by which the force of the Imperf. in such an expression, denoting unfinished action by the intervention of some obstacle, permits the supposition of some circumstance which prevented the completion of the action expressed by the verb. Thus the design is suspended on something hypothetical—intention, or wish. In fact, the action is represented as begun, but not completed, being interrupted by the interposition of some hindrance; as here, the reflection that it would not be allowable or permissible so to wish. Thus it resembles that force of the Imperf. Indic., by which is designated action *attempted*, but not *completed*; as in the expression *δικάλωμεν*, Matt. iii. 14; see Winer's Gr. Gr. § 41, 3. And so may be explained *ἐβουλόμην* at Acts xxv. 32, with which comp. *ἔσχατιν* c. Ctes. p. 53, *ἐβουλόμην τὴν βουλὴν ὁρῶναι διοικισθαι*. In all such cases it is now admitted by the best Grammarians, as Matth. and Kühner, and occasionally treated on by me in my Thucyd., that a *quasi Optative* sense is implied; q. d. 'I could have wished,' as at Acts xxv. 22, *ἐβουλόμην αὐτὸς—ἀκούσαι* (where see my note), where the *αὐτὸς* nearly answers to the *αὐτὸς ἐγὼ* in the text now before us, = 'I myself;' which involves great emphasis; q. d. 'I, the very person writing this.' Of course the Apostle's 'earnest desire,' or 'longing' (such is the sense of *ἐνδύ*.) here is suspended on something hypothetical or conditional, which may, or may not, occur; and, accordingly, the wish is *not* represented as *actually formed*; and this prevents the necessity, either of explaining away the sense of *ἀνάθεμα*, or of calling in some far-fetched sense. Indeed, on further consideration, I am induced to think, with Mr. Alf., that there is no other meaning which will satisfy the plain import of the term *ἀνάθεμα εἶναι ἀπὸ τοῦ Χριστοῦ*, but the full meaning, 'to be accursed from Christ,' i. e. by being cut off, separated from him, in eternal perdition; accordingly, it must *not* be interpreted, with many, as a mere extravagance of hyperbole. 'It is *not* (Bp. Sanderson truly observes) merely a figure of rhetoric to give his brethren, by that hyperbolic expression, the better assurance of his great love to them; neither is it a hasty, inconsiderate speech from him as the abortive fruit of an over-passionate zeal; for then he would have corrected himself; as at Acts xxiii. But he speaks it *advisedly*,

yet with an expression of sentiment carrying with it deeply impassioned feeling,—breathing affection of the deepest and strongest kind.' In this respect there is a strong affinity between this and the one at Gal. iv. 15, *εἰ δυνατόν* (where the conditional circumstance is expressed) *τοὺς ὀφθαλμοὺς ὑμῶν ἐξορύξαντες ἀνιδέκατι μοι*. The foregoing representation of the force of *ἐνδύ*—which I so long ago pointed out,—has been recently adopted by Dr. Peile, and now by Mr. Alf., who well characterizes the sentiment as 'the wish of an affectionate, self-denying heart, willing to surrender all things, even, *if it might be so*, eternal glory itself, if thereby he could obtain for his beloved people that blessing of the Gospel which he now enjoyed, and from which they were excluded.' In comparing, as he does the similar passage of Moses, Exod. xxxii. 32, *καὶ εἰ μὴ, ἐξέλειψόν με ἐκ τοῦ βιβλου, ἢ ἐγράψας*, where Moses desires (the Imperat. by implication for Optat.) to be blotted out of God's book, meaning that he would *prefer* to be blotted out of God's book, *rather* than that the Israelites should be destroyed—there is a strong similarity, though not such as justifies Dr. Macknight in pronouncing Paul's expression an *imitation of Moses*; espec. since there is a material difference, for that of Moses is merely a strong mode of expressing that he thought his own life—and every thing in life—as not to be balanced against the preservation of the Jewish people from being cut off; whereas that of Paul was very different,—as much as to say, in the words of Mr. Alf., that while 'others express their love by professing themselves ready to give their life for their friends, he declares the intensity of his affection by reckoning even his *spiritual* life not too great a price, if it might purchase their salvation.'

4. To the deep sympathy he had expressed for his own people, Paul now subjoins his sincere respect for their high dignity or privilege, as the peculiar people of God, and their ancient glory. He does this to show his good-will to them, and to awaken their solicitude not to lose that divine favour, by which they had been so long distinguished.

—*ὅτι ἡ υἰοθεσία*] The Apostle, as Est. observes, does not mean the adoption he had spoken of in the preceding chapter,—and which was appropriate to sons of the New Covenant;—for *this* is said of the reprobate Jews, sons of the Old Covenant, whose blindness he here deploras; but what he means is the adoption by which God had chosen the sons of Israel (the other nations being passed by) for his own peculiar inheritance. See Exod. iv. 22. Deut. iv. 1. xxxii. 6. Isa. i. 2. Yet this adoption (continues Est.) was only a *figure* and a sort of *shadow* of that more excellent adoption to be bestowed in the New Test. by Christ, the Son of God by nature, so that he should be the First-born among many brethren.

—*καὶ ἡ δόξα*] Some Commentators take this to mean the *glory of the adoption*, and the exaltation consequent on it. That, however, would require the addition of *ἐντρίψ*, and then form an insipid additament. Others suppose it to mean

καὶ ἡ νομοθεσία, καὶ ἡ λατρεία καὶ αἱ ἐπαγγελίαι, ὃ ὦν οἱ πατέρες, καὶ ἐξ ὧν ὁ Χριστὸς τὸ κατὰ σάρκα, ὃ ὦν ἐπὶ πάντων  
ch. 11. 28.  
Matt. 1. 1.  
Luke 3. 32.  
John 1. 1. Heb. 1. 8, 9.

the glory accruing to them from the miracles wrought by God, and the honour of the Divine presence. This, however, is far-fetched. Something more particular, and suitable to the context, seems meant; namely, either the *ark of the covenant* (see 1 Sam. iv. 21. Pa. lxxviii. 61), or, rather, the *Shekinah*, or symbol of God's glorious presence, which resided in Seth's family till the flood, and afterwards appeared occasionally to Moses, Joshua, Samuel, and others,—until finally it dwelt among the children of Israel from the erection of the Tabernacle to the destruction of the Temple, taking up its abode over the ark of the covenant, and is called by the Septuagint *δόξα Κυρίου*.

— αἱ διαθήκαι] The plural must not, as some say, be regarded as put for the singular, *per enallagen*; nor are we to suppose the covenant split into two parts, the *legal* and the *typical*; but we must suppose that the Apostle uses the plural to favour the complacency of the Jews, by accommodating himself to their mode of speaking, who, as we find from the Rabbinical writings, used to consider every renewal of the original covenant,—as those with Abraham, Isaac, and Jacob,—in the light of a *new* covenant.

— ἡ νομοθεσία] meaning, 'the giving of the Law' (i. e. the Law given) from Mount Sinai,—which, indeed, might be regarded as a new covenant with the whole Jewish people.

— ἡ λατρεία] the ἡ νομικὴ λειτουργία, the Levitical service, or ritual of worship, mentioned in Exod. xii. 26, and forming a part of the νομοθεσία.

— αἱ ἐπαγγελίαι] This refers to the various Divine promises, but especially to those of Christ and his kingdom, from Abraham downwards. See Gal. iii. 16, comp. with Heb. vii. 6.

5. ὃς οἱ πατέρες] meaning, 'whose ancestors are the Patriarchs,' i. e. Abraham, Isaac, and Jacob.

— ἐξ ὧν ὁ Χριστὸς—αἰῶνας] 'of whom sprung Christ, as far as respects the flesh.' In interpreting a passage, the sense of which has been not a little controverted, even among orthodox Expositors, it is proper to proceed with the greatest caution. One thing is plain, even from the presence of the καὶ, that ὧν must be referred, not to πατέρες, but to Ἰσραηλῖται, and that ἔστι must be supplied from the preceding αἰῶν, and be taken in a popular sense for 'is, or was to be, born.' With this is closely connected τὸ κατὰ σάρκα (by ellipsis, for κατὰ τὸ κατὰ σάρκα μίστος), which words are *emphatical*, and allude to the *other*, or *divine* nature of Christ: a doctrine agreeable to what the *Jews themselves* expected from the Messiah; all of whom knew that he would be *man*, and the more enlightened maintained that he would also be *God*. See Schoettgen.

But to proceed to the next clause, ὃ ὦν ἐπὶ—αἰῶνας, these words attest so strongly the Deity of Jesus Christ, that it is no wonder every endeavour should have been used, on the part of those who deny that doctrine, to evade so irrefragable an evidence. These attempts have been made in various ways:—1. by cancelling Θεός; 2. by interpreting it in a *lower* sense, as put for Κύριος;

3. by altering the present reading on conjecture, transposing ὃ ὦν into ὧν ὁ; 4. by altering the punctuation, so as to make the words be predicated of the *Father*, thus forming a *doxology*; and that either by placing a comma after σάρκα (in the sense 'May God, who is over all, be blessed for ever!'), or by placing it after πάντων, in the sense, 'God be blessed for ever!' Now as to the cancelling of Θεός, few even of the Socinian Critics venture upon so desperate a course. I say *desperate*; for no portion of Scripture contains better evidence for its genuineness; it being found in *all the MSS. hitherto collated* (I find it in all the Lamb. and Mus. MSS., except the Lamb. 1196; but that is only a Lectionary, and omits also ἐπὶ πάντων, not omitted in any other copy. And, accordingly, it would seem that all these words were left out through the carelessness of the scribe, in *all the ancient Versions* (of which the Pesch. Syr. is peculiarly strong and clear to the point), and *all the Fathers*, with a few slight exceptions, on which see Middleton; and also Matthæi, who has elaborately discussed the evidence alleged against the reading from the Greek Fathers, and has shown how very slender—next to nothing—is the countenance from that quarter; not to say that the word is found in almost all the best MSS. and Editions. In fact, the Socinians have seen the impregnable authority of the word, and have therefore generally assailed the passage in the three *other* ways, but with as little success. For, first, as to taking Θεός for Κύριος, that has been completely demolished by the powerful arms of Bps. Bull and Middleton, and by the able criticisms of Dr. Pye Smith, Script. Test. vol. iii. pp. 303, 306; 2dly, as to the *alteration on conjecture* of ὃ ὦν into ὧν ὁ, proposed by Crellius, and adopted by Whiston, Clarke, Taylor, and (alas!) Whitby: it is totally unsupported by MS. authority. Indeed, if admitted, it 'would,' as Bp. Middleton observes, 'introduce an argument improbable, and Greek impossible;' not to say that all the best Critics are agreed, that no *mere conjecture* excogitated to meet doctrinal difficulties is ever to be admitted against the consent of MSS. and ancient Versions of weight. The same applies to similar endeavours by new modes of punctuation (where MSS. have little or no weight, from the carelessness of scribes), espec. when running counter to the construction, and producing a sense at variance with the context. 3dly, as to the attempt made to evade the plain sense of the words by converting them, with a change of punctuation, into a *doxology*, that has even less to be urged in its defence, and, in both its forms, has been completely frustrated by Bp. Middleton, who has shown that *doxology* would here be out of place, and that, if it were admitted, the passage would require to be worded very differently. Both these grounds of rejection are carried out yet further, and others of no small weight are propounded, by Mr. Alf. In vain, too, were it to urge 'the irregularity of the Apostle's style,' since, however irregular, he is a *law unto himself*. That the context requires the words to be understood of GOD the SON, is manifest; and that no objection exists in the expres-



† Gen. 17. 7.  
Num. 25. 19.  
Isa. 55. 11.  
John 8. 50.  
ch. 2. 23, 26.  
Gal. 4. 16.  
† Gen. 31. 13.  
† Gal. 4. 30. Heb. 11. 12.

Θεὸς εὐλογητὸς εἰς τοὺς αἰῶνας! ἀμήν. <sup>6</sup> Ὁὐχ οἶον δὲ ὅτι ἐκπέπτωκεν ὁ λόγος τοῦ Θεοῦ, οὐ γὰρ πάντες οἱ ἐξ Ἰσραὴλ, οὗτοι Ἰσραὴλ. <sup>7</sup> Ὁὐδ' ὅτι εἰσὶ σπέρμα Ἀβραὰμ, πάντες τέκνα,

sion εὐλογητὸς εἰς τοὺς αἰῶνας being elsewhere applied to the *Father*, but rather that it is a confirmation of Christ's *Deity*, has been proved by Dr. Pye Smith.

Of those, however, who thus refer the words to *Christ*, all are not agreed as to their exact sense. Some ancient and several modern Expositors take ὁ ὢν ἐπὶ πάντων Θεός to be equivalent to ὁ ὢν ὁ μέγιστος Θεός, 'who is the supreme God'; thus making God the Son the supreme over God the Father: a doctrine not only not found in Scripture, but contradictory to what is there found (see 1 Cor. vii. 6. xv. 27, sq. 1 Tim. ii. 5. Phil. ii. 9): a doctrine, too, against which both the ancient and the most eminent modern Theologians alike contend. See Bp. Bull's Defens. Fid. Nic. § 4. *That*, therefore, *cannot* be the sense of the passage; to effectually *exclude* which, some eminent Critics (as Erasmus, Grotius, Schoëtig, and Whitby) have been led to give countenance to the Socinian methods of reading and expounding above adverted to. Others (and among them the authors of our common Version), place a comma after πάντων, taking ὁ ὢν ἐπὶ πάντων to signify, 'who is Lord over all,' as in John iii. 81, ὁ ἄνωθεν ἐρχόμενος ἐπάνω πάντων ἱστέι. Eph. i. 22, sq. Phil. ii. 9. Thus the sense of the passage will be: 'And of whom, as concerning the flesh (i. e. in his human nature), Christ is descended, who is [in that capacity] Lord over all [created beings], being indeed God blessed for ever.' For this punctuation, however, there is no confirmation in ancient authority, and still less any support from the *usus loquendi*; and, in fact, it does violence to the passage, by forcing out a sense at variance with the context, which requires the ordinary punctuation, and the sense it yields; for (as Mr. Alf. observes), having enumerated the historic advantages of the Jewish people, the Apostle concludes by stating one which ranks far above all,—that 'from them sprung, according to the flesh, He, who is God *over all*, blessed for ever.' Nor is there any occasion to change the common punctuation, if we only take care to keep out the objectionable interpretation just adverted to, which may very well be done; for the epithet *supreme* over all, as given to God the Son, will not imply any superiority over *God the Father*, but only be understood of *all created beings*. And although some early Christian writers, as Origen, Eusebius, Basil, and Gregory Nysa, are asserted by Socinians to have definitely appropriated the designation ὁ ἐπὶ πάντων Θεός to the Father, only and exclusively, yet (as Dr. Pye Smith observes) the learned Vonema has satisfactorily shown that those writers, in their endeavours to vindicate the distinct personality of the Father and the Son (against the Sabellians), were indeed accustomed to use the phrase in question as the current designation of the Father, but without any intention of denying its application to the Son; provided that He be understood as, in the order of Deity, and κατ' οἰκονομίαν, subordinate to the Father.

Thus, then, the real sense of the passage will

only (as Bp. Pearson says) testify the *identity* of Christ's Deity with that of the Father,—namely (to use the words of Dr. Smith), 'the attribution to the Messiah of a superhuman nature, besides that in which he was descended from the Hebrew Fathers,—a nature to which the *highest denomination* and the *universal dominion and honour of Deity* properly belong,—*over all*, God *blessed for ever*.'

6. 'Quia vult sui fervore quasi in ecstasi raptus fuerat Paulus, jam ad suas docendi partes redire volens, speciem *correctioris* adhibet, ac si se ipsum ex immo dico cruciatu colligeret.' (Calvin.) The *correction* here spoken of was (as Hyper. remarks) employed for the purpose of meeting a tacit objection, that by the Jews, having become ἀναθίματα,—as was indirectly implied in the preceding verses,—the promises of God, of preserving the Jewish people by Christ, would be made void. To which the reply is: 'Even though I were to say that the Jews were ἀναθίματα, the promises of God would not fall to the ground.' The course of reasoning, indeed, is this:—'I do not say this as though I would insinuate that in the rejection of the Jews the word of God (i. e. the Divine promises) had failed of its effect. So far from that, it is rather *confirmed*. The rejection of the Jews is agreeable to God's former dealings with them; for *all the descendants of Israel* are not of the true Israelites, to whom the promises were made, God having limited them first to Isaac, vv. 7—9, and then to Isaac's son, Jacob, vv. 10—13, rejecting all the other children. Therefore he now acts in the same manner, by rejecting the *unbelieving Jews*, and accepting those who, by *believing*, are the true spiritual Israelites.'

—οὐχ οἶον ὅτι ἐκπέπτωκεν, &c.] In οὐχ οἶον the οἶον is for ὥς, and the phrase, which is highly elliptical, may be rendered in full, 'It is not so that,' or 'Not so would I reason, as that;' q. d. 'But what I have said does not imply that,' &c. To this we have the antithesis at ἀλλὰ in the next verse. Ἐκπίπτειν may be rendered, 'had failed of its effect;' lit. 'missed of its aim,' 'failed of its effect': there being here a metaphor taken from *artery*, as in Plutarch, vi. 240, λόγος ὑπηνέμιος ἐκπίπτειν, and Thucyd. viii. 81, ἵνα τῶν ὑπαρχουσῶν ἱππέων ἐκπίπτουσιν. See note on 1 Cor. xiii. 8. A similar use of ἐκπίπτειν occurs in the Sept. at Josh. xxi. 45. 1 Kings viii. 56.

7. οὐδ' ὅτι εἰσὶ, &c.] What now follows, up to ver. 13, illustrates the sentiment,—that the being endued with benefits from God does not depend upon birth and descent. To this purpose the Apostle adduces examples, to which the pride of the Jews (who boasted of their descent from Abraham) could oppose nothing; namely, as being drawn, 1. from the *posterity of Abraham* himself,—not all of whose descendants, but only the *offspring of Isaac*, experienced the particular favour of the Lord, to the neglect, in some degree, of the Israelites, the descendants of Keturah; 2. from *Isaac*, of whose children, not *Esaus* but *Jacob*, was, by the Divine dispensation,

ἀλλ' ἐν Ἰσαὰκ κληθήσεται σοι σπέρμα. <sup>8</sup> ἢ Τούτέστιν, <sup>h</sup> Gal. 4. 28.  
οὐ τὰ τέκνα τῆς σαρκὸς, ταῦτα τέκνα τοῦ Θεοῦ ἀλλὰ τὰ τέκνα  
τῆς ἐπαγγελίας λογίζεται εἰς σπέρμα. <sup>9</sup> ἢ Ἐπαγγελίας γὰρ <sup>1</sup> Gen. 12. 14.  
ὁ λόγος οὗτος· Κατὰ τὸν καιρὸν τοῦτον ἐλεύσομαι, καὶ  
ἔσται τῇ Σάρρᾳ υἱός. <sup>10</sup> ἢ Οὐ μόνον δέ, ἀλλὰ καὶ Ῥεβέκκα <sup>k</sup> Gen. 25.  
ἐξ ἐνὸς κοίτην ἔχουσα, Ἰσαὰκ τοῦ πατρὸς ἡμῶν <sup>11</sup> μήπω γὰρ <sup>11</sup> ch. 4. 17.

the destined progenitor and founder of that nation hereafter to be so much favoured.

— ἀλλ' ἐν Ἰσαὰκ κληθήσεται σοι σπέρμα] Here we have a *breuiloquentia* common in the Jewish writers, to be supplied as follows: 'for thus was it said, these were the words: 'In Isaac shall thy seed be called': q. d. 'It is *in* and *by* Isaac that thy seed shall be named, and obtain celebrity.'

8. Here it is shown, that whatever difference might exist between Isaac and Ishmael, that was to be ascribed solely to the good pleasure and gracious promise of God.—τίκνα τῆς ἑκ. is for *τίκνα ἐπαγγελίας*: the sense being, 'those sons to whom pertains the felicity mercifully promised to Abraham.'

9. *ἐπαγγελίας γὰρ ὁ λόγος οὗτος*] Here we have the same sentiment confirmed from Scripture. The passage alluded to is Gen. xviii. 10, which agrees in sense, though not quite in words, with the Hebrew and the Sept. However, it may be doubted whether this can, strictly speaking, be called a citation from the Sept. Version of Gen. xviii. 10 and 14. It seems rather an allegation of the substance of the sense therein contained, both in the Heb. and also in the Sept. Version. Why the Apostle chose to render *καὶ ἔσται τῇ Σάρρᾳ υἱός* will appear from the note of Dr. Burton, who observes that the force of the allegation lies in *τῇ Σάρρᾳ*, and in order to this the Dative was more suitable than the Nominative. And, as the Apostle's object permitted him to omit *ἡ γυνή*, so did it *eis ὄρα*, or whatever else he read in his copy of the Sept., the true rendering of which I have pointed out in my note on Gal. ii. 5. At any rate, as it was not essential to his purpose, the Apostle chose to pass over the expression. As to the rendering of the passage, it may best be expressed, with Mr. Green, Gr. New Test. Dial., p. 267, thus:—'for this word (viz. the saying subjoined) is one of promise'; a rendering, as he shows, required by grammatical propriety, and quite agreeable to the context; the present verse being, as Professor Hodge shows, meant to explain the expression in the foregoing verse, *τὰ τέκνα τῆς ἐπαγγελίας*. Isaac might well be styled *child of promise*, because the words adduced, *κατὰ τὸν καιρὸν*, &c., are in character not only predictive, but *promissive*, as respected the birth of Isaac, to Sarah, *τῇ Σάρρᾳ* answering to *ἔξει υἱὸν Σάρρα*. And the construction in the next verse is so framed as though the *nomina*. Σάρρα had here been used; and the words *οὐ μόνον δέ, ἀλλὰ Ῥεβέκκα* may be thus paraphrased (as they are by Dr. Burton): 'Nor was this the only restriction of promise, but there was a further limitation, when (Gen. xxv. 21, seq.) Rebecca had conceived.'

10. The Apostle now goes on to show, that not only did God make a distinction, *κατὰ πρόθεσιν*

*αὐτοῦ*, among the natural descendants of Abraham, but that even among the descendants of him who was 'the Son of promise,' he made a like distinction; and that, too, in a case where the respective *merits* of the two parties could not be the ground of distinction,—that this reception was determined on before the children were born; and consequently before they could have had any merit or demerit. But if God makes such distinction among the legitimate children of the 'Son of promise,' then the same God may choose, justify, and glorify those who are *κληροὶ* in respect to the heavenly inheritance. If it is not unjust, in the *one* case, to distribute favours *κατὰ πρόθεσιν αὐτοῦ*, then it is not in the *other*. (Stuart.)

— *οὐ μόνον δέ, ἀλλὰ, &c.*] The construction here falls under the head of *anacoluthon*, by which a sentence is commenced in one syntax, and is afterwards changed into another, the sentence being not finished as it was begun. Thus the proper construction would be: *Ὁς μόνον δέ [τοῦτο], ἀλλὰ καὶ Ῥεβέκκα, ἐξ ἐνὸς κοίτην ἔχουσα ἡρμήθη—δτι, &c.* *Κοίτην ἔχουσα* is, *per metalepsin*, for *συλλαβούσα*, 'having conceived.'

11. *μήπω γὰρ γιννηθέντων—κακόν*] Taken from Gen. xxv. 25, the words *μηδὲ παρῆντων—κακόν* being added, to show the Jews that Esau lost the honour of being the root of the people of God, on account of his profaneness in despising that honour (Heb. xii. 16); and thus all notion of individual merit in either, as to obtaining the Divine benefits, might be removed, and all occasion for objection on the part of the Jews cut off. (Koppe and Macknight.) It is plain from Gen. xxv. 23, 'two nations are in thy womb,' that Jacob and Esau are not spoken of as *individuals*, but as *representing* the two nations springing from them; and that the election of which the Apostle speaks is not an election of Jacob to eternal life, but of his posterity to be the visible church and people of God on earth, and heirs of the promises, in their first and literal meaning. Deut. vii. 6, 7. Acts xiii. 17. That this is the election here spoken of, appears from the following circumstances. 1. It is neither said, nor is it true, of Jacob and Esau personally, that 'the elder served the younger;' this being true only of their *posterity*. 2. Even if Esau had served Jacob personally, and had been inferior to him in worldly greatness, it would have been no proof at all of Jacob's election to eternal life, nor of Esau's reprobation. As little was the subjection of the Edomites to the Israelites, in David's days, a proof of the election or reprobation of their *progenitors*. 3. The Apostle's professed purpose in this discourse being to show, that an election, bestowed on Jacob by God's free gift, might either be taken from them, or others might be admitted to share therein with them, it is evi-

γεννηθέντων, μηδὲ πραξάντων τὶ ἀγαθὸν ἢ † κακόν, (ὥσα ἡ κατ' ἐκλογὴν πρόθεσις τοῦ Θεοῦ μένη, οὐκ ἐξ ἔργων, ἀλλ' ἐκ τοῦ ἐλάσσονι.) <sup>12</sup> <sup>1</sup> ἐρρήθη αὐτῇ· "Ὅτι ὁ μείζων δουλεύσει τῷ ἐλάσσονι· <sup>13</sup> <sup>m</sup> καθὼς γέγραπται· Τὸν Ἰακώβ ἡγάπησα, τὸν δὲ Ἑσαὺ ἐμίσησα.

<sup>1</sup> Gen. 25. 23.

<sup>m</sup> Matt. 1.

<sup>2</sup> 2.

<sup>n</sup> Deut. 22.

<sup>4</sup> 4.

<sup>3</sup> Chron. 19.

<sup>7</sup> 7.

<sup>Pa.</sup> Ps. 15.

<sup>14</sup> <sup>n</sup> τί οὖν ἐροῦμεν; μὴ ἀδικία παρὰ τῷ Θεῷ; Μὴ γένοιτο!

dently not an election to *eternal life*, which is never taken away, but to *external privileges* only.

4. This being an election of the whole posterity of Jacob, and a reprobation of the whole descendants of Esau, it can only mean, that the nation which was to spring from Esau should be subdued by the nation which was to spring from Jacob; and that it should not, like the nation springing from Jacob, be the Church and people of God, nor be entitled to the possession of Canaan, nor give birth to the seed in whom all the families of the earth were to be blessed.

5. The circumstance of Esau being older than Jacob was very properly taken notice of, to show that Jacob's election was contrary to the right of primogeniture, because this circumstance proved it to be from pure favour. But if his election had been to *eternal life*, the circumstance of his age ought not to have been mentioned, because it had no relation whatever to that matter. (Whitby, Taylor, and Macknight.) By the words *μήπω γάρ γεννηθ.* it is intimated that not only does the case of Isaac and Ishmael evince the sovereignty of God's choice, but that of Rebecca and her children does the same more strikingly; for the decision between her children was made previous to their birth, to show that it was not on the ground of *works*, but of God's *sovereign pleasure*.

— *μηδὲ—κακόν*] 'nor having done any thing good or evil,' viz., to warrant election or rejection. For *κακόν*, Lachm., Tisch., and Alf. edit *φαῦλον*, from MSS. A, B, and 8 cursives; insufficient authority; especially since internal evidence is divided; for, though *κακόν* may have been a substitution of a more usual word, yet *φαῦλον* too may have been a correction of the Alexandrine Critics to a more definite and more Classical term: the change could scarcely have been made, as Matthæi supposes, *ex levitate*. The same diversity of reading recurs at 2 Cor. v. 10, *εἴτε ἀγαθὸν εἴτε κακόν*, where Tisch. and Alf., only from C and 4 cursives, with strong support from internal evidence, edit *φαῦλον*; while Lachm. retains *κακόν*,—thereby admitting that *κακόν* had once been altered to *φαῦλον* by ancient Critics; which ought to have caused Tisch. and Alf. to have abandoned their hasty decision here. At any rate, there is plainly no ground for any change of reading, for which I cannot find any warrant in the Lamb. or Mus. copies; nor did Matth. in his.

— *ὥσα ἡ κατ' ἐκλογὴν—μένη*] The full sense is, 'This was said,' or 'done, in order that the purpose of God as respects election (i. e. in reference to the choice thus made) might stand, be established, stand forth in its true character, for conviction.'—*Πρόθεσις* is for *προαίρεσις*; and *ἡ κατ' ἐκλογὴν πρόθεσις* is well explained by Stuart to mean a *purpose*, which proceeds from one's own free choice; moved by *internal*,

not *external*, causes or motives. Thus the reasons of the Divine counsels are far from being represented as *arbitrary*, or *ungrounded*, but only as being such as are not disclosed, and pertain to God alone. 'Ἐκ τοῦ καλοῦντος, i. e. dependent on the will of the caller, chooser, or bestower.

13. *καθὼς γέγραπται, &c.*] The full sense is: 'An example of the foregoing truth may be seen in the passage of Scripture where it is written, Jacob,' &c. The best Commentators, both ancient and modern, are agreed, that in 'Ἰακώβ and Ἑσαὺ we are not so much to consider the two brothers *personally*, but rather as the founders, the one of the Israelitish, the other of the Idumean nation, and, in fact, as the *nations themselves*. They are also agreed, that the terms which indicate the disposition of God towards them are to be interpreted with an attention to the laws of parallelism, and to be understood *comparatively*,—namely, of greater or less favour and privileges. See Gen. xxix. 33, comp. with v. 32.

14. The Apostle, intending to show the liberty of the Divine choice, brings forward, *more Judaico*, every thing that can be said in the way of *objection*, with the answer subjoined. His meaning, then, may be thus expressed:—*Objection*: In having chosen the posterity of Isaac and Jacob for his people, and not the other nations, may not God be charged with injustice, *ἀδικία*? *Ans.* By no means; we must not even entertain such a thought. He then proceeds to prove the position, that God may freely choose a certain nation for his people, and reject the rest. This he shows, 1. from the testimonies of Moses, in which God claims to himself this supreme right, vv. 15, 28. 2. from the argument that God, as Creator, hath full power over the created, vv. 19—24. 3. from the predictions uttered concerning the Jews, vv. 25—29. (Schoëttg.) In not having bestowed on *all* the Israelites, but on *some* only, this blessing, of faith in Jesus Christ, the greater part being left in unbelief, the Apostle shows that God does *not* act unjustly; a truth which he had before set forth and established, and which he here again inculcates; 1. By laying down the general position, that whatever the Deity doth, that cannot of itself be unjust. 2. By showing that this was no other than the usual mode of God's acting (which he exemplifies by the case of Pharaoh), and that it would be both foolish and impious, on that ground, to call God to account (vv. 15—21). 3. That the unbelieving Israelites themselves could not complain of the grace of God being withdrawn from them,—since he had hitherto evinced himself so lenient and indulgent, in bearing with their unbelief and iniquity (v. 22). Finally, he shows that by their unbelief this very benignity of God,—namely, in bringing other nations in their

15 ὁ τῷ γὰρ Μωϋσῇ λέγει· Ἐλεήσω ὃν ἂν ἐλεῶ, καὶ οἰκτείρω. <sup>o Exod. 33. 19.</sup> ῥήσω ὃν ἂν οἰκτείρω. 16 Ἄρα οὖν οὐ τοῦ θέλοντος, οὐδὲ τοῦ τρέχοντος, ἀλλὰ τοῦ ἐλεούντος Θεοῦ. 17 Ῥ λέγει γὰρ ἡ <sup>Exod. 9. 1a.</sup> γραφή τῷ Φαραώ· Ὅτι εἰς αὐτὸ τοῦτο ἐξήγειρά σε, ὅπως ἐνδείξωμαι ἐν σοὶ τὴν δύναμίν μου, καὶ ὅπως διαγγελῇ τὸ ὄνομά μου ἐν πάσῃ τῇ γῇ. 18 Ἄρα οὖν ὃν

place to the blessings of true religion,—is even more magnified, v. 23, seqq. See more in the notes of Dean Tucker in D'Oyly and Mant.

—τί οὖν ἱροῦμεν;] A customary formula of St. Paul, repelling doubt, or objection, or calumnious interpretation. It is here, Grotius observes, *longinquè assertantis*. Carpoz compares Philo, 99, c. τί οὖν λεκτίον; μὴ ἴσθιν ὑπαιτίον, τὸν Θεὸν ἰαντὸ μαρτυρεῖν;

15. Ἐλεῶσω ὃν, &c.] This has nothing to do with final salvation; the general sense being only, that 'God acts, in the distribution of his favours, according to his own pleasure.' The reasoning of the Apostle is this: 'God cannot be unjust because he distributes his favours κατὰ πρόθεσιν αὐτοῦ. He may surely do what he will with his own. Nay, your own Scriptures inculcate the same doctrine, where God is introduced as saying,' &c. Thus the meaning is, that in conferring privileges or favours, whether upon nations or individuals, God acts according to his sovereign pleasure; see Bp. Bull's Apolog. pro Harm. p. 55.

'Even in human judicature (says Dr. S. Clarke, in his Seventeen Sermons, No. 15, p. 346), should an unskilful spectator take upon him to find fault with the sentence of an able and upright judge, might not the judge well express himself in this manner? I will acquit whom I see fit to acquit; and I will condemn whom I see fit to condemn: meaning, not that he would do it arbitrarily, but that, as having the most perfect knowledge of the law and fact, his sentence ought not to be questioned by unskilful spectators.'

16. Ἄρα οὖν, &c.] The ἄρα is *conclusive*; q. d. 'Consequently it follows from what has been said, that favours are not obtained by him that willeth, or him that runneth, but through the mercy of God; i. e. (to apply a general sentiment to this particular case) God bestows his favours, not because they are first merited, or acquired by effort, either of strong desire or of strenuous action, but because he has mercy on those who are the objects of his mercy.' (Stuart.)

By θέλωντος is denoted strong desire; and by τρέχειν strenuous effort. So Anthol. Gr. iv. p. 134, πῶς καὶ εὐφραίνων· τί γὰρ αὐτῶν, ἢ τί τὸ μῆλλον; οὐδαὶ γινώσκει· μὴ τρέχει, ἢ κοπία. The same metaphor is found in 1 Cor. ix. 24, 26. Heb. xii. 1. Phil. ii. 16. iii. 14. Gal. ii. 2. The two terms are here united, to express such a strong desire as seeks to effect its object by every means. The general design of the passage is to intimate that man's salvation is to be attributed solely to the mercy of God, not to any merit of his own.

17. Here we have another example of the position laid down at ver. 15; and as the preceding one, taken from Moses, was of favour

and acceptance, so is this of rejection and punishment. God raised up and preserved Pharaoh, not in consequence of any *merit* in him (for he was one of the most presumptuous sinners on record), but that his own Divine power might in the end be more signally displayed in him, and that the miracles wrought for the deliverance of the Israelites might spread the name of Jehovah throughout the whole earth.

—Ἐξήγειρά σε, &c.] This is by some understood of Pharaoh's being brought into existence; by others, of his being made monarch of Egypt; by others, again, of his preservation during the various plagues inflicted, especially that of the boils; which last-mentioned sense the LXX. have expressed by διατηρήσθαι, a free version of the Hebr. תְּחַיֶּה. It may be best to unite the two first senses, understanding, 'brought into being as king of Egypt.' So Ps. cxiii. 7, 8, Sept., ὁ ἡγίασεν ἀπὸ γῆς πτωχόν—τοῦ καθίσαι αὐτὸν μετὰ ἀρχόντων, and Jos. Ant. viii. 11, 1, βασιλεὺς γὰρ ἐξεγείρεται ὑπ' ἑμοῦ. On reconsidering the debated question as to the force of this much-disputed expression, it appears to me the diversity in its interpretation has been occasioned by too much limiting the sense;—which, so far from being restrictive, is evidently meant to be extensive. And the idea of preservation is so far from being, what some have supposed, the prominent one, that it cannot properly come in at all. The same objection applies to the sense continuing. The true and full import of the expression appears to be, 'I have brought you into being, and raised you to what you are.'

18. Ἄρα οὖν ὃν θέλει—σκληρύνει] The difficulty in this passage turns on the sense of σκληρύνει, which is, even by the ancient Commentators, variously interpreted. Basil, Origen, and Theophylact, think that God, *in fact*, hardened the heart of Pharaoh by his long suffering, and delay of punishment (whereby the κακία, or guilt of the offender was increased), in order that, on the measure of his iniquity being filled, the Divine justice in punishing him might be made more manifest. Œcumen. and many others interpret it, 'suffers to be, or grow, hard; thereby leaving him to the exercise of his own free will.' Gregor. Nyss. ap. Œcumen. explains, 'hardens himself.' One or other of which interpretations were adopted by the earlier modern Commentators, until, in the middle of the last century, an original one was proposed by Carpoz, and received by Ernesti and most Commentators down to Wahl; namely, that the expression is to be understood with reference to the antithetical word ἐλεῶ, and, by the *lex oppositionis*, is to be rendered, 'treats with less kindness.' But though this is agreeable to the context, the evidence for the signification is insufficient. Thus far in my former Editions. On more mature consideration,

q Jer. 40. 19. θέλει, ἐλεεῖ ὃν δὲ θέλει, σκληρύνει. 19 Ἐρεῖς οὖν μοι Τί  
 r 3 Chron. 30. 6. ἔτι μέμφεται; τῷ γὰρ βουλήματι αὐτοῦ τις ἀνθέστηκε;  
 Dan. 4. 35. 20 Ἐμενούργε, ὦ ἄνθρωπε, σὺ τίς εἶ ὁ ἀνταποκρινόμενος τῷ  
 s Isa. 45. 9. & 64. 8. Θεῷ; μὴ ἐρεῖ τὸ πλάσμα τῷ πλάσαντι, Τί με ἐποίησας οὗτος;  
 Jer. 18. 2-10.  
 Wisd. 15. 7.

I feel less inclined to adopt the view propounded by Grot. and others,—after Origen and Basil,—than to prefer that of Bp. Terrot, that God hardened Pharaoh's heart not *positively*, but *negatively*, by withdrawing the preventive checks of the Spirit, by which bad men are restrained in their sinful courses. Thus Pharaoh, having resisted the *restraining grace* of God, was given up to his own corrupt will; and it might be said, though in different senses, either that he hardened *himself*, or that *God* hardened him. In this view, Prof. Hodge, after an able discussion of the various interpretations here adopted, finally acquiesces. He is of opinion that the *judicial abandonment* of men to a reprobate mind, a *positive withdrawing* of the influences of the preventing grace of the Holy Spirit, and the *giving them up* to the uncounteracted operation of the hardening influences by which they are surrounded, are what is meant to be conveyed by, and is all that can fairly be supposed to be included in, this peculiar expression. Nearly the same view is taken by Estius, who represents Pharaoh as *judicially* (and altogether justly for his former sins) '*derelictus, et ita derelictus, ut tandem indurasceret in malo.*' Calvin, too, in an able annotation, shows that mere *permission* cannot here be intended, but that it is a *positive* act that is here denoted, '*divina ira actionem, nam res omnes externas, quas ad induratiorem et execrationem reprobatorum faciunt, Dei irae sunt instrumenta.*' whence it would seem that he thought the expression to be explained by a reference to that scriptural usage, according to which God is said to do whatever, indirectly and incidentally, results from his agency. Thus the Gospel is the cause, not of death only, but of insensibility, blindness, and hardness of heart to those who hear and disregard it. See 2 Cor. ii. 16.

19. The Apostle here anticipates another objection on the part of the reader, whether Jew or Gentile, viz., How, then, can this *σκληροκαρδία* be justly *punished* by God, God himself being the hardener? How can God feel wrath against sinners, since no one can resist his will? For if he hardens men, *they* are surely not to blame. Or, in the words of Hodge, 'If the fact that one believes and is saved, and the other remains in disbelief and impenitence and is lost, depends on God, how can man be blamed? Can he resist God's will?' We must, however, with Conybeare, observe, that Paul does not here explicitly refer to eternal happiness or the contrary. His main object being the *national* rejection of the Jews, and the above topics are only incidentally introduced. To this objection Paul returns two answers, thus stated by Hodge, 1) That it springs from ignorance of the true relation between God and men, as Creator and creatures, and of the nature and extent of the Divine authority over us, vv. 20, 21. 2) That there is nothing in his doctrine inconsistent with the Divine perfections; since God does not *make* men wicked, but from the mass of wicked men he pardons one

and punishes another, for the wisest and most benevolent purposes, vv. 22, 23.

— *τί ἐτι μέμφεται;*] Here, we must supply, from the subject matter, *σκληροκαρδίας, ἀπειθείας*, or such like; the full sense being, 'Why (or with what justice) does he still find fault with us for unbelief and perversity?' *Τῷ γὰρ βουλῇ, &c.* 'For who resisteth his will?' (so the Syr. and Vulg., as Est. shows, rightly.) The full sense is, 'Who doth, or can, resist his will?' and consequently we have only fulfilled his will.' A common answer and excuse of men obstinate in wickedness.

20. The Apostle does not *directly* answer the objection, because it was one not proper to be proposed after the above, that God claims the sovereignty; yet he makes some reply to it in the way of reproof, 1. by showing that it is irreverent and presumptuous for men to canvass the dispensations of *God* (vv. 20, 21). 2. That though God has the same power over his creatures, as the potter over the clay, yet that He does not act capriciously or arbitrarily, but that his dealings with the Jews, as with *all* men, are consistent with his attributes of justice and mercy, vv. 22—24.

— *μενούργε, ὦ ἄνθρωπε, &c.*] *Μενούργε* has the force of a strong negation of any thing, with an affirmation of the contrary, 'Yea, then, rather!' thus glancing an indirect rebuke on the *presumption*, and the rebuke is pointed by the *ἀνθρώπε*, implying contempt, and being here in antithesis with *Θεῶ*, is = Latin, *hominem!* Hence the Greek Fathers and Commentators were right in supposing here (what modern Expositors overlook or reject) a reference to that weakness, fragility, and *nothingness* of Man, which utterly unfits him for comprehending his Creator's reasons for what he doth, were He even to condescend to *state* them. See more in Chrysa. Theodor.; also Calv.—*ἀνταπεκρ.* signifies 'to reply in a disputatious spirit.' Comp. Jer. xviii. 2—10, which passage throws much light on the present, from its evident reference, not to individuals, but to nations.

— *μὴ ἔρεῖ τὸ πλάσμα, &c.*] 'Shall the thing formed (meaning, the creature) say,' even to him that moulded it. By *τὸ πλάσμα* is denoted the figure formed by the *ὁ πλάσων*, or potter. So Aristophanes, Av. 587 (cited by Wetst.), calls men *πλάσματα πηλοῦ*, and other Classical writers use the phrase *πλάσσειν πηλόν*. So also in Plato, de Repub. l. ii. God is called *ὁ πλάσων*, where (as in the preceding passage) there is an allusion to the fiction (borrowed from the Scriptures) of Prometheus forming of clay the first man and woman.

These words are not (as they have been supposed) a quotation from Is. xlv. 9, nor even an *allegatio ad sensum*, but simply a declaration *formed* on that passage; and their intent is to stop the mouth of the objector, who leaves an implication of wrong on the part of God in bestowing blessings on some, which he withholds from others; q. d. (by a sort of *argumentum ad*

21 <sup>1</sup> \* Η οὐκ ἔχει ἐξουσίαν ὁ κεραμεὺς τοῦ πηλοῦ, ἐκ τοῦ αὐτοῦ φερα- <sup>1</sup> 2 Tim. 3  
ματος ποιῆσαι ὃ μὲν εἰς τιμὴν σκεύος, ὃ δὲ εἰς ἀτιμίαν; 22 ἢ Εἰ <sup>20</sup>  
δὲ θέλων ὁ Θεὸς ἐνδείξασθαι τὴν ὀργὴν, καὶ γνωρίσαι τὸ δυνατόν <sup>Jer. 18. 6</sup>  
αὐτοῦ, ἤνεγκεν ἐν πολλῇ μακροθυμίᾳ σκευὴ ὀργῆς κατηρητισμένα <sup>u ch. 2. 4</sup>  
<sup>1 Thess. 5. 9.</sup>

hominem) 'Has the creature a right to call in question what is done by his Creator?' I must not omit to notice the signal ἀκριβία evinced by Lachm. and Alf. (also by Tisch. in his first Edit.) in changing the position at μίντοις and ἐνθρ. on the authority of A, B, and 3 cursives. In justification of this, Alf. pronounces the text rec. 'a correction' to suit the arrangement in Luke xi. 28. Rom. x. 18. Phil. iii. 16. 'Had,' remarks he, 'the μίν. been transposed in A, B, &c., to avoid placing it first in the sentence, the same v. l. would have occurred in the other places, which it does not.' But we can never safely reason from a v. l. not occurring; for nothing is more uncertain than its occurrence. Besides, at two of the three passages it could not occur, for reasons obvious to any real scholar; and that partly applies to x. 18: and, at any rate, a single passage will prove nothing. Tisch. probably saw this when in his 2nd Edit. he recalled the text rec. which is found, as far as I know, in all the MSS. except five, confirmed by internal evidence; since it was far more likely that the Alexandrine Critics should have altered the position to another, required by Class. propriety, than that the ὡ ἐνθρ. μινούσιν should have been altered by the Revisers in all the copies but five, from one solitary passage. The tampering of the Alexandrine Critics is quite plain, from their altering μινούσιν to μινούν in all the passages where it occurs. The absence of μινούσιν only attests another Critical expedient to get rid of the unclassical position of the Participle.

21. ἢ οὐκ ἔχει ἐξουσίαν—πηλοῦ, &c.] By ἐξουσία is denoted not so much power, as the right to use it; power resulting from perfect right, as in 1 Cor. viii. 9, and often elsewhere; an idea here peculiarly suitable, for surely the Creator must have a perfect right to dispose of his creatures in any way he pleases. From the very idea of a created being, the creature (as Hodge remarks) can have no claim on the Creator. 'Whether it exists at all, or how, or where, must, from the nature of the thing, depend on him,—be at his sovereign disposal. The illustration of this truth adduced by the Apostle is altogether appropriate.'—εἰς τιμὴν and εἰς ἀτιμίαν are to be taken comparatē, 'for more or less honourable use.' Comp. Wisd. xv. 7, καὶ γὰρ κεραμεὺς ἀγαθὴν γῆν θλίβει—κριτὴς ὁ πηλονργός, a passage evidently formed, as also, perhaps, Eccles. xxxvi. 13, on that of Jer. xviii. 4, 6, which must have been in Paul's mind (as also Isa. xiv. 9), and supposed readily to occur to every one of his attentive readers; the Apostle employing here the very same similitude, under which God there sets forth his power 'to plant and to pluck up nations, to regulate and to alter their condition, at his own sovereign will and pleasure.' The purpose of the words is to teach, that we ought not to set ourselves up as censors, or judges, of the dealings of God with man; for shall he not do what he will with his own? Here Chrys. shows that the sole point of similitude is to the perfect pliancy of the clay to the

potter, no reference being had to conduct; so that it can have nothing to do with the question of free will. This is well shown by Dean Tucker, ubi supra, and Bp. Van Mildert, in his Bampton Lect., p. 381.

22. Here we have a second, and more direct answer to the objection at ver. 19; what had been said there being now applied to the present case of the Jews and Gentiles.

—εἰ δὲ θέλων, &c.] 'But what if?' I am now persuaded, that the best mode of dealing with this awkward and puzzling passage (where the irregularity of the construction makes it the more difficult to fix the interpretation) is to consider it as one of the passages, like Luke xix. 42, and Acts xxiii. 9, which fall under the class of those in which εἰ is used with an Indic. to introduce an *Apoptosis*, and where the *Apoptosis* is suppressed, in consequence of mental perturbation from strong emotion; thus rendering the *Protasis* more emphatic: examples occur even in the purest Class. writers;—thus the Philologists adduce one from Plato, Conv. p. 220, D; and a similar use of ἀλλ' εἰ from Soph. (Ed. Col. 590, ἀλλ' εἰ θέλωσιν γ' οὐδὲ σὺ φονεῖν καλόν; Thus here the suppressed clause is to this purpose: 'What, then, 'What, if it be so, that God δὲ θέλει ἔλασι, δὲ δὲ θέλει σκληρόναι, is that any impeachment of the rights of God?' The best mode of handling the construction is, with Hodge and others, to consider the second clause of v. 22 and the first clause of v. 23, as co-ordinate, or parallel, clauses,—both dependent on εἰ δὲ:—and thus the sense of the passage may be rendered, 'What if God, willing to show [forth] his wrath, and make known his might, bore with, in much long-suffering, the vessels of wrath fit for (ready for) destruction; and [what if this took place] that he might make known the riches of his glory towards the vessels of mercy, whom he fore-prepared for glory?—What then? What right have we to object, if God, for the display of his righteous justice, pardons the wicked; and, for the manifestation of his glory, pardons the vessels of mercy?' This mode of treating the passage yields a sense excellent in itself, and quite consistent with the context. Accordingly, this use of εἰ with Indic. before an *Apoptosis*, being a pure Class. idiom, is to be kept quite apart from another idiom, where the use of εἰ before an *Apoptosis* has this peculiarity,—that it is never found in the Class. Greek, but is purely Hebraistic, following the use of עַל in the Old Test. (as Gen. xiv. 23. Numb. xiv. 30. 1 Sam. iii. 14, et al. sæpe), and is used in oaths, and strong affirmations, as if under oath, the *Apoptosis*, containing an imprecation, being omitted.

—θέλων—ἐνδείξασθαι τὴν ὀργὴν] 'purposing to display his punitive justice against sin.' So ὀργή supra i. 18.

—σκευὴ ὀργῆς] 'These,—in the Apostle's reasoning here, the spiritual counterpart of Pharaoh,—represent the finally unbelieving and impenitent of mankind; who, notwithstanding

εἰς ἀπώλειαν <sup>23</sup> καὶ ἵνα ἠγνωρίσῃ τὸν πλοῦτον τῆς δόξης αὐτοῦ ἐπὶ σκευὴ ἐλέους, ἃ προητοίμασεν εἰς δόξαν;—<sup>24</sup> οὗς καὶ ἐκάλεσεν ἡμᾶς, οὐ μόνον ἐξ Ἰουδαίων, ἀλλὰ καὶ ἐξ ἐθνῶν <sup>25</sup> ὡς καὶ ἐν τῷ Ὠσηὲ λέγει Καλέσω τὸν οὐ λαόν μου, λαόν μου, καὶ τὴν οὐκ ἠγαπημένην, ἠγαπημένην. <sup>26</sup> Καὶ ἔσται ἐν τῷ τόπῳ οὗ ἐρρήθη αὐτοῖς· Οὐ λαός μου ὑμεῖς, ἐκεῖ κληθήσονται υἱοὶ Θεοῦ ζῶντος. <sup>27</sup> Ἦσαῖας δὲ

v Hos. 2. 23.  
1 Pet. 2. 10.

x Hos. 1. 9,  
10.  
Isa. 43. 6.  
John 11. 52.  
2 Cor. 6. 18.  
y Isa. 10. 20  
—23.  
ch. 11. 4—6.

the long-suffering of God towards them, and the methods which he has employed for their reformation, persist in their impiety and disobedience to the end; when his Divine displeasure succeeds his long-suffering, and his awakened wrath excites and arms his power against them, who thus by their crimes are *fitted for destruction*. (Walford, Cur. Rom.)

—κατηρτ.] If the Passive sense be retained, it may be explained, with Bp. Jebb, 'fitted by their own wickedness, concurrently with other causes—the world, the flesh, and the devil.' But the most correct view may be, to regard the Participle as used for an Adjective, like our *fitted*, for *fit*; and this view is supported by the authority of Chrysa, who takes it as put for ἱτοιμα. And this sense is conveyed by the rendering of the Vulg. *apta*, which, of course, implies *fit* as being *self-fitted*, agreeably to the explanation of Theophyl. and Theodor., ἀπηρτισμένα παρ' ἑαυτῶν καὶ οὐκοθεν. That the Pass. Part. may in such a case be used as an *Adj.*, denoting what one has done for *oneself*, is plain from 2 Tim. ii. 21, ἐάν οὖν τις ἐκκαθάρῃ ἑαυτὸν ἀπὸ τούτων, ἔσται σκευὴς εἰς τιμὴν,—εἰς πᾶν ἔργον ἀγαθὸν ἠτομασμένον, where ἠτοιμ., as being joined with εὐχρηστον, evidently stands for ἱτοιμον. This sense is, as Hodge observes, to be preferred, on the ground that the Apostle, being here engaged in vindicating the Divine proceedings, would naturally speak of the objects of the Divine wrath as being fitted [rather *fit*] for destruction, in the sense *deserving* of it. So we should say *ready*, or *ripe*, for it by being *self-fitted*.

23. ἃ προητοίμασεν ε. δ.] The sense (somewhat disputed, and far from determinate) of προηρτ., seems fixed by that of ἀπηρτ. in the preceding verse, and thus shown to be 'whom He shall have afore made fit for glory,' προηρτ. being, as Dr. Peile points out, used in the place of the *Futurum exactum*, προητοίμασεν, as supra, viii. 30, προέγνω, προέβλεπε, ἐκάλεισε, ἰδικαίωσε, ἰδοῦσα, where see note. Here the full sense meant to be expressed is, 'shall have previously fitted and prepared,' 'prepared and fully qualified,' viz. by his Providence and grace for glory. So it is said, Prov. xvi. 1, 'the preparations of the heart are from the Lord.' It is well observed by Bp. Jebb, Sac. Lit. p. 369, that the terms κατηρτ. εἰς ἀπώλ. and προητοίμασεν εἰς δόξαν 'are more than simply antithetical: preservation, or deliverance, would have been a sufficient counterpoise for destruction: but the predispositions of God are infinitely bountiful; he prepares for glory.' Dr. Doddridge well remarks on 'the great difference of phrase, in which they who are vessels of wrath and they who are vessels of mercy, are spoken of; it being said simply of the former that they were fitted for destruction;

but of the latter that God prepared them for glory,—a distinction of so great importance, that I heartily wish we may ever keep it in view, to guard us against errors on the right hand or on the left.' In that wish I heartily concur.

25. The *καὶ* serves to introduce an illustration. The passage in view is Hos. i. 6—10, blended with ii. 23. 'The Apostle,' Bp. Horsley observes, 'first alleges two clauses, but in an inverted order, from the 23rd verse of the 2nd Chapter, which seems to relate more immediately to the call of the Gentiles; "I will call them my people," &c., "and her beloved," &c. And to these he subjoins, as relating solely to the restoration of the Jews of the Ten Tribes in captivity, that part of the prophecy of the first Chapter which affirms that "in the place where it was said unto them, Ye are not my people, there shall they be called the children of the living God;" meaning, that after being rejected from the favour of God, they were to be again received into his favour. Of course the Apostle must have intended to allege the passage as presenting the general statement, that those who under the Old Dispensation were regarded as not the people of God would, under the new economy of the Messiah, become his people. St. Peter, too (1 Pet. ii. 10), refers the passage to the Gentiles. And certain it is, that the Ten Tribes in captivity were little better than heathens, from idolatry, or, at least, utter godlessness and sin; and consequently, what was said of one might be applied, by accommodation, to others in like circumstances, or of like character; or, what comes to much the same thing, the sentiment of the Prophet (as Hodge suggests) is to be taken generally,—a method of interpreting and applying Scripture both common and [rightly guarded] correct. A general truth, stated in reference to a particular class of persons, is to be considered as intended to apply to all those whose character and circumstances are the same, though the form or words of the original enunciation may not be applicable to all embraced within the scope of the general sentiment. Thus what is said of one class of heathen, as such, is applicable to all others; and what is said of one portion of aliens from the Old Test. covenant, may properly be referred to others.'

27, 28. The second part of the Apostle's conclusion (v. 24), is, that the Jews, as such, were not to be included in the kingdom of Christ, which of course is implied in all those predictions which speak of them as in general cut off and rejected. Two such passages Paul quotes from Isaiah. The first is from Isa. x. 22, 23:—'Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved; for he will finish the work and cut it short in righteousness: because a short work

κράζει ὑπὲρ τοῦ Ἰσραὴλ· Ἐὰν ἡ ὁ ἀριθμὸς τῶν νιῶν Ἰσραὴλ ὡς ἡ ἄμμος τῆς θαλάσσης, τὸ κατάλειμμα σωθήσεται. <sup>28</sup> λόγον γὰρ συντελῶν καὶ συντέμνων ἐν δικαιοσύνῃ· ὅτι λόγον συντετμημένον ποιήσει Κύριος ἐπὶ τῆς γῆς. <sup>29</sup> Καὶ, καθὼς προεῖρηκεν Ἡσαΐας· Εἰ μὴ Κύριος Σαβαὼθ ἐγκατέλιπεν ἡμῖν σπέρμα, ὡς Σόδομα ἂν ἐγενήθημεν, καὶ ὡς Γόμορρα ἂν ὠμοιώθημεν. <sup>30</sup> Τί οὖν ἐροῦμεν; ὅτι ἔθνη τὰ μὴ διώκοντα δικαιοσύ-

z Gen. 19. 24.  
Isa. 1. 9.  
& 13. 10.  
Jer. 50. 40.  
Lam. 5. 22.  
& 4. 6.  
Ezek. 16. 40.

will the Lord make in the earth.' This passage is nearer the LXX. translation than the Hebrew. The general sense is the same in both, and also in the Apostle's version,—'However numerous the children of Israel might be, only a small portion of them should escape the judgments of God.' This being the case, it is evident that the mere being a Jew was never considered sufficient to secure the Divine favour. The portion of the prophecy contained in v. 27 is the principal point.—'Only a few of the Jews were to be saved.' What is contained in v. 28 is an amplification, or states the converse of the preceding proposition,—'Most of the Jews should be cut off.' The passage in Isaiah, therefore, is strictly applicable to the Apostle's object.

— *κράζει* is not a mere Jewish form of citation, as Schoettg. and Wets. regard it. The expression (signifying *palam prophetarum*) is used with allusion to the loud and authoritative tone which Prophets were authorized to assume. See note on John vii. 28.

— *ὡς ἡ ἄμμος τῆς θαλάσσης*] So great, that it cannot be numbered. So Hor. Od. i. 28, l. 1, 'numerosa carentis arena.'

— *τὸ κατάλειμμα*] 'the residue [only];' implying that only a small number of them [as compared with those who had perished] will return to the Lord. The Article is not redundant, but means, as Bp. Middl. says, 'the remnant, or [small] portion, of the Israelites reserved by God for the purposes of his promises;' probably with allusion to the name given to the small portion of dough reserved as leaven for the next bread-making, *τὸ κατάλειμμα*.

28. *λόγον γάρ, &c.*] *Λόγον* is by some interpreted *account*; by others, *matter*, like the Hebr. דבר. It would seem that *both* senses were in the mind of the Apostle, and that he meant, 'would make a short reckoning, and cut short the account.' There is thought to be a reference to Isa. x. 23.

29. 'The object of this second quotation (from Isa. i. 9) is the same as the preceding,—namely, to show that being Israelites was not enough to secure either exemption from Divine judgments, or the enjoyment of God's favour. The passage is perfectly in point; for although the Prophet is speaking of the national judgments, which the people had brought upon themselves by their sins,—and by which they were well-nigh cut off entirely,—yet it was necessarily involved in the destruction of the people for their idolatry and other crimes, that they perished from the kingdom of God. Of course the passage strictly proves what Paul designed to establish,—namely, that the Jews, as Jews, were as much exposed to God's judgments as others, and consequently

could lay no special claim to admission into the kingdom of heaven.' (Hodge.) Bp. Lowth and Koppe think there is here a reference to some invasions of Judæa, made by Resen and Pekah, at the latter end of Jotham's reign. Others think it descriptive of the times of Ahaz, when Judæa was invaded on all sides; by the Syrians and Israelites from the North, by the Edomites from the South, and by the Philistines from the West, 2 Chron. xxviii. 5—19. Whether the sense of the Apostle be an accommodation of that of the Prophet (as most recent Commentators maintain) may be doubted; for it is certain that the Prophets had often a twofold view; and that under an *esoteric* sense, referring to political prosperity or adversity, was couched, καὶ ὑπόνοιαν, an *esoteric* and spiritual one. And as in *κατάλειμμα* there is a metaphor taken from bread-making, so in *σπέρμα* there is one from sowing; since it denotes the small remnant left, in the fertile countries of the East, for seed;—an agricultural metaphor, found also in Jos. Antt. xi. 5, 3, *παρεκάλει τὸν Θεὸν σπέρμα τι καὶ λείψανον ἐκ τῆς τότε συμφορᾶς αὐτῶν περισσάντα*, and Antt. xii. 7, 3.

In *ὠμοιώθημεν* there is a blending of two modes of expression, which are kept separate in a fine parallelism of Ezek. xxxii. 19.

30—33. The *οὖν* which introduces this portion is resumptive (see my Lex. in v.), and expresses an inference, or conclusion, from the preceding vv. 6—29; and the formula *τί οὖν ἐροῦμεν* serves to introduce a further carrying out of the argument; and, proceeding on the fact, that the people of Israel, as a body, were rejected, shows the *ground* of their rejection, and how it came to pass that their own attempts to attain to righteousness never succeeded,—because, v. 32, they sought it by endeavouring to obtain a righteousness of their own, to a rejection of the righteousness by Christ. The course of reasoning, throughout the context, is thus traced by Mr. Young: 'The rejection of the Jews being vindicated, in ch. ix. 6—29, against the objections of the Jew, which would represent it to be contrary to the Divine veracity and justice, the Apostle proceeds, ch. ix. 30—33, and x. 1—3, to inquire into the cause both of the rejection of the Jews, and the adoption of the Gentiles to be God's people in their stead; commencing, as usual, from an objection of the Jews, *τί οὖν ἐροῦμεν, &c.*; his reply being understood to this effect: 'However strange these things may appear, yet so they are;—and the ground of the acceptance of the Gentiles to God's favour (viz. their embracing the condition of justification under the Gospel, which is faith in Jesus Christ) being briefly hinted in those few words, thrown in, as



a ch. 10. 2.  
 & 11. 7.  
 b 1 Cor. 1.  
 33.  
 ch. 4. 10.

ην κατέλαβε δικαιοσύνην, δικαιοσύνην δὲ τὴν ἐκ πίστεως.  
 31 Ἰσραὴλ δὲ διώκων νόμον δικαιοσύνης, εἰς νόμον δικαιοσύνης  
 οὐκ ἔφθασε. 32 Διατί; ὅτι οὐκ ἐκ πίστεως, ἀλλ' ὡς ἐξ ἔργων

it were, in the middle of the objection,—ver. 30, *δικαιοσύνην δὲ τὴν ἐκ πίστεως*, 'but that justification which is by faith';—he goes on, ch. ix. 32 to ch. x. 3, to state more at length the ground of the Jews' miscarriage: this he places in that fatal error of theirs concerning the way of justification and acceptance with God; they sought it by the performances of the Law; whereas it is only to be obtained through the faith of Christ. Prof. Hodge traces the reasoning thus: "'What is the inference from the preceding discussion?' and the answer follows, 'The conclusion is,—the Gentiles are called, and the Jews rejected;' or 'What shall we say, or object, to the fact, that the Gentiles are accepted,' &c. P.' But the former explanation is better suited to the context, espec. to v. 32, and to the Apostle's common use of this expression: see v. 14. ch. vii. 7. viii. 31. —'That the Gentiles, which followed not after righteousness, have attained,' &c. The inference is, that what to all human probability was the most likely to occur, has actually taken place. The Gentiles, sunk in carelessness and sin, have attained the favour of God; while the Jews, to whom religion was a [national] business, have [as a nation] utterly failed. Why is this? The reason is given in v. 32; it was because they would not submit to be saved on the terms which God proposed, but insisted on reaching heaven in their own way. As to the force of *δικαιοσύνην* after *διώκων* (comp. Phil. iii. 14), Hodge thinks that the word is best rendered 'justification,' 'the consequence of having fulfilled the law,' 'a state of acceptance with God.' The Apostle, he thinks, probably meant, however, to include both ideas in the word, namely, both the excellence which satisfied the Law [the sum of the Lord's requirements in the law, Micah vi. 8], 'righteousness,' and its consequence, 'justification.' It should seem, however, that Paul adverts espec. to the former,—*righteousness*, as the great end and aim of the *διώκειν*.

31. Ἰσρ. δὲ διώκ.—*νόμ. δικ.*, &c.] Render: 'but [that] Israel, following up (earnestly pursuing, or aiming at) a law of righteousness, did not attain unto the law of righteousness.' There is no such pleonasm as many Expositors suppose, but merely a seeming over-loading of terms, but arising simply from extreme brevity; the full sense, indeed, being this:—'Israel, by pursuing,' 'aiming at (the establishing) a rule of righteousness, or justification [of their own], did not, and have not, attained to a sure rule of righteousness. And why? because (as it is subjoined) they sought it not where alone it can be found, by faith (i. e. by the righteousness of faith).' The *ὥς*, at v. 32, may be rendered 'as [being]';—equiv. to 'as though it were thus attainable.' See iii. 20, and Gal. iii. 21. At v. 31, after the second *νόμον*, A, B, D, E, G, and 3 cursives, omit *δικαιοσύνης*, which is cancelled by Lachm. and Alf., and by Tisch. Ed. 1, but restored by him in Ed. 2; rightly; for external authority is insufficient, through a deficiency of cursives; and espec. as internal evidence draws two ways;—for though the word may have been, as Alf. thinks, brought in for clearness' sake, yet it may

have been expunged by Critics to remove a tautology; and that is far more probable; for it is difficult to imagine that Paul would have omitted what was so necessary to clearness. And as to the tautology hinted at by the Critics, it is not really such, but merely a repetition called for by the antithesis. Besides, the text. rec. is strongly confirmed by all the ancient Versions, except the ignoble *Coptic*. As to the *Transcribers* mentioned by Mr. Alf., they could have had nothing to do with the matter either way. As to the *νόμον* after *ἔργων*, omitted in A, B, F, G, and 4 cursives, cancelled by Lachm. and Tisch. 1, and bracketed by Alf., but restored by Tisch. 2, the evidence for and against it is *not*, as Alf. says, equally balanced; there being only 8 MSS. (against all the rest, including the Lamb. and Mus. copies) against the word; and internal evidence is in its favour. It was not likely to be omitted by the Transcribers in all the copies but eight; but it was likely to be removed by fastidious Critics, as seeming to overload the context, since it had occurred twice before; espec. as it would seem to improve the antithesis. That it was read by the Pesh. Syr. Translator, and by Chrysa., is certain; and this *fact* greatly strengthens the authority of the MSS. at large. Mr. Alf. might have advantageously brought to mind his own remark a few further verses on, x. 3, *τὴν ἰδίαν δικαιοσύνην*, in antithesis to *τὴν Θεοῦ δικ.*, where he rightly retains the second *δικ.*, though it had been cancelled by Lachm. and Tisch. on the authority of the very MSS. here adduced; and he remarks that 'it would seem as if *δικ.* had been written for emphasis' sake by the Apostle, and omitted [rather, removed] on account of the words occurring thrice in the sentence.' True; but then why should not the ancient Critics have done in one passage what he admits that they did in another; the case being precisely similar, and the MSS. the same? As Mr. Alf. profited by Tischendorf's second thoughts in one case, why not in the other?

32. The recent Commentators are generally of opinion that what is here adduced from the Old Test. does not properly refer to the Messiah, but is applied by accommodation. That principle, however, is here unnecessary; for the Prophets themselves often intermixed with promises of temporal deliverance encouraging anticipations of that deliverance, both temporal and spiritual, which was to be expected from the Messiah. Nay, the Jewish interpreters themselves refer the words to the Messiah. As to the discrepancies between the Apostle and the Hebrew and Sept., the best mode of adjusting them is to say, we have here, properly speaking, no quotation at all. There is merely a reference to what is said in Scripture; and though formed on two passages, Ia. viii. 14, and xxviii. 16, the words do not profess to be a citation from either. The latter clause, however, differs scarcely at all from the Sept., but recedes from the Hebrew. It is the opinion, however, of Grotius, Capell., and Randolph, that the LXX. read, not *πῶρ*, but *πῶρ*. But this notion seems unfounded; for Pocock, Rosenm., and Gesenius have shown that *πῶρ* is

νόμου. Προσέκοψαν γὰρ τῷ λίθῳ τοῦ προσκόμματος, <sup>33</sup> καθ-  
ὼς γέγραπται Ἴδου τίθημι ἐν Σιών λίθον προσκόμ-  
ματος, καὶ πέτραν σκανδάλου καὶ [πᾶς] ὁ πιστεύων  
ἐπ' αὐτῷ οὐ καταισχυνήσεται.

X. <sup>1</sup> Ἀδελφοί, ἡ μὲν εὐδοκία τῆς ἐμῆς καρδίας, καὶ ἡ δέησις  
ἡ πρὸς τὸν Θεὸν ὑπὲρ τοῦ Ἰσραὴλ [ἐστίν] εἰς σωτηρίαν.  
<sup>2</sup> Μαρτυρῶ γὰρ αὐτοῖς, ὅτι ζῆλον Θεοῦ ἔχουσιν, ἀλλ' οὐ κατ'  
ἐπίγνωσιν. <sup>3</sup> Ἀγνοοῦντες γὰρ τὴν τοῦ Θεοῦ δικαιοσύνην, καὶ  
τὴν ἰδίαν δικαιοσύνην ζητοῦντες στήσαι, τῇ δικαιοσύνῃ τοῦ Θεοῦ  
οὐχ ὑπετάγησαν. <sup>4</sup> Τέλος γὰρ νόμου Χριστὸς, εἰς δικαιοσύνην

a ch. 9. 1-5.  
Exod. 33. 10  
—12.  
1 Sam. 12.  
22.  
Is. 18. 11, 20.  
b Acts 11. 20.  
c 22. 2.  
ch. 9. 31.  
Gal. 1. 14.  
c ch. 9. 31.  
Phil. 3. 9.  
d Matt. 5. 17.  
Acts 13. 24.  
3 Cor. 2. 12.  
Gal. 3. 24.

itself susceptible of that sense. The meaning, however, intended by the Prophet seems to have been, 'he need not flee for fear.'

33. πᾶς ὁ πιστεύων] Lachm., Tisch., and Alf. cancel πᾶς, from the principal uncial MSS. and a few others, supported by the Syr., Italic, and other Versions, and some early Fathers; and internal evidence would seem against it. Yet it is found in all the copies infra x. 11, and may have been omitted by the scribes, by being written in abbreviation; as it is in some Mus. copies.

X. "The object of this Chapter, as of the preceding, and of the one which follows, is to correct the fatal error of the Jews concerning justification and acceptance with God, and to set forth the truth in reference to the rejection of the Jews as the peculiar people of God, and the extension to all nations of the offers of salvation. The first verses are again, as those at the beginning of ch. ix., introductory and conciliatory, with the softening expression of affectionate solicitude: 'Brethren, it is the anxious wish of my heart that,' &c., setting forth the ground of the rejection of the Jews, vv. 1—4. The next Section contains an exhibition of the terms of salvation, designed to show that they were as accessible to the Gentiles as to the Jews, vv. 5—10. The plan of salvation being adapted to all, and God being the God of all, the Gospel should be preached to all, vv. 11—17. The truth here taught (the calling of the Gentiles, &c.) was predicted clearly in the Old Testament." (Hodge.)

1. For τοῦ Ἰσρ., A, B, C, D, E, F, G, and 7 cursives, have αὐτῶν, which is adopted by Griesb., Scholz, Lachm., Tisch., and Alf.; and internal evidence is in its favour; the other reading seeming a Marginal Scholium. The contrary is the case with the ἡ after δέησις, which Lachm., Tisch., and Alf. have cancelled, on the authority of the very same MSS. The Article so employed has not a little force; though frequently, from that force being unperceived by the scribes, it has been passed over by them. The very same MSS. have not ἔστιν, and, considering how much internal evidence is against it, it would seem to be an interpolation.

2. [ζῆλον Θεοῦ] Not 'a zeal of God,' but 'a zeal for God and his service;' since nouns of this kind have a Genit. sometimes of subject, and sometimes, as here, of object. The expression is derived from Pa. lxxviii. 9. Comp. Acts xxi. 20, and xxii. 8.

— οὐ κατ' ἐπίγνωσιν] meaning, 'not in con-

formity with, or regulated by, sound knowledge, just conceptions of the way of righteousness revealed to them, but proceeding upon ignorance of the true nature and intent of the Law, of which they were such tenacious zealots; not aware that it had ceased and was done away.'

3. ἀγνοοῦντες γὰρ, &c.] 'for, not recognizing the righteousness of God, and seeking to establish their own righteousness.' This is meant to show how they came to be thus ignorant of divine truth, with the means for attaining unto it in their possession. By τὴν τοῦ Θεοῦ δικ. is denoted either that method of justification (viz. gratuitous, by faith) which God has revealed in the Gospel of Christ; or, as De Wette and Alf., that only righteousness which avails with God, and becomes ours in justification. By ἰδίαν δικ. is meant a righteousness of *their own*, i.e. resting on the works of their Law. The Apostle so terms it, because, being a law of works, it made every one's salvation depend upon his *own merits*; and thus such a law might, in a popular sense, be called a justification of *his own*.

— τῇ δικ. τ. Θεοῦ οὐχ ὑπετάγ. ] Render, 'were not subject to;' implying, 'are not, and have not been subject to.' Thus the Verb is not so much Pass. for Middle, as for Neut. (as in 1 Cor. xv. 28), the one being the result of the other. It was well remarked by an ancient Philosopher, that 'many would have attained unto wisdom, if they had not thought they had already attained unto it.'

4. τέλος γὰρ νόμου X.] Here is more plainly set forth the mode by which God is pleased that men should be brought to salvation by Christ. The term τέλος, however, admits of more than one sense. It may, with some ancient and modern Commentators, be explained, 'Christ hath put an end to, abrogated the Law, in the case of every believer in him.' This sense, however, is doing some violence to the words, and not agreeable to the context. The true one seems to be that of Chrys. and the Greek Commentators, adopted by Fell, Carpzov, Young, and Dr. Pye Smith, 'Christ is the end, perfection, and accomplisher;—or, rather, 'the scope, end, final object of the Law for justification;' as in Acts xiii. 38, 9. Comp. Gal. iii. 26. Col. ii. 17. Heb. ix. 9. Thus the meaning and connexion of the words will be, as Hodge says, that 'the Jews erred by seeking justification from the law; for the law was meant, not to afford justification, but to lead them to Christ in order to be justified.' This, he remarks, is favoured by the drift of the early part of the Epistle, which

e Lev. 18. 5.  
Ezek. 30. 11.  
Gal. 3. 12.

f Deut. 30.  
11, 12.

g Deut. 30.  
11-14.  
Prov. 30. 4.  
h Matt. 10.  
23, 25.  
Luke 19. 8.  
John 3. 22.  
Phil. 3. 11.  
1 John 4. 22.

παντὶ τῷ πιστεύοντι. <sup>5</sup> Ὁ Μωϋσῆς γὰρ γράφει τὴν δικαιοσύνην τὴν ἐκ τοῦ νόμου, "Ὅτι ὁ ποιήσας αὐτὰ ἄνθρωπος, ζήσεται ἐν αὐτοῖς." <sup>6</sup> Ἡ δὲ ἐκ πίστεως δικαιοσύνη οὕτω λέγει· Μὴ εἴπῃς ἐν τῇ καρδίᾳ σου· Τίς ἀναβήσεται εἰς τὸν οὐρανόν; τοῦτ' ἐστὶ Χριστὸν καταγαγεῖν· ἢ· Τίς καταβήσεται εἰς τὴν ἄβυσσον; τοῦτ' ἐστὶ Χριστὸν ἐκ νεκρῶν ἀναγαγεῖν. <sup>8</sup> Ἀλλὰ τί λέγει; Ἐγγύς σου τὸ ῥῆμά ἐστιν, ἐν τῷ στόματί σου, καὶ ἐν τῇ καρδίᾳ σου τοῦτ' ἐστὶ τὸ ῥῆμα τῆς πίστεως ὃ κηρύσσομεν. <sup>9</sup> Ὅτι ἐὰν ὁμολογήσῃς

is to show that through Christ we are delivered from the law, and introduced into a state of grace. The same Commentator, however, seems inclined to adopt the usual sense, *end*, or *termination*; though he notices the sense of *completion*, or *fulfilment*; observing that this latter interpretation amounts to the same as the former, though it *differs* from it in form, thus: 'Christ has *abolished* the law, not by *destroying*, but by *fulfilling* it.' But surely it would be more agreeable to exact reasoning to engraft the idea of *termination* on that of *completing*, 'fulfilling,' than the reverse. However, it would be better to leave the sense of 'completing,' 'perfecting,' as to justification, by itself, and to adopt, as being the most ancient, the interpretation of Chrys., Theophyl., and Theodor. Estius, after an able discussion of the sense, decides in favour of it, and shows that it is called for by the foregoing context. Prof. Hodge and Dr. Peile take *νόμου* in this connexion to mean (as often in the Epistles of St. Paul) *law*, as standing for the whole *rule of duty* prescribed to man, including for the Jews the Mosaic economy. But they have not, in this instance, made out a clear case; for, as appears from Mr. Green, Gr. N. T. 223, there are not wanting passages in which *νόμος* without the Art. signifies 'the Jewish law,' for which Mr. Green satisfactorily accounts. Among those passages he specifies the present. However, I am inclined to think that, though the Apostle intended the Jewish law chiefly, yet he meant *law* of any other kind. And Mr. Green himself lays down the canon, that 'the omission of the Article to *νόμος* is proper, and *designed* in some texts, where, though the writer has the law of Moses more particularly in view, yet what is said is not in respect of any *conditions peculiar* to that law, but common to it with other conceivable ends of moral obedience.' His instances also Rom. v. 20, and Gal. ii. 21.

5. The words of this verse are meant to confirm what was just said,—namely, that what the Law did not, and could not, accomplish, Christ completed.

—M. γὰρ γράφει, &c.] Render, 'for Moses writes of (or describes) the righteousness which is of the law (i. e. which arises from it) that the man who shall have performed these things shall have life in and by them,' namely, as to the point of acceptance with God; a very exact description of the legal method of justification by ordinances;—meaning, that 'the man who should perform all the requirements of the Mosaic dispensation would, on the ground of his obedience, have been rewarded with all the blessings of life and happiness which it holds out.' In γράφει

τὴν δικαιοσύνην we have a popular ellipsis, in which two clauses have coalesced into one; q. d. 'Moses, treating of the justification to be had from the law, thus writes, or speaks, of it.' It should seem, however, that the words of Moses were meant, under their chief and primary sense, of life and prosperity in this world, to contain an obscure promise of everlasting life.

6-8. Of this obscure passage the subject is *justification by faith*; and the admonition meant to be inculcated is, *to believe, and doubt not*. This the Apostle expresses in words derived from Deut. xxx. 11-14; and as the phrases 'ascending to heaven' and 'descending to Hades' were proverbially applied (like the *in caelum ire* of Juvenal, Sat. iii. 75, and the *caelum petere* of Horace, Od. i. 3, 38, to denote a moral impossibility, or at least an extreme difficulty; see note on John iii. 13); so *there* the sense intended is, that 'it is *not* impracticable to attain a competent knowledge of God's laws.' And *here* the Apostle, accommodating the words to his present purpose, and applying them to the Gospel, by the formulas τοῦτ' ἐστὶ Χριστὸν καταγαγεῖν, and τοῦτ' ἐστὶ Χρ. ἐκ νεκρῶν ἀναγαγεῖν, means to inculcate the facility of exercising faith, and consequently obtaining salvation; meaning to say, that 'the Gospel system asks only what is within the reach of every one, what cannot be withheld without obstinate prejudice,—that is, a belief in its divinity.' The above, however, may, perhaps, best be regarded as not *mere* formulas expressive of impossibility or great difficulty, but as meant to allude to those points at which the faith of the unbelievers chiefly staggered. So Chrys., Theoph., Theodor., Est., and Carpz., cited by me in Recens. Synop. Others, however, regard the words as not alluding to questions of *unbelief*; but of *embarrassment*, from not knowing what to think; or others again, of *anxiety* as to the results respecting his salvation. There are not a few objections to the first view; and, as to the second and third, they might admit of being conjoined. It would, however, seem that, in his application of these expressions of Moses, the Apostle intended to assail that strong fortress, the evil heart of unbelief, or misbelief, so unworthy of the descendants of the Father of the faithful, which, in its diverse and Protean forms, could not but engender *embarrassment and anxiety* as to 'the end of their faith, even the salvation of their souls.'

The words μὴ εἴπῃς ἐν τῇ καρδίᾳ σου well express that sort of *self-confident* taking for granted, in which unbelief usually originates.

9, 10. Taken out of the *artificial* forms in which the sentiment is expressed, it would stand

ἐν τῷ στόματί σου Κύριον Ἰησοῦν, καὶ πιστεύσης ἐν τῇ καρδίᾳ σου ὅτι ὁ Θεὸς αὐτὸν ἤγειρεν ἐκ νεκρῶν, σωθήσῃ <sup>10</sup> καρδίᾳ γὰρ πιστεύεται εἰς δικαιοσύνην, στόματι δὲ ὁμολογεῖται εἰς σωτηρίαν. <sup>11</sup> Ἄγει γὰρ ἡ γραφή· Πᾶς ὁ πιστεύων ἐπ' <sup>1</sup> I Isa. 40. 33. ch. 9. 23. αὐτῷ οὐ καταίσχυνθήσεται. <sup>12</sup> Οὐ γάρ ἐστι διαστολὴ <sup>1</sup> I Acts 10. 34. 35. Ἰουδαίου τε καὶ Ἑλλήνος· ὁ γὰρ αὐτὸς Κύριος πάντων, πλου- <sup>2</sup> Is. 15. 9. ch. 3. 22, 30. 1 Tim. 2. 5. Eph. 1. 7. 2. 4, 7. τῶν εἰς πάντας τοὺς ἐπικαλουμένους αὐτόν <sup>13</sup> <sup>k</sup> Πᾶς γὰρ, <sup>3</sup> k Joel 2. 32. Acts 2. 31. ὃς ἂν ἐπικαλέσῃται τὸ ὄνομα Κυρίου, σωθήσεται· <sup>1</sup> I John 15. 22. Πῶς οὖν ἐπικαλέσονται εἰς ὃν οὐκ ἐπίστευσαν; <sup>14</sup> πῶς δὲ

in full, thus: 'If thou shalt confess and profess with thy mouth, and believe with thy heart, by a vital and influential faith, that Jesus is the Lord, and that God, as such, hath raised him from the dead, thou shalt be saved; thy faith shall be counted for righteousness. For with the heart man believeth, and with the mouth confession is made unto justification and salvation;' see 1 John iv. 15, compared with v. 1. *Confession* is here first mentioned, as standing first in the passage of Moses. The confessing with the mouth is, indeed, of greater consequence as regards men; but the believing with the heart, as respects God; for it is well observed by Origen, Exhort. ad Martyr. "Ἐστι γὰρ εἰπεῖν, ὅτι μᾶλλον ἐστι τοῖς χεῖρασι τιμᾶν τὴν καρδίαν πόρρω ἔχοντα ἀπὸ Θεοῦ, ἢ περ τῇ καρδίᾳ τιμᾶν αὐτόν, τοῦ στόματος μὴ ὁμολογούντος.

11. 'There are clearly two points established by this quotation from Is. xxviii. 16, referred to at the close of the preceding Chapter (and here repeated by the Apostle with an emphasis on πᾶς, from which flows the remark which he makes in ver. 12, and further confirms from Scripture in ver. 13); and the first is, the *universal applicability* of this method of salvation,—“whoever, whether Jew or Gentile, believes,” &c.; the second is, that it is faith which is the prescribed means of securing the Divine favour,—“whoever believeth on him shall not be ashamed.” The passage, therefore, is peculiarly adapted to the Apostle's object; which was not merely to exhibit the true nature of the plan of redemption, but mainly to show the propriety of its extension to the Gentiles.' (Hodge.)

12. οὐ γάρ ἐστι διαστ.—ἘΛΛ., &c.] 'for there is no point of distinction,' &c. The γάρ refers to the πᾶς preceding; q. d. 'there is no difference in their relations—being alike sinners, to be judged on the very same principles, and to be saved precisely in the same way (see note supra iii. 22); and why? Because ὁ αὐτός—αὐτός, 'forasmuch as the same Lord of all (Acts x. 36, οὗτός ἐστι πάντων Κύριος) is rich towards all who call upon him; lit. 'for there is One and the same Lord of all (comp. supra, iii. 30, ἐπὶ πάντας εἰς ὁ Θεός, 'One and the same God'), who is rich,' &c. By πλουτῶν is meant not only 'rich' in *mercy*, but in *grace*, and all other spiritual blessings; superabundant in resources to supply the spiritual wants of all; so that they may be 'filled with all the fullness of God.' Accordingly, the present expression may be compared with the stronger one at Eph. iii. 20, τῇ δυνάμει ὑπὲρ πάντα ποιῆσαι ὑμῖν

ἐκ περισσοῦ. This religious invocation (for such is implied in the term ἐπικαλ., including every kind of precatory address) of Christ, as God, implied, of course, the exercise of faith in him; and therefore, as Hodge observes, 'it amounts to the same thing whether it is said, Whosoever believeth, or, Whosoever calls on the name of the Lord, shall be saved.'

13. Κυρίῳ] The original word for this (in Joel ii. 32) is יהוה (*Jehovah*), whence it is certain that the Prophet speaks these words of the true and only God; and yet it is as certain that the Apostle here ascribes them to our Lord Jesus Christ, from the words following,—'How shall they call on Him in whom they have not believed?' For the Apostle in this whole Chapter discourses of faith in Christ, and from the words foregoing, of which these are a proof, and to which they are connected by the Particle γάρ; introducing the words,—'whoever believeth in him shall not be ashamed,' are spoken, by the Prophet Isaiah, of Jesus Christ 'the Corner-stone' (Isaiah xxviii. 16). And so they are interpreted by St. Peter, 1 Pet. ii. 6, 7. And in the Prophet Joel these words follow, εὐαγγελιζόμενοι οὖν Κύριος προσκλήσεται, 'and the evangelized, whom the Lord shall call, shall be saved.' Here, then, we have two arguments for the Divinity of Christ:—1. That what is spoken of Jehovah is ascribed to Him; 2. That He is made the object of our religious invocation. (Whitby.) This criticism is ably supported by Bp. Pearson on the Creed, p. 149, and by Bp. Bull, Harm. Apost. C. v. § 1, 4.

—πῶς οὖν ἐπικαλέσονται, &c.] The οὖν here denotes, not *conclusion*, but *deduction*, and may be rendered now. The force and beauty of the sentiment is much increased by its being thrown into the form of a *Sorites* of four members (as supra v. 3, 5. viii. 29, 30. James i. 15. 2 Pet. i. 5, 7), proceeding from effects to causes. See Crell, and Hyper., espec. the latter, who has ably traced the course of argument, which is, he shows, drawn 'a causa finali seu effectu fidei tendente ad Dei gloriam.'

14, 15. On the scope of these and the following verses some difference of opinion exists. Grot., Hamm., and Stuart, suppose them to contain an *objection*, on the part of the Jews, to the Apostle's argument as to the necessity of calling on Christ in order to be saved, on the ground that they had not sufficient *opportunities* of knowing the truth, &c. To which the Apostle replies at vv. 16, 17. This view, however, rests on no sufficient proof. It should rather seem (according to the opinion of most Commentators,

πιστεύουσιν οὐ οὐκ ἤκουσαν; πῶς δὲ ἀκούσουσι χωρὶς κηρύσσοντος; <sup>15</sup> πῶς δὲ κηρύξουσιν ἐὰν μὴ ἀποσταλῶσι; Καθὼς γέγραπται· Ὡς ὠραῖοι οἱ πόδες τῶν εὐαγγελιζομένων εἰρήνην, τῶν εὐαγγελιζομένων τὰ ἀγαθὰ! <sup>16</sup> Ἀλλ' οὐ πάντες ὑπήκουσαν τῷ εὐαγγελίῳ· Ἦσατας γὰρ λέγει· Κύριε, τίς ἐπίστευσε τῇ ἀκοῇ ἡμῶν; <sup>17</sup> Ἄρα ἡ πίστις ἐξ ἀκοῆς, ἢ δὲ ἀκοὴ διὰ ῥήματος Θεοῦ. <sup>18</sup> Ἀλλὰ λέγω· Μὴ οὐκ ἤκου-

ancient and modern) that the words are from the Apostle himself. And the scope of the passage is well traced by Mr. Young as follows: 'Since the Jews were very greatly offended by the preaching of the Gospel to the Gentiles, and were, in a more peculiar manner, exasperated against St. Paul on that account (see Acts xxii. 2. 1 Thesa. ii. 16), the Apostle takes occasion, from this last text of Scripture, to vindicate the *Divine commission* of himself and the rest of the Apostles to preach the Gospel to the Gentiles: this he does, 1st, From the *necessity of the case*; for if it was God's good pleasure, as the Prophets signified beforehand, to grant repentance unto life to the Gentiles, it must certainly have been his intention that the offer of salvation should be *properly* made to them, ver. 14; 2ndly, From the wonderful success which attended the preaching of the Gospel among the Gentiles, according to the saying of Isaiah, lii. 7, which showed that God's blessing and aid went with the work.'

15. καθὼς γέγραπ· Ὡς ὠραῖοι, &c.] The connexion is ably traced by Calv. thus:—'Sic in rem præsentem testimonium istud convenit applicare: Dominus, spem liberationis populo suo facturus, insigni encomio eorum adventum ornat qui lætum huius rei nuntium afferrent. Eo igitur ipso declaravit, non minori in pretio habendum esse Apostolicum ministerium, per quod æternæ vitæ nuntius nobis affertur;' q. d. 'that the dignity and high importance of the heralds of salvation are *implied* in the words spoken of them, by prophetic description, words, too, applicable to the preachers of the Gospel; inasmuch as the return from the Babylonian Captivity had reference to an infinitely more joyful and blessed one in the time of the future Messiah;' for there is no good ground for lowering the passage of Isaiah here adduced to a mere *accommodation* (as most recent Expositors do), espec. since it appears from the Rabbinical citations in Wetst. that the ancient Jews themselves applied it to the Messiah; but we may suppose that the Prophet here, as in very many other passages, couches under the *primary* and literal (which referred to the messengers who brought the first news of the return of the Jews from the Babylonian captivity), a secondary but *higher* sense, which is here indispensable to make the argument conclusive. Accordingly, the Apostle was fully warranted in citing the passage, as showing that the instrumentality of the preachers of the Gospel was one recognized and alluded to in 'the sure word of prophecy,' where their office is marked with characters of dignity and glory. Theophyl., after Chrys., well illustrates the force of the expressions εὐαγγέλιον, εἰρήνην, and εὐαγγ. τὰ ἀγαθὰ (which are by parallelism synonymous and = τὸ εὐαγγέλιον τῆς εἰρήνης) thus:

Οὐδὲν ἄλλο περιήσαν οἱ ἀπόστολοι λέγοντες, ἀλλ' ἢ τὰ ἀπὸρήτα ἀγαθὰ, καὶ τὴν τοῦ Θεοῦ πρὸς ἀνθρώπους γενομένην εἰρήνην. See also Theodor. By ὠραῖοι is meant not 'beautiful,' nor, strictly speaking, 'grateful,' but 'reasonable,' and, by implication, 'acceptable' and 'pleasant.' And so it is used in Sirach, xxxv. 23, ὠραῖον ἔλεος ἐν καιρῷ θλίψεως, also xix. 27, and other passages adduced by Schleusn. Lex. N. T. and V. T. By οἱ πόδες is meant, metaph., 'the approach;' as in Acts v. 9, ἰδοὺ οἱ πόδες τῶν θαυμάτων. Comp. Eurip. Orest. 1217, παρθένου δόχου πόδας, a beautiful figure; for, 'by their approach (as Bp. Jebb observes, Sacra. Lit. p. 126) is excited the idea of their progress towards us: we admire them yet afar off; our imagination kindles at the prospect of good things to come.'

16. ἀλλ' οὐ πάντες ὑπήκουσαν, &c.] q. d. 'But (it may be objected to the argument founded on πᾶς supra) not *all* have hearkened to the call.' To this the answer, virtually contained in the following context, is, 'True; very few *have* hearkened to the Gospel; inasmuch that we may say, in the words of Isaiah, Who hath believed,' &c. This is not, indeed, to be considered as a mere accommodation of that passage. The Apostle (as Chrys., Theodor., and Hyper. remark) meant, by its introduction, to argue that the want of success complained of was foreseen and predicted by the Prophet, and, therefore, ought to be no well-founded objection to the Divine commission of the Apostle, or any reason why the ministers of the Gospel should not preach to all.

17. Ἄρα ἡ πίστις, &c.] The ἄρα is *conclusive*; and the passage is of a similar kind to that at vv. 14, 15, with which it is logically connected, being meant to inculcate the necessity of the Evangelical office; q. d. 'Faith is founded on instruction; and this instruction supposes a *Divine communication*. If men, then, are to believe, they must hear the message of God through his legates.'

18. ἀλλὰ λέγω· Μὴ, &c.] q. d. but though all have not obeyed the Gospel (ὑπήκουσαν), yet all have *heard* it, ἤκουσαν; it being meant, that "how great soever the mass of incredulity might be, it must be attributed altogether to the perverseness and evil disposition of the hearers, and not to any want of diligence in the teachers, who had indeed most zealously fulfilled their commission; inasmuch that, what the Psalmist says concerning that *universal teaching* even to the Gentiles, by which 'the heavens declare the glory of God, and the firmament sheweth his handy-work,' may fitly be applied to the preaching of the Apostles." See more in Hyper. and Calv. So, too, Hodge takes the words, adding, this verse, therefore, is to be considered as a strong

σαν; Μενούν γε εἰς πᾶσαν τὴν γῆν ἐξήλθεν ὁ φθόγγος αὐτῶν, καὶ εἰς τὰ πέρατα τῆς οἰκουμένης τὰ ῥήματα αὐτῶν. <sup>19</sup> Ἄλλὰ λέγω· Μὴ οὐκ ἔγνω Ἰσραὴλ; πρῶτος <sup>p Deut. 32. 21.</sup> Μωϋσῆς λέγει· Ἐγὼ παραζηλώσω ὑμᾶς ἐπ' οὐκ ἔθνει, ἐπὶ ἔθνει ἀσυνέτῳ παροργιῶ ὑμᾶς. <sup>20</sup> Ἡσαΐας δὲ <sup>q Isa. 52. 1. & 66. 1, 2. ch. 9. 30. Mat. 23. 10. & 23. 9, 10. r Isa. 66. 3 —</sup> ἀποτολμᾷ καὶ λέγει· Εὐρέθην τοῖς ἐμὲ μὴ ζητοῦσιν, ἐμφανὴς ἐγενόμην τοῖς ἐμὲ μὴ ἐπερωτῶσι. <sup>21</sup> Πρὸς δὲ τὸν Ἰσραὴλ λέγει· Ὁλην τὴν ἡμέραν ἐξεπέτασα τὰς χεῖράς μου πρὸς λαὸν ἀπειθοῦντα καὶ ἀντιλέγοντα.

declaration that what Paul had proved ought to be done, had in fact been accomplished. The middle wall of partition had been broken down, the Gospel of salvation,—the religion of God,—was freed from its trammels, the offers of mercy were as wide and general as the proclamation of the heavens. This idea the Apostle most appositely expresses in the sublime language of Pa. xix. 4. This quotation agrees verbatim with the Sept. and also with the Heb., except that it has the word *καὶ* rendered *line*, which discrepancy Dr. Randolph and others seek to remove by supposing that the LXX. read *καὶ*: an ingenious conjecture, but not necessary to be adopted; for (as Rosenm. and others have seen) *καὶ* may have been taken by the Sept. in the sense *clord*, which, by metonymy, will denote *sound*. Thus there will be a *parallelism* with the clause following.

19—21. By way of reconciling these things to their belief, the Apostle now shows that both the preaching of the Gospel to the Gentiles, and their joyful acceptance of it, and the rejection of the Jews, had been foretold by their own Prophets.

19. ἀλλὰ λέγω—*παραζηλώσω*, &c.] Here the interrogation with the negation implies a strong asseveration; q. d. 'But, I say, did not Israel know that, upon their unbelief, the Gentiles would be adopted, and made partakers of the privileges of the Gospel?' Yea, surely they did, or might; for Moses, first, tells, &c. [speaking in the person of God.] The words (taken from Deut. xxxii. 21) agree with both the Heb. and Sept., except that *ὑμᾶς* is, for accommodation sake, put for *αὐτοῦς*.

—ἐπ' οὐκ ἔθνει] Supply *δυντι*. The meaning being, 'not a people of God by any peculiar covenant.' By *δυντι*, as Grot. observes, is to be understood, not simply 'foolish,' but 'affected with the folly of idolatry;' than which no folly can be greater;—the not having the knowledge of the one true God, which is the only true wisdom.—*παραζηλώσω* and *παροργιῶ* signify, by parallelism and pregnancy of sense, 'I will excite your jealousy by conferring on *them* benefits which you thought belonged exclusively to *you*.' 'Thus the passage,' as Hodge observes, 'plainly intimates that the Jews were in no such sense the people of God as to prevent their being cast off, and others called.' This is more distinctly and pointedly declared in the next verse (of which the words are from Isa. lxx. 1, 2), which, as Hodge shows, confirms *both* the great doctrines taught in this Chapter,—namely, that 'the Jews were no longer exclusively the people

of God; and that the blessings of the Messiah's kingdom were thrown open to all mankind.'

20. Ἡ. δὲ ἀποτολμᾷ καὶ λέγει· Εὐρέθην, &c.]. 'But, further, Es. is very bold, and saith,' = 'is so bold as to say,' = ἀποτολμᾷ λέγει, lit. 'makes a bold venture' (telling them the blunt truth, however it might shock their prejudices), 'makes bold to say,' not an anomalous phrase, being found in Æschin. p. 72, 17; also by Plut. T. ii. p. 11. Philo. p. 1003, and Diod. Sic. v. 43. However, the words ἀποτολμᾷ καὶ are absent from four of the most ancient uncials, and the Ital. Version; whence it is plain that certain ancient Critics 'made so bold' (such was their wont) as to remove words which, they thought, broke the rules of pure Greek composition, though to the weakening of the sense. Yet our Critical Triumvirs, though they held their hands here, chose to insert *ἐν* before τοῖς ἐμὲ μὴ ζητ., on the authority of the very same copies, with the addition of B, and proceeding doubtless from the same Critics, who, it seems, thought that good composition required the Proposition. Alf., indeed, pronounces 'the text. rec. a correction to suit the Sept.,' though contrary to the Hebrew *י* 'by.' It is incredible that Paul should have inserted *ἐν* against both the Sept. and the Hebrew, confirmed by all the ancient Versions.

—εὐρέθην τοῖς, &c.]. The words are from Isa. lxx. 1, 2; but the two members of the sentences are, for the better understanding of the subject, taken in inverse order; and the sense of the two parts of the parallelism will become plainer by mutual comparison; on which see Koppe. 'The Apostle,' says Hodge, 'quotes and applies the passage in the sense in which it is to be interpreted in the ancient Prophet. In the first verse of that Chapter Isaiah says, that God will manifest himself to those 'who were not called by his name;' and in the second he gives the immediate reason of this turning unto the Gentiles, 'I have stretched out my hand all the day to a rebellious people.' This quotation, therefore, confirms *both* the great doctrines taught in this Chapter; the Jews were no longer the exclusive people of God, and the blessings of the Messiah's kingdom were thrown open to *all mankind*.'

21. πρὸς δὲ τὸν Ἰσρ. λέγει.] 'But respecting Israel he saith, ὅλην τὴν ἡμ. ἔξεπ. τ. χ. μου.,' the attitude of gracious invitation, and even entreaty: 'metaphora (says Parmus) a matribus, quæ petulantes pueros *pussis* *uinis* alio se revocant, venientes compectit paratæ.' So Dionys. Hal. vi. 86, ἀλλ' αὐτὴ καλεῖ, καὶ

a Jer. 31. 37. **XI. 1** *Δέγω οὖν Μὴ ἀπόσωτο ὁ Θεὸς τὸν λαὸν αὐτοῦ;*  
 1 Sam. 12. *Μὴ γένοιτο! καὶ γὰρ ἐγὼ Ἰσραηλίτης εἰμὶ, ἐκ σπέρματος*  
 22. *Ἀβραάμ, φυλῆς Βενιαμίν.* 2 *Οὐκ ἀπόσωτο ὁ Θεὸς τὸν λαὸν*  
 3 Cor. 11. 23. *αὐτοῦ, ὃν προέγνω. Ἡ οὐκ οἶδατε ἐν Ἠλῆ τὴ λέγει ἡ γραφή;*  
 Phil. 3. 5. *ὡς ἐντυγχάνει τῷ Θεῷ κατὰ τοῦ Ἰσραὴλ, [λέγων]* 3 *Κύριε,*  
 b ch. 8. 29. *τοὺς προφῆτας σου ἀπέκτειναν, καὶ τὰ θυσιαστήρια*  
 c 1 Kings 19. 10. *σου κατέσκαψαν καὶ γὰρ ὑπελείφθην μόνος, καὶ ζητοῦσι*  
 d 1 Kings 19. 18. *τὴν ψυχὴν μου.* 4 *Ἀλλὰ τί λέγει αὐτῷ ὁ χρηματισμὸς;*  
 e ch. 9. 37. *Κατέλιπον ἐμαυτῷ ἑπτακισχιλίους ἄνδρας, οἵτινες οὐκ*  
 f Deut. 2. 4. *ἔκαμψαν γόνυ τῇ Βάαλ.* 5 *Οὕτως οὖν καὶ ἐν τῷ νῦν καιρῷ*  
 ch. 4. 4. 5. *λεῖμμα κατ' ἐκλογὴν χάριτος γέγονεν.* 6 *Εἰ δὲ χάριτι, οὐκ*  
 1 Cor. 15. 10.

ἀντιβολεῖ, καὶ τὰς χεῖρας ὑμῖν ἅμα ταῖς πόλαις ἀναπατάσας υποδίσσεται.

XI. 'This Chapter consists of two parts, vv. 1—10, and 11—36. In the former the Apostle teaches that the rejection of the Jews was not total. There was a remnant, and perhaps a much larger remnant than many might suppose, excepted; although the mass of the nation, agreeably to the predictions of the Prophets, was cast off, vv. 1—10. In the latter he shows that this rejection is not final. In the first place, the restoration of the Jews is a desirable and probable event, vv. 11—24. In the second, it is one which God has determined to bring to pass, vv. 25—32. The Chapter closes with a sublime declaration of the unsearchable wisdom of God, manifested in all his dealings with men, vv. 33—36. In the consideration of the great doctrinal truths taught in this Chapter Paul intersperses many practical remarks, designed to give these truths their proper influence both on the Jews and Gentiles, especially the latter.' (Hodge.)

1. *λέγω οὖν μὴ ἀπόσωτο, &c.* "When we consider how many promises are made to the Jewish nation as God's peculiar people; and how often it is said, as in Ps. xciv. 14, 'The Lord will not cast off his people;' it is not wonderful that the doctrine of the rejection of the Jews, as taught in the preceding Chapters, appeared inconsistent with these repeated declarations of the word of God. Paul removes this difficulty, by showing in *what sense* the Jews were rejected, and in what way the ancient promises are to be understood. All the Jews were not cast off; and the promises did not contemplate all the Jewish people, as shown above in the ninth Chapter, but only the true Israel." (Hodge.)

— *μὴ ἀπόσωτο, &c.* 'Ἀπόσωσθαι is a very strong term, signifying lit. 'to push any thing aside with abhorrence,' as a nauseous potion; and, from the adjunct, 'to entirely cast off, utterly and perpetually reject.' By τὸν λαὸν αὐτοῦ is meant that true and spiritual Israel (Gal. vi. 16) known only to God himself (Acts xviii. 10), whom, as made *one with Christ*, he from the beginning accepted and approved. Comp. 1 Pet. i. 20.

2. The Apostle solemnly repeats the negation implied in *μὴ γένοιτο!* meaning to say that the rejection of the Jews here spoken of had no reference whatever to those who, like himself, had received the faith of Christ. See ver. 5.

— *προέγνω* meaning, 'whose acceptance he foreknew,' 'who, he foreknew would be his people.' See note supra viii. 28—30, and Macknight in loco.

— *ἐν Ἠλῆ* meaning, in that part of the book of Kings which contains the actions of Elijah,—namely, the 17th, 18th, and 19th chapters. On which mode of speaking, see note at Mark xii. 26. 'The Apostle (as Mr. Young observes) means to argue, that as in the general apostasy in the days of Elias there was still a small remnant who had not bowed the knee to Baal, so there was now a remnant of converted Jews, who were comprehended in the election of grace, together with the believing Gentiles.'

3. *κατέσκαψαν* 'have digged down;' *κατασκάπτω* signifying 'to overthrow any thing by digging under it;' consequently the term is very applicable to the utter destruction of edifices so firm, or with foundations so solid, as not to be destroyed in any other way.

— *καὶ γὰρ ὑπελείφθην μόνος* meaning, 'I alone of the Prophets am left.' Comp. Aristoph. Plut. 1060, οὐ γὰρ εὐρήσεις ἑμὸν ζῆτάν ἐτ' ἄνδρα τοῦτε τρώσκουσι βελτίονα. Μὰ τὸν Δι' οὐ γὰρ ἴσθιν ἄλλος πλὴν ἐγώ.

4. *ὁ χρηματισμὸς* 'the Divine response.' The word is used, like *χρηματίζειν*, of every extraordinary method by which God makes his will known to men. See my Lex. in v. Here, however, it has reference to that *still small voice*, the Bath-Col, 1 Kings xix. 12. *Κατέλιπον ἐμ.,* 'I have reserved for myself.'

— *τῇ Βάαλ* The *masculine* form is generally found in the Sept.; though sometimes the feminine; and it may have been in Paul's copies. Indeed, as Selden (de Diis Syris) says, the god was supposed to be of both sexes, designating either the *Sun* or the *Moon*. In the former capacity it was worshipped (under the form of a bull) by the men; in the latter, by the women.

5. *οὕτως οὖν—γίγονεν* 'Thus, then, too, at the present time there has remained (faithful) a remnant according to the election of grace;' i. e. 'a selection not made on the ground of merit, but of free grace.'

6. *εἰ δὲ χάριτι, &c.* This verse is intended to further develop the sense of the last clause of the preceding; q. d. 'If the election spoken of be of grace, it is not founded on works; the two things being incompatible.' The latter clause, *εἰ δὲ ἐξ ἔργων*, is the converse of the former;

ἔτι ἐξ ἔργων ἐπεὶ ἡ χάρις οὐκ ἔτι γίνεται χάρις· εἰ δὲ ἐξ ἔργων, <sup>g ch. 9. 81.</sup>  
 οὐκ ἔτι ἐστὶ χάρις· ἐπεὶ τὸ ἔργον οὐκ ἔτι ἐστὶν ἔργον. <sup>h Isa. 6. 9.</sup> 7 **τί**  
 οὖν; ὃ ἐπιζητεῖ Ἰσραὴλ, \* τοῦτο οὐκ ἐπέτυχεν, ἡ δὲ ἐκλογὴ <sup>g 20. 10.</sup>  
 ἐπέτυχεν οἱ δὲ λοιποὶ ἐπωρώθησαν <sup>Deut. 29. 4.</sup> 8 <sup>Jer. 5. 21.</sup> καθὼς γέγραπται <sup>Ezek. 12. 3.</sup>  
 \* Ἐδωκεν αὐτοῖς ὁ Θεὸς πνεῦμα κατανύξεως, ὀφθαλμοὺς <sup>Matt. 13. 14.</sup>  
<sup>Mark 4. 11,</sup>  
<sup>John 12. 40.</sup>  
<sup>Acts 28. 26.</sup>

i. e. 'grace is now no longer possessed of its proper attribute, loses its nature, ceases to be grace;' 'it is no longer an act of grace, or of the gift of God.' Similarly, by *ἐπεὶ*—*ἔργον*, which is the converse of *εἰ δὲ ἐξ ἔργων*—*χάρις*, is meant, 'inasmuch as [otherwise] work ceases to be work, loses its nature and essence.' However, the words of the latter clause, *εἰ δὲ ἐξ ἔργων*—*ἐστὶν*, are not in MSS. A, C, D, E, F, G, and one curiose, and are cancelled by all the Editors from Griesb. to Scholz, Lachm., and Tisch., ed. 1, though in his *second* ed. Tisch. has restored the passage; very properly; for the external authority existing for its removal is insufficient, from being discountenanced by all the cursives except one. Internal evidence is quite in favour of the words, espec. from a comparison of *supra* iv. 5, and Eph. ii. 8, 9. We are not bound always to find a *reason* why words have in certain cases come to be omitted. Here, however, it is not difficult; for palæographical reasons may be imagined, from which might be argued the probability of the words having been left out through *inadvertence* on the part of the scribes. But I rather impute their omission to the temerity of the Alexandrian Critics, who might think that what is said in this clause is simply the *converse* of what was said in the former, since it might very well be dispensed with. I find this judgment on the question (to which I had long since been led) confirmed by the *παλινομία* of Tisch., and the suffrage of Mr. Alf., who judiciously remarks, 'that the Apostle's object being *precision* (O! si sic omnia!), it is much more probable that he should have written both clauses in their present formal parallelism, than that the second should have been early omitted [rather, *removed*] from its seeming superfluity, than that it should have been inserted from the margin.' That, indeed, would involve the highest improbability. It was very unlikely to be placed in the margin. Revisers of the text rarely ventured to insert. Nor is it likely to have originated in rash criticism. Had Critics wished to bring in a formal parallelism, they would have contrived to make the fabricated second clause better tally with the first.

7. *τί οὖν*· scil. *ᾠοῦμεν*. 'What conclusion, by way of result, shall we draw from what has been said [but this]?' See Calv. and Hyp.

— *ὃ ἐπιζητεῖ Ἰσραὴλ, τοῦτο οὐκ ἐπέτυχεν*· 'what the people of Israel collectively (i. e. the bulk of the people) seek [namely, justification and acceptance with God by their own merit], that they have not obtained.'

— *τοῦτο*, which I long ago edited, instead of *τούτου*, has been since received by Lachm., Tisch., and Alf., and the external authority for it is very strong; and I can add nearly all the Lamb. and Mus. copies. However, internal evidence is equally balanced; for, though *τούτου* might come from a marginal Scholium, yet *τοῦτο* might proceed from the Critical Cor-

rectors of style, considering that, as Mr. Green remarks (Gram. p. 273), the Class. writers use the licence of subordinating an *accus.* instead of a genit. to verbs of this class, in the case of *pronouns* and terms akin to them.

— *ἡ δὲ ἐκλογὴ ἐπέτυχεν* meaning, 'This has been confined to the believing few, who separated themselves from the rest, and were the chosen of Christ; ἡ ἐκλογὴ being for *οἱ ἐκλεκτοί* (abstract for concrete, as ii. 26. iii. 50. xv. 8), denoting the *λαῖμα κατ' ἐκλογὴν χάριτος* at ver. 5, that very small, but select, portion of the Jewish nation, which had faith in Christ, and thus obtained justification and acceptance.'

— *ἠκουήθησαν*· 'became hardened,' or 'hardened themselves;' for the best Commentators, ancient and modern, are agreed that the Passive is for the reciprocal, as in John xii. 40. Of course this is to be understood with the permission of God; and therefore, as Young says, 'judicially, in consequence of their impenitence, and rejection of all the means employed by God for their conversion.'

8. The sentiment is now confirmed from various passages of the Old Test., where the Prophets upbraided the Jews for a similar hardness of heart.

— *καθὼς γέγραπται*· This passage is composed of several found in different parts of the Old Test. Deut. xxix. 4. Isa. vi. 9, 10. xxix. 9, 10. The spirit, and, to some extent, the language, of these passages Paul cites in support of his present purpose. They are in part descriptive of what had occurred in the times of the Prophet, and, in part, of what should occur in after times; and are, therefore, quoted in reference to the character and conduct of the Jews in the days of Christ (see Matt. xiii. 14). The import of such citations frequently is, that what was fulfilled in the days of the Prophet was more completely accomplished at the time referred to by the New Testament writer. So, in this case, it was more fully accomplished at this period of the Jewish history than at any other, that the people were blinded, hardened, and reprobate. And this the ancient Prophets frequently predicted should be the case. These quotations also serve to show that this hardening, and consequent rejection of the Jews, was an event which, with regard to multitudes, had frequently occurred before, and, therefore, demonstrated that their being cast away militated with none of the Divine promises.

— *πνεῦμα κατανύξεως*.] The sense here is disputed, from uncertainty as to the force of *κατανύξεως*, which *might* signify, did the context permit, '*compunction*,' from *κατανύσσω*, 'to prick,' 'pierce through;' so that it might signify 'the pricking of grief, sorrow;' but among the very few examples of its occurrence it has not that sense, but only 'torpor,' as in Pa. lix. 3 (Sept.), and Isa. xxix. 10, where it denotes 'the torpor of deep sleep,' *καταφορά*, or *κάρωσις*, which



τοῦ μὴ βλέπειν, καὶ ὅτα τοῦ μὴ ἀκούειν, ἕως τῆς σήμε-  
 ρον ἡμέρας. <sup>9</sup> καὶ Δαυὶδ λέγει· Γεννηθῆτω ἡ τράπεζα αὐ-  
 τῶν εἰς παγίδα καὶ εἰς θήραν, καὶ εἰς σκάνδαλον καὶ εἰς  
 ἀνταπόδομα αὐτοῖς. <sup>10</sup> Σκοτισθήτωσαν οἱ ὀφθαλμοὶ  
 αὐτῶν τοῦ μὴ βλέπειν, καὶ τὸν νῶτον αὐτῶν διαπαντός  
 σύγκαμψον! <sup>11</sup> λέγω οὖν μὴ ἔπταισαν, ἵνα πείσωσι; Μὴ  
 γένοιτο! ἀλλὰ τῷ αὐτῶν παραπτώματι ἡ σωτηρία τοῖς ἔθνεσιν,  
 εἰς τὸ παραζηλώσαι αὐτούς. <sup>12</sup> Εἰ δὲ τὸ παράπτωμα αὐτῶν

1 Pt. ii. 22.  
 Acts 18.  
 ch. 10. 19.

there Aquila uses. And so Chrys. t. vii. 450, 451. *How* it comes to mean this, is not easy to see. It arose probably from *νύσσω* having, in common with its cognate *νυστάζω* (from *νύξ* cognate with *νύσσω*, whence *νυστός* and *νυστάζω*), that sense in Alexandrian Greek. It should seem that the best sense to be assigned is that which is inherent in the *καταφορά*, or *κάρωσις*, of Aquila in the above passages, denoting 'a heavy lethargy, or lethargic sleep;' of course here to be taken figuratively.

9. *γεννηθῆτω ἡ τράπεζα, &c.* As against those who had inflicted injuries on him, evils are denounced by the Psalmist, *similar in kind* (q. d. Would that their *own* table may be made bitter by misery and misfortune, and the food provided for their strengthening, turn to their utter injury, *σκάδαλον*); so here, by accommodation, condign punishment is invoked on the Jews for their injurious treatment of the Messiah:—*εἰς ἀνταπόδομα α.*, 'for a retribution upon them.' So Ecclesi. xiv. 6, καὶ τοῦτο ἀνταπόδομα τῆς κακίας αὐτοῦ; q. d. 'May such evils be a retribution on them, for the injuries they have done to me!' So most Expositors. There is, however, I agree with Hodge, 'nothing in the Psalm which forbids its being considered as a prophetic lamentation of the Messiah over his afflictions, and a denunciation of God's judgments upon his enemies. Viewed in this light (he adds), the Psalm is directly applicable to the Apostle's object, since it contains a prediction of the judgments which should befall the enemies of Christ.'

The words *εἰς θήραν* (found neither in the Sept. nor the Hebrew) are exegetical of *εἰς παγίδα*, where we have a metaphor taken from birds or beasts being caught by food placed in a trap.

10. *σκοτισθήτωσαν οἱ ὀφθαλμοὶ—βλέπειν* i. e. 'May they fall, like blind persons, headlong into the evils prepared for them!' A not unfrequent mode of expression to denote falling into sudden and irremediable misery.

—καὶ τὸν νῶτον, &c.] i. e. 'make them groan under heavy burdens, which bow down the back with labour;' the whole forming a lively figure of misery and bondage, amply fulfilled in the yet more grievous subjection of the Jews to the Roman yoke, which took place soon after these words were written.

11—24. The Apostle proceeds to intimate, that as this rejection and exclusion was not total, neither is it final; they have not so fallen as to be hopelessly prostrated; and that the purpose of God therein was not *destruction* to them, but mercy to the Gentiles, and a paving of the way for their own restoration.

11, 12. *λέγω οὖν μὴ ἔπταισαν, ἵνα πείσω.*] We have here, as Hyper. remarks, a forcible interrogation carrying with it an *objection*, founded on *σκάδαλον* just before,—namely, whether what is there said is to be understood to intimate the *final* casting off of the Jews; for by *πείσωσι* is intimated an utter and irremediable fall or ruin; see Heb. iv. 11, and compare Soph. Œd. Tyr. 146, ἡ γὰρ εὐτυχίῃ, ζῶν τῷ Θεῷ φανόμειν, ἡ πεπτωκότις;

The answer conveys a negation of the strongest kind,—*μὴ γένοιτο!* 'God forbid it should be so!' And the reasons for the denial are subjoined; namely, that this their lapse or stumbling by rejection of the Gospel has been the occasion of its being preached to the Gentiles. In short, 'the Apostle (as Mr. Young observes) shows that all has been done in order to the accomplishment of a plan of the most wonderful and comprehensive goodness; for, 1. The rejection of the Gospel by the Jews (which was the cause of their own rejection by God) was the means of salvation to the Gentiles, through the offer of the Gospel to them, and their embracing it; 2ndly, The *fulness* of the Gentiles, or their general acceptance of the Gospel, is one of God's remedies for the obduracy of the Jews; *εἰς τὸ παραζηλώσαι αὐτούς*, v. 11, by provoking them to jealousy and emulation; and so to a desire of regaining their ancient state of favour with God' (see vv. 11, 14, 25, 26, 31; and compare Deut. xxxii. 21).

At ver. 12 we have, as Hyper. remarks, the second reason for the above denial, and that deduced from the *utility* which would redound to the Gentiles from this restoration of the Jews; according to what he had just before said, that the lapse of the Jews had produced benefit to the Gentiles. Hence we have here an *argumentum à minori ad majus, et per contrarium*; q. d. 'If from the lapse of the Jews so great a benefit followed to the whole world, undoubtedly a far greater would follow from their restoration.'

Between *εἰ δὲ τὸ παράπτωμα—ἰθὺν* and *πῶς—αὐτῶν* there is an *antithesis*, though it is irregular, from the former member being of two parts which form a parallelism, whereas the latter has but one. The deficient apodosis is well supplied by Koppe, who lays down the construction as follows: *εἰ δὲ τὸ παράπτωμα—κόσμον, πῶς μᾶλλον ἡ ἀνάστασις αὐτῶν; καὶ εἰ τὸ ἥττημα αὐτῶν πλοῦτος ἰθὺν, πῶς μᾶλλον τὸ πλήρωμα αὐτῶν*; Again, *πλοῦτος* is for *πλουτισμός*, blessing and saving, by a true conversion.—*ἥττημα* is, by some, explained *paucitas, diminution*; but better by Wetstein, Carpzov, Koppe, and Schleusner, *conditio deterior*, the being in a worse state, i. e. of degradation;

πλοῦτος κόσμου, καὶ τὸ ἔτημα αὐτῶν πλοῦτος ἐθνῶν πρόσφ  
 μᾶλλον τὸ πλήρωμα αὐτῶν; <sup>13</sup> Ἔμιν γὰρ λέγω τοῖς ἔθνεσιν,  
 (ἐφ' ὅσον μὲν εἰμι ἐγὼ ἐθνῶν ἀπόστολος, τὴν διακονίαν μου  
 δοξάζω,) <sup>14</sup> εἰ πως παραζηλώσω μου τὴν σάρκα, καὶ σώσω  
 τινὰς ἐξ αὐτῶν. <sup>15</sup> Εἰ γὰρ ἡ ἀποβολὴ αὐτῶν καταλλαγὴ  
 κόσμου τίς ἡ πρόσληψις, εἰ μὴ ζωὴ ἐκ νεκρῶν; <sup>16</sup> εἰ δὲ ἡ  
 ἀπαρχὴ ἀγία, καὶ τὸ φύραμα καὶ εἰ ἡ ῥίζα ἀγία, καὶ οἱ κλάδοι.  
<sup>17</sup> Εἰ δέ τινες τῶν κλάδων ἐξεκλάσθησαν, σὺ δὲ ἀγγιέλαιος

1 Acts 9. 15.  
 & 15. 2.  
 & 22. 21.  
 ch. 15. 10.  
 Gal. 1. 10.  
 & 2. 7. 8.  
 Eph. 4. 5.  
 1 Tim. 2. 7.  
 2 Tim. 1. 11.  
 m. ch. 9. 2.  
 1 Cor. 9. 22.  
 1 Tim. 2. 10.  
 ver. ch. 2. 4.  
 Phil. 12.  
 1 Cor. 7. 16.  
 n 3 Cor. 6.  
 19.  
 o Lev. 22. 10.  
 Num. 15. 12, 13. p Jer. 11. 16. Eph. 2. 12, 13. & 3. 6.

as in 1 Cor. vi. 7. Thus, on the other hand, *πλήρωμα* may denote a *prosperous condition*—spiritual prosperity. See Hyper. and Calv. The antithetic term *ἔτημα* seems to point at 'honour,' which I find adopted by Alf.; but it needs *proof*. So that unless the former interpretation be adopted, I would propose '*restoration to the former measure of favour*;' which will be almost equiv. to 'honour.'

13, 14. Some Expositors place these verses in a parenthesis, v. 15 being closely connected in sense with v. 12. But though the portion is in some measure *interposed*, yet there is, properly speaking, no *parenthesis*; as is evident from the γάρ which commences the passage. It would be nearer the truth to say, that the clause ἐφ' ὅσον—δοξάζω is parenthetical, as it was plainly considered by the Pesh. Syriac Translator. And thus the sense of the passage is much cleared; εἰ πως being, as Koppe says, equiv. to ἵνα αὐτὸν (as in Acts xvii. 12. Rom. i. 10. Phil. iii. 11), 'to try if, by any means, I may,' &c. Thus the passage may be rendered: 'Now I speak [thus] to you Gentiles (and, inasmuch as I am the Apostle of the Gentiles, I glory in, [or I maintain,] the honour and dignity of my office), to try if, by any means, I may excite to emulation,' &c. (q. d. 'if I may possibly, and thus haply save some of them'), a mode of expression, Koppe observes, neither savouring of despair on the one hand, nor extreme confidence on the other, and occurring at Acts xvii. 12. Rom. i. 10. Phil. iii. 11.

14. παραζηλώσω μου τὴν σάρκα, &c.] These words are, as Koppe observes, added for the purpose of showing that while he is strongly interested for the Gentiles (to whom he was especially sent) and the Jewish Christians, he was not forgetful of the rest of his *countryman*; for such is the sense of the expression σάρκα.—σώσω may be rendered (as it is by Piscator and Vorstius) 'put into the way of salvation.'

15. εἰ γὰρ ἡ ἀποβολή, &c.] The γὰρ is illustrative; and ἀποβολή is used (by a metonymy of the effect for the cause) to denote that obstinate unbelief which caused the rejection of the Jews. The meaning is: 'If their sin, which occasioned this *casting away*, has been the means of *reconciling* the world, by bringing about the death of Christ, what shall the *receiving* of them *again* into the *divine favour* be (whenever it shall take place) but so happy a change, both to themselves and to the Gentiles, as may, in a manner, be said to be ζωὴ ἐκ νεκρῶν; an expression to denote, by a strong and lively figure, matter of the greatest rejoicing (even such as receiving a dead friend raised to life again), but

here alluding to a spiritual regeneration of a world dead in trespasses and sin. 'Since (observes Stuart) we have at Ezek. xxxvii. 1—14, the moral renovation of the Jews designated under the similitude of a resurrection; so it is probable that the Apostle had that passage in mind; and if so, ζωὴ ἐκ νεκρ. must denote their conversion to Christianity.' Of course by καταλλ. is meant, by metonymy, the *occasion* of their being reconciled, or restored, to God's favour; and the reconciliation is that described in Eph. ii. 11—22.

16. εἰ δὲ ἡ ἀπαρχή—οἱ κλάδοι] Here we have a continuation of the foregoing reasoning; and the Apostle now returns to the principal thesis propounded at ver. 11, that 'God has not for ever and finally rejected the Jewish people.' As to the imagery in this passage, ἀπαρχή is a term denoting properly 'the first-fruits of the new corn' (or 'the dough first made for bread') consecrated to God; see Thucyd. vi. 20, and Numb. xv. 21. Φύραμα cannot, as some suppose, denote 'the rest of the grain after the first-fruits had been presented;' but (as coming from φύρασι, to mix up and knead flour in bread-making) 'the dough;' and here ἀπαρχή must mean only 'the cakes made of the first mass of dough,' and offered to God as first-fruits; and φύραμα 'the whole mass of dough out of which the cake was made.' In short, the sentiment is couched under a double similitude, by two distinct allusions,—the first founded on Numb. xv. 21, taken from the primitive fruits whence the leaven offering of dough was made; the second founded on Jer. xi. 16, from a tree with spreading branches: on which latter the Apostle especially dwells, pointing out by it the respective condition of the Jews and the Gentiles. See more in Whitby and Mackn. The meaning intended by the Apostle is well expressed by Schoëttgen and Carpov as follows: 'If now a great part of the Jews, at the beginning of the New Covenant, have, like primitive offerings of good fruit, been received, on account of their faith, into the Church of Christ, and made partakers of justification and sanctification (Acts ii. 41. iv. 4); so neither has the remaining mass of the Jews been rejected without hope of salvation, but may likewise be received into the Church of Christ, and obtain justification and sanctification; i. e. if the mass shall evince the same faith as the first-fruits.'

17—24. "The object of these verses is to make such an *application* of the truths just taught, as should prevent any feeling of exultation or triumph in the Gentile Christians over the Jews; q. d. 'It is true, that the Jews have

q<sup>1</sup> 1 Cor. 10.  
12.

r Prov. 28.  
14.  
Isa. 66. 2.  
ch. 12. 16.  
Phil. 2. 12.

ὧν ἐνεκεντρίσθης ἐν αὐτοῖς, καὶ συγκοινωνὸς τῆς ῥίζης καὶ τῆς  
πιότητος τῆς ἐλαίας ἐγένου, <sup>18</sup> ἢ μὴ κατακαυθῶ τῶν κλάδων  
εἰ δὲ κατακαυχᾶσαι, οὐ σὺ τὴν ῥίζαν βαστάξεις, ἀλλ' ἡ ῥίζα  
σέ. <sup>19</sup> Ἐρεῖς οὖν Ἐξεκλάσθησαν οἱ κλάδοι, ἵνα ἐγὼ ἐγκεν-  
τρισθῶ. <sup>20</sup> Καλῶς τῇ ἀπιστίᾳ ἐξεκλάσθησαν, σὺ δὲ τῇ πίστει  
ἔστηκας. Μὴ ὑψηλοφρόνει, ἀλλὰ φοβοῦ <sup>21</sup> εἰ γὰρ ὁ Θεὸς τῶν  
κατὰ φύσιν κλάδων οὐκ ἐφείσατο, μή πως οὐδὲ σοὺ φείσεται.

been partially rejected from the Church of God, that the Gentiles have been introduced into it, though the Jews are ultimately to be restored: these things, however, afford no ground of boasting to the Gentiles, but rather cause of thankfulness and caution. Paul illustrates these truths in a very appropriate figure." (Hodge.)

17. By the ῥίζα in the last clause of the preceding verse and of the present cannot be meant, as some suppose, the ἀπαρχὴ τοῦ φυράματος at v. 16, but, as Hodge says, 'the ancient covenant people of God.' 'The ancient Theocracy,' continues he, 'was merged in the people of God; the latter is but the same family still.' The allusion in the terms ῥίζα and κλάδοι is to the above-cited passage of Jerem. (xi. 16), and that comparison is here mainly in view, wherein the Apostle pre-occupies an objection,—namely, that *branches*, though from a good trunk, yet when broken off, are valueless, and can derive no esteem from the virtue of the trunk; in *answering* which he paves the way for the admonition following, which is meant to restrain the Jews from showing contempt.

— εἰ δὲ τινες τῶν κλάδων, &c.] We have here a lively image, taken from engrafting trees; though not after the *usual* mode of introducing the wild olive into the garden olive, but the contrary; for which Expositors assign many reasons,—all rendered nugatory by the *fact*, ascertained by the researches of Bredenkamp, that it was in ancient times *usual* so to engraft, in order to promote fecundity.

Ἀγρίαιος must here signify (by an ellipse of κλάδος) 'a wild olive-branch.'—ἐγκεντρίξω signifies lit. 'to prick in,' and is used with reference to the *notch made into* the stock, in order to insert the graft; though many Expositors assign to ἐν the sense of *pro* or *loco*, yet it plainly means *among*. Thus the sense of the passage will be: 'If some of Abraham's children were cast off for their unbelief, and thou [Gentile], being a wild olive-branch, wert grafted in among them' (i. e. the branches which remained, the believing Jews), and with them partake of the root and fatness (i. e. the fitness of the root, *per Hendiadyon*) of the olive-tree (i. e. of the promises to Abraham, and the privileges of God's Church), &c.

18. μὴ κατακαυχ. τ. κλάδων] scil. τῶν ἐκκλασθέντων, to be supplied from ἐξεκλάσθησαν, supra v. 17. After εἰ δὲ κατακαυχᾶσαι supply γινώθι, or the like. It is a popular ellipse, occurring 1 Cor. ix. 16, and elsewhere, of which see examples in Winer, Gr. § 66, 7.—οὐ σὺ—σέ. The οὐ placed *first* is emphatic. Render: 'It is not thou,—but, &c.; as much as to say, 'Know that the Jews owe nothing to you; but you, all to the Jews; since the hope of salvation was transferred from the Jews to the

Gentiles, not the reverse; therefore regard them not with scorn.' This strongly-urged plain *fact* was meant to repress all self-confident exultation of the latter over the former.

19. ἐρεῖς οὖν Ἐξεκλά., &c.] The οὖν, as Crell. observes, serves to *infer*; q. d. 'that being the case, thou wilt say (urge in argument), "The branches were cut out that I might be grafted in."'

20. καλῶς] 'Well, be it so as thou hast said,'—what is assumed in ἵνα being granted. The Particle ἵνα may be taken, with many Expositors, and recently Hodge and Dr. Peile, to denote, not the express *purpose*, but an *incidental consequence* of the branches having been broken off. 'The *fact*,' says Hodge, 'that they were broken off is admitted, but the *inference* impliedly drawn by the Gentiles is denied. It was not for any personal considerations that the one was rejected and the other chosen. The Jews were rejected only because they rejected the Saviour, and the only tenure by which the advantages of a covenant relation to God can be retained is faith. The Gentiles, therefore, will not be secure *because* Gentiles, any more than the Jews were safe *because* Jews.' (Hodge.) Nevertheless the καλῶς will not *prove* this; since that may be taken *populariter*, in a concessive sense; as we say, 'Well, granting it to be so; but, &c., as in Mark xii. 32. Luke xx. 39. John iv. 17. Indeed, Hyper. has proved that there is here a *concessio rhetorica*, which, seeming to grant something, carries, however, with it the assertion of something *further*, which is here introduced by δέ.

— σὺ δὲ τῇ πίστει ἔστηκας] meaning, 'but it is by faith [alone] that thou standest;' i. e. 'continuest in the Divine favour, into which thou hast been admitted.'

21. τῶν κατὰ φύσιν] scil. κλάδων, 'the natural branches,' i. e. the Jews; so called because naturally descended from Abraham, the root or trunk of the olive-tree.

— μὴ φείσεται] Lachm., Tisch., and Alf. edit *φείσεται* from many cursives; to which I add most of the Lamb. and Mus. copies. The text. rec. may be, as Alf. thinks, a correction to avoid the Future with μὴ πως; but it is more likely that φείσεται was a correction of the Alexandrian Grammaticists, to introduce the Future; for the *Attic* style employs the Fut. Indic. The First Aorist form is, indeed, rare; but it is found in Jer. i. 14. li. 3 (ed. Francof.), and also in Eccles. xiii. 12, οὐ μὴ φείσεται, and considering that the 1 Aorist Subjunct. is supported by other passages of the Sept. and of the N. T., it is probably genuine. If, however, the reading φείσεται be adopted, it may be confirmed from Col. ii. 8, μὴ τιε-ίσται. Heb. iii. 12, μήποτε ἴσται ἐν ὑμῖν, and Mark xiv. 2,

22 Ἰδε οὖν χρηστότητα, καὶ ἀποτομίαν Θεοῦ ἐπὶ μὲν τοῖς <sup>John 15. 2</sup> πεσόντας, ἀποτομίαν ἐπὶ δὲ σέ, <sup>Cor. 15. 2</sup> χρηστότητα, <sup>Heb. 2. 6, 14</sup> ἐὰν ἐπιμείνης <sup>10. 32, 33.</sup> τῇ χρηστότητι· ἐπεὶ καὶ σὺ ἐκκοπήσῃ. 23 Καὶ ἐκεῖνοι δὲ, ἐὰν <sup>1 Cor. 2. 16.</sup> μὴ ἐπιμεινώσι τῇ ἀπιστίᾳ, ἐγκεντρισθήσονται· δυνατὸς γὰρ ἔστιν ὁ Θεὸς πάλιν ἐγκεντρίσαι αὐτοὺς. 24 Εἰ γὰρ σὺ ἐκ τῆς κατὰ φύσιν ἐξεκόπης ἀγριελαιῖου, καὶ παρὰ φύσιν ἐνεκεντρίσθης εἰς καλλιέλαιον πόσῃ μᾶλλον οὗτοι, οἱ κατὰ φύσιν, ἐγκεντρισθῶσιν τῇ ἰδίᾳ ἐλαίᾳ; 25 Οὐ γὰρ θέλω ὑμᾶς ἀγνοεῖν, ἀδελφοί, τὸ μυστήριον τούτου, (ἵνα μὴ ᾗτε παρ' ἑαυτοὺς φρόνιμοι,) <sup>u ver. 7, 8.</sup> <sup>Luke 21. 34.</sup> <sup>1 Cor. 2. 16—16.</sup>

μήποτε θόρυβος ἵσταται, in which several cases, as observes Mr. Green, Gr. N. T. p. 86, the singularity does not lie in the form of the verb, but in the suppression of *ἵπας* before *μή*.

22. Ἰδε οὖν χρηστότητα, &c.] 'Behold now the goodness, and the severity of God.' I have placed a comma after *χρηστότητα*, because the two attributes are (as appears from what follows) considered separately. Here *καὶ* is, as often, for *καὶ*, 'not only—but.' Render: 'Behold therefore the goodness, and (also) the severity of God;' like the genuine characteristics of even an earthly father. So Plut. de Educ. p. 13, διὰ δὲ τοὺς πατέρας τὴν τῶν ἐπιτιμημάτων ἀποτομίαν τῇ πραότητι μιγνύειν. The Apostle admonishes them not so to rest upon the goodness of God to them, as to grow secure, and forget his severity. So Ps. cxxx. 40: 'There is mercy with thee, therefore thou shalt be feared.' The words following show the objects and grounds for the exercise of each of these attributes.

—ἐὰν ἐπιμείνης τῇ χρηστ. meaning, 'If thou remain in that state, in which thou hast been placed by the goodness of God, through faith in Christ.'

23. The sense of this verse and the last clause of the preceding is: 'The heathens too may finally be deprived of the benefits now offered or enjoyed; and, on the other hand, the Jews be finally invested with them.' Ἐγκεντρ. should be rendered, not 'will,' but 'shall, be grafted in;' implying only what may be, not what shall certainly take place. From the power of God, Calv., Grot., Hamm., and Whitby, think we may reasonably include his will. See Isa. lix. 1; q. d., in the words of Hodge, 'There is no inexorable purpose in the Divine mind, nor any insuperable obstacles in the circumstances of the case.' Hence, then, it is implied that nothing but their unbelief hinders their being again received into the favour of God; 'Cessante causâ, cessat effectus.'

24. εἰ γὰρ σὺ ἐκ τῆς—τῇ ἰδίᾳ ἐ. ] The scope of the argument is this: 'That the Gentiles should be brought to the felicity of Christ's kingdom was far more improbable, than that the Jews should be brought thereto, since it was originally destined for them.' Here the Gentile nations at large are compared to the wild olive-tree; and each of them singly to one of its branches. Some interpret παρὰ φύσιν, 'contrary to the order of nature,' which forbids a wild and bad tree to be engrafted on a good stock. But see note supra v. 17, 18. The sense would rather seem to be, 'not brought in

by nature, but grafted in by art.' Καλλιέλαιος is supposed to be a word coined by the Apostle, to correspond to ἀγριέλαιος. But it is found in Aristotle, de Plantis, i. 6, and some later writers.

25—32.] Having now shown that the restoration of the Jews is in itself a desirable (vv. 12—15), and likewise a probable occurrence (vv. 16—24), the Apostle proceeds, in the present portion, to announce prophetically, 1) that it actually shall take place (25—27), and 2) proceeds to throw some light, in the way of justification, on the plans of Divine wisdom. The announcement is ushered in by the not unusual formula, οὐ θέλω ὑμᾶς ἀγνοεῖν, intended to impress on the reader's mind some weighty declaration of Divine truth: so supra i. 13. 1 Cor. x. 1. 2 Cor. i. 8. 1 Thess. iv. 18. Paul further terms the announced truth as a μυστήριον, on which see my Lex. and Tholuck's note, where he classifies the senses, and rightly fixes the use here to the first of those senses, as denoting 'a prophetic event, unattainable by human knowledge, but revealed from the secrets of God.' This is confirmed by the following words, espec. ἵνα μὴ ᾗτε παρ' ἑαυτοῖς φρόνιμοι, suggested by Prov. iii. 7, μὴ ἰσθὶ φρόνιμος παρὰ ἑαυτῷ, Isa. v. 21, συναυτοὶ ἐν ἑαυτοῖς, and similar passages; here meaning, 'that ye do not take credit to yourselves for superior wisdom, in having accepted that Gospel which had been rejected by the Jews.' The sense intended may be: 'that ye may not be puffed up with an opinion of your own peculiar favour with God and consequent privilege, as if you were irrevocably chosen, and they utterly rejected.' Be that as it may, the mystery in question was the future conversion and restoration of the Jews,—now first announced,—implying that the blindness and obdurate unbelief of Israel was not universal, but in part, and would only continue till the fulness of the Gentiles should come in, i. e. till their conversion should be completed. Ἀχρεῖς οὐ here denotes continuation, as in Rom. v. 15. xi. 8. By ἀπὸ μέρους τῷ Ἰσραὴλ we may understand 'some Israelites,' in opposition to the all at ver. 20. As to the objection of Estius, that there was no mystery in this, it is futile; since, in fact, the mystery in question has respect to the words following, ἀχρεῖς οὐ τὸ πλήρωμα, &c., where πλήρωμα is equiv. to πλήθος τῶν ἰδίων, denoting the great bulk of the heathens, i. e. in a manner, all. At ἀχρεῖς before οὐ τὸ πλήρωμα τῶν ἰδίων εἰσιλθῶ must be supplied some such words as, 'and which will continue to perpetuity, until,' &c. Finally, at

v Pa. 14. 7.  
& 104. 47.  
Isa. 40. 26.  
& 50. 20.  
x Pa. 14. 7.  
Isa. 37. 9.  
Jer. 31. 31.  
&c.  
2 Cor. 2. 16.  
Heb. 4. 6.  
& 10. 16.  
y Num. 22.  
10.  
z Eph. 2. 2.  
Col. 2. 7.  
Tit. 2. 9—7.  
ver. 31.  
1 Cor. 7. 26.  
2 Cor. 4. 1.

ὅτι πῶρως ἂν ἀπὸ μέρους τῷ Ἰσραὴλ γέγονεν, ἄχρις οὗ τὸ πλήρωμα τῶν ἐθνῶν εἰσέλθῃ. <sup>26</sup> καὶ οὕτω πᾶς Ἰσραὴλ σωθήσεται καθὼς γέγραπται. Ἡξει ἐκ Σιών ὁ ῥυόμενος, καὶ ἀποστρέψει ἀσεβείας ἀπὸ Ἰακώβ. <sup>27</sup> καὶ αὕτη αὐτοῖς ἡ παρ' ἐμοῦ διαθήκη. . . . ὅταν ἀφέλωμαι τὰς ἁμαρτίας αὐτῶν. <sup>28</sup> Κατὰ μὲν τὸ εὐαγγέλιον, ἔχθροί, δι' ὑμᾶς κατὰ δὲ τὴν ἐκλογὴν, ἀγαπητοὶ διὰ τοὺς πατέρας. <sup>29</sup> Ἀμεταμέλητα γὰρ τὰ χαρίσματα καὶ ἡ κλήσις τοῦ Θεοῦ. <sup>30</sup> Ὡς περ γὰρ καὶ ὑμεῖς ποτὲ ἠπειθήσατε τῷ Θεῷ, νῦν δὲ

εισέλθῃ supply εἰς τὴν βασιλείαν τοῦ Θεοῦ, or εἰς τὴν πίστιν.

<sup>26</sup>. καὶ οὕτω] i.e. when it shall be so that the πλήρωμα shall be brought in. Σωθήσεται, 'shall be put into the way of salvation, have the means of salvation bestowed on them.' See Note at Matt. i. 21.

— καθὼς γέγραπται, &c.] The words are from Isa. lix. 20, and agree with the LXX., except that Ἰνκα is there used for the ἐκ here, which, indeed, Beza and Koppe suspect crept in from an abbreviation of Ἰνκα. But it were strange that it should have crept into *all* the MSS. It is better to suppose, with Vitringa, that, together with this passage of Isaiah, the Apostle had in mind Ps. xiv. 7, *τίς δώσει ἐκ Σιών τὸ σωτήριον*; and thus blended both into one. In καὶ ἀποστρέψει, &c. the Hebrew slightly differs from the Sept., as followed by the Apostle; but, as Vitringa observes, that is merely from a freedom of translation.

<sup>27</sup>. καὶ αὕτη—διαθήκη] These words are, as Koppe remarks, taken from the same passage of Isaiah; though (as is not unusual in the Jewish writers) the passage is left incomplete, and to be supplied by the reader. The words ὅταν ἀφέλωμαι τὰς ἁμαρτίας αὐτῶν are supposed to be taken from Isa. xxvii. 9. They may, however, be taken, as Stuart says, from Jer. xxxi. 31. Prof. Hodge thinks *neither* supposition inconsistent with the context, since the Apostle may mean, either that God would restore the Jews after he had punished them for their iniquities, or when he had converted them from their unbelief. See Isa. iv. 4.

<sup>28</sup>. κατὰ μὲν τὸ εὐαγγέλιον—πατέρας] This is meant to meet a tacit objection; q. d. 'It cannot be that all Israel will be saved, and experience such grace from God; since they are God's enemies, and God is theirs.' Reply: 'They are, indeed, enemies; but they are nevertheless beloved, though in another respect.' (Crell.)—δι' ὑμᾶς. Render, 'for your sakes,' or 'for your advantage,' viz. that the Gospel may come unto you.

—κατὰ δὲ τὴν ἐκλογὴν, &c.] meaning, 'but in respect of their election (as the posterity of a nation chosen by God for his peculiar people), in *that* view they are beloved.'—διὰ τοὺς πατέρας, i. e. 'on account of, and in respect of, the love which God bore to their forefathers.'

<sup>29</sup>. ἀμεταμέλητα γὰρ τὰ χαρίσματα, &c.] 'This assigns the *reason why* the Israelites even yet, on their forefathers' account, cease not to be beloved; and this is founded on the constancy of the Divine will, which decrees nothing of which

the Deity can ever repent (Koppe);' q. d. 'For God will never repent of the promises which he made to the fathers, and therefore will never change his purpose in regard to the bestowment of spiritual blessings on their offspring.' (Stuart.) The purpose, however, of the Apostle was, I think, further than this, and is such as is pointed out by Hyper., as follows: 'Erunt quidem semper aliqui ex Judæis electi; id autem, non adeo propter dignitatem Patrum, sed magis propter Dei promissiones ad Patres factas, quas is vult implere etiam erga degenerantes posteros, vel ob id quod promissis gaudet stare, et sententiam nequaquam mutat.'

<sup>30</sup>—<sup>32</sup>. Of this portion (which is parallel with v. 11, and contains, as Hyper. says, a ratiocination *à pari* intended to draw a firm conclusion) the sense is as follows: 'For as you Gentiles, who were once disobedient to God, by idolatry and unbelief, have at last obtained mercy and introduction into God's church and covenant, on occasion of the obstinate unbelief of the Jews, who crucified the Lord of life (which was the occasion of the Gospel being preached to the Gentiles), even so *they also*, though now unbelieving, may obtain mercy, through your mercy [i. e. through the mercy vouchsafed to you exciting them to seek for mercy]. (see vv. 11, 14.) and at length receive the Gospel from them: for God hath shut up *all* (both Jews and Gentiles), that he may have mercy on all.' The Apostle's object, as Hodge observes, is to direct attention to the fact,—that God's dealings with men—both Jews and Gentiles—was such as to place them on the very same ground, as alike dependent on the same Mercy. As all men had forfeited every claim to the Divine mercy, and all were in the same lost estate, from which no effort of their own could save them, God had determined to display his goodness, by having mercy upon *all*,—Jews as well as Gentiles,—and thus bring all, ultimately, to one fold, under one Shepherd. The great difficulty, however, in the passage, is with the words, *συνέκλεισεν ὁ Θεὸς τοὺς πάντας εἰς ἁμ.*, which have been understood in two different ways. The ancient and earlier modern Commentator, with Wets. and Carp., render, 'hath convicted all of sin,' 'hath proved that they all lie under it,' namely, by his holy law. See iii. 9. Gal. iii. 22. Others, as Piscator and most of the recent Commentators (with the E. V.), interpret, 'hath shut up (i. e. included together) all in disobedience and sin, subjected them to its control,' i. e. hath *permitted* them to be subject to it. On re-considering this case, I am inclined to agree with Mr. Alf., that no

ἡλεήθητε τῇ τούτων ἀπειθείᾳ· <sup>31</sup> οὕτω καὶ οὗτοι νῦν ἡπείβησαν

τῷ ὑμετέρῳ ἔλεει, ἵνα καὶ αὐτοὶ ἐλεηθῶσι. <sup>32</sup> \* Συνέκλεισε γὰρ

ὁ Θεὸς τοὺς πάντας εἰς ἀπείθειαν, ἵνα τοὺς πάντας ἐλεήσῃ.

<sup>33</sup> \* Ω βάθος πλούτου καὶ σοφίας καὶ γνώσεως Θεοῦ! ὡς

ἀνεξερεύνητα τὰ κρίματα αὐτοῦ, καὶ ἀνεξιχνίαστοι αἱ ὁδοὶ αὐ-

τοῦ! <sup>34</sup> \* Τίς γὰρ ἔγνω νοῦν Κυρίου; ἢ τίς σύμβουλος

αὐτοῦ ἐγένετο; <sup>35</sup> \* ἢ τίς προέδωκεν αὐτῷ, καὶ ἀνταποδοθή-

σεται αὐτῷ; <sup>36</sup> \* ὅτι ἐξ αὐτοῦ καὶ δι' αὐτοῦ καὶ εἰς αὐτὸν τὰ

πάντα· αὐτῷ ἡ δόξα εἰς τοὺς αἰῶνας! ἀμήν.

XII. 1 \* Παρακαλῶ οὖν ὑμᾶς, ἀδελφοί, διὰ τῶν οἰκτιρμῶν

mere *permissive* act of God must here be understood; but that the Apostle is speaking of the Divine arrangement, by which the guilt of sin, and the mercy of God, were alike made manifest. Accordingly, whatever be the nature of the metaphor (perhaps a military one, as Dr. Peile thinks), the sense is, 'God hath shut up, involved in, subjected, all to the same predicament of unbelief: but how? *ἵνα τοὺς π. ἐλεήσῃ*, (only) that he may have mercy upon them all'—i. e. 'the whole of them.' See the able note of Calv., who, inter alia, observes, 'Non intelligit (Apostolus) Deum ita excusare omnes homines, ut sit illi imputanda eorum incredulitas, sed ita sua Providentia dispensasse, ut omnes incredulitatis rei essent, quo eos haberet iudicio suo obnoxios: atque in hunc quidem finem, ut salus a sola sua bonitate cœset, *sepulcis meritis omnibus*.'

<sup>33</sup>—<sup>35</sup>. Filled with a deep sense of human demerit, and Divine mercy and wisdom, to which the foregoing considerations, from v. 29 to 32, had guided his mind, the Apostle concludes the *doctrinal part* of the Epistle by breaking forth into *admiration* at the unfathomable depth and infinite abundance of the wisdom and mercy of God, evinced in making first the rejection of the Jews a means of calling the Gentiles, and then working upon the contumacious Jews by his mercy shown to the Gentiles. On this noble *epiphonema*, one of the sublimest to be found even in the Holy Scripture itself, comp. Pa. xxvi. 6. Job xi. 7, 8. v. 9. xxvi. 22, 23. Jer. xlii. 18. Isa. xl. 13—15.

<sup>33</sup>. βάθος πλούτου καὶ σοφίας, &c.] Here (as Chrys., Theophyl., and others have shown) πλούτος is merely intensive of βάθος, and stands for πλούσιος. Comp. Eph. iii. 8, and Phil. iv. 19, where πλούτος means, as in the present passage, not riches, but abundant goodness and grace. Similarly it is said, Plato, Euthyd. 13, τρυφᾷ ἐν πλούτῳ τῆς σοφίας. Prof. Hodge thinks it probable that the Apostle meant to express different ideas by the terms σοφίας and γνώσεως, because both these attributes are wonderfully displayed in the work of redemption of which he had been speaking,—'all-comprehending knowledge,' which surveyed all the objects of this work, all the necessities and circumstances of their being, all the means requisite for the accomplishment of the Divine purpose, and all the results of those means from the beginning to the end. Infinite wisdom, in selecting and adapting the means to the object in view, in the ordering of the whole scheme of Creation, Providence, and Redemption; so that the glory of God and the

happiness of his creatures are, and are to be, wonderfully promoted.

—ὡς ἀνεξερεύνητα τὰ κρίματα αὐτοῦ] By τὰ κρίματα understand the *decisions, purposes, and decrees of God's providence*; and by αἱ ὁδοὶ αὐτοῦ, the *ways by which his purposes are carried into effect*. The Apostle means to say, that his wisdom and ways are far above their comprehension; and 'will they take upon themselves to counsel him?' For such is the import of ver. 34.

These words are partly formed on Pa. xxvi. 6, (Sept.) τὰ κρίματά σου ὥστε ἄβυσσος πολλῇ, and Pa. lxxvi. 19, (Sept.) ἐν τῇ θαλάσῃ ἡ ὁδὸς σου, καὶ αἱ τρίβοι σου ἐν ὕδασι πολλοῖς, καὶ τὰ ἴχνη σου οὐ γνωσθήσονται. The utter incompetency of the human intellect to the searching or finding out the way, plans, and purposes of God, was distinctly seen, and sometimes freely acknowledged, by the ancient heathen philosophers. So Iophon. ap. Stob. Eclog. l. ii. 1, p. 11, Heeren, ἐπιστάμαι δὲ καὶ τὰδ', οὐσά περ γυνή, 'Ὅς μᾶλλον ὅστις εἰδῖναι τὰ τῶν θεῶν ζητεῖ, τοσούτῳ μᾶλλον ἥσσαν ἴσται.

<sup>35</sup>. 'This verse must,' as Dr. Peile observes, 'be taken as one continuous sentence.' 'Or who hath first given to him, and it shall'—for 'who hath first given to him, that it should—be given to him again?' (a sentiment probably suggested by Job xli. 11, 'Who hath done me any services, that I may recompense him?') 'Here,' observes Bp. Terrot, 'the Apostle recurs to what may be considered the fundamental doctrine of the Epistle,—*Justification by grace*; and with it he closes the doctrinal part of the Epistle,—having abundantly proved that, if either Jew or Gentile be saved, it is entirely of *grace*, not of *works*; neither of them having done any thing for God, in return for which they could claim Salvation.'

<sup>36</sup>. This verse is suspended upon a negative clause, involved in the interrogation of the preceding one; i. e. [Surely no one;] for of Him, &c., and consequently he may dispose of all according to his sovereign will. The substance of the verse may be thus paraphrased: 'For from him, as their original Creator, all things are derived; through him, as their continual Governor and Preserver, all things consist and subsist, are upheld and preserved; and to him, as their ultimate end, all things and all actions tend, and terminate; so as to contribute to his praise and glory, illustrate his perfections, and finally accomplish his wise and benevolent purposes. Let, then, his majesty, wisdom, and

a ch. 2. 9.  
Gal. 2. 22.

b Job 11. 7.  
Pa. 26. 6.

c Pa. 92. 6.  
Isa. 4. 18.

d Jer. 23. 18.  
Wisd. 9. 13.

e Cor. 2. 10.  
d Job 41. 11.

f Prov. 16. 4.  
1 Cor. 8. 6.

g Col. 1. 16.  
a 2 Cor. 10. 1.

ch. 6. 13, 16.  
19.

1 Pet. 2. 8.  
Pa. 90. 13, 14.

b Eph. 4. 23.  
& 5. 10, 17.  
1 Thess. 4. 3.  
Col. 3. 10.  
1 John 2. 15.  
1 Cor. 12. 7, 11. Eph. 4. 7.

goodness be magnified and adored for ever!  
Amen.'

XII. Having now completed the *doctrinal* and *argumentative* part of his Epistle, the Apostle proceeds, in conclusion, to the *practical*; urging, for the benefit of both the Jewish and the Gentile converts, exhortations, founded on the doctrines laid down, to the moral duties of justified Christians. First, he inculcates the duties of believers generally, of whatever rank or degree, station or dignity (ch. xii.). Secondly, he treats of the *political* or *social* duties of Christians, such as are to be observed with respect to their *superiors*, their *equals*, and *themselves* (ch. xiii.). Thirdly, he treats of *private* duties, economical and ceremonial, such as are to be observed by Christians in their social intercourse with each other, especially towards those who have not hitherto been convinced, or are as yet weak in the faith (ch. xiv.—xvi.). This chapter consists of two parts, of which Part I. (vv. 1—8) treats of *piety towards God*, and of the proper estimate and use to be made of the various gifts and offices employed or exercised in the Church. Part II. (vv. 9—21) relates to *Christian love*, and its various manifestations towards different classes of persons. As the sum and substance of all that has been said of the justification, sanctification, and salvation of men is,—that these results are to be attributed, not to human merits, but to the mercy of God, in Christ, the Apostle brings the whole discussion to bear as a motive for devotedness of spirit, and consecration of heart and life, unto God, the Author of these mercies.

1. παρακαλῶ οὖν ὑμᾶς, &c.] The οὖν *conclusive*, which ushers in the subsequent exhortation, may be referred to the whole of the above doctrinal discussions, but chiefly to the latter part of chap. xi.—and, as appears from the words διὰ τῶν οὐκτιμῶν τοῦ Θεοῦ, espec. to vv. 31, 32, and 35, 36; q. d. 'Such being the case, and espec. such being the compassion of God towards sinful man, and the provision made for their acceptance through the Beloved,' &c. The Apostle commences with earnestly exhorting them to *lead a life* worthy of such great and unspeakable mercies and benefits, by presenting their bodies to God a *living sacrifice*, as opposed to the *dead* ones under the Law,—and *holy*, in opposition to external and legal ones, *acceptable to God*,—in allusion to the selection of the victims for sacrifice; which, in order to be acceptable to God, were required to be immaculate.

One cannot but remark, that almost every expression here (espec. παραστήσαι for προσφέρειν,—a sacrificial metaphor, on which see my Lex.), as in 1 Pet. ii. 5, is borrowed from the *Λατρεία* of the Old Test., under which the animals presented and devoted to God were required to be free from all blemish of body; in accommodation to which figurative comparison the terms τὰ σώματα are employed, instead of ὑμᾶς αὐτοὺς (comp. supra vi. 13, τὰ μέλη); thus meaning to intimate, that, under the New Covenant, a *spiritual* sacrifice is required, by the

τοῦ Θεοῦ, παραστήσαι τὰ σώματα ὑμῶν θυσίαν ζώσαν, ἁγίαν, εὐάρεστον τῷ Θεῷ, τὴν λογικὴν λατρείαν ὑμῶν. <sup>2</sup> b Καὶ μὴ

offering of 'ourselves, body, and soul, and spirit, unto God.' See 1 Cor. vi. 20. 1 Thess. v. 23. Perhaps, however, the term σώματα may have been employed to intimate that devoted obedience which we owe to the Lord, as being 'not our own, but bought with a price;' and the expression may be best explained, with Hyper., to advert to the corporeal and external actions, with all the powers of the mind which have their seat in the organs of the body; for it is the regulation of the actions, and the desires which govern action, that is here meant, and not merely the regulating the mind, or soul. And so Tholuck; who remarks, that the expression is so used, because the body is the organ of practical activity; which practical activity is to be dedicated to God's service. However, I do not disapprove, though I cannot embrace, the view of Olsh., De Wette, and Alf., that 'the term is meant to indicate, that the sanctification of Christian life is to extend to that *part* of man's nature, which is especially under the bondage of sin.' But would not that sense require the Singular—τὸ σῶμα? On the full force of *θυσίαν* here see Theophyl., Theodor., and Œcumen., who are chiefly indebted to Chrys. It is plain that ζῶσαν θυσίαν is here opposed to the Levitical sacrifices, which might be styled '*dead*,' as consisting of slain animals. The Apostle means to intimate, that our Great Sacrifice having been slain for us, and remission of sins obtained (see Heb. x. 12, 14), we need not be offered to God, by the blood-shedding of slain animals, but as *living sacrifices*. Several examples of this figurative use of the sacrificial term *θυσία* are adduced by Carp., which he introduces by the remark, 'Ita variis in locis Philo docuit, homines pios ac integros esse ipsos prestare victimas oportere Summo Numini. Nam delectari Deum sancta et sincera mente offerentis, ac spiritu ad virtutes omnis generis composito.' Of the passages he adduces, the most appropriate are, p. 669, ε, ἡ γὰρ ἀληθὴς ἱεροσυνία τίς ἄν εἴη, πλὴν ψυχῆς θεοφιλοῦς εὐσέβεια; p. 638, where, tracing the symbolical and allegorical sense of holocausts, he says, that God is not so much pleased with holocausts, as τῷ πῶ καθ' ὅλον ἀμείνωνι ἄνθρωπῳ, ὃς ἀμνηστὸν ὢν καὶ καθάρθεις, καθάρθαι ταῖς ἀρεταῖς τιλείται. Αὐτὸς ἐστὶν ἡ εὐαρεστιά τῇ θυσίᾳ, καὶ ὅλη δι' ὅλων εὐάρεστος τῷ Θεῷ. He then proceeds to adduce, p. 846, B, of the *Nuzirai*, αὐτοὺς ἀνατιθίσει καὶ καθιερύσιν. He then goes on to say, that Philo mentions the *Essenes* as serving God most religiously; and affirms that they did not offer victims in sacrifice, 'sed suas mentes composuisse ad hostias sanctas.' The words are, ἐν τοῖς μάλιστα θαρπεύνται Θεοῦ γάρουσαι, οὐ ζῶα καταθύοντες, ἀλλ' ἱεροπρεπείας τὰς ἑαυτῶν ἀνοίας κατασκευάζειν ἀξιοῦντες: where I suspect that Philo wrote καθ' ἡγίαν, and that the text rec. arose from some stupid marginal gloss. Carp. then adds, 'Illum ipsum confirmat Flav. Josephus, Antt. xviii. i. 5, εἰς τὸ ἱερὸν ἀναθήματα τε (read γε, 'saltum') στέλλοντες, θυσίας οὐκ ἐπιτελοῦσι διαφορέτητι ἀγνίων ὡς νομίζουσιν (by reason of the

συσχηματίζεσθε τῷ αἰῶνι τούτῳ· ἀλλὰ μεταμορφοῦσθε τῇ ἀνα-  
καιώσει τοῦ νοὸς ὑμῶν, ° εἰς τὸ δοκιμάζειν ὑμᾶς τί τὸ θέλημα  
τοῦ Θεοῦ, τὸ ἀγαθὸν καὶ εὐάρεστον καὶ τέλειον. 3<sup>a</sup> Λέγω γάρ,  
διὰ τῆς χάριτος τῆς δοθείσης μοι, παντὶ τῷ ὄντι ἐν ὑμῖν, μὴ

o Pa. 24. 2.  
Eph. 2. 10.  
1<sup>st</sup> Pet. 2. 2.  
Col. 3. 12.  
1 Thess. 4. 2.  
d ch. 1. 6.  
1 Cor. 3. 10.  
Prov. 26. 27.

superiority of the lustrations, which they customarily used; and then he adds, *ἐφ' ἑαυτῶν* τὰς *θυσίας ἐπιτελοῦσι*, where *ἐφ' ἑαυτ.* means '*apud seipsos*,' equiv. to '*in seipsis*.'

— τῇ λογικῇ λατρίᾳ ὑμ. ] The expression is in apposition, whether with *θυσίαν*, or, as Alf. supposes, with the whole sentence, is immaterial; since the only point of importance is, to ascertain the sense, much debated, of the epithet *λογικῇ*. By Theodor., Erasim., Beza, Grot., Hamm., Mackn., and others, it is explained *rational*, *having reason*; as opposed to the sacrifice of animals destitute of reason; and so Cyril of Alex. Homil. Pasch. xxii. p. 273, *λογικῇ λατρίᾳ τὴν τοῦ ἀνθρώπου καλεῖ καθήκοντι, ἀντιπαρῆξιν* (comparing) τὸ *χρῆμα ταῖς κατὰ νόμον θυσίαις*; while the ancients generally, and, of the moderns, Est., Mede, Wets., Carpz., Koppe, and Rosenm. explain it '*spiritual*, offered up with the spirit and heart,' as opposed to *lifeless* rites and ceremonies. However, I rather agree with Prof. Stuart, Dr. Peile, and Mr. Alford, that *λογικῇ* is opposed to *σαρκ.*, as used in Heb. vii. 16.—a mere external service, such as the Jews offered and relied on for salvation. Comp. similar figurative language in Philo, t. ii. 254, τὸ *καθαρότατον τοῦ θέντος πνεῦμα λογικόν*. Thus it will denote '*rational and spiritual service*,' such as is the service of rational creatures, offered to the great Source of all reason, and by which it is required that we should 'worship him in spirit and in truth.' See John iv. 24. However, the allusion can be but indirect and secondary; for it is not so much *rational worship and spiritual affections* that are here had in view, as the sacrifice of the heart, and the consecration of the life, by bringing not only every action, but every thought, into captivity to the obedience of Christ. Comp. 1 Cor. vi. 20. 1 Thess. v. 23. This is ably evinced by Hyper., and espec. by Calv., who says that these words were added, in order the better to explain and confirm the preceding; q. d. 'Exhibete vos in sacrificium Deo, si Deum colere in animo habetis: nam hic est legitimus colendi Dei ritus, a quo qui discedunt, perversi sunt cultores.' This view is confirmed by the next words, *μὴ συσχηματίζεσθε—ἀλλὰ μεταμορφοῦσθε*, which must refer to action and conduct.

2. The two verbs *συσχ.* und *μεταμ.* are not Passive, but *Midd. Reflex.*, in a reciprocal sense; q. d. 'Do not conform yourselves, but transform yourselves,—through a transformation.' An example of *συσχ.*, followed by *πρὸς τὸν βίον*, is adduced from Plat. Vit. Num. § 20. Here, then, the Apostle intimates *how* the end of the above admonition may be attained,—namely, by seeking that transformation of the heart, which will alone regulate the actions. *Μεταμορφ.* is a strong expression, denoting 'complete transformation,' whether physical or mental. In the latter sense, the term implies 'a thorough renewal of the mind.' So Seneca, Epist. vi. (cited by Grotius) says, 'Sentio non emendari me tantum.' Vol. II.

tum, sed *transfigurari*.' Here, of course, it means the transformation of the soul into the image of Christ from glory to glory (see 2 Cor. iii. 18), by such a renovation of the mind and affections, as can be effected alone by the aids of the Holy Spirit co-operating with our own zealous endeavours, as implied in the use of the Imperative Hortative (as oft., particularly in the Sermon on the Mount), by way of impressiveness; which, however, Lachm., Tisch., and Alf. are pleased to change into the Infinitive (as suspended on the *παρακαλῶ* at the beginning of the preceding verse), from A, D, F, G, and about 18 cursives: very insufficient authority; espec. since all the ancient Versions and Theodor. confirm the Imperative; and internal evidence is quite in its favour; for the Canon, of preferring the more difficult reading, does not apply in cases like this, where the reading may be ascribed to *Itacism*; as is the case here; for the uncials are all such as abound with Itacisms. And the same may be said of almost all the cursives. Of the only two Lamb. and Mus. MSS. which have the Infinitive, one absolutely swarms with Itacisms, and the other abounds in them. The same may be said of Trin. Coll. B, x. 16. It is no wonder that Lachm., who never collated, should not have been aware of this Itacism in *αι*, and of its perpetual recurrence. But that Tisch. should not have thought of it, is strange. But even non-collators, like Lachm. and Alf., might have learnt it, and its application here, from *Dr. Mill*.

2. εἰς τὸ δοκιμάζειν, &c.] q. d. 'in order that ye may prove by the above process; for, I say, &c.' Paul here seems to advert to the most remarkable results of this *ἀνακαιώσεως τοῦ νοὸς*: namely, the proving, trying, and approving what the will of God is (or what he would have us both believe and practise); what is good and acceptable to him, and perfect; i. e. fully such.

3—21. We have here some *special* injunctions, grounded on the foregoing general exhortation, couched in *παρακαλῶ*, and *μὴ συσχημ.*

3. Λέγω is to be construed with *παντὶ τῷ*, &c., in the sense, 'I charge every one that is among you [however high in station or favoured by spiritual gifts] not to think of, regard himself, above measure,—but to gauge himself soberly (*suo modulo metiri*, as says Horace), modestly, with due Christian humility, forming a just estimate of himself and his spiritual gifts.' That this idea of a *modulus* was present to the mind of the Apostle, is probable from the subjoined words, which signify, 'Let every one estimate himself according to the actual measure (exact degree) of faith and grace, or Christian knowledge, which has been imparted to him by God through the Holy Spirit.' See Eph. iv. 7, where the term employed, *ἐμέρισα*, is meant to inculcate modesty and humility, by the appropriate consideration, 'Who hath made him to differ by superiority?' Similarly as at 1 Cor. iv. 7, it is said, *τί δὲ ἔχετε ὅντι ἴλασθε*; To advert to some matters of phraseology.—The words *δοι τῇς χάρι.* τ. δ. μ., must not be confined to the



ὑπερφρονεῖν παρ' ὃ δεῖ φρονεῖν, ἀλλὰ φρονεῖν εἰς τὸ σωφρονεῖν, ἐκάστῳ ὡς ὁ Θεὸς ἐμέρισε μέτρον πίστεως. <sup>4</sup> Καθάπερ γὰρ ἐν ἐνὶ σώματι μέλη πολλὰ ἔχομεν, τὰ δὲ μέλη πάντα οὐ τὴν αὐτὴν ἔχει πρᾶξιν. <sup>5</sup> οὕτως οἱ πολλοὶ ἐν σῶμά ἐσμεν ἐν Χριστῷ, <sup>†</sup> ὃ δὲ καθ' εἰς ἀλλήλων μέλη. <sup>6</sup> Ἐχόντες δὲ χαρίσματα κατὰ τὴν χάριν τὴν δοθεῖσαν ἡμῖν διάφορα· εἴτε προφητείαν,

1 Cor. 12, &c.

1 Cor. 12, &c.

1 Cor. 12, &c.

1 Cor. 12, &c.

1 Cor. 12, &c.

1 Cor. 12, &c.

1 Cor. 12, &c.

1 Cor. 12, &c.

*Apostolic office*, but include the various *gifts of the Spirit*, which qualified St. Paul for the due discharge of its duties. In the words *μη ὑπερφρονεῖν, &c.*, there is a paronomasia between *φρονεῖν, ὑπερφρονεῖν, and σωφρονεῖν*; of which several examples might be adduced from Thucyd. and other writers; ex. gr. Thucyd. ii. 62, *μη φρονήματι μόνον, ἀλλὰ καὶ καταφρονήματι*. Charondas, in Stob. Sent. 43, *προσποιεῖσθαι δὲ ἵκαστος τῶν πολιτῶν σωφρονεῖν μάλλον ἢ φρονεῖν*. With *ὑπερφρονεῖν παρ' ὃ δεῖ φρονεῖν* here comp. *ὑπερφανὲς φρονεῖν*, 2 Macc. ix. 12. In *φρονεῖν εἰς τὸ σωφρονεῖν* we have an *acutè dictum per paronomasiam*, as in the Pindaric *φρονεῖν ἐν τῇ σοφίᾳ*: and it may be paralleled by what our great Epic Poet (*Paradise Lost*, vii. 20) calls the '*knowledge within bounds*;' and the Apostle, as Hyper. thinks, means to intimate that the root of all error and discord is curious and arrogant wisdom.

— *ἐκάστῳ ὡς* for *ὡς ἐκάστος*, as at 1 Cor. iii. 5.—*μέτρον πίστεως* the ancient and many modern Expositors explain of the *χαρίσματα* at v. 6, the extraordinary gifts and graces of the Holy Spirit. So Eph. iv. 7, *ἐνὶ δὲ ἐκάστῳ ἡμῶν ἰδὼν ἡ χάρις κατὰ τὸ μέτρον τῆς δωρεᾶς τοῦ Χριστοῦ*. By others it is interpreted of the measure of religious faith and knowledge allotted to each. Both senses may, in some measure, be conjoined. So Carpz. well remarks: '*Μέτρον πίστεως est diversus gradus, ac portio diversæ, beneficiorum et gratiæ Dei, cognitionis Dei, ac donorum Spiritus Sancti, cum administrantium tum sanctificantium, quæ ille singulis distribuit ad commune bonum Ecclesiæ, uti vult.* (1 Cor. xii. 4, 11.) Est sive amplior sive arctior mensuræ quantitas, notitia rerum divinarum, quæ Christianis piis unâ cum fide obtingit diversimodè, per unctionem Spiritus Sancti. (1 John ii. 27.)'

4, 5. In these verses we have the same comparison as that which occurs more at length in 1 Cor. xii., and for the same purpose. The *object* of the Apostle is in both cases the very same. He designs, by a familiar *illustration* of the subject,—from a comparison of the natural body with the body politic or social, to show that the diversity of offices and gifts among Christians, so far from being inconsistent with their *union* as one body in Christ, is necessary to the perfection and usefulness of that body. It would be, he intimates, as unreasonable for *all* Christians to have the *same gifts* as for all the members of the human frame to have the same *office*. The sense may be thus expressed: 'For just as in one body there are many members, but the members have not all the same *functions*: so we, the many (see 1 Cor. x. 17) [the members as a body, as distinguished from any individual thereof] are *one body* in Christ, considered as the Head of the whole society, but we are each one (for εἰς ἕκαστος καθ' ἑαυτόν, each individually)

members one of another,' i. e. are mutually members of the same body. In *ὃ δὲ καθ'* etc we have an anomalous idiom (found also at 3 Macc. v. 34) for *οἱ καθ' ἑαυτοῦ, or εἰς ἕκαστος καθ' ἑαυτόν*. As to the reading *τὸ*, found in several of the most ancient MSS., and received into the text by Lachm., Tisch., and Alf., it *may* be the true reading. Internal evidence seems to be in its favour, and, though the formula is yet more anomalous, yet it may be accounted for, and could not arise from an error of the scribes.

6. Having hinted at the liability of new converts to be puffed up with the spiritual gifts which might be dealt out to them, the Apostle proceeds to lay down rules for the exercise of such gifts; and, accordingly, "in this and the following verses we have the application of the preceding comparison to the special object in view. 'If Christians are all members of the same body, having different offices and gifts; instead of being puffed up one above another, and instead of envying and opposing one another, they should severally discharge their respective duties, diligently and humbly, for the good of the whole, and not for their own advantage. There is no appearance of systematic arrangement in this passage; on the contrary, Paul seems to refer, without any order, to the various duties which the officers, and even private members, of the Church were called upon to perform.' (Hodge.)

— *ἔχοντες δὲ χαρίσματα, &c.*] The construction in this and the verses following is anomalous. *Ἐχόντες* may best be regarded as a Nominativus pendens, to be taken at each member *ἀπὸ κοινοῦ*, its sense being adapted to circumstances. At any rate, the general intent of the Apostle is clear, which is to excite his readers to the zealous exercise of the gifts of the Spirit; so, however, that those who enjoyed the higher kinds should not interfere with one another; see ver. 8, and 1 Cor. xii. 4, seq.

— *εἴτε προφητεῖαν*] Supply *ἔχει, ἔχοντες αὐτήν, or ἔχοντες, ἔχομεν*. On the nature of this *προφητεῖα* there has been no little discussion. Yet, still, considerable darkness hangs over the subject. The reader may profitably consult Prof. Hodge's annotation, where he shows, at large, that the term was applied to all classes of religious teachers under the Old Dispensation. See Gen. xx. 7. Deut. xviii. 18, and especially Exod. iv. 16; and that this is the sense of the word in the New Test. is plain from Matt. x. 41. xiii. 57. Luke iv. 24. vii. 26—29. John iv. 19. Acts xv. 32. 1 Cor. xii. 28. xiv. 29—32. 'From these (says he) and numerous similar passages it appears, that the *prophets* in the Christian Church were men who spake under the immediate influence of the Spirit of God, and delivered some divine communication relating to doctrinal truths, to present duties, to

κατὰ τὴν ἀναλογίαν τῆς πίστεως ἡ εἶτε διακονίαν, ἐν τῇ δια-<sup>h 1 Cor. 12.</sup>  
 κονίᾳ· εἶτε ὁ διδάσκων, ἐν τῇ διδασκαλίᾳ·<sup>28.</sup> ἡ εἶτε ὁ παρακαλῶν,<sup>Eph. 4. 11.</sup>  
 ἐν τῇ παρακλήσει· ὁ μεταδίδους, ἐν ἀπλότητι· ὁ προϊστάμενος,<sup>1 Pet. 4. 10,</sup>  
 ἢ ὁ προϊστάμενος, καὶ ὁ ἐλεῶν.<sup>11.</sup>  
 Acts 20. 28. 3 Cor. 9. 7. 1 Pet. 5. 2. 1 Tim. 5. 17.

future events, &c., as the case might be. The point of distinction between them and the *Apostles* considered as religious teachers appears to have been,—that the inspiration of the *Apostles* was *abiding*; they were the infallible and authoritative messengers of Christ; whereas the inspiration of the *prophets* was *occasional and transient*. The latter differed, again, from the *teachers*, inasmuch as these were not necessarily inspired, but taught to others what they themselves had learned from the Scriptures, or from inspired men.\* As to the not a little debated expression, *κατὰ τὴν ἀναλογίαν*, one thing is certain, that it is not to be understood, according to the acceptance in which it is used by Theological writers, of the *general plan of revealed truth*; nor ought it to be supposed to have reference to any article of faith; but it is, as Mackn. says, 'that extent and energy of inspiration which was bestowed upon spiritual men, and which is called 'each man's measure of faith,' ver. 3.

As to *πίστις*, there seems a reference to the various *χρίσματα* mentioned just after; and consequently *πίστις* here must carry with it an adjunct notion of the *χάρις* spoken of at v. 3. The general sense will then be: 'Let the Prophets speak in proportion as they have faith and grace imparted so to do.'

7. *διακονίαν*] The words *διάκονος*, *διακονεῖν*, and *διακονία*, though general terms, and used even of the Apostles themselves, are often in the New Test. taken of some certain *specific* office undertaken in the cause of the Christian religion (compare 1 Cor. xii. 5. 2 Cor. ix. 1), and exercised by those who did not so much employ themselves in *explaining the doctrines* of the Gospel, as in *managing the external and temporal affairs* of the Church and of individuals. On the *kinds* of Deacons, see *Stu.* Thea. i. 862, and Bingham's *Eccles. Ant.* ii. 20.

8. ὁ παρακαλῶν] There has been no little debate as to the respective senses of ὁ διδάσκων and ὁ παρακαλῶν, which some regard as meaning the same thing, while others take them to relate to *different* offices. It would seem that as ὁ προφητεύων is plainly distinguished both from ὁ διδάσκων and ὁ παρακαλῶν, so these two are also meant to be *distinct*. In *what*, however, the distinction consisted, it is not easy to say with certainty. It seems most probable that (as Stuart suggests) ὁ διδάσκων was an *ordinary stated Teacher*, who taught the doctrine of the Gospel according to the degree of religious knowledge which he possessed; while ὁ παρακαλῶν was an *Exhorter*, i. e. one who urged men to the practical duties, dwelt upon the promises and threatenings of the Gospel, and thus aided and completed the work which the διδάσκων had begun. Thus the expression will be equiv. to ἀντιλήψεις at 1 Cor. xii. 28.

On the next words, ὁ μεταδίδους—ἐν ἰλαρότητι, there is even yet greater diversity of opinion. Stuart is of opinion that by ὁ μεταδίδους, ὁ προϊστάμενος, and ὁ ἐλεῶν, the Apostle refers to *private individuals* in the Church, conspicu-

ous for their attention to the duties respectively indicated by those words,—the management of the external temporal affairs of the Church, including the relief of the sick and poor. He truly remarks that the Commentators had gone upon an unfounded *assumption*, when they took for granted, rather than proved, that ὁ μεταδίδους, ὁ προϊστάμενος, and ὁ ἐλεῶν designate *officers or offices* in the Church. Vitringa, indeed, long ago saw that in the case of ὁ ἐλεῶν; and it is true of the other two, at least of μεταδίδους. And therefore to endeavour to draw any parallel with the *gifts and offices* stated by the Apostle at 1 Cor. xii. 28, is to needlessly embarrass the subject. It would seem that the scope of the words ὁ μεταδίδους—ἰλαρότητι is to give an *admonition* as well to the persons who exercised the *gifts*, as to those who discharged the *offices* above mentioned. According to this view, there can be no difficulty in referring ὁ ἐλεῶν to the *διάκονος*, with allusion to that *alacrity* so requisite in the due discharge of so onerous and invidious an office. As to the ὁ μεταδίδους and ὁ προϊστάμενος, they belong, I apprehend, both to the *προφήται* and the *διδάσκαλοι*, and have reference to the then two great divisions of the ministerial office,—namely, *teaching and governing*. Thus the two offices are mentioned apart at 1 Cor. xii. 28, and also at 1 Thess. v. 12, *ἐρωτῶμεν ὑμᾶς, ἀδελφοί, εἰδέναι τοὺς κοπιῶντας ἐν ὑμῖν, καὶ προϊσταμένους ὑμῶν ἐν Κυρίῳ, καὶ νοουσιτοῦντας ὑμᾶς*, where the *κοπ.* is equivalent to the *διδάσκ.* in the present passage, and the *καὶ νοουσιτοῦντας* corresponds to the *παρακαλ.* here. This is confirmed by 1 Tim. v. 17, *οἱ καλῶς προϊστάμενοι πρεσβύτεροι διπλῆς τιμῆς ἀξιοῦσθωσαν· μάλιστα οἱ κοπιῶντες ἐν λόγῳ καὶ διδασκαλίᾳ*, i. e. who were both *προϊστάμενοι* and *διδάσκαλοι*. It is scarcely necessary to observe, that in ὁ μεταδίδους the expression (which should be rendered, 'he who imparts') is quite as applicable to the communication of spiritual knowledge, as of worldly goods. So Rom. i. 11, *ἵνα τί μεταδῶ χάρισμα ὑμῖν πνευματικόν*. In this view, ἐν ἀπλότητι will mean, 'in simplicity and sincerity,' i. e. not *δολῶν τὸν λόγον τοῦ Θεοῦ*. Thus far in my former Edd. On carefully reconsidering this puzzling term ὁ μεταδίδους, I am induced to acquiesce in the ancient, and the most eminent modern Expositors, that the impartment is to be *confined* to that of temporal goods, for the relief of the necessitous. But that leaves open the question, whether by the persons filling the department are to be understood *Church functionaries*, as Deacons, or *private members* of the Church; in other words, whether it is to be understood of distributing the *alms of others*, or of bestowing one's *own* worldly goods, so as to be *κοινωνικοί*. 1 Tim. vi. 18, and thus referring to the private acts of Christian benevolence. Prof. Hodge unites *both*; dwelling, however, principally on the former. But this is liable to four objections, which I have urged in my Supplement. Volume. Suffice it here to say, that it seems the safest view to understand it in the *latter* sense only (one frequently found in

11 1 Pet. i. 22. ἐν σπουδῇ ὁ ἐλεῶν, ἐν ἰλαρότητι. 9 1 Ἡ ἀγάπη, ἀνυπόκριτος  
 Ps. 50. 4. ἀποστύγοντες τὸ πονηρὸν, κολλώμενοι τῷ ἀγαθῷ. 10 κ τῇ φιλ-  
 & 97. 10.  
 Amos 5. 15. 1 Pet. i. 22. & 2. 17. 9 Pet. i. 7.  
 1 Pet. 4. 8.  
 κ Heb. 13. 1. Phil. 2. 3. 1 Pet. i. 22. & 2. 17. 9 Pet. i. 7.

the Class. and Hellenistic Greek writers) of 'an open-hearted and liberal impartment of our goods for the relief of the necessitous;' as in 2 Cor. viii. 2. iv. 11, 13. This has been shown by Prof. Stuart, in his able Excursus on the passage, where he remarks, that, 'apart from the antecedent improbability of ὁ μεταδίδους being (as it is generally explained) "the person who collected the alms of the Church, and distributed them among the poorer Christians,"—for was not this precisely ὁ διάκωνος, already mentioned?'—and if ὁ προϊστάμενος, the preceding officer, being placed here sixth among the public functionaries, μεταδίδοναι properly means 'to give of one's own to others' (whereas 'to distribute' is διαδίδοναι, Luke xviii. 22. John vi. 11. Acts iv. 35). Thus it will mean some distributors, whether under the Deacons or not is uncertain. There is more difficulty as to the sense of ὁ προϊστάμενος. Stuart, Peile, and Meyer, take it of 'the patronage of strangers, by a sort of free hospitality,' or generally of 'the helping of those that are in need, or under any necessity requiring aid of any kind.' Comp. xvi. 2, προστάτις πολλῶν ἰγνυμένη, and the preceding context. This they confirm from Theophyl., whose words are,—προϊστασθαι ἵστι τὸ βοηθεῖν καὶ διὰ ῥημάτων καὶ διὰ τοῦ σώματος αὐτοῦ τῷ βοηθείας διομένῃ, where Stuart rightly renders προϊστασθαι by *to aid*, and διὰ ῥημάτων by *words*. But that produces a very vague and jejune sense; and, consequently, the passage does not fully establish the interpretation for which it is adduced. Of this Dr. Peile seems quite aware; and, to parry the difficulty, he renders διὰ ῥημάτων 'by pleadings;' comparing the duties of the Latin *Patronus*. But I cannot find the slightest authority for such a sense of ῥῆμα; and, doubting not that the word is corrupt, I propose the mild emendation χρημάτων, which will make all right; and thus the sense of the words will be, 'both by his worldly means, and by his personal aid and service.' The correctness of the emendation is placed beyond doubt by the words following, where Theophyl. remarks, that, "since the Apostle has spoken about the imparting of worldly goods, περί μεταδόσεως χρημάτων, and since all do not abound in these, (have not these means,) he now exhorts: προϊστασο ἄλλως, ὡς δύνασαι, καὶ βοηθεῖ τοῖς χρῆζουσιν: ἀλλ' ἐν σπουδῇ,—but (so that it be done) with zeal and forwardness." Stuart, Peile, and Meyer, might have confirmed this interpretation from Chrys., who decidedly adopts this view of προϊστ., as appears from his words,—ἐάν ταύτην (scil. ἀγάπην ἀνυπόκριτον) οὐ δαπάνης ἀσθήσης χρημάτων, οὐ πόνου σωμάτων (I conjecture σώματος) καὶ ἐν ῥήμασι καὶ ἐν λόγῳ, and then αἰτᾷται προστάσιον μετὰ σπουδῆς. On the whole, I regard this interpretation of Chrys. as presenting the true sense intended by the Apostle. And should this be adopted by future Expositors, I would propose a yet surer emendation of the words of Theophyl., by reading διὰ χρημάτων καὶ διὰ ῥημάτων. Thus by the repeated διὰ the intermediate words χρημάτων καὶ were lost, though called for by

the context, and confirmed by Chrys. That this must have been the view (and not that of *Presidency*) taken by Theodor. is plain from his interpretation, however brief,—μετὰ ἐπιτάσεως πάντα νομοθετεῖ, καὶ τὴν κηδεμονίαν σπουδαίαν εἶναι καλεῖται. That Œcumen. and Photius so understood the term, is plain from the words καὶ προϊστασθαι μὴ ἀμιλῶς, ἀλλ' ὡς ὑπὲρ ἑαυτοῦ σπουδάζοντα. If this be the true view of the sense, it will prove that the last of the clauses, ὁ ἐλεῶν ἐν ἰλαρότητι must not be taken, as it generally has been, of any Church office; q. d. 'Almoner,' as Vitringa long ago objected to, but any and every private Christian who practises the Christian duty in question; and it is frivolous to distinguish, as Stuart does, the difference between the benevolence practised by the ὁ μεταδίδους and the ὁ ἐλεῶν. As to the latter, it is best taken in the most general sense, including the bestowment of whatever may in any way help those who are in any need, or necessity, whether from poverty, or sickness, or a state of destitution generally, according to the full extent of what is meant in such passages of the Old Test. here in the Apostle's mind, as Prov. xix. 17, δανίζει Θεῷ ὁ ἐλεῶν πτωχόν, and xiv. 21, ἐλεῶν πτωχοῦς μακαριστός, and xxiii. 8, τῷ ἐλεῶντι πτωχοί.

9. Now follow the private virtues to be cultivated by all Christians; of which ἀγάπη denotes the Christian philanthropy described at 1 Cor. xiii. 1—8. I would, however, not here commence, as is usually done, a new Section, but connecting the injunction ἡ ἀγάπη ἐν. with the preceding ὁ μεταδίδους ἰλαρότητι, would point, with R. Stephens in his *Ed. O mirificam: ἐν ἰλαρότητι ἡ ἀγάπη ἀνυπόκριτος ἀποστύγοντες*, as in Engl. Version thus, 'cheerfulness: let love be without dissimulation. Abhor, &c. Or, at any rate, I would not separate them by *division* of Section; for, as Estius remarks, 'que sequuntur, ut omnibus communia sunt, ita formā a septem superioribus differunt.' This difference, then, made the Editors commence a new Section; though the *communis* before spoken of should have forbidden it. The term ἀνυπόκρ. is meant to denote that 'every such kind of private benevolence, as that just spoken of, is to be unfeigned, is not to be the mere acting of a part, is to be what it seems, and not issuing from constraint.'

—ἀποστύγοντες, &c.] The construction here and in the following verses is very irregular, and like that at Heb. xiii. 5. To take the Participles, with Koppe and others, for *Verbs*, is explaining nothing. It is better to suppose an *anastrophe*, the Participles being used as if suspended on some Verb which occurred in the preceding sentence. Had the Apostle written ἀγαπᾷτε ἀνυπόκριτως, the construction would have been regular. The terms ἀποστύγ. and κολλώμενοι are very strong; the former signifying, as Theophyl. explains, ἐκ ψυχῆς μισοῦντες; and the latter denoting 'the closest cleaving to, adhering to, the practice of what is good.' So κολλ., is used (after the Heb. צרף) in 2 Kings iii. 3, τῇ ἀμαρτίᾳ Ἰσραὴλ—ἐκολλήθη, καὶ οὐκ

ἀδελφία εἰς ἀλλήλους φιλόστοργοι, τῇ τιμῇ ἀλλήλους προηγούμενοι, <sup>11</sup> τῇ σπουδῇ μὴ ὀκηνηροί, τῷ πνεύματι ζέοντες, τῷ \* Κυρίῳ δουλεύοντες <sup>12</sup> τῇ ἐλπίδι χαίροντες, τῇ θλίψει ὑπομένοντες, τῇ προσευχῇ προσκαρτεροῦντες <sup>13</sup> ταῖς χρείαις τῶν

1 Rev. & 15.  
m ch. 8. 2.  
1 Thes. 5.  
16, 17.  
Col. 4. 2.  
Heb. 10. 32.  
Luke 12. 1.  
Eph. 6. 18.  
1 Cor. 16. 1.  
Heb. 12. 2, 16.  
1 Pet. 4. 9.

ἀπίστη αὐτῆς, 'adhered to,' 'continued in the practice,' 'holding fast the practice.' It is a Hellenistic term, from the pure Greek ἀπ-ί-σθαι, found in the New Test.

10. τῇ φιλαδελφία — φιλόστοργοι] Sub. ὄντες. From *philadelphía* the Apostle rises to something higher, and exhorts them to be φιλόστοργοι τῇ φιλαδελφίᾳ, where τῇ φιλ. is a Dative of instrument, denoting the *mōdō* in which they ought to be φιλόστοργοι. Φιλόστοργος (a word confined to the later Classical writers) is properly used of the *natural affection* subsisting between parents and children; but it is also employed to denote *tender affection* generally.

— τῇ τιμῇ ἀλλήλους προηγ.] The force of this injunction has, I apprehend, been mistaken by those, as Dr. Burton, who understand it—by each thinking the other his superior—of humility, which surely would be here out of place, even if in itself practicable; besides, that it would require προτιμῶντες, as Dr. Peile remarks. I cannot, however, admit his version, 'tying with each other in showing deference,' since it cannot be extracted from the words without violence. In short, the Apostle seems to have meant the reciprocal duty which we owe one to another, in the various orders of civil society, of setting an example of rendering honour where it is due. So H. Steph. Thes. in v. προηγ. 'alius alii suo exemplo *præsumit* in honore deferendo:' q. d. thus promoting the maintenance of due subordination, and good order, in society. The above interpretation of προηγ. is confirmed by Chrys. and Theophyl., and is adopted by Prof. Hodge.

11. τῇ σπουδῇ—ζέοντες] Expositors are not agreed whether the two clauses, τῇ σκ. μὴ ὀκ. and τ. πν. ζ. are to be regarded as containing separate and independent injunctions, or as *belonging to each other, and connected together*. Of those who regard them in the former light, some suppose τῇ σπουδῇ μὴ ὀκν. to contain an admonition to diligence in their *worldly callings*; q. d. 'not slothful to business.' But, surely, that would suppose the sense to be very imperfectly developed. It should rather seem that the words τῇ σπουδῇ—ζέοντες are closely connected together, and are not an independent admonition, but merely meant to strengthen some other with which they are connected in the context. Thus Koppe and others refer them to the admonition following, τῷ Κυρίῳ δουλ., of course understanding σπουδῇ of *spiritual* concerns. But it is far more natural to refer the words to what *precedes*, and suppose them intended to mark the *manner* in which the foregoing duties, of brotherly love and kindly attention, should be performed; namely, with 'zeal and promptitude'; as elsewhere in the New Test. See my Lex. If it be asked *how* σπουδῇ can be ὀκηνηρό, we may answer (with Crellius), that though no one can be diligently slothful, or slothfully diligent, yet 'eadem orationis formā, in tradendis illis præceptis, uti voluit Apostolus, et in hoc quidem præcepto contrarium per contrarium illustrare.'

In determining the import of the words following, τῷ Κυρίῳ δουλεύοντες, the reading has first to be settled. And here Lachm., Tisch., and Alf. coincide with Scholz in restoring Κυρίῳ for καιρῷ, which, as I have shown at large had, on very insufficient grounds, been edited by Griesbach. I doubt not that Κυρίῳ is the genuine reading, as being more in the manner of St. Paul. And it is only requisite to advert to the *scope* of the words τῷ Κυρίῳ δουλ. to discover the great propriety of Κυρίῳ. Now it was well seen by Chrys. and Theophyl. of the ancients, and by Calv., Hyper., Whitby, Wetst., and all the best modern Expositors, that the words are not meant to inculcate an *independent and general precept* (as the ancient Critics, who altered the word, fancied), but to enforce the injunctions foregoing, to brotherly love and kindly attention, on the ground that whatever should be done, would be done unto the Lord, and would be rewarded by him. See Matt. x. 40—42.

12. τῇ ἐλπίδι χαίροντες, &c.] The scope of these words has been variously understood. It would seem that they have no connexion with the preceding context, but treat on a separate subject,—the bearing up under affliction by the power of hope, and the support and comfort of earnest prayer.—προσκαρτ. is a very strong term, occurring also in Acts i. 14. vi. 4. This *absolute* use of ὑπομένω is found also at Matt. x. 22. 2 Tim. ii. 12. James v. 11, perhaps followed on Dan. xii. 12, μακάριοι οἱ ὑπομένοντες.

13. ταῖς χρείαις—διώκοντες.] Here is enjoined charity to the poorer Christians, and hospitality to strangers, espec. as we may well suppose, to preachers of the Gospel (see Heb. xiii. 2); a kindness which the want of inns, and their utter abandonment by their former connexions, would make particularly acceptable.—διώκ. is a strong term, which may be rendered, 'studiously cultivating.'

For χρεῖαις, D, F, G have *μνηαῖς*, a reading also noticed by several Fathers, which Alf. pronounces 'a correction introduced, hardly accidentally (i. e. purposely), in favour of martyrs, by commemoration.' I cannot agree with him. He gives not a single example of *μνηαῖς* as used for such commemoration of martyrs. Considering the character of MSS. F and G, fellow-copies of the same original, and swarming with Itacisms, and with blunders of the scribes innumerable, I suspect that the reading did not arise from priestly roguery, but simply from the error of the scribe of the Archetype, who read χρ. as μν., the letters being often confounded. He might well do this from being probably well acquainted with the use of the word, to denote 'the charitable contributions made at the anniversaries of deceased Christians out of the property left by the deceased, in the form of *dolēs*,' to which it is probable that the friends of the deceased contributed when necessary (*μνηαῖς* χάρις), and to do honour to the deceased. See

o Matt. 5. 44.  
Luke 6. 28.  
1 Cor. 4. 12.  
1 Pet. 3. 9.  
p. Ecclus. 7.  
34.  
q 1 Cor. 1.  
10.  
Phil. 2. 2.  
1 Pet. 3. 3.  
Ps. 131. 1.  
Prov. 2. 7.  
Isa. 5. 21. ch. 11. 25.

ἀγίων κοινωνοῦντες, τὴν φιλοξενίαν διώκοντες. 14 Ὁ Εὐλογεῖτε τοὺς διώκοντας ὑμᾶς· εὐλογεῖτε, καὶ μὴ καταρᾶσθε. 15 Ὁ Χαίρειν μετὰ χαιρόντων, καὶ κλαίειν μετὰ κλαίωντων. 16 Ὁ Τὸ αὐτὸ εἰς ἀλλήλους φρονούντες· μὴ τὰ ὑψηλὰ φρονούντες, ἀλλὰ τοῖς ταπεινοῖς συναπαγόμενοι. μὴ γίνεσθε φρόνιμοι παρ' ἑαυτοῖς.

Constit. Apost. I. viii. 42. How the reading came into the MS. D may be easily imagined, since there is a perpetual coincidence in readings between D, F, G, which prob. arose from the same original. From that source, too, the reading *μυσταῖς* crept into the *Italic* Version, and even into the most ancient copy of the Vulg. (occasionally retaining the *Italic* readings), and the Latin Fathers.

14. After treating of brotherly love, the Apostle, in the verses following, up to the end of the Chapter (which are closely connected together, and mark the duties of Christians under the injuries of enemies), inculcates good will even towards enemies, and an entire abstinence from all vindictive feelings towards them, and the cultivation of concord and peace with all men. The terms *εὐλογ.* and *καταρ.* are of the strongest kind; and the emphasis, arising from the same thing being expressed affirmatively and negatively, imparts no little energy to the sentiment, which is evidently founded on our Lord's saying in the Sermon on the Mount; which, as Tholuck truly observes, must have been sufficiently well known to Paul, as well as to Peter and James, since in the references among the New Test. Epistles to the direct words of Christ there occur several in the Epistles of James and Peter, but only one besides this in those of Paul,—i. e. 1 Cor. vii. 10.

15. *χαίρειν*] There is no ellipsis of *δαί*. There may be a use of Infinit. for Imperat. But, as several Imperatives precede and follow, the intermixture of an Infinit., though a falling off from the construction, cannot injure the sense. And as to impropriety or inelegance, I find it used in the Greek Poets. But to turn from Grammatical questions to matters of more moment. These words, of which many examples of similar import are adduced by Wetst., inculcate a sympathizing spirit, or *fellow-feeling*, alike in the sorrows and in the joys of those with whom we have to do. If it be real and genuine, both the sorrows of the afflicted are *lightened*, and the joys of the joyful are *heightened*; for, as respects the former, it cannot be doubted that (as Dr. A. Clarke observes) 'a man may by sympathy receive into his own affectionate feelings a measure of the distress of his friend; and his friend find himself relieved in the same proportion as the friend has entered into his grief. And to the latter the joy is alike increased by its being really participated in by another.' *Why* such is the case it may be not easy to say; but the thing is, to a certain degree, accounted for, from the feeling of one party being by sympathy nicely adapted to that of the other, without any misplaced attempt to raise the spirits of the afflicted by an appearance of *hilarity*, any thing but in unison with 'the spirit of heaviness.' On this an ancient writer, Philemon, fr. ii. p. 822 (Mein.), has touched in a passage of exquisite pathos and beauty: *Οἶμος τὸ λυπεῖσθαι*

γάρ ἐπὶ τὸ ῥῆμ' ἄγει· Τοῦτ' εὐθύς, ὡς ἴοικε, τὸν λυπούμενον. *Λυπούμενος δ' ὅταν τις ἀκούσθαι λίγη Χαῖρ', ἐξ ἀνάγκης οὐτος οἰκώγειν λίγηι.* The propriety of addressing consolation seasonably and judiciously is well pointed out by Plut. de Discr. Amic. et Adul. § 17: οὐκ οἶδ' ὅπως οἱ πολλοὶ τὰς μὲν ἐπὶ τοῖς ἀτυχήμασι παρηγορίας οὐχ ὑποκρίνουσι· ἀλλὰ μάλ' ὅλον ὑπὸ τῶν συνεπιθρηνηούντων ἀγονταὶ καὶ συνοδουρούμενοι.

16. τὸ αὐτὸ—φρονούντες] This injunction, as appears from the context, relates not to unity of sentiment, but of disposition; having the same common disposition and spirit, so as mutually to bear with each other's infirmities, making mutual allowances. *Μὴ τὰ ὑψηλὰ φρονούντες* is equiv. to *μὴ ὑψηλοφρονεῖτε* at ii. 21; though here the sentiment is more developed. Render: 'Be not high-minded, i. e. dwelling on the solution of lofty questions, high as perilous.' Of the words *τοῖς ταπεινοῖς συναπαγόμενοι* the meaning seems to be, 'holding intercourse with the lowly; not proudly standing aloof from them.' The *ratio metaphora* appears to be this:—A person is said *συναπάγασθαι* when he is met by a crowd, and is hurried away with them in the direction they are going. But as Passive verbs are often used in a reciprocal sense, so *συναπάγασθαι* may signify to *yield oneself* to a multitude, and go *with them*. Now this admits of a good as well as a bad sense; in the former of which it is *here* taken, and figuratively denotes 'to condescend to;' which will express humility in all its various offices, lit. 'humble-mindedness.' In this application the synonym *συμπεριφύεσθαι* is always used. So Diog. Laert. Zenone: *συμπ. φίλοις*, 'morigerari, non morosum sese exhibere,' and 2 Macc. ix. 27, *πέπεισμαι γὰρ αὐτὸν ἐπεικῶς καὶ φιλανθρώπως συμπεριενεχθήσεται ὑμῖν*. We must not, as several Expositors do, take *ταπεινοῖς* as a *Nester*, merely because the antithesis seems to require it; for Paul does not heed such petty refinements; especially as the context calls for the *Macc.* The words *τοῖς ταπεινοῖς συναπ.* are well explained by H. Steph. Thes. in v. as equivalent to 'sinentes vos ab illis (humilibus) quocunque velint duci, eandemque cum illis insistentes viam.' Thus it denotes a spirit of condescension, and community of disposition with—not men of low estate, but—the humble-minded (Syr. Version), as opposed to the *οἱ τὰ ὑψηλὰ φρον.*—'men of humble piety; those mentioned in 1 Pet. v. 5, *ταπεινοῖς—δίδωσι χάριν*, and *κατ. τὴν καρδίαν*, and 2 Cor. vii. 6, from Matt. ix. 29. This interpretation is confirmed by the next clause, *μὴ γίνεσθε φρόνιμοι παρ' ἑαυτοῖς*, formed on Prov. iii. 7, and Isa. v. 21, where are meant persons akin to the *οἱ ὑψ. φρον.*—namely, the *self-conceited*, who, as long as they are such, are never likely to practise the foregoing injunction. The passage of Prov. iii. 7, is quite akin to that at iii. 34.

17 *Μηδεὶ κακὸν ἀντὶ κακοῦ ἀποδιδόντες· προνοούμενοι καλὰ* r Prov. 20.  
22.  
*ἐνώπιον πάντων ἀνθρώπων* 18 *εἰ δυνατόν, τὸ ἐξ ὑμῶν, μετὰ*  
*πάντων ἀνθρώπων εἰρηνεύοντες.* 19 *μη̄* ἐαυτοὺς ἐκδικοῦντες,  
*ἀγαπητοί, ἀλλὰ δότε τόπον τῇ ὀργῇ· γέγραπται γάρ· Ἐμοὶ*  
*ἐκδίκησις· ἐγὼ ἀνταποδώσω, λέγει Κύριος·* 20 *ἢ* Ἐὰν οὖν

Matt. 5. 39. Luke 6. 29. Heb. 10. 30. u Exod. 23. 4, 5. 1 Sam. 24. 16—19. & 30. 21. Prov. 25. 21. Matt. 5. 44.

17. The Apostle having shown how studiously Christians ought to cultivate peace and concord *one with another*, proceeds to teach how they ought to do it with *other men* (Crell.); inculcating forbearance towards enemies, and patience in supporting the injuries inflicted by them, as opposed to that thirst of vengeance which only serves to perpetuate hatred, and inflame animosity.

—*προνοούμενοι καλὰ*, &c.] The full sense is, 'taking care [to do] things of good report in the estimation of all men [whether Christians or heathens:]' The phrase *προνοεῖσθαι καλοῦ* occurs in Sext. Empir. ap. Weta.; and *προνο. τοῦ δικαίου* in Jos. Ant. ix. 1, 1, where *προνο.* is for *προνοῖαν ποιεῖσθαι*. The syntax with the Accusative is somewhat rare; but it occurs in Xen. Anab. vii. 7, 37, *ταῦτα, ὡς φίλου ὄντος σου, προνοοῦμεν*, and Sept. in Prov. iii. 4 (a passage probably in the mind of the Apostle here), *προνο. σὺ καλὰ ἐνώπιον*, &c., also in Xen. Mem. iv. 3, 12, *τὰ συμφέροντα προνοεῖσθαι*. The addition found in some very ancient MSS. and Versions, *ἐνώπιον τοῦ Θεοῦ καὶ* was evidently introduced for the purpose of making this passage square exactly with that of 2 Cor. viii. 21, and hence one cannot but wonder at the want of judgment evinced by Lachm. in receiving it into the text. The *point of doctrine* inculcated in the two passages is the same, and is ably handled by Calvin.

18. *εἰ δυνατόν*—*εἰρηνεύοντες*] We have here an injunction to a virtue nearly allied to that of forbearance; the *striving to live at peace with all men* [both Christians and non-Christians]. The full import of *εἰρηνεύειν* is ably stated by Dr. Barrow, Works, vol. i. Sermon 29, on the present text, where he shows, 1. that 'it is not barely a negation of doing or suffering harm, or an abstinence from strife and violence, but a *positive amity*,—a disposition to perform such kind offices, without which good correspondence among men cannot subsist; 2. that it implies not some few transitory performances, proceeding from caprice, but a *stable purpose*,—a continuous cessation from injury, and a promptitude to do kind offices; 3. that it supposes a *reciprocity* not only in performing good and forbearing to do bad offices, but a *receiving* the like treatment from others; 4. that it imports not only an outward cessation from violence and a demonstration of amity, but an inward purpose of *continuing* therein.' 'Thus,' continues he, 'the *being at peace* differs only, in degree of obligation, and latitude of object, from the state of friendship properly so called.'

The limitation to the precept, contained in *εἰ δυνατόν* and *τὸ ἐξ ὑμῶν* (with which comp. Hom. Il. a. 525, *ἐξ ἑμῶν γε*) implies that, in spite of our utmost endeavours, it is not possible to live at peace with *all men*; see Pa. cix. 7.

19. In this verse the pronouns are emphatic, and the scope of the whole is to forbid *private retaliation*; enjoining the injured party to leave vengeance to God, or to the civil magistrate acting in his name. The clause *δότε τόπον τῇ ὀργῇ*, however, admits of two senses. The *ὀργῇ* may be referred to the *person injured*; in which case *δότε τόπον* will mean, 'let it go, defer venting it,' give space to that anger which is a *furor brevis*, and may thus have time to cool. Yet no such sense can be shown to be inherent in the words; neither would it be suitable to the words following, 'for it is written,' &c. It is therefore better to refer the *ὀργῇ*, with Chrysa. of the ancient, and the most eminent modern Expositors, to *God*; q. d. 'leave it to the wrath of God to avenge you, or to him who is properly the minister of vengeance, as representative of God.' So we have *δοῦναι τόπον* used at Eph. iv. 27; and Ecclesi. xix. 17, *ἐλεῖξον τὸν πλῆσιόν σου πρὶν ἢ ἀπειλῆσαι, καὶ δός τόνον νόμον Ὑψίστου*. Eurip. Suppl. 511, *ἔφαρξεν ἦν Ζεὺς ὁ τιμωρόμενος· ἡμᾶς δ' ὑβρίζει οὐκ ἔχρην τοιῦνδ' ὕβριν*,—where it is strange that all the Editors and Critics should have failed to see that δ' cannot be right, since it destroys the antithesis evidently intended between *Ζεὺς* and the persons addressed. Eurip. must have written σ', where the Pronoun is opposed to the preceding *ἡμᾶς*, for *ἐμᾶς*. How often Σ and Δ are confounded by the scribes every Critic knows. For examples see Greg. de Dialect., p. 589, ed. Schaefer.

In the quotation just after, the Apostle neither follows the Sept. (which is here very inaccurate), nor the Hebrew, but forms something founded on *both*; which, however, represents the full sense. The Pronouns are highly emphatic. The words *λέγει Κύριος* form no part of the quotation, but are added (as often elsewhere) to point out the speaker.

20. *ἰάν οὖν*—*κεφ. αὐτοῦ*] Taken verbatim from Prov. xxv. 21, 22. The Hebrew has nothing corresponding to *τοῦτο ποιεῖν*, which was added by the Sept. Translator to make the sense plainer. The ancient Commentators have well remarked that there is here a sort of *diminution*; q. d. 'I not only exhort you to *forbearance*, and a striving *after peace*, abating from private vengeance, but I enjoin you to *do good* to your enemy, by performing the common offices of humanity to him, should he need them.' Of the words following, *ἀνθρακες*—*αὐτοῦ*, there are two *interpretations* almost equally deserving of attention. 1. That of the Greek Fathers, and most of the earlier modern Commentators, as also Weta., Rosenm., Koppe, Locke, Schleusn., and others: 'By so doing, thou wilt, if he persevere in his enmity and injury, bring down an increased wrath and enmity from God.' Such is undoubtedly the sense of the phrase in the passage of Proverbs, and wherever it occurs in

πεινῶ ὁ ἐχθρὸς σου, ψώμιζε αὐτόν· ἐὰν διψῇ, πότιζε αὐτόν· τοῦτο γὰρ ποιῶν ἄνθρακας πυρὸς σωρεύσεις ἐπὶ τὴν κεφαλὴν αὐτοῦ. <sup>21</sup> ἢ Μὴ νικῶ ὑπὸ τοῦ κακοῦ, ἀλλὰ νικά ἐν τῷ ἀγαθῷ τὸ κακόν.

XIII. <sup>1</sup> Πᾶσα ψυχὴ ἐξουσίαις ὑπερεχούσαις ὑποτασσέσθω. οὐ γὰρ ἐστὶν [ἐξουσία,] εἰ μὴ ἀπὸ Θεοῦ· αἱ δὲ οὐσαι ἐξουσίαι, ὑπὸ [τοῦ] Θεοῦ τεταγμέναι εἰσίν. <sup>2</sup> ἢ Ὡστε ὁ ἀντιπασσόμενος

v Prov. 16.  
32.  
Luke 6. 37—  
80.  
1 Pet. 2. 9.  
a Tit. 3. 1.  
1 Pet. 2. 13.  
Prov. 8. 15.  
16.  
Dan. 4. 32.  
Wind. 6. 8.  
b 1 Sam. 26.  
9.

the Old Test.; and as the words preceding treat of the *divine vengeance*, it is very suitable: nor is this sentiment liable to any objection, when properly understood; for, as Locke remarks, 'the *persecuting malice* of the injurer is *supposed*.' 2. That of Jerome and Hilary of the ancients, and many eminent moderns up to the present time, by which there is supposed to be a metaphor taken from *fusing metals*; the meaning being, 'Thou shalt melt down his enmity, and soften him to kindness,' as metals are melted by covering the crucible with hot burning coals. And this view I find adopted by Bp. Terrot and Dr. Peile; and also by Prof. Hodge, who remarks that the Apostle's meaning is not, 'Treat your enemy kindly; for by so doing you will secure his being punished most severely by God;' but this: 'Treat him kindly, for by so doing you take the most effectual means to subdue him.' But this sense cannot be extracted from the words without violence; and it is forbidden by the passage of Proverbs above cited. To suppose, with others, that the expression is meant of the burning shame and agony of receiving benefits from an enemy, does not, I agree with Mr. Alf., suffice; 'because that to merely make an enemy heartily ashamed of himself is hardly a worthy motive of action.' Accordingly, I still acquiesce in the former view of the sense; and I understand, with Mr. Alf., the words to mean, 'For in so doing you will be taking vengeance the most effectual,—even as if you heaped coals of fire on his head.'

The full sense of ver. 21 is well expressed in paraphrase by Dr. Peile, thus: 'Do not let your good purpose of forbearance and long-suffering be overcome by evil treatment; but, on the contrary, overcome evil in your opponent by exhibiting on your part only good.'

XIII. This Chapter forms the *second* Section of the practical part of the Epistle; in which are inculcated the moral duties of all Christians, commencing with those towards *magistrates* and *governors*; an injunction, considering the insubordinate and seditious spirit of the Jews and Jewish Christians, very necessary; espec. since the doctrine of resistance to Heathen governors had, as we learn from Joseph. Ant. xviii. 2, been inculcated by the Pharisees. Hence, after explaining the nature and divine origin of civil government (telling them that all governments derived the power they had from God, though they had not the *frames* of the government from Him, as the Jews had), the Apostle exhorts his readers to faithfully and cheerfully perform their duty in this respect. Similar admonitions are found at Tit. iii. 1. 1 Pet. ii. 13, 14.

1. πᾶσα ψυχὴ] So the Heb. כָּל נֶפֶשׁ, mean-

ing every individual, without exception, in whatever rank of subjects.

—ἐξουσίαις ὑπερεχ., '*celsis potestatibus*,' 'the magistrates set in public authority.' So οἱ ἀρχόντες at ver. 3, and οἱ ἐν ἐπαρχῇ ὄντες at 1 Tim. ii. 2.—ὑποτασσέσθω is Middl. Reflex., '*let him submit himself*,' as often in the Epistles, and thrice in the Gospels.—ἐξουσία, 'power, arising from vested authority.'—αἱ δὲ οὐσαι ἐξ., 'now (== 'and so') the existing authorities are ordained by God.' The words Θεοῦ and τεταγ. have reference to the human creation and setting up of those authorities. Of course the ἐξουσία. include sovereigns not only *de jure* but *de facto*; and not only sovereigns, but rulers generally, established by proper authority in any country, by the *Law*, to which Christian obedience is due. See Macknight's note.—To advert to matters of Criticism. Ἐξουσία is cancelled by Griesb., Scholz, Lachm., Tisch., and Alf. from A, B, D, F, G, and 2 cursives, with the Srr., and Vulg., and other Versions, and Latin Fathers. But the authority is insufficient; though internal evidence is against the word. But I can hardly think that Paul would leave so harsh an ellipsis; though, if we consider οὐ γὰρ—Θεοῦ as parenthetic, then ἐξουσία might be fetched from *ἐξουσίαις*.—For ἀπὸ, A, B, D<sup>3</sup>, E<sup>2</sup>, J, and 60 cursives (to which I add Lamb. 1184, 1190, and most Mus. copies, with Trin. Coll. B, x. 16) have ὑπὸ, adopted by Matth., Lachm., and Tisch., Ed. 1, but restored in Tisch. 2, and retained by Alf.; rightly; since the context requires ἀπὸ, as denoting *origin*. Comp. Hea. Theog. 96. Hom. Il. i. 279, and Prov. viii. 16.—The τοῦ before the second Θεοῦ is omitted in A, D, E, F, G, and 10 cursives, and is cancelled by Lachm. and Alf., but retained by Tisch.; rightly; since, besides external authority being insufficient, it was more likely to be removed because thought unnecessary, or omitted by error of scribes, than to have been inserted. As to the Article being, as Alf. says, unnecessary after a Preposition, such a refinement in phraseology was not likely to be known to Paul. Besides, though the Article might be *dispensed* with before an *ordinary* word, yet in the case of Θεός, espec. in a sentiment of gravity like this, the Article is generally used. So in a similar passage of Epict. Man. ch. xxi., τῶν δὲ βελτίστων σοὶ φαινομένων, οὗτας ἔχου, ὥς ὑπὸ τοῦ Θεοῦ τιταγμένους εἰς ταύτην τὴν τάξιν. The meaning of the Apostle is, that the authorities are permitted to hold the office they hold by the disposing providence of God, though *mediately* appointed to it by the authority, or invested with it by the consent, of man.

2. ὁ ἀντιπασσ. τῇ ἐξ.] lit. 'he who arrays himself,' a military metaphor, like τεταγμ. supra v. 1.



τῇ ἐξουσίᾳ, τῇ τοῦ Θεοῦ διαταγῇ ἀνθέστηκεν ὅτι οἱ δὲ ἀνθεστη-  
 κότες ἑαυτοῖς κρίμα λήφονται. <sup>3</sup> <sup>d</sup> Οἱ γὰρ ἄρχοντες οὐκ εἰσι  
 φόβος τῶν ἀγαθῶν ἔργων, ἀλλὰ τῶν κακῶν. Θέλεις δὲ μὴ  
 φοβεῖσθαι τὴν ἐξουσίαν; τὸ ἀγαθὸν ποιεῖ, καὶ ἔξεις ἔπαινον  
 ἐξ αὐτῆς. <sup>4</sup> Θεοῦ γὰρ διάκονός ἐστι σοὶ εἰς τὸ ἀγαθόν. ἐὰν  
 δὲ τὸ κακὸν ποιῇς, φοβοῦ οὐ γὰρ εἰκὴ τὴν μάχαιραν φορεῖ  
 Θεοῦ γὰρ διάκονός ἐστιν, ἑκδικὸς εἰς ὀργὴν τῷ τὸ κακὸν πρᾶσ-  
 σοντι. <sup>5</sup> Διὸ ἀνάγκη ὑποτάσσεσθαι, οὐ μόνον διὰ τὴν ὀργήν,  
 ἀλλὰ καὶ διὰ τὴν συνειδήσιν. <sup>6</sup> Διὰ τοῦτο γὰρ καὶ φόρους

Prov. 14. 33, 34. & 31. 3, 9. Eccles. 3. 2-5. Isa. 1. 17.

3. This verse is connected with the *first* rather than the second verse, as assigning an additional reason why the *ἐξουσίαι* should be obeyed,—because such is the will of God, whereby they are appointed to suppress evil, and encourage good works; consequently there is, as Calv. says, an argument *a salubri et ab utilitate*.

—*φόβος*] ‘*terriculamentum*,’ ‘object of fear.’ So in an inscription cited by Wetst., *ἐμὲ κριτῆς γὰρ ἦπισθε ἰθὺδικοῖς, τοῖς δ’ ἀδικοῦσι δίκον*.

For *τῶν ἀγαθῶν*, and the other Genitives, A, B, D, F, G, and 2 cursives, with the Ital. and Vulg. Versions, and some Latin Fathers, have *τοῖς ἀγαθοῖς*, edited by Lachm., Tisch., and Alf., but on insufficient authority (I cannot add a single cursive), and internal evidence is against the change; for as to being, as Alf. pronounces, ‘a correction to Plural, to suit the sense,’ that cannot be, for if the Correctors had wished to introduce a Plural, they would have written *τοῖς ἀγαθοῖς ἔργοις*, and *τοῖς κακοῖς*. It should rather seem, that the correction is on the other side, by the Alexandrian Critics stumbling at the *Genit.*, which, indeed, involves a great harshness, and hence changed it to the usual construction—the Dative (as in Acts ii. 43, and elsewhere), not being aware, that there is here in the expression a *pregnancy of sense* for *φόβος τοῖς ποιηταῖς ἀγαθῶν ἔργων*, as the Æthiop. Translator (alone) saw. And the Pesch. Syr., Arab., and Pers. Translators by reading as if their copies had *ἀγαθοῖς ἔργοις*, must have taken the same view. The idiom is, indeed, extremely harsh and anomalous, but occasionally occurs in the purest Class. writers, as Thucyd., e. gr. Pind. Pyth. v. 81, *δοῦναι τινα φόβον*. Dem. p. 366, *φόβος Θεβαίων*, ‘dread at the Thebans.’

4. There is here simply an amplification of the former verse, of which this ought to have formed part. In the clause *Θεοῦ γὰρ διάκ.*—*τὸ ἀγαθόν*, the words *Θεοῦ γὰρ διάκ.* are emphatic; ‘He is a minister, one not acting on his own authority, but on that of God.’ The next words, *εἰς τὸ ἀγαθόν*, suggests another reason for obedience,—namely, that the ruler is not only the appointed minister of God to us, but is such for good, and that *natural, civil, and moral*; being entrusted with power for the welfare of the governed, and therefore is *entitled* to their obedience, for the general good of society. The next words are intended to point at the other great end of civil government, i. e. ‘to punish the evil,’ for which the ruler *οὐκ εἰκὴ τὴν μάχ. φορεῖ*, implying the possession of the power of capital punishment, represented by ‘the sword,’ which he carried at his side, or had borne before him. As to

the term *ἐκδικος*, it is scarcely found elsewhere. As an *Adject.* it was used in the later Greek writers, but only in a good sense, not, as in the earlier ones, in a bad sense. The good sense was *avenging*. And that the Adj. in a good sense was used in middle Greek is probable, since from it must have been derived the name of the *law-officer*, who was the *syndic* or public advocate for a city, to see that it had right and justice. Indeed, it is found in a Phocæan Inscription in Boeckh. t. i. p. 850 (probably written a century or two before the Christian era): *Ζωπύρου τοῦ ἐκδικίου*. The argument here is, that obedience to rulers and magistrates is not only a civil duty, to be enforced by penal laws, but also a *religious duty*—a branch of our obedience to God. The term *ἀνάγκη* is equiv. to *καθῆκόν ἐστιν*, or *δεῖ*; for the obedience in question is plainly *political*, not *religious*; and the words following suggest the *motives*; viz. not only through dread of the *ὀργή*, or ‘penalty annexed to disobedience,’ but *διὰ τὴν συνειδήσιν*, ‘for conscience sake,’ through religious motives; because he is a minister of that God, who makes civil obedience a matter of duty. As, then, disobedience in such a case involves not only a breach of law, but a *sin*, so, taking the converse, we may say, in the words of Sophocles, Ant. 872, *σέβειν μὲν, ἐσθιβαῖά τις*, i. e. ‘honour rendered to whom honour is due, is piety.’

5. *διὰ τὴν συνειδήσιν*] Here the Apostle, as elsewhere, enforces all relative and social duties, on the ground of *conscience* and religious considerations.

6. Of the two reasons here assigned why taxes should be paid to rulers, the first refers to the *high usefulness* of their vocation; the second adverts to their being *appointed by God* to a ministration which, in various ways, is found most beneficial to men; espec. since, as Dr. Barrow observes (Sermon on 1 Tim. ii. 1, 2), ‘rulers necessarily take much care and trouble, and are exposed to many hazards for our advantage. To their industry and vigilance, under God, we owe the fair administration of justice, and all the other precious advantages of civilized society.’

—*φόρους ταλεῖτα*] Supply *αὐτοῖς*. *Αὐτὸ τοῦτο* must be referred, not to *φόρους ταλεῖτα*, comprehended in *φόρους ταλεῖτα*, but to *τὸ λατρεύειν τῷ Θεῷ*, comprehended in *λατρεύειν*; meaning, as Dr. Barrow explains, ‘the protection of right and innocency, the preservation of order and peace, the encouragement of goodness, and the correction of wickedness: all which governors are supposed to attend to, and on which their claim to honour and support must rest.’ So Thucyd. i. 120, *χρὴ γὰρ τοῦτε ἡγε-*



f Matt. 23.

21.

g Gal. 5. 14.

h Tim. 1. 5.

James 2. 8.

i Exod. 20.

14.

Lev. 10. 18.

Deut. 5. 18.

Matt. 19. 18.

k 22. 30.

Mark 10. 19.

Luke 18. 20.

τελείτε λειτουργοὶ γὰρ Θεοῦ εἰσιν, εἰς αὐτὸ τοῦτο προσκαρτεροῦντες. 7 ἢ Ἀπόδοτε οὖν πᾶσι τὰς ὀφειλάς τῷ τὸν φόρον, τὸν φόρον τῷ τὸ τέλος, τὸ τέλος τῷ τὸν φόβον, τὸν φόβον τῷ τὴν τιμῇ, τὴν τιμῇ. 8 ἢ Μηδενὶ μηδὲν ὀφείλετε, εἰ μὴ τὸ ἀγαπᾶν ἀλλήλους· ὁ γὰρ ἀγαπᾶν τὸν ἕτερον, νόμον πεπλήρωκε. 9 ἢ τὸ

μόνας, τὰ ἴδια ἐξ Ἰσου νέμοντας, τὰ κοινὰ προσκοπεῖν, ὥσπερ καὶ ἐν ἄλλοις ἐκ πάντων προτιμῶνται.

Now without the payment of *taxes*, these various ends could not be attained; for, as Tacitus says, 'Nec quies gentium sine armis, nec arma sine stipendiis, nec stipendia sine tributis, haberi queunt.' And yet it is God's will that the *lειτουργία* should be performed, and consequently that the *taxes* necessary to that purpose should be paid.

7. After having enjoined obedience to magistrates, the Apostle subjoins briefly what conduct is due to all persons generally.

— ἀπόδοτε, &c.] The full sense is, 'I would not have you behind-hand with any man in any thing; but if you owe him any duty, perform it to the full. If any honour or respect, in whatever kind or degree, belong to him, account it as justly his due; and let him have it to the utmost of what can with justice or in equity be demanded.' (Bp. Sanderson.)

As to the removal of the introductory οὖν by Lachm., Tisch., and Alf., from D<sup>8</sup>, E, F, G, J alone, without any cursive, the authority is quite insufficient, espec. since internal evidence is contrary, for the Particle was more likely to be omitted in 5 MSS. by the carelessness of scribes, owing to its being written obscurely, and by abbreviation, than that it should have been interpolated in all the rest. Besides, here the Particle is necessary, to bind the exhortation to the foregoing representation; and *asynndeton* would be out of place.—With respect to the difference between φόρος and τέλος, the former term denoted 'a fixed tax,' such as the *land-tax* and *capitation-tax*; the latter, the *octigulia*, or *cusomus*, levied on the imports and exports. So Aristoph. has ἀγορᾶς τέλος. The general usage, however, requires the plural.—By φόβος may here be denoted the *reverential homage* due to kings and governors; by τιμῇ, the *respect* due to all who are in authority. So Soph. Ant. 873, Κράτος δ', ὅτι κράτος μέλει, Παραβατὸν οὐδαμῇ πύλει:—a remarkable paronomasia, forming almost a rhyme.

8—10. The connexion here is obscure; and whether there be any, has been doubted. So Bullinger remarks, 'Abrumpt disputationem de debito, inexplicabilem si quis singula persequi velit.' But it would rather seem that there is a connexion, though hanging by a very fine thread,—namely, by a transition from species to genus, as Hyper. ably points out. And this view is confirmed by the suffrage of Calv., who remarks, 'Ego existimo Paulum istam de magistratum potestate præceptionem, ne cui infirma videretur, voluisse ad dilectionis Legem referre, ac si dixisset, Quam postulo ut principibus pareatis, non aliud requiro, quam quod ex Legge dilectionis debent præstare omnes fideles.' And so Estius, 'Sub nomine debiti transitum facit Apostolus ad commendandum generale præceptum dilectionis,

tantum debiti cujusquam perpetui.' One might, indeed, have expected a *Particle* of connexion, such as the Syr., Arab., and Æthiop. Versions prefix. But the Apostle chose the *asynndeton*, for the sake of greater force. Besides, the above view is quite agreeable to that of Grot. and others, who think that the Apostle takes occasion, from the mention of the word ὀφειλάς, to pass from what respects the *political law* and *public duties*, to that which regards *morals* and the mutual offices in general of Christians one to another; and shows that these precepts, as they had been valid before Moses, so now also did they remain, but with the glorious *supplements* of the Christian dispensation. In short, the general scope of the sentence is plain, though there has been some doubt as to the details.

8. To take ὀφείλετε, with De Dieu, Koppe, and Rosenm., as an *indicative*, is not agreeable to the context, which is wholly occupied with *injunctives*. The common interpretation (adopted by the ancient, and almost all modern Commentators), which regards it as an *imperative*, is decidedly to be preferred. Here, indeed (as Hyperius observes), we have a persuasive to the performance of what is due by the law of charity, from the *effect* and *excellence* of charity; it being intimated that true charity is of such a nature, that it would omit nothing of what is enjoined by the Law; or, in other words, Christian charity is a *continual debt*, which is ever being paid, but is always owing, and never discharged in this life. A delicate turn, imitated by our great Epic Poet, Paradise Lost, B. iv. 55: 'A grateful mind By owing owes not, but still pays; at once Indebted and discharged.'

— τὸν ἕτερον ] 'his fellow-man,' for τὸν πλησίον, i. e. 'any person with whom he has any connexion whatever.' So our Lord, in his parable of the good Samaritan, has taught us to extend the signif. of the word,—making thereby the command as unlimited as the benevolence of the Deity, and coextensive with the sphere of human action.

— νόμον πεπλήρωκε ] The full sense is, 'hath fulfilled, and doth fulfil, the Law;' i. e. as Bp. Middl. explains, not the Mosaic Law, as regards the Second Table, but Law in general, as the rule of human duty.

9. What is here said is a confirmation of the declaration immediately preceding—that love comprehends the wide circle of human duties. On the force of ἀνακαφ., denoting 'the bringing under one sum,' see my Lex. in v.—The τὸ before γάρ ('for example') is not put for ὅτι, but has reference to γυγραμμένον, or λεγόμενον,—meaning what is said by way of injunction. This may suffice for the *construction*: as for the *logic*, there is, as Hyper. observes, 'Probatio, quod tantus sit effectus charitatis, quadam forma inductionis.'—The words οὐ ψευδομαρτυ. are absent from all the most ancient uncials, and many cursives; to which I can add three ancient Lamb.

γάρ· Οὐ μοιχεύσεις οὐ φονεύσεις οὐ κλέψεις [οὐ  
 ψευδομαρτυρήσεις] οὐκ ἐπιθυμήσεις καὶ εἴ τις ἑτέρα  
 ἐντολή, ἐν τούτῳ τῷ λόγῳ ἀνακεφαλαιωῦται, ἐν τῷ Ἀγαπή-  
 σεις τὸν πλησίον σου ὡς ἑαυτόν. <sup>10</sup> Ἡ ἀγάπη τῷ πλη-  
 σίον κακὸν οὐκ ἐργάζεται· πλήρωμα οὖν νόμου ἡ ἀγάπη.

<sup>11</sup> Καὶ τοῦτο, εἰδότες τὸν καιρὸν, ὅτι ὥρα ἡμᾶς ἤδη ἐξ ὕπνου  
 ἐγερθῆναι· (νῦν γὰρ ἐγγύτερον ἡμῶν ἡ σωτηρία, ἢ ὅτε ἐπιστεύ-  
 σαμεν <sup>12</sup> ἢ νῦν προέκοψεν, ἢ δὲ ἡμέρα ἤγγικεν) ἀποθώμεθα

1 Matt. 22.  
 40.  
 Mark 12. 31.  
 Gal. 5. 14.  
 James 2. 8.  
 1 Tim. 1. 5.  
 1 Cor. 13.  
 2.  
 Eph. 5. 14.  
 1 Thess. 5. 6.  
 2 Eph. 5. 11.  
 2 Cor. 13. 14.  
 1 Thess. 5. 5.  
 2 Cor. 2. 8.

MSS. and all the Mus. copies except one; and internal evidence, confirmed by the Syr. Vers., is against the words.

— ἀγαπήσεις τὸν πλησίον σου ὡς ἐ. i.] Not meaning, that we should love him *as much* as ourselves, but *in the same manner*, though not to the same degree, as, we love ourselves. This is confirmed by the words following, which seem meant to show the nature of this love,—namely, that we should be *as careful to avoid injuring him*, as we should of injuring ourselves. To which purpose it is admirably observed by Bp. Sherlock, in one of his Sermons, that 'what the principle of self-preservation is with respect to ourselves, the same is charity with respect to our neighbour.'

<sup>10</sup> ἡ ἀγάπη—ἐργάζεται] Here we may, with many Expositors, suppose abstract for concrete, 'He who loveth,' &c. But it should rather seem that the sense intended is, as Bp. Sherlock thought, 'Love consists in not injuring our neighbour.' And true it is, that a great part of the love we owe to our fellow-creatures is only required to be shown by *not injuring* them; which will often operate as a positive benefit.

—πλήρωμα οὖν νόμου ἡ ἀγάπη] This may mean, either that 'love is the end and scope of the commandments respecting our neighbour;' or rather, that 'in love is comprehended the fulfilment of the Law,—the sum total of what the Law enjoins as to our neighbour.' Hence the same precept is called, in James ii. 8, τὸ νόμον βασιλικόν, and in 1 Tim. i. 5, τὸ τέλος τῆς παραγγελίας.

<sup>11</sup> The Apostle now proceeds to enforce, up to the end of this chapter, the foregoing duties of Christians; and, to excite them to a holy and exemplary life, he adds this new reason,—that the return of Christ to the earth, to save and bless, is an event not far distant. Holiness of life is then compared to the conduct of men in the broad day-light, and in full view of their fellow-creatures, and who are thereby held in a strong moral restraint. (Koppe.)

—καὶ τοῦτο, εἰδότες, &c.] At καὶ τοῦτο supply ποιῶμεν, 'And this admonition let us especially observe, as knowing that this is the critical season [for action].' In explanation of which it is added, 'inasmuch as now it is time to be roused from the sleep of inactivity, security,' &c. Thus Paul means (as Hodge says) 'forcibly to remind his readers that the time of deliverance was near; that the difficulties and sins with which they had to contend would soon be dispersed, as the shades and mists of night before the rising day. The *salvation*, therefore, here intended, is the consummation of the work

of Christ in their deliverance from this present evil world, and introduction into the purity and blessedness of heaven. Eternity is just at hand, is the solemn consideration that Paul, like Peter at 1 Pet. iv. 7, urges on his readers as a motive for devotedness and diligence in their holy calling.' By ὕπνου here is meant, figuratively, the slumbering of the soul in supineness, security, and worldly carelessness. I agree with Mr. Alf., that the imagery seems derived from our Lord's discourse concerning his coming, Matt. xxiv. 42. Mark xiii. 33. Luke xxi. 28—36, where see notes; espec. since many points of similarity with vv. 11—14 may be traced, so that the matter in text and notes there is the best comment on this portion. The Apostle had in mind the same discourse of our Lord at Eph. v. 14, ἵνα ἡμεῖς ὡς καθυσώσωμεν, where see note.

—νῦν γὰρ ἐγγύτερον, &c.] Render: 'for now is salvation nearer to us, &c.' since the ἡμῶν belongs to ἐγγύτερον rather than to σωτηρία; though the connexion with σωτηρία may seem favoured by Luke xxi. 28, ἡγγίζει ἡ ἀπολύτρωσις ὑμῶν, which passage is important, as tending to fix the disputed sense of σωτηρία here, which is strangely explained by some eminent Expositors, 'knowledge of the doctrine of salvation;—an interpretation utterly baseless. That of others, who refer it to 'the second advent of Christ, when the day of glory to the Church should commence,' is specious; but, as Whitby, Stuart, and others have shown, untenable. Greatly preferable is the interpretation of the ancient and several modern Expositors, who explain σωτ. 'that eternal salvation which will to the righteous be accomplished, and commence at the period of death.'—a period to them the beginning of life, and light, and glory; and of which the Apostle so often says the saints *long after*, as that period when they shall be 'freed from the bondage of corruption, and be received into the glorious liberty of the children of God.' See Stuart, and also Hodge, who explains ἡ σωτηρ. of 'the consummation of the work of Christ, in the deliverance (the ἀπολύτρωσις of Luke) from this present evil world.' The individual application of the words, though it be secondary, is at this time far more important than the primary, because it applies to Christians of every age, unto the end of the world.—By ἐπιστεῦσαμεν must be meant 'when first we believed' ('at the time of our conversion to the faith of Christ,' as, indeed, the Pesch. Syr. renders), as in Eph. i. 13, ἐν ᾧ ἐπιστεύσαμεν.

<sup>12</sup> ἡ νῦν προέκοψεν—ἤγγικεν] The metaphor here is founded on the imagery of the preceding verse, which considers σωτ. as accomplished at a day or period = the advent of the

οὖν τὰ ἔργα τοῦ σκότους, καὶ ἐνδυσώμεθα τὰ ὅπλα τοῦ φωτός.

1 Luke 21.  
24.  
Gal. 1. 31.  
1 Thess. 4.  
12. & 5. 6.  
m Gal. 5. 27.  
& 5. 16.  
1 Pet. 2. 11.

13 <sup>1</sup> Ὡς ἐν ἡμέρᾳ, εὐσχημόνως περιπατήσωμεν μὴ κώμοις καὶ μέθαις, μὴ κοίταις καὶ ἀσελγείαις, μὴ ἔριδι καὶ ζήλῳ· 14 <sup>2</sup> ἄλλ' ἐνδύσασθε τὸν Κύριον Ἰησοῦν Χριστὸν, καὶ τῆς σαρκὸς πρόνοιαν μὴ ποιέισθε εἰς ἐπιθυμίας.

Lord; and the sense to be assigned to *νύξ* and *ἡμέρα* will depend on the mode of interpretation there adopted. Hence it will be meant *either* that the night of heathen darkness, or Jewish ignorance, is drawing to a close, and the day of Gospel light is dawning; or that the dark and obscure state of *this life* is far advanced, and the *day of the resurrection, or of eternity*, is fast approaching. But the latter is far more suitable to the context; so that the full sense may be, that 'the time of sin (as arising from the power of darkness, Eph. vi. 12) as prevailing in the world that now is (lying under that power) is far spent, and the day of the resurrection to light, life, holiness, and happiness is at hand.' The figure is continued at the next words, *ἀποθώμεθα οὖν*—*φωτός*, where it has been disputed whether by *ὅπλα* be meant *armour or apparel*. The latter sense is adopted by many Expositors; but the interpretation is not tenable, because there is no sufficient authority for the sense. The true version seems to be 'harness,' meaning 'armour' for defence, since 'weapons' seem not *here* in view, though they are at the similar passage of Eph. vi. 11. Paul probably used the word *ὅπλα* here, because the Christian virtues, admitted by all Expositors to be meant, are to be habitually cultivated, as the best defence against the assault of temptations to sin. The expressions *τοῦ σκότους* and *τοῦ φωτός* are subjoined, because the persons who shall put on the spiritual harness are the *ἡμεῖς* *φωτός* of 1 Thess. v. 5; and therefore their harness is called *τοῦ φωτός*, suitably thereto.

13. There is here an amplification of the preceding, aducing some *examples* of the works of darkness, which the Christians are to put off, as at v. 14, what works of light to put on. In the expression *εὐσχημ. περιπατ.*, the latter term (formed on the Hebr. *חָנַן*) denotes 'habitual action'; and *εὐσχ.* means 'becomingly' (agreeably to our Christian calling), consequently 'decorously.' Suitably to the foregoing metaphor, the Apostle instances, in the way of dissuasion, especially those vices which, in ancient times, were committed almost exclusively in the night,—namely, those of *drunken revelry*, and its consequent, *lewdness and lasciviousness*; and also those crimes usually arising from the former, as quarrelling and violence.

14. *ἐνδύσασθε τὸν Κ. Ἰ. Χρ.*] Expositors remark that we have here a metaphor *à re vestitiuā*, found also in the Class. writers; Lucian, Gall. 19, *ἀποδυσάμενοι δὲ τὸν Πυθαγόραν, τίνα μετμηφίσσω μετ' αὐτόν;* Dionys. Hal. Ant. xi. 5, *τὸν Ταρκύνιον ἐκείνον ἐνδύμενοι*, and denoting 'to follow any one's example,' 'to take upon ourselves his disposition and actions.' But far more seems meant. It is better, with Prof. Hodge and Dr. Peile, to suppose the meaning to be, 'Be ye so made one with Christ, as that he, and not you, may be seen before him with whom ye have to do:' comp. Gal. iii. 27.

Eph. iv. 24. Col. iii. 10. Rev. iii. 18. But even that falls short of the full sense, which Hyper. states thus, 'Respicit quidem ad metaphoram de induendis armis lucis, sed interea cum amplificatione quadam asserit, non tantum induendas novas virtutes, sed induendum ipsum Christum, verarum virtutum absolutissimum Exemplum et Largitorem,' p. 168. And so Estius, 'Christum induere dicuntur, qui Christum sibi assumunt et applicant, sequē ei conformant, adeoque Christum in se quodammodo representant, imitatione virtutum ejus ac bonarum actionum, quæ in illo velut Capite perfectissime refulerunt.' Calv. well remarks, 'Curanda sunt quæ ad corpus pertinent, sed non aliter quam peregrinationis adminicula, non autem ut patrie nos oblivisci faciant.' And Prof. Stenensen observes, 'Christum induere non solum est Christum imitari, verum etiam eam, quæ ei erat, mentem suam facere: hoc vero nemo potest, nisi quocum Christus suum Spiritum communicaverit. Quare Christum induere idem est, ac arctius arctiusque quotidie cum eo jungi, ut ejus vita cum omnibus suis virtutibus quotidie magis mazisque nostra fiat.' The next clause, which presents the *opposite*, may be rendered, 'And, withal, make not forethought for the flesh, for [the fulfilment of it] lusts,' 'evil desires.' As for the *construction* of the clause, indispensable to ascertaining the true scope and sense, several eminent Expositors regard the words as forming one *construction*; according to which view, Mackn. renders, 'make no provision for, by gratifying, the lusts of the flesh.' But this is doing, I apprehend, violence to the *construction*, and making void the *purpose* of the Apostle,—which was, while permitting a due care in providing for the necessary wants of the body (which, as appears from Eph. v. 29, it is perfectly *allowable* to nourish and cherish), at the same time to forbid a *solicitous* provision for its wants, much less its *lusts*. This view is confirmed by Theodor., Theophyl., and Beem., who all point out that the Apostle does not say simply, *μὴ ποιεῖσθε τῆς σαρκὸς πρόνοιαν* [indeed, had he done so, the mouths of those ascetical heretics spoken of by Theodoret could not, as Theodor. and Theophyl. say, have been stopped], but he superadds the words *εἰς ἐπιθυμίας*, in order to *prevent* his meaning being misunderstood, though, at the same time, so to phrase the sentiment, as to make quite clear the duty of keeping down the desires of the body to as low a measure as possible,—in short, *δουλαγωγεῖν τὸ σῶμα*, 1 Cor. ix. 27. The phrase *πρόνοιαν ποιεῖσθαι*, used of 'a due care of the body,' occurs also in Jos. Ant. viii. 13, 8, *τῷ σώματι πρόνοιαν π.* Diad. Sic. vol. iv. 6, 1, *πρόν. τ. σώμ. π.*, also Thucyd. vi. 9, *τῷ σώματι προνοεῖσθαι*. It is plain that by *πρόν.* is meant 'the taking provident care for the necessary wants of the body.' Comp. the Horatian 'Sit—provisis frugis in annum Copia;' where

XIV. 1 <sup>a</sup> Τὸν δὲ ἀσθενούντα τῇ πίστει προσλαμβάνεσθε, <sup>a</sup> ch. 15. 1, 7.  
 μὴ εἰς διακρίσεις διαλογισμῶν. <sup>2</sup> <sup>b</sup> Ὃς μὲν πιστεύει φαγεῖν <sup>1</sup> Cor. 8. 2.  
<sup>c</sup> 9. 22.  
<sup>d</sup> ver. 14.  
<sup>e</sup> Tit. 1. 15.

Doëring, by explaining *collecta*, spoils the sense, in which Horace had in view the precept of his favourite Epicurus, reported by Diog. Laert. x. 120, *κτισίους προνοήσαι (τὸν σοφὸν) καὶ (ἐν) τοῦ μέλλοντος*. But there is something yet further, in the passage, to be considered. The Apostle had been before adverting to 'the works of darkness' (evil ones) *expressly*, and 'the works of the flesh' *implicitly*; and among the latter he reckons *ἐριδι καὶ ἡλῆς*, just as he does at 1 Cor. iii. 3, *ἔπον ἐν ὑμῖν ἡλὸς καὶ ἐρις*, where he infers that the Corinthians are yet 'carnal' (*σαρκικοί*), by their still having 'envying and strife' among them;—consequently he must have intended to include carnality of *spirit* with carnality of *body* by sensuality and all kinds of impurity. And it is plain from the next words, *ἀλλ' ἐνδύσασθε*, that the Apostle meant to represent that such carnality, even of *spirit*, is inconsistent with putting on the Lord Jesus Christ; though the next words are to be referred to carnality of *body only*.

XIV.—XV. 13. This Portion forms the *third* Section of the Practical part of the Epistle; and, as in ch. xii., the Apostle had treated mainly on *religious* duties, and in ch. xiii. on those of a *political*, or civil character, and such as respect the daily intercourse of life, and the *private conduct* of individuals also, so he in this Section treats especially on the duties of *Church members* towards one another, and particularly as to the conduct to be pursued towards weak and scrupulous brethren, in which the duties both of the weak and the strong are considered, each in their order: I. as to the mode of treatment to be pursued towards scrupulous Christians, who make a conscience of *matters of indifference* (i. e. consider them as *matters of conscience*), vv. 1—12. II. as to the manner in which those who are strong in faith (having no such scruples) should use their Christian liberty in things indifferent.

As to the first Section,—the conduct to be pursued by the strong in faith toward the weak and scrupulous, it is here so treated, as to induce both parties to use mutual forbearance—on the ground, that every person is bound to serve God according to his sincere and conscientious views, as to such matters as are indifferent.

1. *τὸν δὲ ἀσθεν. τῇ π. προσλαβ.* It has been a matter of no little difference of opinion, what class of persons are to be understood here by 'the weak in the faith.' Some eminent Expositors (as Carpz., Koppe, and Eichhorn) maintain that they were a species of persons like the Jewish Essenes, who (like the Greek *ἀσκηταί*) practised various *mortifications of the flesh*, in order to attain greater power in the spirit,—nearly such as were adopted by the *Monks* of a later age. But it has been fully shown by Rosenm., Stuart, and others, that, although there were then various classes of persons who practised *asceticism*, espec. in their abstinence from animal food, either wholly or partially, yet that the manner in which Paul here speaks of them forbids such a notion; for, instead of attacking their pride and vain-glory (as at Col. ii. 21—23), he throws his shield over them, and directs that

their scruples, which were conscientious and sober, may be respected. And when we consider that in ver. 5 mention is made of the *distinction* that the persons in question made between *days*, and compare this with what is said at Col. ii. 16, there can (as Stuart shows) be little doubt that the whole difficulty was one which arose from *Jewish* scruples about the use of meats which had been offered to idols, and afterwards sold in the market (which the persons in question thought would communicate pollution to those who used them), and the observance of certain fasts and feast-days. But for the better understanding of the whole matter, espec. as a general question, the reader is referred to an admirable discourse of Bp. Sanderson ad Clerum, upon ver. 3, on 'the use of things indifferent;' wherein, after stating the *occasion*, tracing the *scope*, and showing the *connexion* of the text with the context, he divides it into *two points* of doctrine: I. That we are not to *despise others*, be they ever so weak, or we ever so strong; and that both for the *sin's* sake, by which it is hurtful to the *despisers*, and for the *scandal's* sake to the *despised*. II. That we are not to judge and condemn others, 1. from our want of *commission*; 2. from our want of *skill*; 3. from the uncharitableness, and, 4. from the scandalousness of the thing itself. Or thus: 1. We have no right to judge; and so our judging is *usurpation*. 2. We may err in our judgments; and so our judging is *rashness*. 3. We take things the worst way when we judge and condemn. 4. We give *occasion of offence* by our judging, and thus it is *scandalous*. 'Thus the Apostle,' he proceeds to say, 'endeavours to draw both parties (as being both in the wrong) to this honourable composition,—that the strong in faith shall remit somewhat of his *superciliousness* in despising the weak and scrupulous; and that the weak shall abate somewhat of his *acrimony* in condemning the strong.' The question as to the use and abuse of things indifferent, as one not confined to the subject of 'meats,' but extending to many other things, has in the fore-cited and many other of his admirable discourses been ably treated by the learned Prelate; and also by Calv. and Hyper., the latter of whom here shows that it is a question of all places, and of every age. 'Nostra tempestas (says he) multis in locis de cibis, diebus, aliisque rebus adiphoris acerrimas disceptationes motas videre licet; ad quas dirimendas præsens disputatio salubre consilium suppeditat.' How suitable this observation is to the present time it is needless to point out.

—*τὸν ἀσθενούντα τῇ πίστει* According to the foregoing view, *ὁ ἀσθενών* will denote one who is doubtful, or not fully persuaded, of the propriety or impropriety of certain things in themselves indifferent, and is not satisfied as to the liberty which Christianity allows in those cases. By *τῇ πίστει* (which should be rendered 'his faith' or 'belief') is denoted a *full persuasion* of mind as to what is lawful or unlawful.—*προσλαμβάνεσθε* has been variously interpreted. The word properly signifies, 'to lay hold of and draw any thing or person to us;' and, from the context, here seems to mean *receive into*

c Col. 2. 18, 17. πάντα, ὁ δὲ ἀσθενῶν λάχανα ἐσθίει. 3<sup>c</sup> Ὁ ἐσθίων τὸν μὴ  
 Acts 10. 34. ἐσθίοντα μὴ ἐξουθενείτω καὶ ὁ μὴ ἐσθίων τὸν ἐσθίοντα μὴ  
 d James 4. κρινέτω ὁ Θεὸς γὰρ αὐτὸν προσελάβετο. 4<sup>d</sup> Σὺ τίς εἶ ὁ

*Christian communion*, with the adjunct notion of *taking into friendly intercourse*; see also xv. 7, and Gal. vi. 1. I am inclined to agree with Dr. Peile and Mr. Alf., that the *caution* here given seems, from the connecting δὲ, which binds this on to the general exhortations to mutual charity at ch. xiii., to spring out of those precepts; q. d. 'But while I impress upon you the paramount and perpetual obligation of loving one another, see that your reception among you of one that is weak in his faith (a recent and immature Christian, acting on too confined a principle, and enslaved to prejudice) do not lead εἰς διακρίσεις λογισμῶν.' But what is the meaning of those words? Dr. Peile renders, 'occasioned by the evil thoughts which they entertain of each other.' But such a sense cannot be wrung from the words without great violence. The two versions proposed by Prof. Hodge and Prof. Stuart are equally inadmissible from *philological* objections, not to be overcome. That of Mackn., which Dr. Peile *rejects*, is more entitled to be considered the true interpretation than any of the foregoing three. Indeed, it needs only, in order to be entitled to attention, to be amended in the wording thus: 'not so as to produce the differences, alterations, of (i. e. occasioned by) disputative argumentations.' That διακρίσεις may admit of this sense is certain, from the use of διακρίνεσθαι in Jude 9. Acts xi. 2. Sept. in Jer. xv. 10. Ezek. xx. 35, and in the later Greek writers, as Polyb. and Lucian; and so Est. renders, 'ad certamina disputationum,' rather 'disceptationum,' from a signif. found in Plut. Pomp. 20, ἐν διαλογισμοῖς ὧν, where it denotes, 'the disquisitions, or discussions, of the mind with itself, pro and con.' Comp. Judg. v. 16, ἐξέτασμι καρδίας, and Xen. Cyr. viii. 2, 27, ὥσπερ νόμον κατιστήσαστο ὁ Κύριος, ὅσα διακρίσειν δέοιτο ('as to such matters as might need discussion and adjudication'), εἰτε δική εἰτε ἀγωνίσματα, τοὺς δεομένους διακρίσεις συντρέχειν τοῖς κριταῖς. Mr. Alf. makes it mean 'disputes in order to settle the points on which he scruples,' and so long ago in my Lex. 'for the settling of disputed points.' But although this interpretation be very suitable to the context, it needs that establishment by proof, which Mr. Alf. has not adduced, and which I cannot furnish. The wisdom of the Apostle's caution is observable; for to perplex the new convert's mind with points, which his Christian judgment is not sufficiently mature to enable him to grapple with, might drive him into scepticism or worse. See Calvin.

2. The Apostle now illustrates the thing by an *example*, and shows *why* he has given the precept. Πιστεύει φαγεῖν, 'is persuaded that he may eat.' At least so Kypke, and most recent Expositors (including Alf.) explain, supposing an ellipse of ἐξείναι. But there needs *proof*, which has not been adduced, that the expression may be used for ἐξείναι φαγεῖν. Hence it is best to suppose that the idiom rests on some peculiar use (perhaps provincial, or common Greek) of πιστεύειν, namely, by a pregnancy of expression pointed out by De Dieu, *conf-*

*idently ventures to eat*,—confidently, as trusting it to be safe so to do. He has, indeed, brought no *example* in proof; but I can adduce at least one, namely, Demosth. p. 866, 1, προῖσθαι δὲ τῆς προῖκα οὐκ ἐπιστάσιν, 'did not confidently venture to give up.' Πάντα: meaning, 'all kinds of food' without distinction, even those forbidden by the Mosaic Law. Λάχανα, i. e. 'even λᾶξ,' rather than forbidden meats; fearing lest he should unwittingly eat meat sold in the market, which had been offered to idols. So Jos., Vit. 93, says of some Jewish priests at Rome, οὐκ ἐλάβοντο τῆς εἰς τὸ θεῖον εὐσεβείας, διετρέφοντο δὲ σόκοις καὶ καρποῖς, i. e. 'from the dread of eating of any unclean flesh meat.' Προσελάβετο, 'has accepted him, admitted him to the benefits and privileges of the Christian religion.' See note on ver. 1.

4. σὺ τίς εἶ, &c.] A further reason why the weak should not judge the strong. 'By what right dost thou hold judgment over another's servant?' meaning Christ's. This use of the formula σὺ τίς εἶ, which occurs also in the Class. writers, imparts much spirit to the *appeal of right*.—τῷ ἰδίῳ κυρίῳ, not a Dat. commodi et incommodi, as Alf., but of *relation*, as Stuart and Peile; the sense being in reference to the judgment pronounced at His tribunal, to which he is amenable. This is confirmed by Chrysa. and Theophyl., τῷ δεσπότῃ διαφέρει (pertinet), as to his standing or falling.—στήκει and πίπτει are forensic terms, and signify, 'to stand or fall in judgment,' to be acquitted, or be condemned; and so used in Ps. i. 5. lxxvi. 7, Luke i. 36. Rev. vi. 17, et al. And so all ancient Interpreters, and almost every modern Expositor. The sense assigned by some Foreign Expositors, 'remain in his place as a Christian, or fall from it,' is far-fetched and jejune. As to what Alf. alleges, that the standing in judgment is not in question, that is a matter of opinion; and it need not be understood of the judgment at the *last day*, but of present acquittal and acceptance, or the reverse. The next clause, σταθίσεται δὲ—αὐτόν, suggests a further reason for forbearance,—and the forensic metaphor seems here dropped, another metaphor being introduced,—namely, that derived from *holding up* any one who is slipping and falling, and the Apostle seems to have had in view Ps. xvii. 5, 'Hold thou up my goings in thy way, that my footsteps slip not.' Thus the sense is, 'He shall hold him acquitted as to this matter.' See the able note of Estius, who interprets thus: 'Non tuum est eum judicare quasi peccantem edendo, quæ tu putas immunda. Habet dominum ac judicem suum Deum, sive Christum; a quo absolvetur si bene agat, vel condemnabitur si male.' The argument in σταθίσεται, &c., is, as Hyper. observes, that 'there is no reason why the party should so interfere by judgment; since there is a sure hope of the restitution of the person lapsed, or supposed to be lapsed, without any such interference;' besides that it is wholly unnecessary. δυνατός γάρ—αὐτόν, where there is a strong emphasis on δυνατός, which accordingly, under the notion of power, implies also the adjunct one

κρίνων ἀλλότριον οἰκέτην; τῷ ἰδίῳ κυρίῳ στήκει, ἢ πίπτει.  
 Σταθῆσεται δὲ δυνατὸς γὰρ ἐστὶν ὁ Θεὸς στήσαι αὐτόν. <sup>5</sup> Ὁς <sup>e Gal. 4. 9, 10, Col. 2. 16, 17.</sup>  
 μὲν κρίνει ἡμέραν παρ' ἡμέραν, ὃς δὲ κρίνει πᾶσαν ἡμέραν.  
 ἕκαστος ἐν τῷ ἰδίῳ νοτ' πληροφορεῖσθω. <sup>6</sup> Ὁ φρονῶν τὴν <sup>f 1 Cor. 10. 30, 31. 1 Tim. 4. 8</sup>  
 ἡμέραν, Κυρίῳ φρονεῖ καὶ ὁ μὴ φρονῶν τὴν ἡμέραν, Κυρίῳ οὐ <sup>g 3 Cor. 5. 2</sup>  
 φρονεῖ. καὶ ὁ ἐσθίων, Κυρίῳ ἐσθίει, εὐχαριστεῖ γὰρ τῷ Θεῷ. <sup>Gal. 2. 19, 20. Phil. 1. 30-34. 1 Thess. 5. 10.</sup>  
 καὶ ὁ μὴ ἐσθίων, Κυρίῳ οὐκ ἐσθίει, καὶ εὐχαριστεῖ τῷ Θεῷ. <sup>1 Pet. 4. 2.</sup>  
 7 Ὁὐδεὶς γὰρ ἡμῶν ἑαυτῷ ζῇ, καὶ οὐδεὶς ἑαυτῷ ἀποθνήσκει.

of 'willingness;' as *supra* xi. 23; and the sense is well expressed by Estius thus: 'Quamvis homines in fide non satis instructi eum judicent, id est, condemnent, tamen Deus potens est eum absolvere et suo iudicio justificare; quod et faciet.' Comp. 1 Thess. v. 24, *πιστὸς ὁ καλῶν ὑμᾶς, ὃς καὶ ποιήσει*. The implied notion rests, as Thomas Aquinas shows, on a presumption founded on the goodness of God, 'propter ejus bonitatem presumere debemus quod iterum statuet eum.' Comp. Mic. vii. 8, 'when I fall, I shall arise,' i. e., 'be raised up' (Sept. *ἀναστήσεται*) by Jehovah; to be supplied from the next clause. For *δυνατὸς γὰρ ἐστὶν*, A, B, C, and some ancient cursives, have *δυνατεῖ γὰρ*, which is edited by Lachm., Tisch., and Alf.; but, although internal evidence may seem in favour of the word, I cannot adopt it; from the want of sufficient external authority, being opposed to all the other uncials, and all the cursives, for I do not find it in any one of the Lamb. and Mus. copies. The reading is, indeed, found in B, C, D, F, G, at 2 Cor. ix. 8, but even there without any cursive. It may, indeed, seem a strong confirmation of *δυνατεῖ*, that it is found in almost all the copies at 2 Cor. xiii. 3. But the form occurs no where else; and it is, as Dindorf, in Steph. Thesa. in v., shows, such corrupt Greek, that I suspect it to have come in by error of scribes for *δυναται* (α and ε being oft. confounded). The scribes might make the mistake, since they were prob. well acquainted with the form, which, perhaps, had always been used in the vulgar dialect and in the very low Greek, but not crept into the language of books. In the passage at 2 Cor. ix. 8, it arose prob. from one of two modes of removing the harshness in *δυνατός*, namely, *δυναται* and *δυνατεῖ*.

5. 'Ad aliud genus controversiarum transit Apostolus, ad diem delectum' (Crell.), addecd, says Thom. Aquin., by way of example. Render, 'one man esteems (selects for approbation) one day above another day; another esteems every day alike worthy of honour.' It is obvious, from the context, and from such parallel passages as Gal. iv. 10, 'Ye observe days, and months, and times, and years,' and Col. ii. 16, 'Let no man judge you in meat, or in drink, or in respect of a holyday, or of the new moon, or of Sabbath days,' that Paul has reference to the Jewish festivals; and therefore his language cannot be applied to the Christian Sabbath. The sentiment of the passage is this: 'One man observes the Jewish festivals, another man does not.' Such we know was the fact in the Apostolic Church, even among those who agreed in the observance of the first day of the week' (Hodge). In *ἕκαστος—πληροφορεῖσθω* there is a brevity

of expression, which requires us to supply from the context *ἐσθίων καὶ μὴ ἐσθίων, κρίνων καὶ μὴ κρίνων ἡμέραν*. The general sense of the passage is this: 'let every one act with fullness of persuasion, according to the satisfaction of his mind, that he doth what is lawful.'

6. The Apostle now gives *examples* of both the discrepant sentiments, as well in respect of *days*, as of *meats*; and shows, by a new reason, that those who, in this instance, think differently, ought not to feel contempt for each other.

—ὁ φρονῶν lit. 'he who *mindeth*,' observes.' *Κυρίῳ* is for *eis τὸν Κύριον*, 'with a reference to the Lord,' and in obedience to his understood will. *Εὐχαριστεῖ τῷ Θεῷ* must be so *accommodated* as to apply both to ὁ ἐσθίων, and to ὁ μὴ ἐσθ. In the former case, it relates both to the returning thanks for the food, and to the Christian liberty of unrestricted use; in the latter case, the sense is, 'return thanks to God for the gift of abstinence.' The general sense may, with Hodge, be thus expressed: 'He who disregards the Mosaic distinction between clean and unclean meats, and uses indiscriminately the common articles of food, acts religiously in so doing, as is evident from his giving God thanks. He could not deliberately thank God for what he supposed God had forbidden him to use. In like manner, he that abstains from certain meats, does it religiously; for he also giveth thanks to God, which implies that he regards himself as acting agreeably to the Divine will.'—It is true that the words *καὶ ὁ μὴ φρονῶν—οὐ φρονεῖ* are absent from A, B, C, D, E, F, G, and three cursives, and are cancelled in Lachm. and Tisch., ed. 1, but restored in Tisch., ed. 2; rightly,—for 'the words were,' Alf. says, 'lost by the scribes passing over from *φρονεῖ* to *φρονεῖ*.' But if so, why did Mr. Alf. place the words in brackets, as probably not genuine?

7. The Apostle now confirms, and amplifies what he has just said by an argument *ex toto ad partem*; q. d. 'no wonder the *particular* actions of our life ought to have respect unto the Lord, when our very *life itself* ought to be wholly subservient to his glory.' (Calv.) The general sense is, in other words, 'But we are, whether alive or dead, wholly and entirely in his power.'—But, to consider the phraseology more particularly. The Datives *ἑαυτῷ* and *Κυρίῳ* are Datives of reference; and one of them, *ἑαυτῷ*, also a Dat. *commodi*; and so far we may compare Menand. ap. Stob. p. 120, *τοῦτ' ἐστὶ τὸ ζῆν, οὐχ ἑαυτῷ ζῆν μόνον*. Plut. i. 819, Xyl., *ἀσχερόν γὰρ ζῆν μόνον ἑαυτοῖς καὶ ἀποθνήσκειν*. Thus the sense of this clause is, as Hodge expresses it, 'No Christian considers himself as his own master, or at liberty to regu-

h 1 Cor. 3.  
22, 23.  
& 15. 28.  
1 Thoma. 4.  
14—15.  
Rev. 14. 15.  
1 Acts 10. 42.  
3 Cor. 5. 15.  
1 Matt. 26.  
31.  
3 Cor. 5. 10.

8 *ἐάν τε γὰρ ζῶμεν, τῷ Κυρίῳ ζῶμεν ἐάν τε ἀποθνήσκωμεν, τῷ Κυρίῳ ἀποθνήσκομεν.* <sup>h</sup> *Ἐάν τε οὖν ζῶμεν, ἐάν τε ἀποθνήσκωμεν, τοῦ Κυρίου ἐσμέν.* <sup>9 i</sup> *Εἰς τοῦτο γὰρ Χριστὸς καὶ ἀπέθανε [καὶ ἀνέστη] καὶ [ἀν]έζησεν, ἵνα καὶ νεκρῶν καὶ ζώντων κυριεύσῃ.* <sup>10 j</sup> *Σὺ δὲ τί κρίνεις τὸν ἀδελφόν σου; ἢ καὶ σὺ τί*

late his conduct according to his own will, or for his own ends; he is the servant of God, and, therefore, endeavours to live according to his will, and for his glory.' Consequently, *ex opposito*, οὐδὲς ἑαυτῷ ἀποθνήσκει must mean, 'no one has, at death, any power over himself and his fate in another state of existence, nor ceases to depend for every thing upon the Lord by whom he is to be judged.'

8. *ἐάν τε γὰρ ζῶμεν, &c.*] This verse is closely connected with the preceding, as introducing the *ground*, or *inference*, of the proposition at v. 7, and consists of two clauses,—the former of which presents, by the γὰρ, the *reason why* we are bound to live not unto ourselves, viz. because we both live and die unto the Lord, *ad ejus arbitrium ac nutum*. The latter clause, as Calv. points out, suggests the best reason *why we should*,—namely, that in every state of our existence, whether in this world or in the next, we *belong to Christ*. Or we may, with Hyper., regard it as serving to confirm the declaration, that our whole life, and all our actions, are to be devoted to the Lord, inasmuch as He has full *power and right* over us, as being his property.

9. *εἰς τοῦτο γὰρ, &c.*] This is, as Calv. and Hyper. point out, a *confirmation* of what has been just before said, and is adduced in *proof* of the above assertion,—that 'we are to live and to die unto Christ.' Render: 'Nay, for this end and purpose Christ died, and, after his resurrection, rose again unto glory, and yet liveth, that he might be Sovereign of the whole human race, both the quick and the dead.'

On this verse there exists no little variety of *reading*. Some MSS. have not the first *καὶ*; others are without *καὶ ἀνέστη*; and both are cancelled by Griesb., Scholz, Lachm., Tisch., and Alf.; while several uncial and cursive MSS., with some Versions and early Editions, for ἀνέζησεν read ἐζησεν, which is adopted by all the Critical Editors. On again weighing the evidence, and considering the circumstances of the case, I am of opinion that there is no ground for removing the *καὶ*, and no certainty, though some probability, that the words *καὶ ἀνέστη* are an interpolation. They are in all the Lamb., and Mus., and Trin. Coll. copies. As to the remaining v. l. ἐζησεν for ἀνέζησεν, there is very considerable authority; to which I add Trin. Coll. B, x. 16. As to internal evidence, it draws two ways. Accordingly, I have bracketed the *ἀν*. Alf. cancels it,—'since,' he says, 'in a case of doubt, early authority must decide.' True! if the testimony of the witnesses were above suspicion, and the reading could not be accounted for on Palaeographical principles in four copies only. On the whole, the reading is an open question, and can scarcely be determined until the cursive MSS. are better collated.

10. *σὺ δὲ τί κρίνεις, &c.*] Here the Apostle adduces another reason to dissuade his readers

from exercising rash judgment, or entertaining undue contempt of each other; and that is suggested partly in the term ἀδελφ.,—which is *emphatic*, and meant to restrain rash judgment; but chiefly in the words following, πάντες γὰρ παραστησόμεθα τῷ βήματι τοῦ Χρ., which import, 1. that to Christ alone is committed the power of judging; 2. that we are all, whether strong or weak, alike amenable to this judgment, and therefore are not warranted in judging, much less *contemning* and despising, each other: and, accordingly, that all must be left to the judgment of one great and true *Estimator*, and none ought to presume to intrude upon his province. There is great force in the expression σὺ δὲ—*ἢ καὶ σὺ*, of which, as Koppe says, the former σὺ refers to the *scrupulous Christian*, who condemned the laxity of his brethren; the latter to the *better informed*, who despised those who were actuated by superstitious scruples.—To advert to a matter of various reading. For Χριστοῦ, Lachm., Tisch., and Alf. edit Θεοῦ, from A, B, C, D, E, F, G, with the Coptic and some later Versions. The reading is very specious, since internal evidence may seem in favour of Θεοῦ, from the probability that Χριστοῦ might have crept in from 2 Cor. v. 10. But the insufficiency of external authority, by the total want of cursives to confirm the testimony of the seven uncials, weakens that evidence; while Χρ. is supported by the Pesch. Syr. and Vulg. Versions, and by Origen, Cyrill., and Chrys. t. ix. 705. vi. 429. ix. 229. However, the testimony of all the MSS. except seven is, it seems, according to Mr. Alford's opinion, to 'decide nothing in the presence of the expression in 2 Cor., βήματος τοῦ Χριστοῦ.' But why should we not suppose that Θεοῦ was introduced by the same Alexandrians who made, *sub auctoritate*, so many other alterations? The probability is, that they *did*. As to the Fathers, Damasc. and Rufinus, adduced for Θεοῦ, they will weigh little in the balance, since we may well suppose that, as Matthæi says, each, as 'homileta aut dogmaticus,' did it 'ideo quod utramque Christo accommodabat.' just as did Cyrill., ubi supra, cited by Matthæi, where, after citing παραστησόμεθα διὰ τῷ Χριστῷ, he remarks, καθίσταται γὰρ ἐπὶ θρόνον δόξης αὐτοῦ, κρίνων τὴν οὐκουμένην ἐν δικαιοσύνῃ· καί-τοι λέγονται τοῦ Δαυὶδ, ὅτι Θεὸς κριτὴς ἐστί. Θεὸς ἀπὸ ἐστίν ὁ Χριστός. In short, I doubt not that Χρ. was altered to Θεῷ by the Alexandrian Critics, because they thought it called for by the next verse. Bp. Terrot, indeed, remarks, that the difference of reading cannot affect the sense, since 'He who at ver. 9 rules the living and the dead, at whose tribunal we shall stand (ver. 10), and before whom every knee shall bow, is one and the same, called indifferently Χριστός, Κύριος, and Θεός.' And so Hodge observes, that 'the Apostle evidently considers the authority of Christ as being tantamount to submission to God, and without hesitation ap-

ἐξουθενεῖς τὸν ἀδελφόν σου; πάντες γὰρ παραστησόμεθα τῷ  
 βήματι τοῦ † Χριστοῦ <sup>11</sup> ἡ γέγραπται γάρ· Ζῶ ἐγὼ, (λέγει <sup>1</sup> Ps. 72. 11.  
 Κύριος,) ὅτι ἐμοὶ κάμψει πᾶν γόνυ, καὶ πᾶσα γλῶσσα <sup>2</sup> Gal. 6. 6.  
 ἐξομολογήσεται τῷ Θεῷ. <sup>12</sup> ἄρα οὖν ἕκαστος ἡμῶν περὶ <sup>3</sup> Phil. 2. 10.  
 ἑαυτοῦ λόγον δώσει τῷ Θεῷ. <sup>13</sup> Μηκέτι οὖν ἀλλήλους κρί- <sup>4</sup> Rev. 5. 14.  
 νωμεν ἀλλὰ τούτο κρίνατε μᾶλλον, τὸ μὴ τιθέναι πρόσκομμα <sup>1</sup> Matt. 12.  
 τῷ ἀδελφῷ ἢ σκάνδαλον. <sup>14</sup> Οἶδα καὶ πέπεισμαι ἐν Κυρίῳ <sup>2</sup> Gal. 6. 6.  
 Ἰησοῦ, ὅτι οὐδὲν κοινὸν δι' ἑαυτοῦ, εἰ μὴ τῷ λογιζομένῳ τι κοινὸν <sup>3</sup> Gal. 13. 17.  
 εἶναι ἐκείνῳ κοινόν. <sup>15</sup> Εἰ δὲ διὰ βρῶμα ὁ ἀδελφός σου λυ- <sup>1</sup> 1 Pet. 4. 8.  
 πείται, οὐκ ἔτι κατὰ ἀγάπην περιπατεῖς. μὴ τῷ βρώματί σου <sup>2</sup> 1 Cor. 10.  
 ἐκείνον ἀπόλλυε, ὑπὲρ οὗ Χριστὸς ἀπέθανε. <sup>16</sup> Μὴ βλασφη-

plies the declarations of the Old Testament in relation to the universal dominion of Jehovah, in proof of the Redeemer's sovereignty.' With him, therefore, Christ our Lord was God.

11. The foregoing position is now confirmed from the sure word of prophecy.

— γέγραπται γάρ, &c.] meaning, 'agreeably to what is said in Scripture,'—namely, Isa. xiv. 23, wherein there is, indeed, some variation from the Sept. and the Hebrew, yet not near so great as would at first sight appear; for, 1. the words λέγει Κύριος form no part of the quotation, but were (as often) added by the Apostle to indicate the speaker; 2. the words εἰ μὴ ἐξαλείψεται—ἀποστραφήσονται were omitted by the Apostle, as not necessary to his purpose; 3. in the next words the Apostle follows the Sept. (not the Heb.), at least in the Alexandrian and some other MSS. The only real discrepancy is in the first words, ζῶ ἐγὼ, which, however, form really an *equivalent* (and Scriptural) expression to the κατ' ἑμαυτοῦ ὁμολογία of the Sept.; see Numb. xiv. 21, 28. Jer. xxii. 24. Ezek. v. 11. xx. 3. Judg. viii. 14. Zeph. ii. 19.

12. ἕκαστος ἡμ. περὶ ἑαυτοῦ λ. δ. τ. θ.] 'Conclusio hæc ad humilitatem ac submissionem nos revocat: unde etiam statim inferat, ut ne iudicemus alter alterum: quia nobis fas non est iudicandi vices usurpare, quos subeundi pariter iudicii et reddendæ rationis manet necessitas.' (Calv.) So also Estius, who points out, that a stress is laid on περὶ ἑαυτοῦ; q. d. 'de factis propriis, non de alienis.' And he adds, 'Quod intellige, nisi quatenus aliorum vita ad nostram curam pertinet, et aliorum peccata ex officio nostri negligentis proveniunt.' Comp. Gal. vi. 5, ἕκαστος τὸν ἑαυτοῦ φορτίον βαρύνει. That the same emphasis is intended to be laid on ἀλλήλους at the next verse, meant to be referred to περὶ ἑαυτοῦ, has been pointed out by Croll, and Est., who show that the ἀλλά. is used as at Eph. v. 13.

13. The Apostle had before reproved the weak who censured the strong in the use of their Christian liberty. He now proceeds, 13—23, to restrain the strong from offending their weak brethren by too free a use of their liberty, in not forbearing the use of it when it might give offence to the weak. 'After drawing the conclusion from the preceding discussion,—that we should leave the office of judging in the hands of God,—the Apostle introduces the second leading topic of the Chapter,—namely, the manner in

which Christian liberty is to be exercised. He teaches that it is not enough that we are persuaded a certain course is, in itself considered, right, in order to authorize us to pursue it. We must be careful that we do not injure others in the use of our liberty.' (Hodge.)

—μηκέτι οὖν ἀλλήλους κρίνωμεν, &c.] Commentators notice the *anastrophe* in κρίνωμεν and κρίματα, the word being first used in the sense 'to pass severe and unjust judgment upon,' and then 'to resolve.'

14. Here, as Calv. and Hyper. remark, is anticipated an objection on the part of the strong, to justify their not making any distinction between meats. In removing which it is shown, as a general principle, that though there be no sin in the case simply, yet there may be from the *circumstances* of the use; namely, if thereby our brother be disquieted in his conscience. See Estius.

—οἶδα καὶ πέπεισμαι, &c.] A strong expression, to denote full persuasion from complete knowledge.—ἐν Κυρίῳ ἰ., i. e. 'by the teaching of Jesus Christ himself,' and not by human reasonings. See Theophyl., Theodor., and Est.

—ὅτι οὐδὲν κοινόν] By the *limitation* suggested in the context, the sense must be, 'no kind of meat is of, or by itself, in its own nature, impure (i. e. unlawful); but to him who accounts it to be unlawful,' to him it is unlawful; meaning (as Grot. and others explain) that 'the persuasion of any food being forbidden, is to a Christian Jew, as long as he is so persuaded, sufficient to make it unlawful for him to use that liberty which it has given him from the yoke of the Mosaic ordinances.' The εἰ μὴ is not put for ἀλλά, but is used in its ordinary sense, and is only introductory of another and an exceptive clause.

15. διὰ βρῶμα] 'through [thy eating of] food.'—λυπεῖται is explained by the older Commentators, 'is injured and hurt;' by the more recent ones, 'is brought into grief,' i. e. self-condemnation, by being induced to do what he believes to be unlawful. The expression seems simply to mean, 'is disquieted and perplexed with doubts,'—κατὰ ἀγάπην, 'agreeably to Christian charity,' which requires us, for the sake of a weaker brother, to suffer one's own liberty to be circumscribed in any matter not unlawful. By ἀπόλλυε is meant, not final perdition, but rather a present falling from a state of salvation by apostasy or otherwise.

16. μὴ βλ. ὅ. τὸ ἀγαθόν] 'act not so as to



p 1 Cor. 8. 8.  
Col. 2. 16, 17.  
Heb. 12. 9.  
q Isa. 46. 24.  
r 2 Cor. 5. 6.  
Dan. 9. 24.  
r 2 Cor. 8. 21.  
Phil. 4. 18.  
1 Tim. 2. 3.  
2 & 5. 4.  
s Matt. 18.  
11.  
Acts 16. 18.  
Tit. 1. 15.

μείσθω οὖν ὑμῶν τὸ ἀγαθόν 17 οὐ γάρ ἐστιν ἡ βασιλεία τοῦ Θεοῦ βρώσις καὶ πόσις, ἡ ἀλλὰ δικαιοσύνη καὶ εἰρήνη καὶ χαρὰ ἐν Πνεύματι ἁγίῳ 18 ὁ γὰρ ἐν τούτοις δουλεύειν τῷ Χριστῷ, εὐάρεστος τῷ Θεῷ καὶ δόκιμος τοῖς ἀνθρώποις. 19 Ἄρα οὖν τὰ τῆς εἰρήνης διώκωμεν, καὶ τὰ τῆς οἰκοδομῆς τῆς εἰς ἀλλήλους. 20 Ἐνεκεν βρώματος κατάλυε τὸ ἔργον τοῦ Θεοῦ. Πάντα

give occasion that your right sense of your Christian liberty in the indiscriminate use of foods be evil spoken of.' (Abp. Newcome.) However, the force of τὸ ἀγαθόν is a point not a little debated. Orig., Calv., Beza, Grot., Est., Olsh., and Hodge, render, 'your freedom,' 'your Christian liberty,' as 1 Cor. x. 29. But that destroys the contrast. It seems better to interpret it, with Chrys., Theophyl., Theodor., and Phot. ap. Ecum., τὴν πίστιν ὑμῶν, meaning, 'your strength of faith and grace'; τὴν ἀληθισμένην εὐσέβειαν, Chrys. See also Thom. Aquin.

17. οὐ γάρ ἐστιν—πόσις] A popular and familiar mode of expression, by which the Apostle adduces another reason for caution in the use of meats, and forbearance in offending a weak brother; and that drawn from the principal end of our religion; we may render freely, but faithfully, 'The kingdom of heaven does not consist in, &c.'; q. d. 'The essence of Christianity consists in far different things than the exercise of one's right to eat meats without distinction.' Here it is not meats and drinks that are considered, but virtue, peace (as opposed to a contentious opposition to conscientious prejudices), spiritual joy, or that inward joy which springs from the consolations of the Holy Ghost: meaning, in short (as Bp. Sanderson explains), that 'the religion of Christ consists in the exercise of holy graces, and the conscientious performance of unquestioned duties.' Comp. 1 Cor. iv. 20.

18. 'A consequenti ductum est argumentum' (Calv.); and there is, as Hodge observes, a confirmation of the preceding verse.—By τούτοις are meant the foregoing holy dispositions and spiritual graces, or fruits of the Spirit. It is true, that, for τούτοις, Lachm., Tisch., and Alf. edit τούτω, from A, B, C, D, F, G, and one cursive MS., besides the Vulg. Vera, and some Greek Fathers. But external authority here is insufficient, and internal evidence, fairly weighed, is in favour of τούτοις, since it is called for by the three particulars just before mentioned, namely, the three spiritual graces constituting the justification, reconciliation with God, sanctification,—essential points of the Christian character. And, accordingly, to read τούτω (which arose, I doubt not, by the constant confounding of the terminations *ωι* and *ου*), detracts not a little from the force and significance of the words. Mr. Alf., indeed, strenuously maintains τούτω, which he believes expresses 'the aggregate of the three graces,' and takes it, with Baumg. and Crucius, as equiv. to ὅπως. But this is a piling down of the sense, which he would, and justly too, object to in any one but himself. The almost total want of support to τούτω in cursives is suspicious; and the authority of the Pesh. Syr. Vera. strongly confirms the text. rec.

—εὐάρεστος τῷ Θεῷ καὶ, &c.] This is a familiar expression, to signify, 'is in favour both with God and man.' So a Rabbinical writer cited by Schoëttgen: 'Ut diligatur superius (i. e. a cælo, a Deo) et desideratus sit inferius (in terrâ) et acceptus hominibus.' How the senses 'peace and uprightness,' which Mr. Alf. ascribes to the term δόκ., can be got out of the term, I see not. The true force, as expressed by the ancient Versions, is 'probatas,' 'acceptus'; lit. 'approved and received, after trial'; by a metaph. taken from money that has passed the assay, and is received as sterling;—so often in the New Test. and Class. writers. See my Lex., and comp. Hdot., iii. 143, ἐὰν ἐν τοῖς ἀστοῖσι δόκιμος, as said of a person who has stood the test, and is, as it were, stamped with public approbation.

19. Ἄρα οὖν] 'So then,' 'such being the case' (a formula frequent with St. Paul, but not with the other writers of the New Test., or with the Class. writers). The inference is drawn from the preceding context; q. d. in the words of Prof. Hodge, 'Since Christian love [rather, 'peace and love'], the example of Christ, the comparative insignificance of the matters in dispute, the honour of the truth, the nature of real religion, all conspire to urge us to mutual forbearance, let us endeavour to promote peace and mutual edification.'

20. μὴ ἔνεκεν βρώματος κατάλυε τὸ ἔργον τοῦ Θεοῦ] The phrase τὸ ἔργον τοῦ Θεοῦ has been variously interpreted. Some, as Est. and Menoch., regard the ἔργον as standing for the weak brother mentioned, supra, ver. 15, because (they urge) 'edificare et destruere sive dissolvere' must be referred to the same subject; wherefore, since edification has reference to the brother, so must destruction. But καταλύειν is not the same with ἀπόλλυμι: nor does it seem to have been the intent of the Apostle to have said the same thing as at ver. 15 ἄκαια. He meant, I apprehend, to repeat in substantia the foregoing injunction, in order, as Calvin well points out, 'to show the importance of what he had said in the verse before, διώκωμεν τὰ τῆς οἰκοδομῆς, and where the architectural allusion at τῆς οἰκοδομῆς suggested the use of the expression here, ἔργον τοῦ Θεοῦ, and consequently the other term, καταλύειν.' Yet that will not prove that the Apostle meant to allude to the person as a πνεῦμα τοῦ Θεοῦ, Eph. ii. 10, 'a holy temple in the Lord,' ii. 18; for here we have ἔργον used, and not πνεῦμα, and the context is against that application. Hence I still prefer to take the expression (as I have all along done) of breaking down and 'undoing' the work which God might be doing on the soul of the weak brother, by strengthening faith, increasing grace (James iv. 6), and nourishing that love, so intimately connected with the peace just before

μὲν καθαρὰ· ἀλλὰ κακὸν τῷ ἀνθρώπῳ πῶς διὰ προσκόμματος  
 ἐσθίουσι. <sup>21</sup> Καλὸν τὸ μὴ φαγεῖν κρέα, μηδὲ πίνειν οἶνον, μηδὲ <sup>1</sup> 1 Cor. 8. 18.  
 ἐν ᾧ ὁ ἀδελφός σου προσκόπτει ἢ σκανδαλίζεται ἢ ἀσθενεῖ.  
<sup>22</sup> <sup>u</sup> Σὺ πίστιν ἔχεις· κατὰ σεαυτὸν ἔχε ἐνόμιον τοῦ Θεοῦ <sup>u</sup> Gal. 2. 1.  
 James 2. 12.

inculcated. To which purpose we may comp. Gal. vi. 16, ἀγάπη, χαρὰ, εὐφροσύνη, and supra v. 17. This view of the force of the expression is confirmed and illustrated by Phil. i. 6, where this work of God is represented as being carried on progressively in the souls of the regenerate, through the sanctification of the Spirit. This interpretation is adopted, and ably supported, by Calvin, who truly remarks, that 'wherever there is even a spark of piety, there we may recognize the work of God; which they quench and destroy who by their injudiciousness unsettle the yet weak [ill-informed] conscience.' See also Macknight and Dr. Burton.

— πάντα μὲν καθαρὰ.—ἐσθίουσι.] 'The ground on which this forbearance is urged, is not that the things in question are in themselves evil, but solely that the use of them is injurious to others.' (Hodge).—By κακόν, however, we must understand, 'what is morally wrong,' 'criminal.' The words may be referred either to the weak Christian, who, if he eateth διὰ προσκόμματος (i.e. ἐν προσκόμῳ, stumbingly, with an uncertain and dubious mind), sinneth; or rather, to the better instructed and advanced Christian, who, if, by eating, he offends and causes another to sin (διὰ προσκόμματος, for μετὰ προσκόμματος, i.e. 'occasioning an offence to him'), himself also sinneth.

21. καλόν (sc. ἐστι) τὸ μὴ φαγεῖν, &c.] The general sense is, 'It is good (as called for by duty) to abstain from flesh used in sacrifice to idols, or wine poured in libation to idols; or to abstain from flesh altogether; or from any other act in the presence of those who may thus be ensnared to sin, and perplexed with doubts.'

At the μηδὲ before ἐν ᾧ there is an ellipsis, which is variously filled up by Expositors. Koppe supplies πίνειν τι, referring it to any other intoxicating drink besides wine. But that is not permitted by the context, since by 'wine' Paul means wine that had been offered up to idols,—as of meats that had been so offered up. The true ellipsis is that which Expositors generally supply, ποιεῖν (or rather πράσσειν), which carries with it, by implication, its subject τι, sc. πρᾶγμα and ἄλλο, alluding, I apprehend, to the use of those meats and drinks in the way of excess. Mr. Conyb., however, so stumbles at what he terms 'the extreme awkwardness of the ellipsis, necessitated by the received text,' that he thinks it strange no Critic has hitherto proposed the simple emendation of reading ἐν for ἐν, which would remove the awkwardness. True,—but it would introduce bad Greek, since τι is required in such a construction, and ἐν rejected by propriety. Besides, had ἐν been written by Paul, how can we account for its change into the more difficult ἐν?—and thus internal evidence is against the emendation, which is very like many such proceeding from the Alexandrian Critics. As to the ellipsis (which was seen, and rightly supplied, by the Pesch. Syr. Translator) it is not harsher than multitudes which occur in

the purest Greek writers. Besides, ἐν cannot be dispensed with at ᾧ (sc. πράγματι).

The words ἢ σκανδαλίζεται ἢ ἀσθενεῖ are absent from A, C, and one cursive, with several Versions and Fathers, and were rejected by Mill, and have been cancelled by Tisch., as being a mere gloss. Such, however, can hardly be the case with ἢ ἀσθενεῖ; and if that clause be genuine, so probably is the preceding one. It is strange that Mill and Tisch., after collating so many MSS., should not at once have seen that the words were omitted in the Archetype of MSS. A and C, by reason of forming one line, corresponding to the preceding, ending with προσκόπτει, and thus the scribe's eye passed from one *ε* to the other, and thus he omitted the words in question. And this was the more likely to happen, because the most ancient MSS. are almost invariably written in double columns, composed of very short lines, comprising seldom more than four or five words. Thus this circumstance multiplied the chances of that class of blunders among which I number the error in question. There is, indeed, great force in this use of three terms so nearly allied in sense; and here, as Chrys. and Theophyl. say conjoined, to represent the person as altogether weak. Calvin, indeed, traces here an anti-climax; q. d. 'Ne fratribus causa lapsus prebeat, imo nec offensionis; imo nec infirmitatis.' Σκανδαλιζέσθαι, however, is rather a stronger term than προσκόπτειν, denoting such a stumbling as verges to a total fall; the two terms representing less or greater degrees of mental perturbation and perplexity. The third term is, I apprehend, meant to indicate the natural result of the foregoing (compare 1 Cor. viii. 9), in that state of mental vacillation, whereby any one is disabled from distinguishing between what is lawful and what is unlawful, in respect of Christian liberty,—which is a great impediment to growth in grace, and not unfrequently terminates in backsliding, nay, sometimes in virtual apostasy.

22. σὺ πίστιν ἔχεις.] The ancient and early modern Commentators read this interrogatively; the more recent ones, declaratively; which latter mode is confirmed by the Peschito Syriac. And so Lachm. and Tisch. point; which may be defended, and is often found in the Classical writers, especially those of the Comic Drama; but is not suitable to the character of the present address,—and, indeed, to that of the Apostle. Some ancient Critics, however, using MSS. that had not the marks of interrogation, and stumbling at the declarative sense, prefixed an ἢ, to remove the difficulty; and the reading was, most injudiciously, adopted by Lachm., merely because contained in his three crack MSS. A, B, D, though it only furnishes one among a vast multitude of instances of their corrupted text.—But, to turn from verbal Criticism to matters of far more moment: πίστις must here denote 'a full persuasion that what one is doing is lawful and right,' 'a full assent of the judgment and con-

v ch. 7. 15  
24.  
Act. 24. 16.  
x Tit. 1. 12.  
Heb. 11. 6.

a ch. 14. 1.  
1 Cor. 9. 23.  
Gal. 6. 1.

ἡ μακάριος ὁ μὴ κρίνων ἑαυτὸν ἐν ᾧ δοκιμάζει. 23 Ὁ δὲ διακρινόμενος, ἐὰν φάγῃ, κατακέκριται, ὅτι οὐκ ἐκ πίστεως· πᾶν δὲ ὁ οὐκ ἐκ πίστεως, ἁμαρτία ἐστίν.

XV. 1 Ὁ φειλλόμενος δὲ ἡμεῖς οἱ δυνατοὶ τὰ ἀσθενήματα τῶν

science.'—κατὰ σεαυτὸν ἔχει [comp. *Heliod.* vii. 16, κατὰ σεαυτὸν ἔχει, καὶ μηδενὶ φράζει]. The full sense is, 'keep this persuasion to yourself, and your God; use it when you have no other witness; and do not, in exercising it before men, employ it so as to cause your fellow Christian and weaker brother to fail in his duty.' The words of the next clause, μακάριος ὁ μὴ—δοκιμάζει, are capable of more than one sense. Professor Hodge considers it to mean, 'blessed is the man that has a good conscience; who does not allow himself to do what he secretly [in his heart] condemns.' The words are susceptible of this sense; and, if it be the true one, one might suppose the saying formed on *Sirach* xiv. 2, μακάριος οὗ οὐ κατέγνω ἡ ψυχὴ αὐτοῦ. But this is not permitted by the context, which rather requires what I have laid down.—'Happy is he who doth not condemn himself,' expose himself to condemnation, in the way he makes of what he allows himself to do, in the use of his Christian liberty,—namely, by using it in an imprudent manner; or, as Olsh. and Alf., 'It is a blessed thing to have no scruples about things in which we allow ourselves.' The apophthegm has some appearance of being formed on one of the ἀγραφὰ dicta Jesu, unrecorded in the Gospels, which might at that early period be well known by recent tradition to be from our Lord. And we know that on another occasion, recorded in *Acts* xx. 25, St. Paul has adduced an actual ἀγραφὸν ῥῆμα: Μακάριόν ἐστι διδόναι μᾶλλον ἢ λαμβάνειν. See my note on *Luke* vi. 5. Olsh. here thinks it has reference to a saying purporting to be from our Lord in the *Cod. Bezae* at *Luke* vi. 5, εἰ μὲν οἴσας τί ποιῆτε, μακάριος εἰ, εἰ δὲ μὴ οἴσας, ἱπικατάρατος καὶ παραβάτης εἰ τοῦ νόμου. But the saying is not in our Lord's manner; and the authority for ascribing it to Him is very bad.

23. ὁ δὲ διακριν.—κατακ.] Render: 'But he who wavereth (hath scruples) about eating, incurs condemnation,' or, 'is virtually condemned, if he eat (i. e. in eating), because (the eating) is not from faith; i. e. 'is without faith,'—'without a full persuasion that he is acting rightly.' Theophyl. well remarks, διὰ τί; οὐχ ὅτι ἀκάθαρτον ἦν τὸ βρώμα, ἀλλ' ὅτι οὐκ ἐπίστανεν ὅτι καθαρὸν ἴσται, ἀλλ' ἦν αὐτὸ τοῦ βρώματος, ὡς ἀκάθαρτον. Theodor. regards the words ὅτι οὐκ ἐκ πίστ., and πᾶν δὲ ὁ, as stating the reason for the former; q. d. ὁ γὰρ πιστεύων ἀβλαβῶς μεταλαμβάνει· ὁ δὲ μετὰ τινος διακρίσιος (waverings, scrupling) ἰσθίων καθ' ἑαυτοῦ ψήφον ἐκφέρει = αὐτοκατάκριτός ἐστι. So Bp. Sanderson, *Serm.* p. 811, 'Be the thing what it may in itself, yet his doubting makes it unlawful to him, so long as he remains doubtful, because it cannot be of faith.'

—πᾶν δὲ οὐκ ἐκ π. ἀν. δ. i.] "Here (Bulling. observes) Paul follows up the preceding reason why the person incurs condemnation by a *gnome generalis*; but a 'gnome generalis' meant for universal application, not only to the present

case, but to all other cases, and of which the sense is,—'that whatever is done, without a full persuasion that it is lawful, is sinful;'" or, as Hodge expresses it, 'whatever we do, which are not sure is right, is wrong.' See a most masterly Discourse of Bp. Sanderson on this text, in which, after ably settling the connexion and scope of the text, he shows that faith must here be the persuasion of the judgment and conscience. He then proceeds to inquire,—I. What is the *power of the conscience*, as concerning the lawfulness or unlawfulness of actions. II. Whether, in every thing we do, an actual *consideration* thereof be necessarily requisite. III. What *degrees* of persuasion is required for the warranting of our actions: whether or no, and how far, a man may warrantably act, with *reluctancy* of conscience. Wherein is considered the case, 1. of a *resolved* conscience; 2. of a *doubting* conscience; 3. of a *scrupulous* conscience. Upon the whole, he proves that the true import of the text is, in effect, this: 'Whosoever shall enterprise the doing of any thing which he *verily believed* to be unlawful, or, at least, is not reasonably well persuaded of the lawfulness thereof, let the thing be otherwise, and in itself what it may be, *lawful or unlawful*, indifferent or necessary, convenient or inconvenient, it matters not,—TO HIM IT IS A SIN.' Here Wets. and Grot. compare similar sentiments from the *Class. writers*, and Schoettigen some from the *Rabbinical ones*.

The *doxology* τῷ δὲ δυναμῶτι, &c., which in the *textus receptus* comes in at the end of the Epistle, is, in the far greater part of the MSS., including almost all the Lambeth and Museum copies, *Trin. Coll.* B, x. 16, with several Versions and Fathers, inserted here: a position approved by Grot. and Hamm., adopted by Mill, Wetstein, Matthæi, and Griesbach; but which has been rejected by Scholz, Lachm., Tisch., and Alf. It is a question of very difficult determination, wherein no certainty can be attained. External evidence would seem to be in favour of its insertion *here*; yet the testimonies for the former position are weighty, including the two most ancient of the MSS. (the Alexandrian and Vatican), and the most ancient Versions. As to *internal* evidence, it cannot well be balanced, since there are various considerations drawing *both* ways, which tend to make the ordinary canons of criticism of uncertain application: but, upon the whole, it seems *against* the genuineness. The *internal congruity*, moreover, of the passage, as Stuart shows, is strongly against its insertion here; and though St. Paul does sometimes insert a *doxology* in the body of an Epistle, yet (as he points out) it is in quite a different situation from the present. Besides, as Bp. Terrot remarks, 'the argument of ch. xiv. is so manifestly continued in the first seven verses of ch. xv., that one cannot conceive this to be a proper place for the *Doxology*.'

XV. This chapter consists of two Parts;—I. vv. 1—13, where Paul enforces the duty

ἀδυνάτων βαστάζειν, καὶ μὴ ἑαυτοῖς ἀρέσκειν <sup>2</sup> ἕκαστος [γὰρ] <sup>b1 Cor. 9. 10. & 10. 24. 25. & 12. 5. Phil. 2. 4. & Tit. 2. 9. 10. c Pa. 60. 9. 10. 3. 50. 50. 51. Matt. 10. 26. John 10. 24. d ch. 4. 23. 24.</sup>  
 ἡμῶν τῷ πλησίον ἀρεσκέτω εἰς τὸ ἀγαθὸν πρὸς οἰκοδομήν.  
<sup>3</sup> Καὶ γὰρ ὁ Χριστὸς οὐχ ἑαυτῷ ἤρρεσεν, ἀλλὰ, καθὼς γέγρα-  
 πται· Οἱ ὀνειδισμοὶ τῶν ὀνειδιζόντων σε ἐπέπεσον ἐπ'  
 ἐμέ. <sup>4</sup> Ὅσα γὰρ προεγράφη, εἰς τὴν ἡμετέραν διδασκαλίαν  
 προεγράφη· ἵνα διὰ τῆς ὑπομονῆς καὶ τῆς παρακλήσεως τῶν  
 γραφῶν τὴν ἐλπίδα ἔχωμεν. <sup>5</sup> Ὁ δὲ Θεὸς τῆς ὑπομονῆς καὶ

<sup>1</sup> Cor. 10. 11. <sup>2</sup> Tim. 3. 16. e ch. 12. 16. <sup>3</sup> Cor. 1. 10. Phil. 2. 2. & 2. 15, 16. & 4. 2. 1 Pet. 2. 9.

urged in the preceding chapter, by considerations derived principally from the example of Christ. In Part II., vv. 14—33, 'we have the conclusion of the whole discussion, in which the Apostle speaks of his confidence in the Roman Christians, of his motives for writing to them, of his apostolic office and labours, and of his purpose to visit Rome after fulfilling his ministry for the saints at Jerusalem.' (Hodge.)

1—3. Here, after a conclusion from the preceding discussion, we have further exhortations to bear with the infirmities of the weak, from the example of Christ, in order thereby to promote the general welfare of the brethren.

1. By οἱ δυνατοί, as opposed to ἀδύνατοι, must be understood 'the more abundant in knowledge, and the stronger in faith' (xiv. 22, comp. with Luke xxiv. 19, and Acts vii. 22, δυνατοὶ ἐν λόγοις); and by the ἀδύνατοι, 'those less skilled and instructed,' and therefore sometimes in hesitation and doubt as to the lawfulness, or unlawfulness, of any thing. By ἀσθενήματα are meant 'the unfounded, though conscientious, scruples' adverted to in ch. xiv. —βαστάζειν signifies 'to bear with;' a metaphor taken from strong persons who aid their weak fellow-travellers, by occasionally carrying for them their burdens. It is here applied to the duty of using Christian forbearance, rather than offend the prejudices of a weak brother. By ἑαυτοῖς ἀρέσκειν is meant 'gratifying ourselves' by having our own views received as absolute verities.

The phrase ἑαυτῷ ἥρ. is nearly equiv. to ζητῶν τὸ ἑαυτοῦ συμφέρον. 1 Cor. x. 33, meaning 'to please oneself' (only), 'have one's own way,' without regard to the good of others. The phrase is very rare in Class. writers, but it occurs in Plato, p. 101, αὐτοῖς αὐτοῖς ἥρ., and elsewhere, also in Schol. on Æschyl. Prom. 156, αὐτὸς ἑαυτῷ ἀρίσκειν, 'making his own will the law of Justice.'

2. ἀρεσκέτω εἰς τὸ ἀγαθὸν πρὸς οἰκὸδ. By the addition of this qualifying phrase, εἰς τὸ ἀγαθὸν πρὸς οἰκοδομήν (meaning, 'so far as may be for his good, unto his edification, and that of the Church')—for the Apostle means to limit his precept, showing that it must be for his good, both morally and spiritually (for otherwise this pleasing will be for harm and evil, so easily does ἀρίσκεια fall into abject subservience); and also for the good of the Church generally, by the promotion of peace and harmony.

3. καὶ γὰρ ὁ Χριστός, &c.] The foregoing injunction is now pressed on their observance by the example of Christ himself, who set a noble pattern of pure disinterestedness by ever acting on the rule of *not pleasing himself*. The next sentiment ('nay, he bore patiently the insults of

men') is clothed in the words of Scripture, Ps. lxi. 9, 10, adduced by application without the formula *citandi*; where the words *ὀνειδ.—ἐπ' ἐμέ* are best considered as containing a metaphor taken from stripes which have fallen upon any one, i. e. which have been laid on him,—a metaphor as apt as it is expressive, since reproaches may be considered as the *verbera linguæ*. See my Lex. N. T. on ἐπιπλήσσω. And as it would be quite correct to say αἱ πληγαὶ ἐπ' ἐπασόν τινι (and accordingly in Plut. Alex. 9 we have τῆς πληγῆς προσπισούσης αὐτῷ), so here the figure in question is one highly suitable.

4. ὅσα γὰρ προεγράφη, &c.] These words, as Grot. and Crell. observe, are meant to anticipate an objection,—namely, that the above passage has reference to David, not to Christ, or Christians. To this we have here the answer, part of which is contained in a suppressed clause dependent on γὰρ: q. d. [ 'It does, indeed, pertain to David, but it is typical of Christ, or at any rate is intended to serve for our example and instruction; ] for whatever things were written, &c. So that, by studying the example of their patience and forbearance, and bearing in mind the support they received under trials and tribulations, they might hope, under prayer, to obtain the same. Accordingly, this well paves the way for the subject, next introduced, of Christian unanimity.

At the second προεγράφη the *προ* has been expunged by Lachm., Tisch., and Alf. on the authority of B, C, D, E, F, G, and 2 cursives (one from alteration); but without reason, since external authority is insufficient; and internal evidence is against the removal, because it is far more probable that the *προ* was removed, as considered unnecessary and tautological, than 'introduced,' as Alf. supposes, 'for uniformity.'

5. Here, Hyper. remarks, we have the conclusion of the whole passage, consisting of *comprecation* (vv. 5, 6), and *exhortation*, ver. 7. 'In this verse,' observes Hodge, 'the *graces*, which in the preceding verse are ascribed to the Scriptures, are here attributed to God, as their Author, because he produces them by his Spirit. The full sense of the verse is ably drawn forth by Bp. Sanderson, in a Sermon on this text, where, after pointing out the *connection* and *scope* of the words, he shows the *nature* of the prayer here made; and after observing that prayer is properly united with instruction, and that God is the only Author of peace; and having shown the necessity of that influence of God on the mind and heart of man, which alone can eradicate pride and insatiable humility,—he inquires why God is called the God of patience and of consolation, and treats on the choice of these attributes, and the reason for

† Eph. 5. 2.  
Phil. 2. 4, 6.

g ch. 14. 1, 2.  
h Matt. 18.  
24.  
Acts 3. 26.  
26.  
ch. 9. 4.

τῆς παρακλήσεως δόξῃ ὑμῖν τὸ αὐτὸ φρονεῖν ἐν ἀλλήλοις ἡ κατὰ  
Χριστὸν Ἰησοῦν ὅτι ὡς ὁμοθυμαδὸν ἐν ἐνὶ στόματι δοξάζετε  
τὸν Θεὸν καὶ Πατέρα τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. ὅτι διὸ  
προσλαμβάνεσθε ἀλλήλους, καθὼς καὶ ὁ Χριστὸς προσελάβετο  
\* ὑμᾶς, εἰς δόξαν Θεοῦ. ὁ δὲ λέγω, Ἰησοῦν Χριστὸν διάκονον

their union here. On the matter of the prayer, he considers these following particulars:—I. The thing itself prayed for, namely, *like-mindedness* [i. e. *harmony of feeling*], and then two amplifications thereof,—I. in respect of the persons, that it should be universal, and mutual; 2. in respect of the matter, that it should be according to Christ Jesus. II. He considers the second qualification in κατὰ Χριστὸν, importing an agreement, 1st, unto truth and holiness; 2dly, after the example, and in obedience to the command, of Christ.

—ὁ Θεὸς τῆς ὑπομονῆς καὶ τῆς παρακλ.] An expression, I apprehend, used not merely (as many Expositors think) with reference to the various means whereby all things are made to work for good in the end to them that love God, in conjunction with the motives of patience and consolation supplied by the Scriptures. At any rate, it seems meant to allude to the work of the Holy Spirit, the Comforter, on the heart; a view, I find, adopted by Calvin, who observes: ‘Ab effectis sic nominatur Deus, quæ prius Scripture attribuebantur; solus enim Deus patientiæ et consolationis auctor est, quia utrumque cordibus nostris instillat per Spiritum suum.’

Here it is well observed by Bp. Sanderson, that ‘being to pray for unity, the Apostle might well make mention of *patience*, as an especial help thereto, and *consolation* as an especial fruit and effect thereof, since patience will ever be found the best peace-maker.’

—τὸ αὐτὸ φρονεῖν] The expression is, as Bp. Sanderson remarks, ‘peculiar to St. Paul, and may here be supposed to have reference at once to the *understanding* and the *judgment*, and also to the *will* and *affections*; namely, that God would so frame the hearts of these Romans one towards another, that there might be, as far as possible, an *universal accord* amongst them, both in their opinions, and also in their sentiments and affections.’

6. ὡς ὁμοθυμαδὸν ἐν ἐνὶ στόματι, &c.] The full import of these words is well pointed out by Bp. Sanderson, in a Sermon on this text; in which, I. He treats at large on the subject of *glorifying God*, and proves that the glory of God should be intended as our *chief end*, for two reasons: 1. as being our chief good; 2. as that whereunto we are both in *duty* and in *wisdom* obliged. Hence he adduces an *inference of admission*, that we do not bestow on any creature, or draw to ourselves, any of that glory which is due to God alone. II. He shows the reason of the expression τὸν Θεὸν καὶ Πατέρα τοῦ Κυρίου ἡμῶν Ἰ. Χρ. III. He considers the glorification of God ὁμοθυμαδὸν ἐν ἐνὶ στόματι, with *mind* as well as *mouth*, and what it imports. IV. He shows how much God is glorified by Christian *unity*, which constitutes the main scope and design of the whole passage.

—τὸν Θεὸν καὶ Πατέρα τοῦ Κυρίου, &c.] Here and in 2 Cor. xi. 31. Eph. i. 3. 1 Pet. i. 3

(where the same expression occurs), we may render (with many eminent Expositors) ‘the God and Father of our Lord Jesus Christ;’ the first Person in the blessed Trinity being (as Whitby and Bp. Pearson remark, from the ancient Divines) the God and Father of our Lord Jesus Christ in respect to the latter’s manhood, and eternal filiation, or derivation from the Father, being God of God; his *Father*, in respect of his divinity, or as he is the *Word*. Yet it may be doubted whether the common rendering, ‘God, even the Father of our Lord Jesus Christ,’ be not quite justifiable, and, indeed, preferable, for several reasons, which will appear, I think, to any one who attentively weighs the convincing and masterly discussion of Bp. Sanderson on the reason why the expression was adopted in our Authorized Version. This use of καὶ explicative, where, as Bretschn. Lex. in καὶ, 2, b. observes, ‘καὶ et copulatur et explicatur,’ is frequent in the New Test. Comp. 1 Pet. i. 3. 2 Pet. i. 11. ii. 20. Eph. i. 3. Phil. iv. 20. Col. iii. 17. 2 Cor. i. 3. xi. 31. ‘In all such cases,’ observes Bp. Middl. (Gr. Art. P. I. ch. iii. 2), ‘where καὶ is followed by a noun in apposition with a preceding noun, and limiting or defining it, the Article is usually omitted before the second noun.’

7. διὸ προσλ. ἀλλήλ., &c.] ‘Redit ad exhortationem, in quâ conformandâ semper exemplum Christi retinet;’ q. d. ‘Wherefore, in order to the carrying out of the *comproportion* of the last two verses by neither party, Jew or Gentile, despising or censuring each other, receive one another, show consideration and kindness mutually, which will effectually promote the unity so indispensable to the wellbeing of the Church.’ The force of the term προσλ. must, however, though applied both to Christ and to the Roman Christians, be somewhat accommodated in sense, as applied to CHRIST, with reference to his *benignity* to us, notwithstanding our being enemies by evil works. See supra v. 10.

The words καθὼς καὶ ὁ Χριστὸς προσελάβετο ὑμᾶς may be rendered, ‘as Christ also hath admitted you to the Christian society, as one of his people.’ See note, supra, xiv. 3, and espec. on Gal. iv. 9, and 1 Cor. viii. 3. Εἰς δόξαν Θεοῦ is by most Expositors construed with what immediately precedes; by which a tolerable sense arises, but one not so suitable to the context, as by referring the words to προσλαμβάνειν ἀλλήλους, and considering καθὼς καὶ ὁ Χριστὸς προσελάβετο ὑμᾶς as an *illustration*; ‘for,’ as observes Prof. Hodge, ‘the Apostle’s object is to enforce the duty of mutual forbearance among Christians;—for which he suggests two motives, the kindness of God towards us, and the promotion of the Divine glory, viz. by the diffusion of his religion.’

8, 9. These verses form a confirmation and illustration of the preceding. But so irregular is the construction, and so darkly expressed is

γεγενῆσθαι περιτομῆς ὑπὲρ ἀληθείας Θεοῦ, εἰς τὸ βεβαιῶσαι τὰς ἐπαγγελίας τῶν πατέρων <sup>9</sup> <sup>1</sup> τὰ δὲ ἔθνη ὑπὲρ ἐλέους δοξάσαι <sup>1</sup> <sup>2</sup> τὸν Θεόν, καθὼς γέγραπται· Διὰ τοῦτο ἐξομολογήσομαί σοι ἐν ἔθνεσι, καὶ τῷ ὀνόματί σου ψαλῶ. <sup>10</sup> <sup>1</sup> Καὶ πάλιν λέγει· Εὐφράνθητε ἔθνη, μετὰ τοῦ λαοῦ αὐτοῦ. <sup>11</sup> <sup>2</sup> καὶ πάλιν· Αἰνεῖτε τὸν Κύριον πάντα τὰ ἔθνη, καὶ <sup>2</sup> <sup>3</sup> ἐπαινέσατε αὐτὸν πάντες οἱ λαοί. <sup>12</sup> <sup>1</sup> Καὶ πάλιν· Ἡσαΐας λέγει· Ἔσται ἡ ῥίζα τοῦ Ἰεσσαί, καὶ ὁ ἀνιστάμενος <sup>1</sup> <sup>2</sup> <sup>3</sup>

1 Sam. 22.

Pa. 12. 40.

Deut. 32.

Isa. 53.

Isa. 11. 1.

Rev. 5. 5.

Isa. 53. 10.

the sentiment, that the meaning has been very imperfectly ascertained. But the general sense would seem to be this;—that the Apostle now urges as a reason why the Jewish and Gentile Christians should live in harmony, that the purpose of Christ's ministry, as shown by the prophecies of the Old Test. subjoined, extended to both. To the Jews he came as their promised Messiah, and to the Gentiles as the minister of salvation through the mercy of God. Thus the Jews and the Gentiles had reason alike to glorify God for his mercy imparted to both. Nevertheless, to show how this meaning arises, and to fix the sense of some of the details, is not easy. Nay, the very reading is debated; and it requires to be first decided, in order to determine the real sense. The words are brought in by a Particle,—namely, δὲ, in all the MSS. except 7 uncials and 5 cursives, which have γάρ, edited by Lachm., Tisch., and Alf. But, however specious this reading is, it ought not to be received; as being deficient in external, and forbidden by internal evidence; the δὲ being the more difficult reading, and therefore more likely to be genuine. The γάρ arose, I suspect, from the correction of Critics, who desiderated a Particle more suitable to the observation,—thinking, as Mr. Alf. does, that the Apostle intended to offer a reason for the previous exhortation. But that involves great harshness; so that I retain the δὲ, which was read by the Pesch. Syr. Translator, and has the continuative and ratiocinative force of the Latin *autem*, 'but,' or 'now.' As to the λέγω, it may be rendered, 'I mean to say,' nearly = 'I maintain;' the Apostle (as Hodge observes) intending to show how it was that Christ had received those to whom he wrote. But what is it that Paul means to allege?—this: that 'Jesus Christ has come a minister of the circumcision;' a peculiar expression, no where else occurring (put by brevity for διὰκονος Θεοῦ ἀποστολλόμενος πρὸς τοὺς περιτομημένους, with which comp. Matt. xx. 28), and here used by Paul, Alf. thinks, to humble the pride of the 'strong'—the Gentile Christians—exalting God's covenant people to their true dignity. The words ὑπὲρ ἀληθ. Θε., mean 'on behalf of,' 'for the sake of, the truth of God,' in the fulfilment of his pledged promises under the Covenant of circumcision.—The next words, εἰς τὸ βεβ. —πατέρων, are a further development of the sense of the former; q. d. 'in order to confirm the promises made to the Fathers' respecting the future Messiah. Here πατέρων is a Genit. of object; a frequent idiom, on which see Winer's Gram. But the greatest difficulty in the sentence is respecting the construction of the first clause of v. 9, where

it is best to suppose the construction τὰ ἔθνη—δοξάσαι as suspended on the preceding λέγω,—the sense being, 'that the Gentiles might glorify God,'—namely, for the display of his mercy towards them,—that of being received into the kingdom of Christ, and made partakers of its blessings. In the above it seems implied, however darkly expressed, that (as Dr. Peile points out), 'if the salvation of the Jews redounds to the praise of God's truthfulness, the salvation of the Gentiles redounds yet more to the praise of his mercy,—the mercy of God, through Christ, in the bestowment of salvation.' Comp. supra xi. 31, with Jude 21, τὸ ἔλεος—Ἰ. Χριστοῦ. The term ἔλεος is here employed, and even dwelt upon, because the Gentiles had no covenant promise to appeal to, but only simple mercy to allege.

9. καθὼς γέγραπται· Διὰ τοῦτο, &c.] 'The Apostle (says Dr. Taylor) is persuading the converts to a cordial coalition in public worship, and is giving each party a substantial reason why they ought to unite their hearts as well as voices. But, as it would be more difficult to persuade the Jew, he applies to him several quotations out of Scripture, Pa. xvii. 49. Deut. xxxii. 43. Pa. cxvii. 1. Isa. xi. 10; the first and last of which, as Whitty shows, the Jews interpreted of the Messiah.' All of them agree with the Sept., and, in their general sense, with the Hebrew; and in all of them, derived from the Law, the Prophets, and the Psalms, the general idea (as Hodge observes) more or less distinctly expressed, is, that the true Religion of God was to be extended to the Gentiles also; they therefore include the promise of the Redeemer's kingdom to them, as well as to the Jews.

10. καὶ πάλιν λέγει (scil. ἡ γραφή) [This passage is quoted from Deut. xxxii. 43, as read in the Sept.; but the Hebrew, as we have it in our present copies, will not admit this sense; and, accordingly, Calv. and others refer the citation to Pa. lxvii. 3, 5, where the sentiment is the same, though not expressed in precisely the same words. Tholuck, however, goes far to show that the Sept. text is reconcilable with the Hebrew; while Mr. Alf. remarks, that, 'in several passages where the Gentiles are spoken of prophetically, the Hebrew text has apparently been tampered with by the Jews.' But this is an argument better not resorted to, except from necessity; which here seems not to exist; for if the ground taken by Tholuck be thought not defensible, I would prefer to refer the words, with Calv., to Pa. lxvii. 3, 5, or rather to both passages, which is permitted by ἡ γραφή, if it be taken, as Mr. Alf. admits it may, impersonally = 'it is written.'

m Jer. 1. 18  
Joel 2. 16.  
1 Tim. 1. 1.

n Phil. 1. 7.  
2 Tim. 1. 6.  
Phillem. 21.

Heb. 6. 9.  
3 Pet. 1. 12.

1 John 2. 21.  
o ch. 1. 5.  
& 12. 3—4.

1 Cor. 3. 10.  
& 15. 10.

Gal. 1. 15, 16.  
& 5. 9.

Eph. 3. 7, 8.  
1 Tim. 1. 11  
—14.

ἀρχειν ἐθνῶν, ἐπ' αὐτῷ ἔθνη ἐλπιοῦσιν. 13 Ὁ δὲ Θεὸς τῆς ἐλπίδος πληρώσαι ὑμᾶς πάσης χαρᾶς καὶ εἰρήνης ἐν τῷ πιστεῦναι, εἰς τὸ περισσεῦναι ὑμᾶς ἐν τῇ ἐλπίδι ἐν δυνάμει Πνεύματος ἁγίου.

14 Πέπεισμαι δὲ, ἀδελφοί μου, καὶ αὐτὸς ἐγὼ περὶ ὑμῶν, ὅτι καὶ αὐτοὶ μεστοὶ ἐστε ἀγαθωσύνης, πεπληρωμένοι πάσης γνώσεως, δυνάμενοι καὶ ἀλλήλους νοουθετεῖν. 15 Ὁ Τολμηρότερον δὲ ἔγραψα ὑμῖν, ἀδελφοί, ἀπὸ μέρους, ὡς ἐπαναμνηστικῶν ὑμᾶς,

12. *ἴσται ἡ ρίζα, &c.*] Here again Paul follows the Sept., which differs considerably from the Hebrew, though presenting the same *general sense*; according to which the promise of the Prophet is, 'that from the decayed and fallen house of David One should arise whose dominion should embrace all nations, and in whom Gentiles, as well as Jews, should trust. In the fulfilment of this prophecy Christ came, and preached salvation to those who were near, and to those who were afar off.' The full sense of the briefly-expressed statement is, 'There shall be the Root (or trunk) of Jesse, and [there shall be] He (or, one) who is to arise from it to rule the nations: on Him shall the nations rest their hope.' See Dr. Peile, who remarks, 'The meaning which the Apostle's argument would lead us to attach to this citation is, as though it had been written, *ἴσται μὲν ἡ ρίζα τοῦ Ἰσσαι, ἴσται δὲ ὁ ἀνιστάμενος, &c.*' On the other hand Theophyl. says, 'it was as if written *ἐκ τῆς ρίζης τοῦ Ἰσσαι βλαστήσει ὁ ἀνιστάμενος ἀρχειν, &c.*' And so *Ecumen.* But this is silencing the *καὶ*, though found in all the copies. I should prefer to take the *καὶ* in the sense '*even*,' as when put between words, and also *clauses*; on which see *Herm. Vig.* p. 865; also *Matth.* and *Kühn. Gr.*, and comp. *Matth.* xiii. 41, *σὺλλὰξ, πάντα τὰ σκάνδαλα, καὶ τοὺς π. τ. &c.* There are, indeed, objections to this mode of dealing with the difficulty, but not more than to Dr. Peile's.

13. ὁ δὲ Θεὸς τ. *ἐλπ. πληρώσαι, &c.*] 'Paul here, as at v. 5, concludes by praying that God would grant them the excellencies which it was their duty to acquire. Thus constantly and intimately are the ideas of accountableness and dependence connected in the Sacred Scriptures. We are "to work out our own salvation; because it is God that worketh in us both to will and to do, according to his good pleasure." (*Hodge*.) Thus the Apostle prays to the God of hope (i. e. to God, who is the Author of that hope which it was predicted should repose in the Root, or offspring, from the trunk Jesse), that they may be filled with all joy and peace in believing, and may have a lively hope of future glory, through the influences of the Spirit shed abroad in their hearts; who thus will give them, while here below, an *earnest* of that glory. Comp. *Eph.* i. 13, sq., and *Rom.* viii. 23. Thus ver. 13 is a kind of link to unite the foregoing *admonitory* with the subsequent *excusatory* matter; the latter to qualify and make more palatable the former.

14. Now commences the fourth and last Portion of the Epistle, consisting of two Parts; in the former of which, up to the end of this chapter,

the Apostle, after good wishes and prayers for their spiritual welfare, addresses them in endearing language, and apologizes for what might be likely to give offence; in the latter (which occupies the last chapter) he resumes, and continues the same endearing language to the end.

14—16. Paul here apologizes for the plainness of his representations, and the earnestness of his exhortations, on the ground,—that they were delivered from no want of confidence in them, and still less from the assumption of unwarrantable authority, but simply in the exercise of his bounden duty and office, as Apostle of the Gentiles. By *αὐτὸν ἐγὼ* is implied, as *Conyb.* remarks, 'both by the reports of others, and by my own judgment, whatever I may have said.'

—ὅτι καὶ αὐτοί, &c.] 'ye of yourselves, [even without my admonition].' *Beza* well compares the Homeric *τί με σπᾶύδοντα καὶ αὐτὸν δῶναις*; Comp. the kindred sentence in *Heb.* vi. 9. The expression *π. πάσης γνώσεως* must not be too rigidly interpreted. Its sense,—as determined by the words following, *δυνάμενοι καὶ ἀλλήλους νοουθετεῖν*,—is, 'Ye are full of benignity and kindness, and sufficiently abundant in all [Christian] knowledge, as to be able to admonish each other.'

15. The Apostle here anticipates a possible objection,—q. d. 'Why, then, have you plied us with admonitions, &c.?'—and states the reasons why he had written with such boldness and authority. I agree with Dr. Peile, that *ἐπὶ μέρος* is better rendered, as in *E. V.*, 'in some sort' (rather, 'in some measure'), and so made to qualify *τολμ.* *ἔγραψα*, than connected simply with *ἔγραψα*, as though the Apostle meant to say, 'I have written with more freedom in some parts of my letter;' when, in fact, the part of the Epistle to which he refers would seem to be that which has just preceded, beginning with ch. xiv.; and this is sufficiently indicated by *ἔγραψα*. I am surprised that the good sense of *Conyb.* should acquiesce in so objectionable an interpretation as the foregoing, and also that he should reject the sense 'in some measure,' on so frivolous an objection, as that the sense is already expressed in *τολμηρ.* Mr. *Conyb.* might have remembered such expressions as *μᾶλλον κραίεσον*, in *Phil.* i. 23, and *μᾶλλον περισσώτερος*, 1 *Cor.* vii. 13, and *Mark* vii. 36, which are much more pleonastic, so to say, than this, where the phrase is merely a qualification, or limitation, of the *τολμ.*, and meant to be *excusatory*. This apologetical language was not uncalled for, since Paul had opposed some of their strongest prejudices, and rebuked them for certain irregularities of conduct.

—ὡς ἐπαναμ. ὑμ.] The full sense is, 'by



διὰ τὴν χάριν τὴν δοθεῖσάν μοι ὑπὸ τοῦ Θεοῦ <sup>16</sup> εἰς τὸ εἶναι με <sup>p Acts 9. 15.</sup>  
 λειτουργὸν Ἰησοῦ Χριστοῦ εἰς τὰ ἔθνη, ἱεουργοῦντα τὸ εὐαγγέλιον <sup>q ch. 11. 13.</sup>  
 τοῦ Θεοῦ, ἵνα γένηται ἡ προσφορά τῶν ἐθνῶν εὐπρόσδεκτος, <sup>Gal. 2. 7, 8.</sup>  
 ἡγιασμένη ἐν Πνεύματι ἁγίῳ. <sup>1 Tim. 2. 7.</sup> <sup>2 Tim. 1. 11.</sup> <sup>Phil. 2. 17.</sup>  
<sup>17</sup> Ἐχῶ οὖν καύχησιν ἐν Χριστῷ  
 Ἰησοῦ τὰ πρὸς τὸν Θεόν <sup>18</sup> οὐ γὰρ τολμήσω λαλεῖν τι, ὧν οὐ <sup>q ch. 1. 5.</sup>  
 κατειργάσατο Χριστὸς δι' ἐμοῦ, εἰς ὑπακοὴν ἐθνῶν, λόγῳ καὶ <sup>ch. 10. 25.</sup>  
 ἔργῳ, <sup>19</sup> ἐν δυνάμει σημείων καὶ τεράτων, ἐν δυνάμει Πνεύματος <sup>r Acts 19. 11.</sup>  
 [Θεοῦ] ὥστε με ἀπὸ Ἱερουσαλὴμ, καὶ κύκλῳ μέχρι τοῦ Ἰλλυ- <sup>2 Cor. 12. 12.</sup>  
 ρικοῦ, πεπληρωκέναι τὸ εὐαγγέλιον τοῦ Χριστοῦ. <sup>20</sup> Οὕτω δὲ <sup>s 2 Cor. 10.</sup>  
 φιλοτιμούμενον εὐαγγελίζεσθαι, οὐχ ὅπου ὠνομάσθη Χριστὸς, <sup>15, 16.</sup>  
 ἵνα μὴ ἐπ' ἀλλότριον θεμέλιον οἰκοδομῶ <sup>21</sup> ἀλλὰ, καθὼς <sup>t Isa. 52. 15.</sup>  
 γέγραπται· Οἷς οὐκ ἀνηγγέλη περὶ αὐτοῦ, ὁψονται· καὶ

way of further reminding you of what you already know.' Comp. 1 Pet. i. 12, seqq.

16. εἰς τὸ εἶναι—εἰς τὰ ἔθνη] The general meaning is, 'That I should bestow my special attention to the conversion of the *Gentiles* to the religion of Christ.' The Apostle, however, uses a formula derived from the Jewish religion, in order the more strongly to impress on the Jewish Christians the dignity of his Apostleship, calling himself, too, not διάκονος, but λειτουργός, a sacred minister (see note on Acts xxvi. 16), and saying that his office is not κηρύσσειν, but ἱεουργεῖν τὸ εὐαγγέλιον, i. e. 'to preach the Gospel as a priest of the New Covenant', by which men are made θεοῖα ζῶσαι. So 4 Macc. vii. 8, τοὺς ἱεουργοῦντας τὸν νόμον ἰδίῳ αἵματι. So προσφορά and ἡγιασμένη, a little after, are likewise terms borrowed from the Temple service; see more in Carpz. The words ἐν Πνεύματι ἁγίῳ are meant to suggest the means whereby they have been made, and are preserved, pure; namely, by the sanctifying influences of the Holy Spirit on their hearts, and not by external rites.

17. καύχησιν] 'a reason for glorying and rejoicing,' namely, in his labours having been so blessed. Lachm. and Tisch. edit τὴν καύχ., from 6 uncial, and a few cursive, MSS.; but the Article is worse than useless, the sense being, 'a ground of glorying,' as in 2 Cor. vii. 4. xi. 10, et al. and Ecclesi. i. 23. It is true that ἡ καύχησης is found in all the copies, supra iii. 27, πού—ἡ καύχησης; where the word is used in its most abstract sense, to denote 'the exercise of boasting.' But that sense is as much required by the context there, as it is by the context rejected here. The word is one of such rare occurrence in the Class. writers, that it had never been known to exist in them, until of late it was discovered in a tract of Philodemus on Music, found among the rolls of the scorched MSS. discovered in disinterring Herculaneum. I have now, with Griesb., Scholz, Lachm., Tisch., and Alf., added τὸν before Θεόν, for reasons which will appear from note supra iv. 2.

18. οὐ γὰρ τολμήσω λαλεῖν, &c.] Carpz. recognizes here a delicacy of idiom, q. d. 'I can scarcely venture to say what Christ hath not done by me,' i. e. how much he hath done. More simple and natural, however, is the sense commonly assigned: 'I do not, in saying this,

claim any praise, by exaggerating my success, or taking to myself the credit of what others have done. But, after all, the most correct view of the sense may be that adopted by the Greek Commentators, who consider this as a *brief* mode of expression (occasioned by modesty) for οὐ γὰρ τολμ. λαλεῖν τι, ὧν οὐκ ἰγώ, ἀλλὰ κατεῖργ. Χριστός.

—λόγῳ καὶ ἔργῳ, ἐν δυνάμει—Πνεύμ. Θ.] 'There seems to be a parallelism between λόγῳ and δυνάμει Πνεύματος Θεοῦ, and again between ἔργῳ and δυνάμει σημείων καὶ τεράτων; marking respectively the miraculous gifts exercised by the tongue, such as the word of wisdom, of knowledge, and prophecy; and the gifts of healing, and the like.' (Terrot.)

19. Πνεύματος Θεοῦ] Tisch. and Alf. cancel Θεοῦ, from the Vat. B. Griesb., Scholz, and Lachm. read πνεύματος ἁγίου, from several uncial, and many cursive, MSS. It would seem pretty certain, from the state of evidence, that St. Paul wrote Πνεύματος without any addition, meaning, of course, 'the Holy Spirit,' 'the Spirit of God,' which, being expressed by the Scholiasts, was received into the text.

—ἀπὸ Ἱ., καὶ κύκλῳ] from Jerusalem and the neighbourhood.' The term κύκλῳ may, by the usage of the best Greek writers, have great latitude, and comprehend a very extensive radius of country about Jerusalem, including Palestine, Syria, and the adjacent parts of Arabia. But Jerusalem is especially mentioned, from its being the centre, whence the rays of Divine knowledge beamed.—πεπλ., τὸ εὐαγγ. τ. X. is an expression deviating from Classical usage, and akin to that of Col. i. 25, π. τὸν λόγον τοῦ Θεοῦ, meaning, 'I have fully performed my office of preaching the Gospel.'

20. οὕτω δὲ φιλοτ.] The Participle depends upon a Verb preceding, ὥστε πεπληρωκέναι; but, in translation, it may be rendered by a Verb in the Preterite: q. d. 'Thus have I striven.'—φιλοτιμῆσθαι properly signifies to be studious of honour; and as such a pursuit supposes zeal, labour, and diligence, it comes to signify, 'to do any thing with zeal, diligence,' &c. Thus it here means, 'earnestly striving.'

21. ἀλλὰ, καθὼς γέγραπ. q. d. 'thus making good in my own case the words of Scripture.'

—οἷς οὐκ ἀνηγγέλη, &c.] Render: 'those to whom no message (or declaration) was sent.'



u ch. 1. 18.  
1 Thess. 2.  
18.  
Acts 10. 21.  
v ch. 1. 10.  
v 15. 32.  
1 Thess. 2.  
10.  
3 Tim. 1. 4.  
x Acts 15. 3.

γ Acts 19. 21.  
x 24. 17.

z 1 Cor. 6. 1.  
3 Cor. 6. 1.  
8c.  
x 9. 3. 12.  
Gal. 2. 9. 10.  
a ch. 11. 17.  
1 Cor. 9. 11.  
Gal. 6. 6.

b Phil. 4. 17.

c ch. 1. 11.  
12.  
Ps. 118. 14.

d 3 Cor. 1.  
11.  
Phil. 2. 1.  
Col. 4. 12.

οὐδ' οὐκ ἀκηκόασι, συνήσουσι. <sup>22</sup> Διὸ καὶ ἐνεκοπτόμεν  
τὰ πολλὰ τοῦ ἐλθεῖν πρὸς ὑμᾶς. <sup>23</sup> νυνὶ δὲ μηκέτι τόπον ἔχων  
ἐν τοῖς κλίμασι τούτοις, ἐπιποθίαν δὲ ἔχων τοῦ ἐλθεῖν πρὸς  
ὑμᾶς ἀπὸ πολλῶν ἐτῶν, <sup>24</sup> ὥς ἐὰν πορεύωμαι εἰς τὴν Σπανίαν,  
[ἐλεύσομαι πρὸς ὑμᾶς.] Ἐλπίζω γὰρ διαπορευόμενος θεάσασθαι  
ὑμᾶς, καὶ ὑφ' ὑμῶν προπεμφθῆναι ἐκεῖ, ἐὰν ὑμῶν πρῶτον ἀπὸ  
μέρους ἐμπλησθῶ. <sup>25</sup> νυνὶ δὲ πορεύομαι εἰς Ἱερουσαλὴμ,  
διακονῶν τοῖς ἁγίοις. <sup>26</sup> εὐδόκησαν γὰρ Μακεδονία καὶ Ἀχαΐα  
κοινωνίαν τινὰ ποιήσασθαι εἰς τοὺς πτωχοὺς τῶν ἁγίων τῶν ἐν  
Ἱερουσαλὴμ. <sup>27</sup> εὐδόκησαν γὰρ, καὶ ὀφείλεται αὐτῶν εἰσιν.  
εἰ γὰρ τοῖς πνευματικοῖς αὐτῶν ἐκοινωνήσαν τὰ ἔθνη, ὀφείλουσι  
καὶ ἐν τοῖς σαρκικαῖς λειτουργῆσαι αὐτοῖς. <sup>28</sup> Τοῦτο οὖν ἐπι-  
τελέσας, καὶ σφραγισάμενος αὐτοῖς τὸν καρπὸν τούτου, ἀπελεύ-  
σομαι δι' ὑμῶν εἰς τὴν Σπανίαν. <sup>29</sup> Οἶδα δὲ ὅτι ἐρχόμενος  
πρὸς ὑμᾶς, ἐν πληρώματι εὐλογίας τοῦ εὐαγγελίου τοῦ Χριστοῦ  
ἐλεύσομαι. <sup>30</sup> Παρακαλῶ δὲ ὑμᾶς, ἀδελφοὶ, διὰ τοῦ Κυρίου  
ἡμῶν Ἰησοῦ Χριστοῦ, καὶ διὰ τῆς ἀγάπης τοῦ Πνεύματος, συν-

This *absolute* construction is very rare; but another ex. occurs in Jer. iv. 5, Sept., ἀναγγεῖλατε ἐν τῇ Ἰουδᾷ, καὶ ἀκουσθήτω ἐν Ἱερουσαλὴμ. The words (from Isa. lii. 15) exactly agree with the Sept., and are by the Jewish Interpreters referred to the *Messiah*, but applied by the Apostle to his own case.

<sup>22</sup> διὸ i. e. for the reason adverted to at vv. 19, 20; his desire to visit new countries for the purpose of evangelizing the Gentiles.

<sup>23</sup> μηκέτι τόπον ἔχων, &c.] i. e. 'there being no longer any sufficient occasion for my apostolical labours here.' So τὸ πᾶν ἔχων in Heb. xii. 17.

—κλίμασι] 'parts of the country.' The term *κλίμα* properly denotes one of those divisions of the sphere, between the Equator and Arctic Pole, of which the ancient geographers made *seasons*. —ἐπιποθίαν, 'a strong desire.' The word is very rare, and synonymous with ἐπιπόθησις, which occurs in 2 Cor. vii. 11.—τοῦ ἐλθεῖν, for ὥστε ἐλθεῖν.

<sup>24</sup> ὥς ἐὰν πορεύωμαι εἰς τ. Σπαν.] Dr. Peile here supposes an ellipsis of εἰς Ἰσταν, or the like, which often occur in the Greek writers, and refers to Matth. Gr. Gr. § 569, 5, and to Porson, on Eur. Hel. 398, and he renders, 'Rest assured that if I travel into Spain.' Of the existence of the ellipsis there is no doubt; but whether it can be admitted here there is a very great doubt. It seems to have been confined to the *Class.* Greek, and espec. *Attic* Greek writers, and was not likely to be known by Paul, still less introduced in the familiar language of Epistolary correspondence; and I still incline to render, 'As soon as = whenever, I take my journey into Spain.' The words seem to imply a sort of half-formed intention of visiting Spain: whether Paul ever carried it into execution has long been a question of great dispute. That there exists no historical record of his having done so, in the early Ecclesiastical writers, is, from obvious reasons, no sufficient proof that he did not; but

whether it can be *proved* that he *did*, may be greatly doubted. As to the passages of Clem. Romanus, and Caius the Presbyter, which have been supposed,—even by the learned Mr. Greswell and Bp. Burgess,—to prove the affirmative; they have been fully shown by Canon Tate, in an elaborate Dissertation, Contin. Hist. p. 171, to be quite inadequate to sustain that view. The learned Dissertator has therein gone far to prove, that Paul's original design to visit Spain was afterwards abandoned, and at the time of writing his 2nd Epistle to Timothy had been long given up. He *had*, it is clear, from this passage, *intended* to visit Spain, but it would seem that, at the close of a long series of adverse events, he had felt himself, consistently with other duties, unable to do so; if, indeed, he had not rather laid aside all intention of the kind long before. See also Dr. Davidson's Introduction, vol. ii. 96—102, and, on the other side, Neander, Pf. u. Leit., 527—552.

—ὥς ἐὰν, &c.] Render: 'so soon as I shall first have been in some measure satiated with you,' i. e. with your company and converse. The Pesch. Syr. has, 'been gladdened with the sight of you' (which has the support of Theodor. and Theophyl.), but this proceeds on too confined a view of the sense. *Both* senses must be included, as is done by Est., who remarks, that 'by this expression, and ἀπὸ μέρου, it is intimated, that the magnitude of his desire could not be fully satisfied by seeing and conversing with them merely for a few days.'

<sup>30</sup> διὰ τ. ἀγ. τ. Πνιύμ.] 'By the Christian love which the Spirit has shed abroad in your spirits,' or 'hearts' Comp. Phil. ii. 1, and Col. i. 8.

In συναγ. μοι ἐν ταῖς προσευχ., there is a highly forcible expression, signifying 'to aid any one in any contest, by striving with him to overcome its difficulties.' Here it signifies 'to help any one by *intercession* and supplication to God for him.' See more in Calvin, than whom no

αγωνίσασθαι μοι ἐν ταῖς προσευχαῖς ὑπὲρ ἐμοῦ πρὸς τὸν Θεόν  
 31 ὡς ῥυσθῶ ἀπὸ τῶν ἀπειθούντων ἐν τῇ Ἰουδαίᾳ, καὶ ὡς ἡ <sup>2</sup> Thom. 2.  
 διακονία μου ἢ εἰς Ἱερουσαλὴμ εὐπρόσδεκτος γένηται τοῖς ἁγίοις  
 33 ὡς ἐν χαρᾷ ἔλθω πρὸς ὑμᾶς διὰ θελήματος Θεοῦ, καὶ συν- f Acts 18. 21.  
ch. 1. 10.  
James 4. 16.  
ch. 15. 20.  
1 Cor. 15. 11.  
Phil. 4. 9.  
1 Thess. 5.  
22.  
Heb. 12. 20.  
2 John 6.  
Phil. 2. 29.  
 αναπαύσωμαι ὑμῖν. 33 Ὁ δὲ Θεὸς τῆς εἰρήνης μετὰ πάντων  
 ὑμῶν. ἀμήν.

XVI. <sup>1</sup> Συνίστημι δὲ ὑμῖν Φοίβην τὴν ἀδελφὴν ἡμῶν, οὖσαν  
 διάκονον τῆς ἐκκλησίας τῆς ἐν Κεγχρεαῖς. <sup>2</sup> ὡς αὐτὴν προσ-  
 δέξοσθε ἐν Κυρίῳ, ἀξίως τῶν ἁγίων, καὶ παραστήτε αὐτὴ ἐν ᾧ ἂν  
 ὑμῶν χρήζῃ πρῶγματι· καὶ γὰρ αὕτη προστάτις πολλῶν ἐγενήθη,  
 καὶ αὐτοῦ ἐμοῦ. <sup>3</sup> Ὡς Ἀσπάσασθε Πρίσκιλλαν καὶ Ἀκύλαν, τοὺς  
 συνεργοὺς μου ἐν Χριστῷ Ἰησοῦ. <sup>4</sup> (οἷτινες ὑπὲρ τῆς ψυχῆς  
 μου τὸν ἑαυτῶν τράχηλον ὑπέθηκαν οἷς οὐκ ἐγὼ μόνος εὐχα-  
 ριστῶ, ἀλλὰ καὶ πᾶσαι αἱ ἐκκλησίαι τῶν ἐθνῶν) <sup>5</sup> καὶ τὴν  
 κατ' οἶκον αὐτῶν ἐκκλησίαν. Ἀσπάσασθε Ἐπαίνετον τὸν  
 ἀγαπητὸν μου, ὅς ἐστιν ἀπαρχὴ τῆς \* Ἀσίας εἰς Χριστόν.

Commentator has better seen the full sense intended by the words. Yet he has left something wanting, which may be supplied from my note on Col. iv. 12.

31. τῶν ἀπειθ. ἐν τῇ 'f.] i.e. the unbelieving Jews, who bore a deadly hatred to Paul, and sought his life. 'Here (remarks Koppe) the Apostle does not desire to be preserved from calamities, but only that he may be so strengthened, as to be enabled to overcome them; and that he may be the means of cheering the afflicted Christians at Jerusalem.'

XVI. This chapter consists of various recommendations and salutations, intermixed with a solemn warning,—in reference to those among them who sowed divisions and caused offences,—and an earnest injunction that they would cultivate kindness and candour. Then, after expressing the salutations of several Christian friends who were with him, the Apostle concludes with a noble and impressive doxology, comprising earnest prayers for them, and devout ascriptions of glory to God.

1. Φοίβην] She seems to have been in the company of those who conveyed this Epistle, though not herself the bearer of it. It is plain that she was known at Rome, and is here probably commended to the Roman Christians, as needing their friendly notice and assistance.

—διάκονον] According to the constitution of the primitive Church, there was an order of women discharging part of the public business of the Church, consisting of two kinds; 1. Elderly women (πρεσβυτέραις), presiding over, and superintending the morals of, the other female Christians; 2. Deaconesses (διδάκοναι), who discharged some of the offices of the ministry, as baptizing the female converts; and who also collected and distributed the contributions for the relief of sick and poor females, besides other offices less important; see Bingham's Antiq. i. xi. 12. Coteler on the Const. Ap. iii. 15.

2. ἐν Κυρίῳ] 'in the name and on account of

Christ.'—ἀξίως τῶν ἁγ., 'in such a manner as Christians ought to receive each other.'—παραστήτε αὐτὴν, literally, 'stand by her;' a military metaphor, with allusion to the ἀσπαστάς, who, in defending their clients, were said παραστᾶσθαι, and were indeed called παρασταταί.—ἐν ᾧ ἂν ὑμῶν χρήζῃ πρῶγμα, 'in whatever good office, or service, she may need your assistance.'

4. τὸν ἑαυτῶν τράχηλον ὑπέθ. lit. 'laid down their own necks [to be cut off on the block of decapitation];' a somewhat hyperbolic mode of expressing, 'they jeopardized their own lives in defending mine.' See Judg. v. 18, and note on Acts xv. 26. A similar metaphor occurs in Ælian, v. H. x. 16, σὺ μὲν παῖς—ἰσθὺς δὲ ὑποθήσας τὴν κεφαλὴν, 'will expose my head' (viz. to the block). The expression ὑποτίθημι τὴν ψυχὴν is synonymous with that (peculiar, at least in the N. T., to St. John) at John x. 11, τὴν ψ. αὐτοῦ τίθησιν ὑπὲρ τῶν προβ., and x. 15, τὴν ψ. μου τίθημι, and xiii. 37, τὴν ψυχὴν μου ὑπὲρ σοῦ θέσω, xv. 13. 1 John iii. 16.

5. τὴν κατ' οἶκον αὐτῶν ἐκκλησίαν] Whether by this is meant, 'the assembly of persons who met for public worship at their house,' or whether it simply designates 'their Christian household,' is a disputed point. But although the latter view is ably maintained by Macknight, yet his arguments are not competent to establish his point; as has been shown by Prof. Stuart, who well observes, 'that this sense of ἐκκλ. is destitute of all support from the *usus loquendi* of the New Test.' See more in Néand. Ch. Hist. t. i. 339, where is adduced a passage from the 'Acta Martyrii S. Justini,' which proves and illustrates the practice of some eminent Christian professors, like Aquila and Priscilla, of holding assemblies for worship at their houses.

—Ἀσίας] This, instead of the text. *rec.* Ἀχαίας, found in several ancient MSS. has been, on good grounds, adopted, or preferred, by all the Critical Editors. Indeed, internal evidence is so decidedly in its favour, that

6 ἀσπάσασθε Μαριὰμ, ἥτις πολλὰ ἐκοπίασεν εἰς ἡμᾶς. 7 ἀσπάσασθε Ἀνδρόνικον καὶ Ἰουνίαν, τοὺς συγγενεῖς μου καὶ συναιχμαλώτους μου οἵτινές εἰσιν ἐπίσημοι ἐν τοῖς ἀποστόλοις, οἱ καὶ πρὸ ἐμοῦ γεγόνασιν ἐν Χριστῷ. 8 ἀσπάσασθε Ἀμπλίαν τὸν ἀγαπητὸν μου ἐν Κυρίῳ. 9 ἀσπάσασθε Οὐρβανὸν τὸν συνεργὸν ἡμῶν ἐν Χριστῷ καὶ Στάχυν τὸν ἀγαπητὸν μου. 10 ἀσπάσασθε Ἀπελλὴν τὸν δόκιμον ἐν Χριστῷ. ἀσπάσασθε τοὺς ἐκ τῶν Ἀριστοβούλου. 11 ἀσπάσασθε Ἡρωδία τὴν συγγενὴ μου. ἀσπάσασθε τοὺς ἐκ τῶν Ναρκίσσου τοὺς ὄντας ἐν Κυρίῳ. 12 ἀσπάσασθε Τρύφαιναν καὶ Τρυφῶσαν τὰς κοπιώσας ἐν Κυρίῳ. ἀσπάσασθε Περσίδα τὴν ἀγαπητὴν, ἥτις πολλὰ ἐκοπίασεν ἐν Κυρίῳ. 13 ἀσπάσασθε Ρούφον τὸν ἐκλεκτὸν ἐν Κυρίῳ, καὶ τὴν μητέρα αὐτοῦ καὶ ἐμοῦ. 14 ἀσπάσασθε Ἀσύγκριτον, Φλέγοντα, Ἐρμᾶν, Πατρόβαν, Ἐρμῆν, καὶ τοὺς σὺν αὐτοῖς ἀδελφοίς. 15 ἀσπάσασθε Φιλόλογον καὶ Ἰουλίαν, Νηρέα καὶ τὴν ἀδελφὴν αὐτοῦ, καὶ Ὀλυμπᾶν, καὶ τοὺς σὺν αὐτοῖς πάντας ἁγίους. 16 Ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἁγίῳ. ἀσπάζονται ὑμᾶς αἱ ἐκκλησίαι τοῦ Χριστοῦ. 17 Παρακαλῶ

d Mark 15.  
51.

e 1 Cor. 16.  
50.  
f 2 Cor. 13. 12.  
1 Thess. 5.  
26.  
g 1 Pet. 5. 14.  
h 2 Thess. 3.  
6, 14.  
i 1 Tim. 5. 2.  
j 2 Tim. 2. 2.  
k Tit. 2. 10.  
l 2 John 10.

there can be little doubt that it is the true reading. The very nature of the term *ἀπαρχή* suggests the idea of one person only (see 1 Cor. xv. 20), and as in 1 Cor. xvi. 15 *Stephanus* is called the *ἀπαρχή* τῆς Ἀχαΐας, *Epaphroditus* could have no claim to the name.

7. ἐπίσημοι ἐν τοῖς ἀποστόλοις.] The sense is somewhat uncertain. Whitby, Koppe, and others take it to mean, that 'they were eminent teachers;' ἀπόστολος being sometimes used in a lower sense; as in 2 Cor. viii. 23. Phil. ii. 25. But in both those passages the *Article* is not found; which would seem to fix the meaning to *Apostle* in the higher sense. Thus the *ἐν* will signify *inter*; q. d. 'who were well known to, and held in consideration by, or among, the Apostles.' So, too, Prof. Stuart, Hodge, and Dr. Peile. But, on further consideration, I am induced to acquiesce in the view which regards the expression as denoting persons so eminent as teachers, as to be themselves counted, and spoken of, as Apostles. So Acts xiv. 4, 14. 2 Cor. viii. 23. See the notes of Tholuck and Alford.

10. δόκιμον ἐν Χρ.] meaning a tried and approved Christian (ἐν Χριστῷ, and ἐν Κυρίῳ, being often, especially in the present chapter, used to denote *Christian*); one who has approved himself such by his exemplary conduct; one whose piety is real and sincere.

13. τὸν ἐκλ. ἐν Κ.] 'that true Christian (comp. John i. 47),—that chosen (as in v. 10, τὸν δόκιμον, that approved) servant of Christ.' (Peile.)

— καὶ τὴν μητ. αὐτοῦ καὶ ἐμοῦ.] The full sense, as Bp. Terrot observes, is, 'his mother by nature; mine by maternal kindness.' Comp. 1 Cor. xvi. 18, ἀνίσταυσεν τὸ ἐμὸν πνεῦμα καὶ τὸ ὑμῶν, where see note.

16. ἀσπάσασθε—φιλ.] As the Apostle had before bid them salute certain persons in his own name, so he now bids them salute each other: on

the reason for which injunction, see Chrysostom and Theophyl., cited by me in Recens. Synop. On this *kiss of peace* much has been written by Whitby and others, who trace it to ancient Oriental usage, and suppose it to have been borrowed from the Synagogue. It appears that, in the Apostolic age, the kiss was given to each other at the end of the Liturgy, and before the Communion Service, and was understood to express *mutual love*, and *equality* in the sight of God. The custom continued in use during a great part of the first century, and is noticed by several early Ecclesiastical writers. So Const. Apost. lii. 57, εἴτα καὶ ἀσπάζεσθαι ἀλλήλους οἱ ἄνδρες καὶ ἀλλήλας αἱ γυναῖκες τὸ ἐν Κυρίῳ φίλημα. See more in Suicer. Thea. in vν., δσπασμοὶ καὶ φίλημα, and in Bing. Eccl. Ant. xv. 3, §. 17, 20.

17. Before he concludes, the Apostle again touches on the subject of those dissensions, which he had heard prevailed among the Roman Christians, the suppression of which was one principal purpose of the Epistle. Of these, then, he admonishes them to beware, and warns them against the authors. He bids them mark, by way of avoiding, those who caused divisions and raised factions, and also who occasioned scandals and offences among the unbelieving. Now these *σκανδαλα* might arise both from the *immoral* conduct of those who made profession of Christianity, even of the teachers, and from the *folly* of those who, by the introduction of *heretical and false opinions*, caused the Heathen to take unjust offence at the Gospel; 'for,' as observes Hodge, 'almost all the forms of error in doctrine which disturbed the Primitive Church were intimately connected with *practical evils* of a moral character. This was, to a certain extent, the case with the Judaizers, and still more so with the heretical teachers, who were infected with a false philosophy, described in Col. ii. 10—23. 1 Tim,

δὲ ὑμᾶς, ἀδελφοί, σκοπεῖν τοὺς τὰς διχοστασίας καὶ τὰ σκάν-  
δαλα, παρὰ τὴν διδαχὴν ἣν ὑμεῖς ἐμάθετε, ποιούντας· καὶ ἐκκλι-  
νατε ἀπ' αὐτῶν. <sup>18</sup> <sup>ε</sup> Οἱ γὰρ τοιοῦτοι τῷ Κυρίῳ ἡμῶν Ἰησοῦ <sup>φ. Phil. 2. 18.</sup>  
Χριστῷ οὐ δουλεύουσιν, ἀλλὰ τῇ ἐαυτῶν κοιλίᾳ· καὶ διὰ τῆς  
χρηστολογίας καὶ εὐλογίας ἐξαπατῶσι τὰς καρδίας τῶν ἀκάκων.  
<sup>19</sup> <sup>h</sup> Ἡ γὰρ ὑμῶν ὑπακοὴ εἰς πάντας ἀφίκετο· χαίρω οὖν τὸ ἐφ' <sup>h</sup> Matt. 10.  
ὑμῶν θέλω δὲ ὑμᾶς σοφοὺς μὲν εἶναι εἰς τὸ ἀγαθόν, ἀκεραίους <sup>16.</sup>  
δὲ εἰς τὸ κακόν. <sup>20</sup> <sup>1</sup> Ὁ δὲ Θεὸς τῆς εἰρήνης συντρίψει τὸν <sup>ch. 1. 8.</sup>  
Σατανᾶν ὑπὸ τοὺς πόδας ὑμῶν ἐν τάχει. ἡ χάρις τοῦ Κυρίου <sup>1 Cor. 14. 30.</sup>  
ἡμῶν Ἰησοῦ Χριστοῦ μεθ' ὑμῶν. <sup>21</sup> <sup>k</sup> Ἀσπάζονται ὑμᾶς Τιμό- <sup>1 Gen. 2. 15.</sup>  
<sup>1</sup> <sup>2</sup> <sup>3</sup> <sup>4</sup> <sup>5</sup> <sup>6</sup> <sup>7</sup> <sup>8</sup> <sup>9</sup> <sup>10</sup> <sup>11</sup> <sup>12</sup> <sup>13</sup> <sup>14</sup> <sup>15</sup> <sup>16</sup> <sup>17</sup> <sup>18</sup> <sup>19</sup> <sup>20</sup> <sup>21</sup> <sup>22</sup> <sup>23</sup> <sup>24</sup> <sup>25</sup> <sup>26</sup> <sup>27</sup> <sup>28</sup> <sup>29</sup> <sup>30</sup> <sup>31</sup> <sup>32</sup> <sup>33</sup> <sup>34</sup> <sup>35</sup> <sup>36</sup> <sup>37</sup> <sup>38</sup> <sup>39</sup> <sup>40</sup> <sup>41</sup> <sup>42</sup> <sup>43</sup> <sup>44</sup> <sup>45</sup> <sup>46</sup> <sup>47</sup> <sup>48</sup> <sup>49</sup> <sup>50</sup> <sup>51</sup> <sup>52</sup> <sup>53</sup> <sup>54</sup> <sup>55</sup> <sup>56</sup> <sup>57</sup> <sup>58</sup> <sup>59</sup> <sup>60</sup> <sup>61</sup> <sup>62</sup> <sup>63</sup> <sup>64</sup> <sup>65</sup> <sup>66</sup> <sup>67</sup> <sup>68</sup> <sup>69</sup> <sup>70</sup> <sup>71</sup> <sup>72</sup> 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<sup>999</sup> <sup>1000</sup>

iv. 2—8.\* Who these heretics were, and what their doctrine was, cannot with certainty be determined; yet, from the subject of the Epistle, it seems probable that they were Judaizers, who, with an outward appearance of sanctity, were carnal, and led an immoral, or, at least, a sensual life (which latter seems to be adverted to in the words δουλεύουσιν τῇ ἑαυτῶν κοιλίᾳ, with which comp. Phil. iii. 19, ὡς ὁ Θεὸς ἡ κοιλία), and only aimed at making the phrase of the Gospel a means of gaining a luxurious livelihood. — *χρηστολογία* properly means a kind address; but is here used, *in malam partem*, to signify a plausible discourse, consisting of mere professions without any reality. Conf. *χρηστοὶ λόγοι* in Hdiān., viii. 3, 10. The word following, *εὐλογία*, is synonymous and exegetical of *χρηστοί*, and is merely a *detorsio ad deterius* of the primary signification of *εὐλογία*, which is not blessing, but (in our old English idiom) ‘*speaking any one fair*.’ — *ἀκάκων*. The expression denotes not so much *harmless*, as *guileless*, persons, who, meaning well themselves, suppose others to do the same.

18. ἀλλὰ τῇ ἑαυτῶν κοιλίᾳ] Repeat δουλεύουσιν, with a little accommodation of sense, *interueniunt*; though the phrase δουλεύουσιν τῇ γαστρὶ occurs in Pallades ap. Anthol. Gr., § 52, Epig. 10, μὴ δεῖν δουλεύειν γαστρὶ λίγων ἀρετῶν.

19. ἡ γὰρ ὑμῶν ὑπακοή] The term *ὑπακοή* admits of two interpretations, 1) obedience to the Christian faith, comprehended in the Gospel; 2) an obedient disposition, a spirit of obedience and docility towards their teachers. The latter is more agreeable to the following context; and the connexion is well traced by Hodge thus: — ‘It is the more necessary that you should be on your guard against these false teachers, because your ready obedience to your divine teachers is so great and generally known. This, in itself, is commendable; but I would that you joined prudence with your docility.’ This is well intimated by the words θέλω δὲ ὑμᾶς σοφοὺς, &c., which are well paraphrased by Grot., ‘I wish you to be so prudent as not to be deceived, and so good as not to deceive.’ Comp. Matt. x. 16, γίνεσθε φρόνιμοι ὡς οἱ ὄφεις, καὶ ἀκέραιοι ὡς αἱ περιστῆραι, where, as well as here, ἀκέραιοι means *simplices*, *άπλοῖ*, as in Eurip. Orest. 920. The Apostle says σοφοὺς εἰς τὸ ἀγαθὸν *emphatically*, as Eurip. Bacch. 611. Matth. σοφός, σοφός γ’ εἰ πλὴν (‘and what is more’) & δεῖ σ’ εἶναι σοφόν (‘for so the passage should be pointed,’ since there is a

wisdom (namely, that spoken of James iii. 15) which is εἰς τὸ κακόν.

20. τὸν Σατανᾶν] Many modern, and especially recent, Commentators understand by this expression the persecuting Jews and Judaizers. But, as Grot. has shown, it must certainly mean the *great enemy* of God and man, who is also the malignant accuser of the brethren, and who delights in sowing discord where there should be peace. ‘Since,’ says Theophyl., ‘there were divisions, the Apostle invokes the Giver of peace that he would put down the scandals. Now he does not say ὑποτάξαι, but, what is more, συντρίψει; applying it not only to those who were the workers of the scandals, but Satan, the chief and prime mover. Here συντρίψει seems both precatory and prophetic.’ Yet it may be doubted whether the word is precatory; certainly it is not, as Stuart regards it, merely Optative. Far preferable is the view of Calvin, who recognizes here rather a promise to strengthen, than a prayer to help. We may, however, best consider it as breathing that firm persuasion and assurance (see Phil. i. 19) which, in divinely inspired persons, partakes strongly of the prophetic, and therefore is the more calculated to encourage and console. Compare a passage of similar character at 1 Cor. i. 8, ὅτι βεβαιώσῃ ὑμᾶς ἡμεῖς τέλους, &c. and Rom. vi. 14, ἀμαρτία γὰρ ὑμῶν οὐ κυριεύσει, &c. There is, moreover, an allusion to the primeval promise (here, it is intimated, about to be fulfilled) of bruising the serpent’s head, Gen. iii. 15. One might, indeed, suspect that the Sept. Translator read συντρίψει (the Hebrew being שָׁחַ וְשָׁחַ, lit., ‘he shall bruise thee on the head’); though our present copies have τηρήσει, which, after all, may be the genuine reading; the Translator intending it to be taken metaphorically in the sense *insidiabitur*, which confirms the opinion of Umbreit, on Job ix. 17, and Gees. in Lex. v. שָׁחַ, that that verb originally meant (like שָׁחַ) *inhisari*, ‘to gape, be open-mouthed at,’ or met. ‘to be intent on for evil,’ *insidiari*. This would make the expression in Genesis quite *graphic*,—with allusion to ravenous beasts, and especially serpents, gaping at their meditated prey. But, to revert to the term here used, συντρίψει,—it means, lit. ‘shall crush under foot;’ a metaphor taken from utterly destroying any vessel by dashing it on the ground, and trampling it under foot. Comp. Josh. x. 10, συνέτριψεν αὐτοὺς Κύριος, where there is the same figure; and 1 Cor. i. 8, where see note.

— ἡ χάρις τοῦ Κυρίου, &c.] meaning, ‘and

θεός ὁ συνεργός μου, καὶ Λούκιος καὶ Ἰάσων καὶ Σωσίπατρος οἱ συγγενεῖς μου <sup>22</sup> ἀσπάζομαι ὑμᾶς ἐγὼ Τέρτιος ὁ γράψας τὴν ἐπιστολὴν ἐν Κυρίῳ. <sup>23</sup> ἀσπάζεταιται ὑμᾶς Γάιος ὁ ξένος μου καὶ τῆς ἐκκλησίας ὅλης. ἀσπάζεταιται ὑμᾶς Ἐραστος ὁ οἰκονόμος τῆς πόλεως, καὶ Κούαρτος ὁ ἀδελφός.

<sup>24</sup> Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων ὑμῶν. ἀμήν. <sup>25</sup> Τῷ δὲ δυναμένῳ ὑμᾶς στηρίζαι, κατὰ τὸ εὐαγγέλιόν μου καὶ τὸ κήρυγμα Ἰησοῦ Χριστοῦ, κατὰ ἀποκάλυψιν μυστηρίου χρόνους αἰώνιους σεσηγημένου, <sup>26</sup> φανερωθέντος δὲ νῦν διὰ τε γραφῶν προφητικῶν, κατ' ἐπιταγὴν τοῦ αἰωνίου Θεοῦ, εἰς ὑπακοὴν πίστεως εἰς πάντα τὰ ἔθνη γνωρισθέντος. <sup>27</sup> μόνῳ σοφῷ Θεῷ, διὰ Ἰησοῦ Χριστοῦ, ᾧ ἡ δόξα εἰς τοὺς αἰῶνας. ἀμήν.

Πρὸς Ῥωμαίους ἐγράφη ἀπὸ Κορίνθου διὰ Φοίβης τῆς διακόνου τῆς ἐν Κεγχρεαῖς ἐκκλησίας.

for these and all other purposes may the favour and help of our Lord Jesus Christ be with you.' Thus, as Theodor. observes, having shown the Enemy, he now points out the Helper.

25. The construction, which is exceedingly difficult, is suspended at τῷ δυν. and resumed at v. 27, μόνῳ σοφῷ Θεῷ. Render καὶ τὸ κήρυγμα 'even the Gospel;' for κήρ. is in apposition with εὐαγγ.; the object of Paul being (as Stuart observes) to show that the Gospel which he preached was the true one.

25—28. The sense of the passage is well paraphrased by Dr. Peile as follows:—'Now to him who alone can establish you in conformity to my gospel, even the preaching of Jesus Christ (1 Cor. ii. 2) in terms which unfold a mystery kept secret throughout all past time, but now disclosed, and under the attestation of the writings of the Prophets (or, 'the Prophetical Scriptures'), by command of the everlasting God, made known to all the nations of the world to bring all to the obedience of believers—to the alone wise God in (declared by) Jesus Christ (comp. John i. 18. xvii. 3), to him, I say, be glory for ever! Amen.' I have only to remark, that, at v. 26, the construction, however anomalous, seems to be φανερωθ. τε νῦν διὰ γραφῶν προφητικῶν, εἰς ὑπακοὴν πίστεως εἰς πάντα

τὰ ἔθνη, 'and which was made known by prophetical declarations given, through the writings of the Apostles and Prophets, by the command of God, for the purpose of bringing all nations into obedience to the Gospel.'

25. κατὰ ἀποκάλυψιν μυστηρίου] 'Paul here speaks of the Gospel as something which had been kept secret since the world began; that is, hidden from eternity in the Divine mind. It is not a system of human philosophy, or the result of human investigation, but it is a revelation of the purpose of God. Paul often presents the idea, that the plan of redemption was formed from eternity, and is such as no eye could discover, and no heart conceive; 1 Cor. ii. 7—9. Col. i. 26.' (Hodge.)

27. μόνῳ σοφῷ Θεῷ] A remarkable phrase, occurring also at 1 Tim. i. 17, and Jude 25. Koppe says it is for σοφωτάτῳ Θεῷ. But it is a far stronger expression than that. 'God is said to be the only wise God,—as being the sole Author of all wisdom, and the Fountain whence alone it proceeds—and Paul here affirms him to be such διὰ Ἰ. Χρ., 'by and through Jesus Christ,' as revealed to us in that character alone by Jesus Christ. On the true force of the epithet μόνῳ, see note on 1 Tim. i. 17.

m ch. 1. 8.  
2. 15. 18.  
Eph. 1. 9.  
2. 9. 30.  
Col. 1. 26.  
2 Tim. 1. 10.  
Tit. 1. 2.  
1 Pet. 1. 20.  
Jude 24.  
1 John 1. 1.

o Heb. 13.  
15.  
1 Tim. 1. 17.  
Jude 25.

# ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

Η ΠΡΟΣ

## ΚΟΡΙΝΘΙΟΥΣ

ΕΠΙΣΤΟΛΗ ΠΡΩΤΗ.

Ι. <sup>1</sup> ΠΑΥΛΟΣ, <sup>2</sup> κλητὸς ἀπόστολος Ἰησοῦ Χριστοῦ διὰ <sup>a</sup> θελήματος Θεοῦ, καὶ <sup>b</sup> Σωσθένης ὁ ἀδελφός, <sup>2</sup> ἐτῇ ἐκκλησίᾳ τοῦ <sup>c</sup> <sup>a</sup> Rom. 1. 1. Gal. 2. 7, 8. <sup>b</sup> Acts 14. 17. <sup>c</sup> John 17. 19.

Acts 9. 14, 21. & 15. 9. & 22. 19. Rom. 1. 7. Eph. 1. 1. 2 Tim. 1. 9. & 2. 20. Jude ver. 1.

Corinth was the capital of Achaia Proper; and from its favourable situation—at the isthmus, (*ἐν πύρρῳ*, in the passage), between Peloponnesus and the Upper Greece,—and in connexion with both the Aegean and Ionian seas—it was a place of great resort, and in some measure the Emporium of Greece, and the seat of the Roman Proconsul. Hence the inhabitants were rich, but luxurious; and not only, as in most commercial places, dissolute in their morals, but proverbially such. From the devoted attention paid to commerce at Corinth, a considerable number of Jews had settled there, as well as in other trading places of the civilized world; and consequently there was a mixture of Jewish superstition and Gentile scepticism and licentiousness; for the place abounded in sophists, and swarmed with prostitutes. St. Paul, compassionating the miserable state of this great city, had gone thither, about A. D. 52 (Acts xviii. 1—17); remaining there a year and a half, and planting a flourishing church, composed partly of converted Jews, but chiefly of Gentiles; and consisting, with a few exceptions (as Crispus, Erastus, and Gaius), of the poorer classes (1 Cor. i. 26); at least there was a considerable mixture of ranks (1 Cor. xi. 22). On his departure, he was succeeded by Apollos, a learned Hellenist of Alexandria, who preached the Gospel with great acceptance. But the peace of the Church was soon afterwards disturbed by the intrusion of false teachers, who, with great pretensions to *enlightened Christian knowledge*, endeavoured to subvert St. Paul's apostolical authority, but were strenuously resisted by his friends and adherents. Hence arose two parties—the Pauline, and the Anti-Pauline; the latter comprehending those of the false teachers, and also not a few of Apollos, and Cephas. The uprise of this party spirit (at least as respects the party of Apollos) probably originated in the diversity of the method of preach-

ing pursued by Apollos, and that by Paul himself. For *he*, as he says (1 Cor. ii. 1), employed the greatest simplicity, in promulgating the grand truths which respected the cross of Christ, without resorting to any of the aids of worldly wisdom, rhetoric, or oratory;—while in the case of his successor, Apollos, 'mighty in the Scriptures,' fervent in zeal, and endowed with considerable powers of oratory, there was a difference, both externally and internally, sufficiently wide to operate to Paul's disadvantage, and thereby to occasion the admirers of rhetoric, eloquence, and oratory, to give the preference to Apollos over Paul, even though the latter was their spiritual Father, and the founder of their Church. The ranks of the Cephas party would be not a little swelled by the accession of the false teachers and their converts,—Jews, or of Jewish extraction,—who had crept in, and occasioned much mischief, by denying Paul's Apostleship, or disparaging its *nature*, and setting at nought the authority he claimed, on the ground of his not being an original Apostle,—one of the *Twelve*. Some of these are probably alluded to in the designation *ἐγὼ δὲ Χριστοῦ*, in chap. i. 12, where see note. So that, though the persons so designated did not form a *distinct party*, but only a section of the Cephas party, yet they were decidedly Anti-Pauline; more so, probably, than the Apollos party. Besides this, the contentious and controversial spirit, which distinguished the Corinthian Church, Pauline as well as Anti-Pauline, was quite notorious. Even those persons, who were most enlightened in Christian *knowledge*, and possessed spiritual gifts, entered into violent controversies respecting celibacy, and marriage, &c.; nay, those who possessed the highest spiritual gifts *abused* them in various ways by pride and insubordination, and an unfeeling contumely towards their poorer brethren. And, besides this abuse of correct Christian principles, and of high

d ver. 30.  
ch. 6. 9-11.  
John 17. 17  
—19.  
Acts 18. 9.  
& 26. 18. Eph. 5. 26.

Θεοῦ τῇ οὐσῃ ἐν Κορίνθῳ, ἡγιασμένοι ἐν Χριστῷ Ἰησοῦ, κλητοὶ ἁγίοις, σὺν πᾶσι τοῖς ἐπικαλουμένοις τὸ ὄνομα τοῦ

spiritual gifts, there was much to grieve the Apostle in the state of the congregation, both by error in doctrine (introduced by the Judaizing and Philosophizing teachers), and still more in the fact, that many who made high professions, led a moral life unworthy of their high calling in Christ Jesus. No wonder, since the horrible corruption of morals prevalent in the society around them, had, it seems, considerably infected the Christian converts; who, it may be imagined, had never entirely abandoned the licentiousness to which they had been addicted before their conversion; nor had, probably, some of them ever quite laid aside that philosophical scepticism, so prevalent in Corinth,—nay, had in some measure introduced it into the Gospel. Hence had arisen the immorality which so disgraced the Gospel, and the Philosophizing spirit which so corrupted its doctrines; inasmuch as to introduce a virtual disbelief in the Resurrection of the dead. Great need, therefore, was there for the Apostle to endeavour to stay the plague of false doctrine under the guise of enlightened philosophy, and to check the spread of evils, which threatened to bring the Church itself to ruin. Accordingly, the Apostle, being informed of this sad state of things, thought fit to frame the present Epistle, of which the *object* appears, from the circumstances above detailed, to have been twofold. He had, it is certain, been consulted by the congregation in various matters, not only such as concerned the ordinary transactions of life,—as celibacy, or matrimony, or divorce (see chap. vii. 1),—but also in Ecclesiastical affairs, not only respecting the extent of Christian liberty in regard to meats and drinks (chap. viii.), but also concerning the economy of matters spiritual (chap. xi. 3-16), espec. regarding the exercise of spiritual gifts. Now, even the answering of *these inquiries* (besides giving the directions which the Corinthians had requested of him, how best to carry into effect his wishes as to the collection to be made for the relief of the distressed Christians at Jerusalem) would, at any rate, have called for a *letter of reply*. But there existed, as we have seen, other and much stronger reasons why he should address to them, not so much an ordinary letter, as an *Epistle Ecclesiastical*, of a far higher character, and more extensive purpose. Besides the sad state of morals above noticed, the intelligence which had reached him through the family of Chloe (chap. i. 11), representing, besides the bitter and contentious spirit, so prevalent in the Church, the occurrence, too, of even a very gross case of *incest*, in a person who formed one of a class of high professors of, we may suppose, Antinomian views, and glossed over, as a venial offence, or, at least, passed over with impunity, by the congregation at large (chap. v. 1): the litigious spirit so prevalent among the people, especially of the highest classes; also the scandalous irregularities in celebrating the Lord's Supper; and last, not least, the utter want of kindness and condescension, not to say of Christian charity, from the higher to the lower classes. All these derelictions of Christian duty called for severe animadversion, and an earnest repre-

sentation of what *ought* to be the conduct in a truly Christian Society. Thus we see the wide extent of the *objects* and *purposes* which drew forth the present Epistle, and occasioned its considerable length, and unusual elaborateness.—As to the *Place* where, and the *Time* when, it was written, the common opinion founded on the Subscription to the Epistle in the *textus receptus*, that it was written at *Philippi*, has been utterly refuted, and proof adduced that it was, as indeed, may be inferred from ch. xvi. 8, written (so Eusebius testifies) at Ephesus. As to the *time* when the Epistle was written, Wieseler, and other recent chronologists, are of opinion that it was in the early part (about Easter) of A.D. 57, and so Conybeare and Howson, and Alf; though Canon Tate, after Dr. Paley, maintains, that the time must have been in the early part of A.D. 56, and the 2nd Epistle at the close of the same year. This difference of exactly a year admits of being accounted for, by the calculation being made on two different principles. To decide which of the two views may be the true one, forms no part of my province, but pertains rather to that of the professed chronologists, to whom I refer such of my readers as may feel interested in a matter which is at once of doubtful disputation, and of no great importance. As to the much agitated question, whether there was, or was not, an Epistle of St. Paul sent to the Corinthians *before* the one called the *first*, the question is briefly discussed in the note to ch. v. 9. The contents of such an Epistle, if really sent, have been made out from the *data* furnished in the two extant Canonical Epistles. It must have been a very brief letter, consisting of little or nothing more than Paul's announcement of his purpose of visiting them on his way to Macedonia, and again on his return from Macedonia (which purpose he changed in consequence of the news he heard from Chloe's household); also of some earnest injunctions,—taken by the people in too strict a sense,—*μὴ συναναμίγνυσθαι τοῖς πόρνοις*, and finally, a request to set on foot a collection for the relief of the poor saints at Jerusalem. As to the question, of less importance, whether Paul made a second visit to Corinth (from Ephesus), or not,—suffice it here to say, that if such a visit did take place, the likeliest period at which it may be supposed to have occurred is that assigned by Wieseler, Conybeare, and Alf,—at some point of time between Paul's settling at Ephesus (Acts xix. 10), and the spring preceding the departure from Ephesus (Acts xx. 1). During this time they maintain that a second visit to Corinth, of very short duration, took place; and the researches of Wieseler and others,—the substance of which is well summed up by Davidson, Conybeare, and Alf,—go far to prove at least the *probability* of this. The purpose of it has been gathered by Wieseler and others from intimations supplied by *data* in the Canonical Epistles. But to advert to the *matter* and wording of the Epistle. In freedom of style and purity of Grecism, this Epistle takes the first place (at least with the exception of that to the Hebrews) of all the Pauline Epistles. There is a terseness and vigour

Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐν παντὶ τόπῳ, αὐτῶν τε καὶ ἡμῶν.

3 \* Χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν, καὶ Κυρίου  
Ἰησοῦ Χριστοῦ.

• Rom. i. 7.  
Eph. i. 2.  
1 Pet. i. 2.

of style,—a consummateness of moulding,—a sustained power of composition,—and in general a perspicuity of expression, far removed from the rude composition, obscure wording, and tortuousness of construction, which mark a great part of the Second Epistle to the Corinthians, and no small portion of that to the Romans. There is, too, a grandeur of thought,—a dignity and solemnity of manner, scarcely exceeded in the purest Class. writers. On this it is truly observed by a most competent judge,—the very erudite Valckenær, in his Prolegomena to his Scholia in prim. l. Epist. ad Cor.,—“Ad rerum si spectemus pondus, ad sententiarum lumina, ad vim eloquentiæ celestis, hac in parte ipse Demosthenes PAULUS poterit anteponi, cujus eloquium luminibus oratoris et nativis ornamentis decorum, et supra quam credi potest est sublime.” He adduces, as choice specimens of the fore-mentioned excellencies, chap. ix. and xiii., of which the latter has always been regarded as a perfect gem. He ought to have conjoined, and perhaps placed first, chap. xv. At any rate, the three exhibit examples of the noblest thoughts, clothed in the most suitable language, scarcely found exceeded in the Classical writers, and unsurpassed in the Scriptures. There are in various other parts of the Epistle noble bursts of impassioned eloquence, which, though brief, are consummate; e. g. iv. 8—15. As to chap. ii., it is as much a gem, of its kind, as chap. xiii., as containing a most touching and impressive description of the *simplicity of the Gospel*, clothed in language distinguished by its simple *naïveté*. But, to advert to something far higher in value. The whole Epistle gives us a most exalted view of the wonderful gifts, both intellectual and spiritual, of the Apostle of the Gentiles; and it leaves us at no loss to imagine how large a measure of the Spirit must have been dealt out to him,—not only, we may be sure, for the instruction of the *Corinthian Church*, but for the edification of the Church *Universal* of Christ in every age. Accordingly (to use the words of Mr. Conybeare), “we have to thank God, who so inspired his Apostle, that, in his answers to questions of transitory interest, he has laid down principles of eternal obligation. Let us, then, trace with gratitude the providence of Him who ‘out of darkness calls up light;’ by whose mercy it was provided that the unchastity of the Corinthians should occasion the laws of moral purity to be established for ever throughout the Christian world:—that their denial of the resurrection should cause those words to be recorded whereon repose, as upon a rock that cannot be shaken, our sure and certain hope of immortality.”

I. 1—9 form the Exordium of the Epistle, containing, as usual, a *conciliatio benevolentia*, by courteous greeting.

1. κλητοὶ ἀπόστολοι See note on Rom. i. 1. The term is, indeed, not in MSS. A, D, E, and is bracketed by Lachm. and Alf.; but it is retained by Tisch.; rightly; since the authority of 3 MSS. whose text is much tampered with is

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of no great weight against all the rest (I find it in all the Lamb. and Mus. copies), and espec. since internal evidence is rather against it, for it was more likely to have been removed from three copies because it is absent from the opening of all the other Epistles, except the Epistle to the Romans, than inserted from the Romans in all the rest, and in all the Versions, except two copies of the Italic. As to its being inserted from Romans,—that is the less probable, since it is not inserted in other Pauline Epistles in any copies. By the use of the word κλ. Paul alludes to κλητοὶ ἀγιοι, infra v. 2, as at Rom. i. 7.

—Σωσθῆνης Supposed by some, but without sufficient reason, to be the person mentioned at Acts xviii. 17; others, with some probability, imagine it was the scribe who wrote this Epistle; and St. Paul, they conceive, joins Sosthenes with himself out of modesty. Almost every thing, however, concerning the person in question is mere conjecture (so Chrys.); and of conjectures Expositors are not sparing. All we can be sure of is, that, from being joined with St. Paul in this prefatory address, he must have been a person of much consideration, and well known to the Church at Corinth.

2. διὰ θαλήματος Θεοῦ ‘by the good pleasure, counsel, and purpose of God.’ I cannot agree with Theophyl. of the ancient, and several modern Commentators, that this is meant to glance at the Corinthian false teachers, who represented Paul as no regular Apostle, but self-appointed. Considering that διὰ θαλ. Θεοῦ is a form of expression occurring in most of the inscriptions to his Epistles, its use is rather to be ascribed to the deep humility of the Apostle, who (as Calvin remarks) ‘is accustomed readily to ascribe to God whatever is any where a work of God, and not to claim any merit of his own; though he does it principally in the case of his Apostleship,—that he may thereby preclude any charge of arrogance.’

—ἡγιασμένοι ἐν Χριστῷ Ἰησοῦ, κλητοὶ ἀγιοι ‘consecrated in Christ Jesus, called to be,’ &c. These words are closely connected with τῇ ἐκκλησίᾳ, being indeed an *epexegetis* of the notion ἐκκλ. τοῦ Θεοῦ; as appears from the inscription of Ignat. to his Epistle to the Trallians: ἡγαπημένη Θεοῦ πατρὶ Ἰ. Χρ. ἐκκλησία ἀγία for ἡγιασμένη (i. e. ἐν Χριστῷ Ἰησοῦ). With respect to the terms κλητ. and ἀγιοι, we may, with Whitby and Pelle, regard them as expressions of the same import, denoting ‘such as are called out of the world, and separated from others through faith in Christ to be a peculiar people unto God:’ and accordingly, in virtue of this calling, are regarded as a *chosen nation*, a *holy nation*, &c., as were the ancient people of God, the Jews. So that the term ἀγιοι is often in the Acts and Epistles equiv. to that of *Christians*, and stands opposed, not to unsound Christians, devoid of the inward sanctification of the Holy Spirit, but to the heathen world. This, however, though the truth, is not the *whole* truth. This *calling* to holiness on the part of God, adverted to in the words κλητοὶ ἀγιοι, must, on the part of those who obey it, imply no less than



f Rom. 1. 8.  
g ch. 17. 8.  
h Cor. 8. 7.  
Col. 1. 8.

4 Ἐὐχαριστῶ τῷ Θεῷ μου πάντοτε περὶ ὑμῶν, ἐπὶ τῇ χάριτι τοῦ Θεοῦ τῇ δοθείσῃ ὑμῖν ἐν Χριστῷ Ἰησοῦ. 5 ὅτι ἐν παντί

a solemn obligation to *de*, as Hyper. explains, 'purgati, lustrati, mundati, devoti Deo,' dedicated and devoted to God, and no longer living to themselves; 'holy even as God is holy.' See 1 Pet. i. 16. 2 Tim. i. 9. Heb. iii. 1. x. 10. Calv. remarks that, by these two expressions ('called by God,' and 'sanctified in, by, and through Christ'), Paul shows *us* to be accounted among the true members of the Church, and who properly belong to its communion. 'Nisi enim (continues he) vitæ sanctimoniam Christianum to ostendat, delitescere quidem in Ecclesiâ poteris, sed ex eâ tamen non eris.' See more in Calv., and also in Hyper., who, after explaining this point of interpretation in exactly the same way as Calv., offers, as built thereon, the following definition of ἐκκλησία: 'Ecclesia est congregatio eorum, qui in Christum credunt, sive, qui *credendo* in Christum sanctificati sunt;—agreeably to the XIXth Article of our Church, which defines the Church visible to be 'a congregation of faithful men who,' &c. But to proceed: the words κλητοῖς ἁγίοις are by the best interpreters admitted to mean, 'called to be holy,' or 'unto holiness;' viz. as the suitable end of our Christian profession, and the full carrying out of the doctrine of the Gospel. This is admitted even by Calvin, as probably the sense, though he would prefer referring the cause of sanctification to the calling and election of God. He explains this sanctification as being effected in us when we are regenerated by the Holy Spirit to serve God, and not the world. Though he adds: 'Verum quia id fit, dum inserimur in Christi corpus, extra quod non nisi pollutio est, nec aliunde etiam nobis confertur Spiritus, quam a Christo: merito nos dicit in Christo sanctificari, quando per ipsum Deo adhaeremus, et in ipso sumus novæ creaturæ.' To the former assertion we may assent; but not the latter. The Prep. *ἐν* before Χριστῷ denotes, not *in*, but *by*, *through*, as denoting *means*, implying also *merits*. The work of being consecrated and sanctified is represented in the New Test. as done by the will of God, and through the means of Christ, through the efficacy of his merits, and by the aids of the Holy Spirit, who proceeds from the Son as well as the Father. In accordance with the above statement are the words of St. Clement in the inscription of his Epistle to the Romans (where he had evidently this passage of St. Paul in view): τῇ ἐκκλησίᾳ τοῦ Θεοῦ παροικοῦσθ Κορίνθον, κλητοῖς ἡγιασμένοις ἐν θελήματι Θεοῦ διὰ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, where the full sense intended is, 'called to be Christians by the will of God (who would have all men to be saved);' sanctified by that will through our Lord Jesus Christ; i. e. by his merits and atonement, and through the influence of his Holy Spirit. That the sanctification as well as the calling is by *his* will, appears from Heb. x. 10, ἐν ᾧ (scil. Θεοῦ) θελήματι ἡγιασμένοι ἐσμέν διὰ τῆς προσφορᾶς τοῦ σώματος τοῦ Ἰησοῦ Χριστοῦ, 'we are atoned for, purified, and thus sanctified;' a passage altogether parallel with the one now before us. On κλητ. ἀγ. see note on Rom. i. 7.

— *ἐν πᾶσι τοῖς ἐπικ., &c.*] As to the

reference, not a little disputed, of this clause, it most naturally connects itself with κλητ. ἀγ., q. d. 'called to holy fellowship, with all who, &c.' So Chrys., Theoph., and Œcumen., of the ancient, and several modern Expositors, as Est., Heyd., Billroth, and Peile. But the most natural connexion is not, in Pauline composition, necessarily the one intended by the writer. I am, on further consideration, inclined to think, with several recent Expositors, that the words are meant to connect with the words of address χάρις ὑμῖν, intimating that the salutation was not intended to be confined to the members of the Corinthian Church, but was meant for Christian professors (in the full sense of the term) in every place; according to which view, the present Epistle may be regarded as not indeed (with some Expositors) a sort of Catholic Epistle, but, at any rate, as intended to be read by all Christians, and to be made available to the instruction of the Church every where. See *Eetius'* able note. Regarded in this light, the clause forms an important addition, and was probably placed here chiefly to intimate to the Corinthians, that,—as Mr. Alf. expresses it,—'the membership of God's Holy Church Catholic consists not in being planted or presided over by Paul, Apollos, or Cephas, but in calling on the name of our Lord Jesus Christ.' At any rate those words are not a mere periphrasis for 'Christians,' since the phrase ἐκκαλεῖσθαι τὸ ὄνομα τοῦ Κυρίου (on which see my Lex.) was one derived from the Sept., denoting invocation for a religious purpose in prayer, *worshipping*, as applied to the Lord JEHOVAH; but, as being here applied to the Lord Jesus Christ, must, by implication, supply an irrefragable testimony to the Divine worship rendered to Jesus Christ, as 'very God of very God.'

— *ἐν παντί τόπῳ*] i. e. 'in every place [as well as Corinth].' The words αὐτῶν τε καὶ ἡμῶν may, with some early modern, and several recent Expositors, be referred to τόπῳ. But thus a somewhat jejune sense is communicated, and one not very apposite; for I agree with Olsh., that "considerations of locality would occupy little of the attention of believers, while much would be devoted to the identity of the Redeemer of all Christians; the meaning therefore would seem to be this,—to all who in any place call upon the name of our Lord Jesus Christ, who is *their* Lord, even as he is *our's*." Hence I still choose to refer the words, with Chrys., Theophyl., Theodor., and Œcumen. to Κυρίῳ ἡμῶν in the sense assigned by Olsh., thus representing Christians as being, wherever they may reside, as the servants of One and the same common Master. Comp. Matt. xxiii. 8, 10.

3. χάρις ὑμῖν—Χριστοῦ] See Rom. i. 7, and note. It is observed by Olsh. that εὐχρησῆ has a deep import, as glancing at the dissensions in the Corinthian Church; and so Theodor. remarks that, to χάρις, εὐχρησῆ was seasonably subjoined, as addressed to persons like them διηρημένους καὶ στασιάζουσιν.

4—9. After the above affectionate salutation, the Apostle proceeds to congratulate the Corinthian Christians on the abundant gifts and

ἐπλουτίσθητε ἐν αὐτῷ, ἐν παντὶ λόγῳ καὶ πάσῃ γνώσει <sup>6</sup> (ἡ καθ- <sup>h ch. 2. 1.</sup>  
ὡς τὸ μαρτύριον τοῦ Χριστοῦ ἐβεβαιώθη ἐν ὑμῖν) <sup>7</sup> ὥστε ὑμᾶς <sup>7 Tim. 1. 8.</sup>  
<sup>1 Phil. 2. 20.</sup>  
<sup>Tit. 2. 12.</sup>

graces bestowed on them from above, and to express his hope as to their spiritual progress; in order, by a praise calculated to conciliate their good-will, to introduce, with less offence, the reproaches which the state of the Church at Corinth rendered it necessary for him to administer, and which he soon skilfully introduces. There was much to be thankful for, and hopeful about, in their Christian state. And on *this* he first dwells, in order (as Olah. observes) to appeal to their better feelings, and thus place the contrast in stronger relief, and so fix a deep conviction of sin. On the introductory form, *εὐχαριστῶ τῷ Θεῷ μου*, comp. Rom. i. 8, and see note. On *πάντοτε* see Rom. i. 10, and comp. Phil. i. 4. By *τῇ χάριτι τοῦ Θεοῦ* is meant the gifts of grace in them, bestowed by the God of all grace (1 Pet. v. 10); denoting, however, not the extraordinary spiritual gifts only, but also the ordinary graces of the Spirit, 'given to every man, to profit withal.' The Singular is used to denote them 'tanquam complexus,' as a whole. By the *ἐν* before Χρ. 'I. is meant, not so much 'by,' or 'through' Christ, as 'in' Christ; i. e. 'in communion with Christ, your Head' (Eph. iv. 15. Col. i. 18), as a Church of God. And this is confirmed by the parallel passage in Phil. i. 5, *ἐπὶ τῇ κοινωνίᾳ ὑμῶν ἐς τὸ εὐαγγέλιον*, where see note.

5. The Apostle here more fully explains what he had said, by *enumerating* those various benefits and blessings, of which the Corinthians had been made partakers by Christ.

— ὅτι—ἐπλουτ. ἐν αὐτῷ] 'for that (because) in him (i. e. by oneness with him, see Calv., Hyper., and Est.) ye have become enriched in every thing, are completely enriched,' more particularly in what is then specified,—*ἐν παντὶ λόγῳ καὶ πάσῃ γνώσει*, where, as observes Hyper., 'those leading particulars have a certain emphasis.' As being *particulars*, they are not well rendered by 'doctrine, or learning, and knowledge.' We may, indeed, with Chrys. and Theophyl., by *λόγῳ* understand the faculty of teaching and preaching the Gospel; by *γνώσει*, the knowledge of divine things, whereby alone that faculty would be made effectual; but I prefer to explain *λόγῳ* (with Theodor., Beza, Calv., Est., Stenerson, and Peile) the faculty or power of imparting to others by word of mouth the divine knowledge they themselves possessed; as it is said, Eph. vi. 19, *ἵνα μοι δοθῇ λόγος γνωρίσαι τὸ μυστήριον τοῦ εὐαγγελίου*. Thus, as Bilroth and Olah. are agreed, '*λόγος* here refers to the doctrine of Christianity *objectively*, as the truth preached; *γνώσει*, *subjectively*, as the truth apprehended and received.' Comp. v. 17. ch. ii. 1. xii. 8. Thus the sense of *λόγος* here is the same as at 2 Cor. viii. 7. But whether, as would seem from v. 7, by *γνώσει* the Apostle meant to allude to the two cognate spiritual gifts spoken of infra xii. 8,—the *Λόγος σοφίας* and the *Λόγος γνώσεως*, is uncertain. One may readily conceive why the two particulars are here associated, if we bear in mind what Chrys. suggests, that 'there is a knowledge without utterance, and there is an utterance without knowledge;'

whereas the persons in question had BOTH, being *καὶ νοῆσαι καὶ εἰπεῖν ἱκανοί*. Now the stress seems laid on the *latter* particular, and hence *λόγος*, as being most prominent in the thought, is placed first.

6. *καθὼς τὸ μαρτ. τοῦ Χριστοῦ ἰββ. ἐν δμῖν*] The words have been variously explained, and the interpretation has been left unsettled from not sufficiently perceiving the sense of a Particle. Of *καθὼς* the sense has been variously explained. Theophyl. and Eucumen. of the ancient, and Hyper. and Est. of the modern Commentators, take it as standing for *δι' ὧν*. But this view is wholly unsupported by proofs; as is also the sense *utaten*, assigned by Bp. Pearce and Mackn., besides being unsuitable to the context. It would seem that the Particle is here used in no very strict sense. It is rendered *quomodomodum* by Br. and Est., but may better be represented by our English phrases *according as*, *inasmuch as*, or *even as*, as in the Pesch. Syr. Version; answering to the Classical *καθὰ*, so used in Lucian, t. i. 524. Arrian, E. A. iii. 16, 9, and Aristot. de Mundo, c. 5.

7. As consequent on the possession of the divine favour in general, we have adduced, in the words following, an illustration and proof, in the *χαρίσματα* bestowed on the Corinthian Church. As to the sense of *τὸ μαρτύριον τ. Χρ.*, it is best understood, 'the testimony concerning Christ in the Gospel, whether read or preached; equiv. to *the Gospel*,' 'so called (as Calvin observes) inasmuch as its grand end is to manifest Christ to us, in whom are hid all the treasures of wisdom.' By the Gospel being *confirmed and established* is plainly meant its truth and excellence being evinced, and that by its *fruits*; meaning not merely the supernatural gifts of the Spirit, but its internal graces for faith and sanctification. See Calvin and Hyperius. The words which follow at v. 7 (forming, with those of the present, a parenthetical portion), *ὅτι ὑμᾶς—χαρίσματα*, are meant to set forth the extent to which these gifts and graces, and consequently the *μαρτύριον* involved therein, arose. Render: 'Inasmuch that ye (Corinthians) come short (lit. are left behind) in no gift or grace,'—namely, 'such as those imparted to the Christian community of which you are members.' See 1 Cor. xii. *passim*.

Of the next words, *ἀποκάλυψε τὴν ἀποκάλυψιν—Χριστοῦ*, the full sense is, 'waiting for, looking earnestly towards—as in anxious expectation of—the revelation of our Lord Jesus Christ;' denoting (as at Rom. viii. 19) not a bare historical belief in the fact of the future coming of the Lord, but expressing that longing desire after it, necessarily connected with love, faith, and hope; implying the co-existence and co-operation of all three, as attesting the perfectness of the spiritual life of Christian professors. This sense of *ἀπεκδ.* (as used of a person as to his coming, or some event connected with it) is also found at Phil. iii. 20. Heb. ix. 28, as said of our Saviour. That the *ἀποκάλυψις* is one from *heaven*, plainly appears from 2 Thess. i. 7, *ἐν τῇ ἀποκαλύψει τοῦ Κυρίου Ἰησοῦ ἀπὸ οὐρανοῦ* (comp. 1 Thess. i. 10), *ἀνατίσκει τὸν*  
K 2

1 Thess. 3.  
12.  
2 Cor. 1.  
Col. 1. 22.  
1 Thess. 5.  
24.  
John 16. 4.  
1 John 1. 3.  
1 Rom. 12.  
1, 10. & 15. 5.  
2 Cor. 5. 20.  
2 Cor. 6. 1.  
2 Cor. 10. 1.  
Gal. 4. 12.  
Eph. 4. 1.  
Phil. 2. 2.  
2 Cor. 15. 10.

μὴ ὑστερεῖσθαι ἐν μηδενὶ χαρίσματι, ἀπεκδεχομένους τὴν ἀποκάλυψιν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.<sup>8</sup> ὅς καὶ βεβαιώσει ὑμᾶς ἕως τέλους, ἀνεκλήτους ἐν τῇ ἡμέρᾳ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.<sup>9</sup> Πιστὸς ὁ Θεὸς, δι' οὗ ἐκλήθητε εἰς κοινωνίαν τοῦ Υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν.

10<sup>m</sup> Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, διὰ τοῦ ὀνόματος τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἵνα τὸ αὐτὸ λέγητε πάντες, καὶ ἡ μὴ ἡ

ἴδον αὐτοῦ ἐκ τῶν οὐρανῶν. The Particip. ἀπεκδεχομένους (depending on ἡμᾶς) is regarded by the Commentators as to be resolved into the cognate Verbo and some Participle; q. d. 'dum expectatis,' or 'utroque qui expectatis.' I should prefer rendering, 'you who are waiting.' The Apostle, it should seem, engrafted this clause on the former, by way of further justifying his giving of thanks to God on their behalf, by representing them as not resting solely on the gifts and graces just mentioned, but as having desires extending further, and only to be accomplished at the revelation of our Lord Jesus Christ, the day of perfect revelation, in which Christ, our Wisdom, shall be fully manifested.

8. ὅς] This, as I have already shown at large, must be referred, not to the nearer antecedent, 'I. Χρ.', but to the more remote, Θεός, at v. 4, for several reasons; especially because in the reference we should have had ἐν τῇ ἡμέρᾳ αὐτοῦ. The passage is so pregnant in meaning that the sense may best be expressed in paraphrase: 'Who [as He hath hitherto bestowed those gifts and graces] will also confirm you [in their use,—in faith, grace, and the patient waiting for of Christ, and carry you] unto the end [of your Christian course, so that ye may be found] blameless (inextinguishables), at the day,' &c. As to the import of ἕως τέλους, it might mean 'to the end of life;' but the context requires 'to the end of the Christian course,' 'to the termination of your state of trial and probation.' ἕως τέλους seems added to promote their constancy; since (as Hyper. observes) to persevere for a time is a light matter; to persevere to the end of our course, 'hic labor, hoc opus est.' The following sentence, however, seems to look yet further; and the best account of this somewhat perplexing matter is that of Estius, who ably handles the point thus:— 'Ceterum hæc pars duo promittit: firmitatem in acceptis Dei donis, et perseverantiam, qua in illis conserventur usque ad finem vite, vel potius (quod vult pars sequens) usque ad adventum Christi futurum in fine sæculi, quamvis hoc ex illo sequatur.'

The term ἀνεκλήτους (used also Col. i. 23), Dr. Poile remarks, 'well describes that consummation of the Christian character which the faithfulness of God is prepared to effect in all whom he is pleased to call into communion with him in his Son, if only they be faithful to their Covenant of Mercy, and love Him, and keep his commandments.' True; but we must bear in mind Paul's own words at Rom. viii. 33, τίς ἐγκαλέσει κατὰ ἐλεγκτῶν Θεοῦ; Θεὸς ὁ δικαίων, and remark, as Calv. suggests, 'non perfici in nobis primo die hanc tantam munditiam: quin potius bene agitur nobiscum, si quotidie

proficiamus in penitentia, si pergamus a peccatis quæ Deo nos obnoxios reddunt, donec cum corpore mortis exuamus omnes peccati sordes.' For shall, I would here render by will, the former suggesting the idea of promise; but all that seems meant is an assurance from strong persuasion, such as we find expressed at Rom. i. 20, Θεός—συντρίψει τὸν Σατανᾶ. Comp. a kindred passage in Phil. i. 6, ποιήσει αὐτὸ τὸτε, ὅτι ὁ ἐναρξάμενος ἐν ὑμῖν ἔργον ἀγαθόν (i. e. of faith and grace, and other Gospel blessings, of which the believer is made partaker with the saints) ἐπιτελέσει (with which compare ἐπὶ τέλους here) ἄχρι (equiv. to ἕως here) ἡμέρας Ἰησοῦ Χριστοῦ.

9. πιστὸς ὁ Θεός, &c.] A proof that God will confirm them, taken from his faith in performing his promises (see Est. and Calv.); q. d. 'As God is faithful to his promises, so He will bring you to that participation of Christ and of salvation through him, to which he hath called you;' see Phil. i. 6. 1 Thess. v. 24.

—ἐν κοινωνίᾳ τοῦ Υἱοῦ, &c.] This points at the nature of that calling; and by κοινωνία, &c. is designated a participation in all the benefits of Christ both in this world and in the next, scilicet the latter: and no wonder; since this mystical communion with Christ, as members of his body (see 1 John i. 3), implies the adoption of sons, which is a pledge of perfect redemption and glory. See Rom. viii. 17, 23. 2 Thess. ii. 14.

10. After this conciliatory introduction, the Apostle comes closer to his main purpose, passing with great address from praise to censure, moderate indeed, but grave and decided. And first he adverts to that leading evil, which had given rise to so many others, which he intended to reprove,—a party spirit. Moreover, he endeavours to vindicate the simplicity of Christian doctrine, as well against the ambitious boasts of the Greek Philosophists, as against the superstitious Jews, that he may draw both of them to the truth in Jesus, ver. 10. ch. iv. 21.

—διὰ τοῦ ὀνόματος, &c.] This may signify, as several recent Expositors explain, 'in the name and by the authority of Jesus Christ.' But from the character of the context, which bears the stamp of earnest entreaty, some stronger sense is required; and the true sense must be, 'I beseech you, by the sacred name after which ye are called, the only name whereby ye can be saved, even the name of him who loved us and gave himself for us.' (Gal. ii. 20.) See Chrys., Theophyl., Calv., and Est.

—ἵνα τὸ αὐτὸ λέγητε πάντες] Τὸ αὐτὸ λέγειν is equivalent to τὸ αὐτὸ φρονεῖν, τὸ αὐτὸ φρονεῖν, ὁμοφρονεῖν, and other terms denoting concord and unanimity; which many Expositors

ἐν ὑμῖν σχίσματα· ἦτε δὲ κατηρτισμένοι ἐν τῷ αὐτῷ νοῦ καὶ ἐν τῇ αὐτῇ γνώμῃ. <sup>11</sup> Ἐδηλώθη γάρ μοι περὶ ὑμῶν, ἀδελφοί μου, ὑπὸ τῶν Χλόης, ὅτι ἔριδες ἐν ὑμῖν εἰσι. <sup>12</sup> Λέγω δὲ τοῦτο, <sup>o John 1. 23. Acts 15. 24. 2 Cor. 12. 13.</sup> ὅτι ἕκαστος ὑμῶν λέγει· Ἐγὼ μὲν εἰμι Παύλου· ἐγὼ δὲ, Ἀπολλώ· ἐγὼ δὲ, Κηφᾶ· ἐγὼ δὲ, Χριστοῦ. <sup>13</sup> Μεμέρισται ὁ Χριστός; μὴ Παῦλος ἐσταυρώθη ὑπὲρ ὑμῶν, ἡ εἰς τὸ ὄνομα Παύλου ἐβαπτίσθητε; <sup>14</sup> Εὐχαριστῶ τῷ Θεῷ ὅτι οὐδένα ὑμῶν ἐβά- <sup>2 Acts 15. 2. Rom. 15. 22.</sup>

think is meant here. But by the antithetic clause, καὶ μὴ ἐν ὑμῖν, followed up by the words ἦτε δὲ κατηρτ.—νοῦ, there must be denoted, not so much *concord*, and its opposite *discord*, in feeling and sentiment, and unanimity in thinking and profession, as opposed to *discord* or party divisions. This is clear from the next two verses, in the former of which the term *ἔριδες* denotes the same as *ἔριθία* in a very similar passage at 2 Cor. xii. 20. And answering to the σχίσματα here are the *ἔρις καὶ διχοστασίαι* at 1 Cor. iii. 3, and the *σχίσματα* and *αἰρέσεις* at 1 Cor. xi. 18, 19. The words following may be rendered, 'but that ye be knit together in sameness of thinking, and in sameness of feeling.' In κατηρτ. there is a metaphor taken from the act of drawing and stitching together the rents of a torn garment. Comp. Hdol. v. 106, *ἴσα τοι κίμα καταρτίσω πάντα*.

12. The Apostle now proceeds to fully unfold his meaning; for λέγω δὲ τοῦτο, both in the New Test. and the Class. writers, is adapted to the purpose of explanation, and answers to the Latin *scilicet*, or *sicquidem*. Equiv. to, 'Now, what I mean is this.' Ἐκαστος is only to be referred to the generality, i. e. the factions of which each one of them (*singuli*) said, I am of Paul, &c. On this whole passage (especially ἐγὼ δὲ, Χριστοῦ) Commentators have perplexed themselves to little purpose. No difficulty need be found in Paul, Apollos, and Cephas, being mentioned as heads of parties; for the words are not *St. Paul's*, but those of *persons supposed so to speak*. That parties called themselves of Paul, or of Apollos, or of Cephas, involved no blame to those personages, since it was done without their wish. Hence St. Paul lays the blame on the Corinthians themselves. As to Cephas, or Peter, the party called by his name seems to have been so denominated, not so much from any attachment to the person of Peter (as in the case of Apollos), as with reference to his understood (though in some respects *misunderstood*) opinions as to the obligation of the ritual part of the Mosaic Law on Jewish Christians. Accordingly, the persons in question were probably *Judaizers*.

As to the difficulty connected with ἐγὼ δὲ, Χριστοῦ, the best mode of encountering it is to suppose, that those who so called themselves were persons pretending to have derived their knowledge of the Gospel either from the fountain-head, i. e. immediately from Jesus Christ, or at least from his nearest relatives, James the less, Simon, and Jude; the first of whom held a very great authority among the primitive Christians, being (as Euseb. H. Eccles. iii. 11, 20, tells us) called ὁ διαπορεύων. These, we may be sure, were of the Anti-Pauline party; but, in fact, they were, as Billr. shows, essentially of

one and the same party with those of Cephas; or perhaps they were persons who went a little further, maintaining the notion (Billr. supposes) that intimate intercourse with Christ was essential to the possession of genuine Apostolic authority, and so to place Paul, at least, much below the rest of the Apostles, as one who had entered upon the office later than the others, and in a way peculiar to himself.

13. μεμέρισται ὁ Χριστός;] Most modern Expositors take these words to mean, either, 'is the doctrine of Christ divided and different?' or, 'is the Church divided?' has Christ sanctioned divisions in it?' or, 'does Christ belong to any one party only?' But the simplest mode of interpretation, and the one most accordant with the context, is that adopted by most of the ancient, and some eminent modern Commentators, who explain, 'What, then, are there more Christs than one? or can Christ be divided?' Here we have, as Hyper. remarks, and Calv. coincides with him, a *ratio ab absurdo*. It is plain that (as Hyper., Calv., Bulling., and others down to Stenerson, have shown, that by Christ must be meant the *person* of Christ, as being (Alf. observes) the centre and bond of Christian unity. This is called for by the context, as well discussed by Calv., and its sense is well paraphrased by Stenerson. Nevertheless, in the person of Christ may be also implied the *Church* of Christ; which will intimate an admonition, well expressed by Calv. thus: 'Nos unum esse corpus oportet, si velimus sub eo tanquam sub capite contineri. Quod si in diversa corpora scindimur, ab ipso quoque dissilimus; gloriari ergo ejus nomine inter discordias et factiones, est ipsum discerpere, quod fieri nequit.'

In μὴ Παῦλος ἐσταυρ. ὑπ. ὑμῶν, Stenerson notices the true sense of ὑπὲρ, not *inveka*,—for Peter, Paul, and other Apostles, were crucified for the benefit of men, attesting the truth of what they taught, by dying for it; but not in the place of sinful man, or to *atone* for his sins. Lachm. and Tisch., however, have effectually ejected this fundamental doctrine, by bringing in *πρὸς* from only two MSS., B and D. I say 'only two;' for I find *ὑπὲρ* in all the Lamb. and Mus. copies. The same MS. B, and another of its family, has *πρὸς* for *ὑπὲρ* at 1 Thes. v. 10, on the very same subject, and B, C, D, F, in Mark xiv. 24.

14. εὐχαριστῶ τῷ Θεῷ] The best Commentators are agreed that this phrase (by an idiom common even to modern languages) signifies, 'I am heartily glad.' 'The Apostle so speaks,' observes Canon Tate, 'with reference to the unhappy contentions which occurred subsequently to the sojourn of the Apostle there, and which now made him not sorry that he had administered the rite of introduction to Christianity to

πιτσα, εἰ μὴ Κρίσπον καὶ Γάϊον <sup>15</sup> ἵνα μὴ τις εἴπῃ ὅτι εἰς τὸ  
 ἔμὸν ὄνομα ἐβάπτισα. <sup>16</sup> Ἐβάπτισα δὲ καὶ τὸν Στεφάνῳ οἶκον  
 λοιπὸν οὐκ οἶδα εἰ τινα ἄλλον ἐβάπτισα.

<sup>17</sup> Οὐ γὰρ ἀπέστείλε με Χριστὸς βαπτίζειν, ἀλλ' εὐαγγελί-  
 ζεσθαι· οὐκ ἐν σοφίᾳ λόγου, ἵνα μὴ κενωθῇ ὁ σταυρὸς τοῦ Χρι-  
 στοῦ. <sup>18</sup> Ὁ λόγος γὰρ ὁ τοῦ σταυροῦ τοῖς μὲν ἀπολλυμένοις  
 μωρία ἐστὶ, τοῖς δὲ σωζομένοις ἡμῖν δύναμις Θεοῦ ἐστὶ. <sup>19</sup> γέ-  
 γραπται γάρ· Ἀπολῶ τὴν σοφίαν τῶν σοφῶν, καὶ τὴν

so few.' For thus he intimates that his enemies would lose a fair opportunity of censuring him, as if drawing to himself partisans.

<sup>16</sup> *ἐβάπτισα δὲ καὶ, &c.* This is said by way of limiting the foregoing too general assertion. The formula *δὲ καὶ* may be rendered *and*, or *verò, etiam, but likewise*.

For *ἐβάπτισα*, Lachm. and Tisch. edit. from A, B, C, and 9 cursive MSS., and the Vulg., with some later Versions, *ἐβαπτίσθητε*. But I doubt not that it was a mere alteration to remove a tautology, *ἐβάπτισα* occurring thrice in a very short compass. Alf. admits it to be a 'correction;' but chooses to ascribe it to a far-fetched reason suggested by Meyer, in preference to the simple and obvious one pointed out by me in my Supplementary Volume.

— *οἶκον* 'family,' including persons of every age and sex, and, of course, *infants*. So Ignatius, *Epist.* p. 21, cited by Wolf: *ἀσπάζομαι τοὺς οἴκους τῶν ἀδελφῶν μου σὺν γυναίξει καὶ τέκνοις*.

<sup>17</sup> The Apostle now proceeds to a vindication of his doctrine, and of the method he had pursued in communicating it. Up to ch. ii. 2, he treats of its nature, and declares that he cannot accommodate it to the prejudices of men, so as (like the false Apostles) to keep out of view, or sophisticate, what would be censured by many, and seem to them foolishness.

The *γάρ* has reference to a clause suppressed; q. d. '[I have baptized very few:] for Christ sent me not so much to baptize, as to preach the Gospel; οὐκ—ἀλλά being here, as often, used *comparatè*, meaning, not for the *special* purpose of baptizing; q. d. 'That was not the end for which he sent me forth:' and, as Bengel well observes, 'quo quis mittitur, id agere debet.' Baptism might be administered by *any*, but the *chief* office of the Apostles was to evangelize.

— *οὐκ ἐν σοφίᾳ λόγου, &c.* Here (as Calvin remarks) there is an anticipation of an objection to Paul's preaching, on the score of its being devoid of the attractions of human eloquence. The answer to which is, that he was not sent to be a rhetorician, who should puff himself forth by the splendour of eloquence, but a minister of the Spirit, who should be content to use plain and popular diction.

— *Ἐν σοφίᾳ λόγου* is for *ἐν λόγῳ σοφίας*, or *λόγῳ σοφῶ* (as ch. ii. 13, *ἐν διδακτοῖς ἀνθρωπίνης σοφίας λόγοις*, or as 2 Pet. i. 16, *σισοφισμένοις μύθοις*), i. e. not what appeared to men learning, acumen, or eloquence, of which the false teachers so boasted.

— *ἵνα μὴ κενωθῇ ὁ σταυρὸς* meaning, 'that the doctrine thereof should not become fruitless,' in other words, be deprived (lit. emptied) of its

proper force, from the power it ought to have, by its Divinity, on the minds of men, even without human art, being detracted from the Gospel, and ascribed to human contrivance. (Ernesti.)

<sup>18</sup> *ὁ λόγος γὰρ ὁ τοῦ σταυροῦ, &c.* This we may regard (with Calvin) as a *rhetorical concession*, to be thus resolved: 'However, the word of the Cross (meaning, the doctrine of salvation through a crucified Redeemer), because it is not made palatable by the communication of human wisdom, may be regarded as no better than folly by those who are in the way to perish, yet to us the wisdom of God shines forth therein.' — *μωρία, for μωρός*. So Thucyd. v. 41, *τοῖς δὲ Λακεδαιμονίοις ἰδοῦμαι μωρία εἶναι πάντα*. To the depraved conceptions of such it *appears* foolishness. 'Just (says Chrysostom) as to the dangerously sick even the most wholesome and grateful viands seem distasteful, and all the kindest assiduities of friends troublesome.' 'Here,' observes Heydenreich, 'since the term *μωρία* has a twofold opposite, *δύναμις Θεοῦ* and *σοφία*, there seems to have been in the mind of the Apostle a double idea, both that of *foolishness* and that of *weakness* or inefficacy; the former pointing to the *wisdom* of God; the latter to the *power* of God.' The expressions *ἀπολλυμένοις* and *σωζομένοις* 'rem. denotant ex effectū'; the sense being, 'To those who disbelieve and reject the Gospel (see 2 Thess. ii. 15), and therefore perish, it appears foolishness; but by those, like ourselves, who believe and embrace it, and are thereby saved (see 2 Cor. ii. 15), it is regarded as the power of God.' In other words, by the former may be understood, as at 2 Cor. iv. 3, those who are perishing (q. d. who are in the high road to perdition), namely, by their unbelief; and, by the latter, those who are being saved, are in the way of salvation; the latter designating those who, believing, have embraced the gracious offer of salvation by being baptized in the name of Christ, and who have thereby become *heirs* through Christ of eternal salvation. Comp. Acts ii. 41, *ἀποδεξάμενοι τὸν λόγον αὐτοῦ ἐβαπτίσθησαν, καὶ προσετίθησαν*, and especially ii. 47, *προστίθει τὸς σωζομένους καθ' ἡμέραν τῇ ἐκκλησίᾳ*. See more in note on 2 Cor. ii. 15.

<sup>19</sup> In proof of the position *οὐκ ἐν σοφίᾳ λόγου*, and to show the reason thereof, introduced by *γάρ*, the Apostle now appeals first to the testimony of *Scripture* (ver. 19), then to that of experience (vv. 20—31), showing how strikingly the power of the Gospel appears in its triumph over the wisdom of this world. The citation agrees verbally with the Sept., except that for the literal version *κρύψω* there, we have here the free version *ἀθετήσω*.

σύνεσιν τῶν συνετῶν ἀθετήσω. <sup>20</sup> ἢ Πού σοφός; πού γραμματεὺς; πού συζητητῆς τοῦ αἰῶνος τούτου; Οὐχὶ ἐμώρανε<sup>u</sup> ὁ Θεὸς τὴν σοφίαν τοῦ κόσμου τούτου; <sup>21</sup> ἢ Ἐπειδὴ γὰρ ἐν

u Isa. 55. 12.  
Job 12. 7.  
& 20. 27.  
v Matt. 11.  
25.  
Luke 10. 31.  
Rom. 1. 21,  
33.

— ἀπολῶ—ἀθετήσω] The words referred to (not quoted) are derived with trifling alteration, for application's sake, from Sept. Vers. of Isa. xxix. 14. In fact, the only difference is in ἀθετήσω being used for κρύψω, and even that is found in a few copies of the Sept., as also in the passages of Just. Martyr. contr. Tryph., Euseb., and Cyprian adduced by the Editors of the Sept. However, the Apostle had also probably in mind Jer. viii. 8, 9, for I agree with Dr. Henderson, that there is here not a mere accommodation of the prophecy, but a special prediction of the awful judgment that God would inflict on the nation by means of the malversation of their teachers; which prophecy the Apostle shows to have had its fulfilment in his days. The words cited are meant to show, by the testimony of Scripture, how unworthy it is that the truth of the Gospel should be prejudiced by the worldly-wise treating it with ridicule, or silent contempt, since from the words of the prophet it appears how utterly worthless in the sight of God is their opinion. Calvin here appears to great advantage in a note full of instruction. One thing, however, he has omitted to point out—namely, why the passage should have so abrupt and unconnected a character. This has been ably set forth by Hyperius as follows: 'Since it might have been urged that those who call the Gospel foolishness are wise men who cannot easily be wrong; to this tacit objection the Apostle replies, not by words of his own, but by the testimony of Scripture, q. d. 'Wise though they be according to *this* world, yet they are in reality themselves foolish.' The Apostle might, indeed, have said somewhat more plainly: 'Who are those wise who reject the Gospel as foolishness? Are they not those who think themselves wise according to the world? But, if we may speak the truth, the very persons themselves are fools, neither do they understand what they say. They are by God's permission blinded and infatuated.' So the Apostle might have expressed himself. But, with his usual modesty (lest he should seem to invidiously inveigh at wise and great men), he only intimates what he meant by using not his own words, but the words of Scripture. Thus the γὰρ is (as at iii. 19, γίνονται γὰρ ὁ δρασσόμενος, &c.) meant to point the argument as to the utter incompetency of the worldly-wise to appreciate the wisdom of God, which is emphatically termed infra, ii. 7, σοφία Θεοῦ ἐν μυστηρίῳ.

20. πού σοφός; &c.] The Apostle now applies the sense of the passage, thus understood, to the present case; and adverting to the situation of the Christian Church, of which the greater part consisted of uneducated persons, employs words which are by some supposed to be a quotation from Isa. xxxiii. 18, but by others, regarded as a sort of parody on it, retaining the point in πού—πού? quo ordine? quâ dignitate? where the interrogation has the effect of a strong negation, q. d. 'no where? = they are nought; in which idiomatic phrase we have a familiar form of expression, to denote the utter inability

of each and all to attain the professed end of all wisdom, the discovery of the Deity in his works of wisdom and Providence.

By the σοφός are designated the *heathen philosophers*, especially the *ethical* ones; and by γραμματεὺς the *ᾠδονομοί*, or Jewish Scribes, or Jurists; though it may also include *men of letters* in general, meaning Jewish literati, i. e. that order of persons professing the interpretation of the Scriptures, and having also the privilege of deciding in difficult cases, such as depend on the ceremonial law. By the συζητητῆς τοῦ αἰῶνος τούτου is meant, 'the subtle disputer of this world,' the *Sophist*, who rests on mere human wisdom only. It is not agreed whether the Apostle has reference to the *Heathen σοφισταί*, or to the Jewish *ᾠδονομοί*, seekers, investigators, who deduced from Scripture allegorical, mystical, and cabalistic senses; held subtle disputations on decrees, customs, &c.; and, in short, were very like the *Scholastic Theologians of the middle ages*. Both, it should seem, are intended; and the sense taken generally is, 'a subtle disputant on difficult but trifling questions, and curious but empty speculations' (so Theophyl. explains by τὸν λογισμὸν καὶ ἐριῶνας τὰ πάντα ἐπιτρέποντα); the ζητήσις καὶ λογομαχία of 1 Tim. vi. 4; but espec. the former. See Valcknaer's learned note in his Scholæ. Notwithstanding, however, the opinion of the very learned Annotator, it seems best not to confine the reference to the *Physical*, but to extend it also to the *Dialectical Philosophers* (so Eusebius, p. 250, 6, αὶ στρεβλοῦμεναι συζητήσις (puzzles) λύονται, the σοφισταί, who professed the art of discussing any proposed subject, and of disputing upon it by conjoint disputation with any other inquirer. These persons were less solicitous about abstract truth, than popular display. It is obvious that the tendency of such must have been to promote universal scepticism; and hence the Apostle might well speak of them pointedly, as he does.

—οὐχὶ ἐμώρανε, &c.] i. e. 'convicted of foolishness?' This interrogation with a negation involves a strong affirmation; and the sense is,—that God, by promulgating a plan of salvation which no human wisdom could have devised, much less accomplished, has thereby placed in a strong point of view the inefficiency of mere human wisdom for the attainment of salvation; see Theophyl. and Chrys.

21. ἐπειδὴ γὰρ ἐν τῇ σοφίᾳ—πιστ.] These words are closely connected with the preceding, and show the cause why God did so; serving the purpose of further illustration. There is, in fact, as Hyper. observes, subjoined another reason why the Gospel needs not learned speech, but is content with a simple and rude style of speaking. This reason is deduced from the *just ordinances* of God, q. d. 'for after (seeing that) the world by its own carnal wisdom did not (would not) know God, it pleased God to, &c.' The ἐν τῇ σοφίᾳ is capable of two or three senses; but the simplest, and most agreeable to the context, is that of the ancient, and several eminent modern Ex-

w Matt. 13.  
95, & 10, 11.  
John 4. 48.  
x Isa. 8. 14.  
Rom. 9. 22,  
23.  
ch. 2. 14.  
y Rom. 1. 14.  
Gal. 3. 11.  
Col. 2. 2.  
1 Pet. 2. 8.

τῇ σοφίᾳ τοῦ Θεοῦ οὐκ ἔγνω ὁ κόσμος διὰ τῆς σοφίας τὸν Θεόν,  
εὐδόκησεν ὁ Θεὸς διὰ τῆς μωρίας τοῦ κηρύγματος σῶσαι τοὺς  
πιστεύοντας. <sup>22</sup> Ὡς ἐπειδὴ καὶ Ἰουδαῖοι † σημεῖον αἰτοῦσι, καὶ  
"Ἕλληνες σοφίαν ζητοῦσιν <sup>23</sup> ἡμεῖς δὲ κηρύσσομεν Χριστὸν  
ἐσταυρωμένον Ἰουδαίοις μὲν σκάνδαλον, \* ἔθνεσι δὲ μωρίαν  
<sup>24</sup> αὐτοῖς δὲ τοῖς κλητοῖς, Ἰουδαίοις τε καὶ Ἕλλησι, Χριστὸν

positors, — 'in (or 'by') the wise counsels of God (so permitting it to be).—διὰ τῆς σοφίας, 'by (all) its wisdom, talent, and knowledge (as means for the discovery of truth), did not know (failed to find out) God; God εὐδόκησεν, thought fit, vouchsafed, διὰ τῆς μωρίας τ. κηρύγ., by the (so-called, so esteemed) foolishness of preaching, &c.' said, according to a figure occurring in the Class. writers, as Thucyd. vi. 17, οὐκ ἄχρηστος ἦδε ἡ ἀνοία. Soph. Antig. 95, ἀλλ' ἴα με, καὶ τὴν ἐξ ἐμοῦ δυσβουλίαν, and Cæd. Tyr. 397.—σῶσαι τοὺς πιστεύοντας is best explained, 'to put into the way of salvation, be the means of saving, those who should believe and embrace the Gospel propounded by this preaching.'

<sup>22</sup>, <sup>23</sup>. There is here, as Calv. points out, an explanation of the foregoing sentiment, and suspended on the words τῆς μωρίας τοῦ κηρύγμ., which are supposed to be repeated:—'The foolishness of preaching, I say (so regarded by both Jews and Gentiles).' Why so regarded, is stated in the following words, where ἡμῶν seems meant to lay down a *consequens in reasoning*, serving to a *proof* of what has been said; and here it refers, as Hyper. remarks, to each part of the preceding proposition. What the Apostle means to prove is, that the means provided by God for the salvation of men really corresponded to what it was, the so-called 'foolishness of preaching'; and why it was accounted foolish, — because it did not agree with the preconceived notions either of the Jew or the Gentile. See more in Hyper., Crell., and especially Calv. Thus we may here render, as in Matt. xxi. 46, Luke xi. 6, *inasmuch as*, and point thus: πιστεύοντες ἡμῶν—ζητοῦσιν ἡμεῖς, &c. The first part of the proof is contained in the words Ἰουδ. σημεῖον αἰτοῦσι, &c., where the sign which the Jews are represented as requiring is 'a sign visible and extraordinary from heaven,' attesting Jesus' claims. The Jews, we know from Matt. xv. 4. Mark viii. 11. Luke xi. 29, both the Pharisees and the Sadducees, demanded a sign from heaven, such as those signs mentioned in Luke xxi. 11, 25. And perhaps in John ii. 18, and vi. 30, 31, the σημεῖον spoken of is a sign from heaven. The καὶ—καὶ binds together the two parties alike, only in both making unreasonable requirements. See Calv. and Hyper.—The δὲ, which ushers in v. 23, presents a contrast between the Apostle himself and the two parties in question, —their unreasonable requirements, and his firm and conscientious discharge of duty. Thus the general scope and logic of the passage are clear and consistent. There remains only one scrapie — as to the uncertainty of *reading*, inasmuch as for σημεῖον, Grieb., Lachm., Tisch., and Alf. read σημεία, while the text rec. is retained by Matthæi, rightly; since external evidence is insufficient, inasmuch as, in addition to 7 uncials, the cursives are but 4; and I can only add Mus.

7142, and Cov. 2 (omitted by Mill); and Versions and Fathers are, in a case like this, of little weight; and internal evidence is rather against than for σημεία. Even the innovating De Wette and Meyer are opposed to σημεία, as a *correction*; because, they say, only the Singular could present any difficulty; which is true, if σημεῖα arose from *correction*. But I rather think the Plural originated in the negligence of scribes, since α and ον are perpetually confounded; and they were the more likely to fall into error, since the Plur. σημεῖα occurs very frequently, the Sing. σημεῖον seldom. As to Tischendorf's opinion, — that the Sing. was a correction from such passages as Matt. xii. 39. xvi. 4, it is a wholly gratuitous supposition, and involves the highest improbability that such a correction should have crept into all the copies except about a dozen. But the strongest point of internal evidence in favour of σημεῖον is that suggested by Bp. Jebb, Sac. Lit. p. 190, that 'if the Jews had only required signs and miracles in general, abundance had been performed by our Lord and his Apostles, abundance were at that very time performing in the Corinthian Church, to which St. Paul was then writing. It is evident, therefore, that they were eagerly expecting some particular sign of the Messiah in and from the heavens.'

I must not omit to remark here, that the Jews and the Greeks are well characterized. The Jews seek a sign from heaven, some astounding miracle, agreeable to their gross conceptions: the Greeks do not so much require miracles, as wisdom; but it must be *human* wisdom, set off by the arts of rhetoric, and grounded on the deductions of human reason and popular philosophy.

<sup>23</sup> ἡμεῖς δὲ, &c.] 'But we simply preach,' &c. Χριστὸν ἰσθ. is equivalent to τὸν λόγον (the doctrine) τοῦ σταυροῦ (of the Cross). The sense of the next words is, 'Though it be to the Jews a stumbling-block (as contrary to all their secular expectations), and to the Greeks foolishness, as not resting mainly on the principles of human reason.' I have now, in deference to the united judgment of the Critical Editors (except Matthæi), adopted ἰθὺσι for Ἕλλησι, from strong external, confirmed by internal evidence.

<sup>24</sup> αὐτοῖς δὲ τ. κλητοῖς] scil. ὑπ' αὐτοῦ, 'to those called [by him];' equiv. to τοῖς κατὰ πρόθεσιν [scil. Θεοῦ] κλητοῖς οὖν, and nearly so (though in another view) to τοῖς σωζομένοις, 'those put into the way of salvation,' supra, v. 18, and 2 Cor. ii. 15. Ἀτ Χριστὸν ὑπεκα κηρύσσομεν, understanding by Χριστὸν the λόγον Χριστοῦ ἰσταυρωμένου, 'the doctrine of a crucified Saviour.' The expressions which follow are meant to further develop the idea of the preaching of the Cross, and are employed with reference, the former to the Jews, whose stum-



θεοῦ δύναμιν καὶ θεοῦ σοφίαν. <sup>25</sup> Ὅτι τὸ μωρὸν τοῦ θεοῦ σοφώ- <sup>a</sup> John 7. 47  
James 1. 6  
<sup>a</sup> Luke 1. 8  
<sup>a</sup> 18. 34, 35.  
John 4. 45—  
54.  
<sup>b</sup> 29. 28, 30.  
<sup>b</sup> 3 Cor. 10.  
<sup>c</sup> Ps. 6. 2.  
<sup>c</sup> Rom. 4. 17.  
ch. 3. 6.  
Deut. 28. 63.  
Job 24. 18,  
29, 34.  
Ps. 22. 10.  
Eccl. 20. 30.

τερον τῶν ἀνθρώπων ἐστί· καὶ τὸ ἀσθενὲς τοῦ θεοῦ ἰσχυρότερον  
τῶν ἀνθρώπων ἐστί. <sup>26</sup> Ὡς βλέπετε γὰρ τὴν κλήσιν ὑμῶν, ἀδελ-  
φοί, ὅτι οὐ πολλοὶ σοφοὶ κατὰ σάρκα, οὐ πολλοὶ δυνατοὶ, οὐ  
πολλοὶ εὐγενεῖς· <sup>27</sup> ἅλλα τὰ μωρὰ τοῦ κόσμου ἐξελέξατο ὁ  
θεός, ἵνα τοὺς σοφοὺς καταισχύνη καὶ τὰ ἀσθενῆ τοῦ κόσμου  
ἐξελέξατο ὁ θεός, ἵνα καταισχύνη τὰ ἰσχυρά· <sup>28</sup> καὶ τὰ ἀγενή

hing at the weakness of a crucified Messiah demanded such a sign from *heaven* as should evince power and majesty; the latter, to the *Gentiles*, who required *human* wisdom. To this, then, is opposed *θεοῦ σοφία*, called further on, ch. ii. 7, *θεοῦ σοφία ἐν μυστηρίῳ*, 'unfathomable by human wisdom,' or, as it is said in another passage, 'hid with Christ in God.'

<sup>25</sup> *ὅτι τὸ μωρὸν—ἀνθρώπων ἐστί* [This verse (proved by ver. 26, and explained by ver. 27) is meant to anticipate an objection, and supply a reason for the preceding; and that by a common sentiment, where *τὸ μωρὸν* and *τὸ ἀσθενὲς* are to be taken like *τῆς μωρίας* supra ver. 21; and after *σοφώτερον* we are to supply, from the context, *τοῦ σοφοῦ*; and also at *ἰσχυρότερον, τοῦ ἰσχυροῦ*. There is, moreover, a sort of Oxymoron, and, as Scater observes, a *consecutio ironica*; what is said being after the opinion of men. So Chrys.: 'When he speaks of foolishness and weakness in connexion with the Cross, he speaks only of that which *appears*, not of that which *is*; for he is replying to their supposition.' The sense of the verse is: 'For the teaching of God, though it be thought foolish, and the dispensations of God, though seemingly powerless, are really wiser, and stronger, than all that the wisdom of the world could conceive, and the power of the world could accomplish.'

<sup>26—28</sup>. 'The Apostle now proceeds to trace the counsel of God in bringing men to the Christian religion, and to explain *who* those are, whom he will think worthy of the benefits of it; appealing to the example of those Corinthians who had been converted to Christianity.' (Pott.)

The above view, indeed, proceeds on the supposition that by *τὴν κλήσιν* is meant 'their call to the Gospel in general.' But from the context it would rather seem that the expression denotes 'the particular calling of the ministers to their office.' Thus the supplementary words at the end of the verse, *κλητοὶ αἱσι*, to be fetched from the foregoing *κλήσις*, must mean, 'called to preach the Gospel.' So Greswell, on the Parab. ii. 310, explains, *βλῆτε τὴν κλήσιν ὑμῶν*, 'look at the nature of your calling, look at them that call you.' 'The context of the passage,' continues he, 'shows that the writer is drawing the attention of the Corinthians to the peculiar character of the *instruments* by which, not that of the *objects* for which, God had thought proper to carry on the work of evangelization.' Such, too, is the view adopted by Bp. Turton (Text of the English Bible, p. 68), in the following able examination of the context: 'The Apostle, from ver. 17 to ver. ult. is discoursing on the mode of preaching the Gospel, and the agents

employed for that purpose. The preaching of the Gospel was (ver. 17) not with "wisdom of words;" it was, as it were (ver. 21), "the foolishness of preaching;" and with regard to the agents, St. Paul declares (vv. 27, 28), that "God had chosen the foolish things of the world to confound the wise, the weak things of the world to confound the things that are mighty, and base things of the world, and things that are despised, yea, and things that are not, to bring to nought things that are." And the reason assigned (ver. 29) is, that "no flesh should glory in his presence." In the midst of all this comes in ver. 26, which, of course, ought to accord with what goes before, and what follows. Can any thing be more manifest than the object of the Apostle in this place? For the purpose of the "calling" spoken of, it was not the "wise," not the "mighty," not the "noble;" no: God had chosen "the foolish things" to confound "the wise," "the weak things" to confound "the mighty," "things base and despised" to confound "the noble."

The above view was long ago taken by Abp. Anselm and Thom. Aquin.; and after them by Tiren., Casaub., and Scater; and recently by Dr. Mackn., who observes that, 'if it were true' (which, he shows at large, it is *not*), 'that not many wise, mighty, and able were called, it did not suit the Apostle's argument. For surely God's *not calling* many of the wise, &c., joined with his *calling* the foolish ones of the world to believe, did *not* put to shame the wise and strong, &c. Whereas, if the discourse be understood of the preachers of the Gospel, who were employed to convert the world, all is clear and pertinent. God chose not the learned, the mighty, and the noble ones of this world to preach the Gospel,—but illiterate and comparatively weak men, and men of low birth; and, by making them successful in reforming mankind, he put to shame the legislators, statesmen, and philosophers among the heathens, and the learned scribes and doctors among the Jews, who never had done any thing to purpose in that matter. According to this mode of interpretation, we must supply as a verb to the three Nominatives, *καλοῦσιν ὑμᾶς*. However, I would render *τὴν κλήσιν ὑμῶν* not, with Gresw., 'the nature of your calling,' but 'the manner of your calling, in being called (a use of *κλήσις* found in the Greek Orators), i. e. as to the kind of persons by whom you are called.' At *ἐξελέξατο* in the next two verses supply *αἱ τὴν κλήσιν ὑμῶν*, from the preceding context. It is proper to bear in mind, that this selection of the persons in question, when made, was doubtless accompanied by an impartment of the spiritual gifts of which we read, infra, ch. xii. Eph. iv. 11, whereby they were fully enabled to perform the Gospel work



τοῦ κόσμου καὶ τὰ ἐξουθενήμενα ἐξελέξατο ὁ Θεὸς, καὶ τὰ μὴ  
 ὄντα, ἵνα τὰ ὄντα καταργήσῃ. <sup>29</sup> ὥπως μὴ καυχῆσθαι πάσα  
 σὰρξ ἐνώπιον \* τοῦ Θεοῦ. <sup>30</sup> Ἐξ αὐτοῦ δὲ ὑμεῖς ἐστε ἐν Χρι-  
 στῷ Ἰησοῦ δις ἐγενήθη ἡμῖν σοφία ἀπὸ Θεοῦ, δικαιοσύνη τε

d Rom. 3. 27.  
 Eph. 2. 9.  
 e John 17.  
 19.  
 Rom. 4. 26.  
 Eph. 1. 7.  
 Col. 2. 4.

assigned to each, espec. the εὐαγγελισται spoken of at Eph. iv. 11. 1 Cor. xii. 28, and 2 Tim. iv. 5.

28. καὶ τὰ μὴ ὄντα—καταργ.] The Apostle adds another link in the chain of antithesis, by employing an expression which partakes of the Hyperbole, or the Oxymoron, but is not unfrequent in good writers; τὰ μὴ ὄντα being for τοὺς μὴδὲν ὄντας (Gal. vi. 3. 2 Cor. xii. 11). With this sentiment comp. Eurip. Troad. 616, ed. Matthim. 'Ὅρῳ τὰ τῶν θῶν, ὡς τὰ μὴ πυρρῶς ἔνυ: τὰ μὴδὲν ὄντα, τὰ δὲ δοκοῦντ' ἀπώλειαν. The καὶ before μὴ ὄντα is cancelled by Lachm., Tisch., and Alf., from A, C, D, F, G, and one cursive—for the αἰτί of Scholz, Grieb., Tisch., and Alf. are sought—authority insufficient for the purpose, espec. considering that internal evidence, though it draws two ways, is yet in favour of καὶ, since it was more likely to be removed by Critics, who thought that it was unnecessary, and that it overloaded the construction (not aware that it meant 'ἴνα', 'yea'), than that it should have been obtruded into all the copies except six, also into the Pesch. Syr., Vulg., and Arab. Versions, confirmed by Chrys. and Theodor., and (teste Jacks.) Orig. and Euseb. So I find Dr. Peile takes the καὶ, and why not? since this force of καὶ is frequent in the Sept., and not uncommon in the New Test. Est. renders τὰ μὴ ὄντα by *non entia*, 'ea quæ non erant' (not are not) *pro nihili habitis*, a Hebraism. Comp. 2 Ed. v. 36. Acts xv. 18. Rom. iv. 17. Thus the sense is, 'Persons who were in estimation nobodies'—the case with almost all the Apostles.

29. ὥπως μὴ—πάσα σὰρξ. &c.] The connexion may be thus traced with the preceding: '[God pursued the above course; chose those that were of no account] in order that no human being should boast, or ascribe what he doth to his own power, wisdom, or eloquence.' For the text. rec. αὐτοῦ I have, with all the Editors from Matth. downwards, edited from very many MSS., including all the Lamb. and Mus. copies, and Trin. Coll. B, x 16, Versions, Fathers, and early Editions, τοῦ Θεοῦ.

30. ἐξ αὐτοῦ δὲ ὑμεῖς ἐστε ἐν Χρ. Ἰ.] Of these words various explanations have been proposed; and the context allows of more than one interpretation. The meaning intended seems to be this: 'Of him, therefore (i. e. through him, owing to him), and through no merit of your own, it is that ye are in Christ Jesus, i. e. incorporated in Christ Jesus.' By the expression εἶναι ἐν Χριστῷ, I would understand not merely, however, the being a Christian; for the act of incorporation, or engraftment into the body of Christ's Church implies the work, however gradual, of regeneration. So, too, where the same expression recurs in 2 Cor. v. 17, εἰ τις ἐν Χριστῷ (scil. ᾧ) καὶ νῦν κτίσται, scil. ἱερί. This full sense intended, was, I find, long ago seen by Calvin alone of the Commentators, who, after remarking that there is an emphasis in ἐστε, as implying 'existence from God and subsistence

in Christ,' adds, that 'the Apostle speaks not only of physical creation, but of that spiritual essence into which we are born again by the grace of God.' Now that this involves the being sons of God is plain from John i. 12, ὅσοι δι' ἡλᾶθον αὐτὸν (Christ), ἰδῶκεν αὐτοῖς ἐξουσίαν τέκνα Θεοῦ γενέσθαι.

—δις ἔγεν. ἡμ. σοφία, &c.] These words seem meant to awaken in the Corinthian converts a sense of deep thankfulness, by reference to the great spiritual benefits obtained through Christ (especially with allusion to his crucifixion, see ver. 28), so forming a beautiful summary of Gospel blessings, and representing the true nature of the Christian religion. What the Apostle here expresses seems to have been suggested by a consideration of the inestimable benefit involved in this incorporation of believers with Christ. It might, indeed, be thought that this would be so likely to occur to the minds of the Corinthian Christians as scarcely to need mention. But the reason why the Apostle chose to express it is well pointed out by Calvin.—Ὅς ἐγενήθη ἡμῖν may be rendered in full, 'who has been made and become unto us,' meaning, that by him we obtain the following benefits. Some attempts have indeed been made by misplaced learning, and perverted ingenuity, to draw forth a so-called deeper sense. But it is better to rest content with the simple and obvious import of the words,—nor too anxiously inquire how it arises. It is sufficient to regard this as a more forcible mode of expression than if it had been said, 'we were made wise and justified, made holy and redeemed;' besides conveying withal a weightier import, as pointing directly to the Author of the wisdom in question, and, consequently, suggesting the reflection made 1 Cor. iv. 7, τὶ δὲ ἔχουσιν ὅς οὐκ ἔλαβαν; as also the warning there subjoined, not to boast. And the same train of thought may be supposed to have been present to the mind of the Apostle here, since he adds, ἵνα ὁ καυχόμενος, ἐν Κυρίῳ καυχᾶσθω. The τε after δικαιοσύνη has been wholly unattended to by Expositors, and has been removed by ancient Critics, sc. MSS. F, G, D<sup>3</sup>, Orig., Cyr., and Chrys., who read καὶ δικ.; but it is deserving of notice, as serving to closely unite the two terms δικ. and ἀγίασμός, and meant to suggest that the things so signified are indissolubly connected. Accordingly, I would point Θεοῦ, δικαιοσύνη τε καὶ ἀγίασμός, καὶ ἀπολ., 'both justification and sanctification.' Calvin seems to have partly perceived the force of the τε καὶ, since he dwells much on this conjunction of the two terms, though in themselves distinct; and he ably states the inferences arising therefrom. With respect to ἀπολόγησεν, it should seem that the expression has reference not so much to redemption from the penalty of sin, in that spiritual death which consists in the servitude to sin, as to the temporal consequences of sin in this world by sickness and death, with reference to that period (adverted to at Eph. iv. 30, and Rom. viii. 23, υἱοθεσίαν ἀπαιτεῖ χόρον,

καὶ ἁγιασμοὶ καὶ ἀπολύτρωσις· 31 ἵνα, καθὼς γέγραπται· Ὁ f Jer. 9. 23.  
καυχώμενος, ἐν Κυρίῳ καυχάσθω. II. 1 \* Κἀγὼ ἐλθὼν 3 Cor. 10. 17.  
ach. 1. 17.  
Exod. 4. 10.  
Jer. 1. 6, 7. Rom. 16. 12. 3 Cor. 10. 10, & 11. 4.

τὴν ἀπολύτρωσιν τοῦ σώματος ἡμῶν) when, by the redemption of the body from the grave, death itself shall be swallowed up in victory, and we be completely and for ever delivered from the power as well as penalty of sin, and thus the promise, that 'sin shall not have dominion over us' (Rom. vi. 14), be finally fulfilled in us.

Such is, I find, the view of the sense adopted by Calvin, who explains the meaning to be, that through Christ we are freed at once from all the slavery of sin, and all the misery consequent thereon. 'Thus,' continues he, 'in this redemption we have that gift of Christ which, as it is the first *begun*, so it is the last *completed*, in us. For it is the beginning of our salvation, that we are extricated from the labyrinth of sin and death though in the mean time we groan within ourselves, anxiously awaiting the final day of resurrection, as it is said Rom. vii. 26: 'such being 'the day of redemption' (*ἡμέρα ἀπολύτωσης*, spoken of at Eph. iv. 30) to which he who is in Christ (the regenerate Christian) is sealed.' This may account for the expression *ἀπολύτωσης* coming last, whereas we should rather, as observes Billroth, have expected it to stand first. A most important point, however, to be borne in mind is, that the latter (sanctification) can only be attained by that righteousness in the believer, which is the *effect* of his *union* with Christ 'our Righteousness,' and results from 'the supply of the Holy Spirit' proceeding from Christ. Thom. Aquin. indeed, says, 'sanctificamur per Christum in quantum per eum cum Deo *conjugamur*;' namely, as the original source of sanctification. See John xvii. 17, compared with Jude 1, *τοῖς ἐν Θεῷ Περὶ ἡγιασμένοις*. However, the union with God implies the union with Christ, though it is said to be *ἐκ Θεοῦ*. And the union in question, where it truly exists, carries with it the impartment of the influence of the Holy Spirit, communicated by the Holy Spirit personally, Who 'proceedeth from the Father and the Son' for that purpose; and hence it is that he is called the Holy Ghost the *Sanctifier*. In applying to Christ our Saviour this sort of *conjugant term*, Justification-with-Sanctification, the Apostle may have had in mind the prophecy of Jer. xxiii. 6, 'In his day Judah shall be saved, and Israel shall dwell safely: and this is his Name whereby he shall be called to that, *The Lord our Righteousness* (*Κόριος Δικαιοσύνη*, as in some copies of the Sept.); 'for believers are made the righteousness of God in him. His obedience unto death is their justifying righteousness, or justification; and, as in the Hebrew original it is *Sehovah* (a title given, says Dr. Lowth on that passage, to the *Messiah* by the prophets), this tends to prove the Godhead of Christ as *God-man*, one with the Father.

31. 'Abit cohortatio in sententiam communem fere eandem a qua exorsa erat, ver. 29.' (Pott.) 'En finis car omnia nobis largiatur Deus in Christo; nempe ut ne quid arrogemus nobis, sed Illi omnia deferamus.' (Calv.) To give the greater weight to the sentiment, it is expressed in the words of *Scripture* (just as, observes Dr. Poole, the Apostle at Rom. xv. 3. interweaves

with his own text the substance of what the prophet Jeremiah had written, ch. ix. 23, 24).

— *Ἰνα, καθὼς γέγραπται:* 'Ο καυχ. &c.] Here there is an anacoluthon, for *Ἰνα* cannot properly carry an *Imperative*. It is, I apprehend, best handled by supposing here a brevity of expression, whereby *Ἰνα* is capable of being referred, not to καυχ. only, but to some other verb in the Subjunctive left to be understood—probably *ᾶ* (the ellipse of which is not unfrequent), or *γινωσκ.*, as understood in the sense *fiat*, *may hold good*; *apply*. Nor is this negated by the formula *κίαντι* following, *ὡς γέγραπται*, which cannot be taken in a *strict* sense, since there is no *quotation* from the passage of Jer. ix. 23, 24, but rather something *formed* on that passage (and espec. on the words *μη καυχᾶσθω ὁ σοφὸς ἐν τῇ σοφίᾳ αὐτοῦ—ἔλλα ἐν τοῦτοις*,—namely, as it is meant by the words just after subjoined, in understanding and knowing the attributes of the Lord), or an *adaptation* of that passage, by taking some words, and adding others; so, however, as to produce a similar *doctrine*; and it is observable that the strictness of the expression *ὡς γέγραπται:* is qualified by the *Ἰνα ᾶ*. The same words are added, but without the formula *κίαντι*, at 2 Cor. x. 17, which serves to show that it is here not to be *pressed on*. Thus in the present passage we have the very opposite to what takes place in such other passages of N. T. as Gal. iii. 6 and 11. Eph. iv. 25, seq. 1 Pet. i. 24. Heb. xi. 21, where we have the very words of Scripture, but without the *form of quotation*. I cannot agree with Est. that the Apostle had reference here 'ad totius Scripturæ sacræ sensum et ingenium;' though it may be very true, what St. Augustine (by him cited) remarks, that 'universæ facies atque vultus sanctorum Scripturarum bene intuentes id admonere inveniunt, at qui gloriatur in Domino glorietur; so that (observes Calv.), as often as we would glory, we must go out of ourselves to glory [and go to Him who hath bestowed on us all things in Christ].'

II. 1-6. The Apostle, returning to the subject treated of at i. 17, where he had spoken of his own preaching, and of the Gospel-preaching generally (whence at vv. 18-31 he had somewhat digressed), now more copiously handles it. It was, he declares, no purpose of his to catch their attention by splendour of diction, by ingenuity of reasoning, or the trappings of human eloquence; his sole object being to deliver the message of salvation by Christ. Whatever knowledge, therefore, he possessed, he resolved to keep it out of sight, and speak as if he had it not; confining himself solely to the things which related to the redemption of sinners through the blood of Jesus. The Apostle then proceeded to show why he purposely disclaimed all human wisdom,—namely, because the doctrines he had to teach, being a special revelation from God, were far above the reach of the human understanding, inasmuch that their nature could not be thoroughly understood, or correctly received, by the naturally corrupted minds of men. Thus

b Gal. 6. 14.  
c Acts 18. 1.  
d 1 Cor. 10. 10.  
e 11. 30.  
f 12. 5, 9.  
g Gal. 4. 15.

πρὸς ὑμᾶς, ἀδελφοί, ἦλθον οὐ καθ' ὑπεροχὴν λόγου ἢ σοφίας  
καταγγέλλων ὑμῖν τὸ μαρτύριον τοῦ Θεοῦ. <sup>3</sup> οὐ γὰρ ἔκρινα  
[τοῦ] εἰδέναι τι ἐν ὑμῖν, εἰ μὴ Ἰησοῦν Χριστὸν καὶ τούτον  
ἐσταυρωμένον. <sup>3</sup> Καὶ ἐγὼ ἐν ἀσθενείᾳ, καὶ ἐν φόβῳ καὶ ἐν

οὐ καθ' ὑπεροχὴν (for καθ' ὑπερίχοντα λόγου) signifies lit., 'not with excellence;' by striving after, by striving to shine thereby. In τὸ μαρτύριον τοῦ Θεοῦ we have a periphrasis for 'the Gospel,' as supra i. 8, where see note.

1. As to ἀγῶ, I am still of opinion that this expression, 'I too,' is best regarded as said with reference to supra i. 17, where the Apostle had affirmed that he was sent to preach the Gospel, οὐκ ἐν σοφίᾳ λόγου; from which, as Calv. observes, 'he passes on to the general subject of its preaching; and then, at v. 23, reckons himself among those who preach Christ crucified; and now he again reverts to himself.' Nevertheless, there seems to be a thread of connexion with the immediately preceding words, which has been well traced by Hyper. Hence it would seem that (as Hyper., Est., and Wakef., after Justinian, have well seen) the καὶ is here, as often, *illative*; and its force may be best represented by rendering, 'Accordingly, brethren, I for my part when I came to you.'

2. οὐ γὰρ ἔκρινα τοῦ εἰδέναι, &c.] The οὐ is to be joined, not with τι, but with ἔκρινα, by an idiom frequent in the Class. writers, as employed, though not with κρίνω, yet with the synonymous term δέξω, so that the two words present only one idea, representing the very opposite in sense to the verb. Accordingly, the literal sense is, 'I did not resolve to know;' 'I determined against the knowing;' 'I made up my mind not to know.' So the Class. writers use οὐ φημι, οὐκ δέξω, &c. See Dr. Peile's note.

The τοῦ has been cancelled, on the authority of 7 uncials, and a few cursives (I add Lamb. 1182), by Griesb., Scholz, Lachm., Tisch., and Alf., but injudiciously. The word was, doubtless, thrown out to lessen the difficulty in construction. But the idiom (on which see Winer, Gr. Gr. § 38, § 6, note 3) is elsewhere used in the New Test.; and yet not so often as to induce us to suppose it to have been introduced by the Revisers. The phrase εἰδέναι τι, 'to know ought,' occurs infra, viii. 2, sometimes also in Class. writers (e. g. Theucyd. vii. 19); but here it seems to have a peculiar sense,—namely, as a verb of action, or essence, used of the declaration of the action, &c. (see Glass. Phil. 8. p. 219); and so here it signifies 'to make known to others by teaching, preaching.' It is indeed implied, that the Apostle possessed other knowledge, and could, had he chosen, have brought it forward. To which purpose it is observed by Theodor., that hereby the Apostle intimates that he could have discussed the doctrine of the Godhead (the Divine nature, τῆς θεολογίας), but that he taught them only respecting the incarnation of our Lord, τῆς οἰκονομίας (for this Theodor. elsewhere explains by οἰκονομία), glorying in the suffering of his Lord. Why the Apostle did not communicate these βῆθη to the Corinthians, he mentions further on at ch. iii. 1, οὐκ ἠδυνήθη λαλῆσαι ὑμῖν ὡς πνευματικοί, ἀλλ' ὡς σαρκικοί, by which it is implied that he had not

taught them these πνευματικά, because they were σαρκικοί (and not πνευματικοί), and as such could not comprehend them. This view is confirmed by ver. 6 and 7, where to these βῆθη τοῦ Θεοῦ is applied emphatically the expression σοφία Θεοῦ. And it is there said, σοφίαν λαλοῦμεν ἐν τοῖς τελείοις. It is here well remarked by Est.,—'Hence it is plain that he does not preach Christ crucified, who only sets forth and teaches the Cross as a matter of imitation.' That the Socinians do so teach is well known; but who should have expected that on this passage the excellent Grotius should teach the very doctrine in question? Nay, that even Dr. Hammond should make chiefly prominent the death of Christ, viewed as a confirmation of his doctrine, and bring in his satisfaction for sin only in a parenthesis!

3. Thus far the Apostle has spoken of the subject of his teaching. He now adverts to the method which, at Corinth, he had pursued in preaching the Gospel.

—καὶ ἐγὼ ἐν ἀσθενείᾳ—πρὸς ὑμᾶς] A close connexion exists between this verse and ver. 1 (ver. 2 being parenthetical) and καὶ ἐγὼ—πρὸς ὑμᾶς may be rendered, 'And I, for my part, was conversant with you in weakness, and in fear, and in much tremor.' In ἰσχυρόν πρὸς ὑμᾶς there is (as Billroth remarks) a *constructio praeponens*, the full sense being, 'I went to you and was with you ("apud vos");' a sense of πρὸς ὑμᾶς also found in John i. 1, 2. The thread of connexion between this and what precedes is well traced by Hyper. thus: 'So far, I say, was I from being furnished with any power or influence, from talent or eloquence, whereby I might draw you over to the Gospel, that I passed my time with you in weakness,' &c. As respects the exact sense meant to be conveyed by the term ἀσθένεια, that is difficult of determination. It has been supposed to have reference to those bodily infirmities, and personal disadvantages, which impeded the Apostle's usefulness, and were the source of much mortification to him. Indeed, it is not improbable that the ἀσθένεια here, and the ἀσθενής at 2 Cor. x. 10, allude to what is called 'the thorn in the flesh' at 2 Cor. xii. 7. But it would rather seem to intimate (as Piscator and Estius explain) apprehension lest by his insufficiency, in one way or other, he should occasion offence, and injure the great cause he was so zealous to promote; or, as Camerarius, Piscator, and Heydenreich understand, 'in deep humility and unaffected modesty,' as Phil. ii. 12. 2 Cor. vi. 15. 1 Pet. iii. 15. Eph. vi. 5. These two last views may perhaps, as Hyper. and Est. suggest be combined. Accordingly, they refer it to lowliness of condition, or situation, connected with humility of personal appearance (see 2 Cor. x. 1, comp. with x. 10), which circumstances, united, tended to weaken his influence; see the next words, ἐν φόβῳ καὶ ἐν τρόμῳ πολλῷ. However, it should seem that this may best be meant to intimate a painful apprehension lest this deficiency should be preja-

τρόμῳ πολλῷ ἐγενόμην πρὸς ὑμᾶς. <sup>4</sup> καὶ ὁ λόγος μου καὶ τὸ κήρυγμά μου οὐκ ἐν <sup>†</sup> πειθοῖς [ἀνθρωπίνης] σοφίας λόγοις, ἀλλ' ἐν ἀποδείξει Πνεύματος καὶ δυνάμεως. <sup>5</sup> ἵνα ἡ πίστις ὑμῶν μὴ ᾖ ἐν σοφίᾳ ἀνθρώπων, ἀλλ' ἐν δυνάμει Θεοῦ.

<sup>6</sup> Σοφίαν δὲ λαλοῦμεν ἐν τοῖς τελείοις· σοφίαν δὲ οὐ τοῦ

f Phil. 2. 16. ch. 1. 20. & 2. 19.

dicial to the cause of the Gospel, owing to his various infirmities and weakness, in himself, for the mighty work in which he was engaged;—not, however, that trepidation arising from the peril of life, which made him stand in jeopardy every hour. It has been well observed by the most fearless of Christian professors, 'Non hæc fortitudo vere Christiana est quod nihil omnino metumus, sed hæc, quod, ubi oportet jusserit aliquid, Dei causâ faciemus, etsi cor nostrum præ timore palpitat.'—LUTHER.

4. The Apostle here returns to his subject just before entered upon,—namely, the setting forth the *difference* which subsisted between his own mode of handling the doctrine of the Cross, and that of any mere human teacher. Yet there is a thread of connexion between the foregoing and the present verse,—the Apostle meaning to intimate, that the *homeliness* of his mode of treating the doctrine of the Cross matched with the unpretending (and what the anti-Pauline party represented as mean and abject) lowliness of manner which accompanied it. There would seem in ὁ λόγος μου καὶ κήρυγμά μου a *hemidiasis*, the sense being, 'my mode of speaking in preaching the word.' οὐκ ἐν πειθοῖς—λόγοις, scil. ἡ, 'was not [couched] in the persuasive words of human wisdom,' i. e. was not compounded of words and sentences adapted to persuade, from the admixture of human art or secular wisdom with Divine.

—οὐκ ἐν πειθοῖς—λόγοις.] I have already shown at large, and Mr. Alford assents thereto, that the various readings here found attest the endeavours of Critics to get rid of the very unusual word πειθοῖς (which, however, rare though it be, occurs also in Athan., vol. i. p. 858. Dionys. Areop., p. 155. Cyrill., p. 125, 248. Epiph. i. 896), though it is formed analogically from πειθῶ, as φαίδος from φαίδω. It is, indeed, not found in the Classical writers; and besides the above passages of the Fathers (derived from this passage), it is found only in this passage of Paul; yet the word was not coined by Paul (there is scarcely one in his Epistles that is), but probably a word of the ordinary, or Provincial (Syriac) Greek. However, had πειθῶ been likely to be the genuine reading, I could strengthen the slender authority for it (only 10 cursives) from Lamb. 1183, 1186; Mus. 7142, 16, 184, and Cov. 2, 3, and 5 (omitted by Mill). But it would nought avail. As to ἀνθρωπίνης, absent from B, D, E, F, G, and 3 cursives, and several Versions and Fathers, I have, on further consideration, placed it within double brackets, as probably arising from a marginal Scholium.

—ἀλλ' ἐν ἀποδείξει, &c.] Notwithstanding what some recent Commentators maintain, πνεῦμα must here denote 'the operations of the Holy Spirit, both ordinary and extraordinary,' as shown in the spiritual gifts imparted by St. Paul; and δυνάμει may refer to that highest mode of its operation, which produced 'the working of mira-

cles.' But from the verse following, it would rather seem that it has reference to the mighty power of the Spirit accompanying the Apostle's ministrations, both as to the communication of the Spiritual gifts, and imparting the ordinary graces of the Spirit; meaning, as Hyper. explains, that 'by the power of God, silently and powerfully acting on the words of St. Paul, as by certain secret motions, men were moved to believe far more than they could by the influence of any oratorical *pitkanalogia*;' there being an implied reference to the *external* power of human oratory and eloquence in swaying the hearts of men, by strongly acting on their imaginations, and moving their passions; as opposed to the internal operations of the Holy Spirit, as the Author of the Divine life in regeneration. I find the above view confirmed by Calv., Melanct., and partly by Est. Comp. also Col. i. 29 with Zech. iv. 6. The full sense of the words is, 'but [showed itself] by demonstration of the Spirit and power, i. e. the power thereof [working mightily in me].'

5. ἵνα ἡ πίστις ὑμῶν—Θεοῦ.] Rosenm. and Dr. Peile regard the ἵνα here as having an *eventual* force, 'so that;' but this interpretation, perhaps, involves a solecism, and is at variance with the preceding context; for it has been fully made out, by Thom. Aquin., Hyper., Est., Pott, and Heydenr., that the ἵνα here denotes (as generally) *purpose*, in order that. I would render, then, 'in order that your faith may (not, might) be based not on,' &c. And here Olsh. makes the following excellent observation:—'The Spirit is the original creator of faith, which cannot be begotten of human caprice, though man has the capability of *hindering* its production; and it depends, for its continuance, on the same mighty Spirit, who is almost without intermission begetting it anew.'

6. σοφίαν δὲ λαλοῦμεν ἐν τοῖς τελείοις.] This, as Calv. observes, is said by the Apostle *per correctionem*, that it might not be inferred from what he had said (ver. 4 and 5) that he was devoid of all wisdom, or, at least, that he held it cheap, like those low-minded and ignorant persons, who despise literature with a sort of barbarian savagery. Accordingly, he means to intimate, that he was himself not *deficient* in wisdom (at least, such as alone deserved the name, being indeed of the highest kind), but it was such as could alone be appreciated by true judges, and therefore he speaks it only τοῖς τελείοις. As respects the exact sense of these words, the result of close and repeated consideration of the purport of the somewhat obscure portion of this Epistle, extending from ver. 3 to ch. iii. 3, leads me to think that the ancient interpretation, and that adopted by certain early modern Commentators, as Justinian, Beza, Grot., Sclater, and, at a later period, by Rosenm., Billroth, Heydenr., and myself formerly, cannot fully be sustained. The term τελείοις cannot

§ ch. i. 1.  
Rom. 16. 26.  
Eph. 3. 2.  
Col. 1. 26.  
3 Tim. 1. 9.

αἰῶνος τούτου, οὐδὲ τῶν ἀρχόντων τοῦ αἰῶνος τούτου, τῶν καταργουμένων 7 ἄλλὰ λαλοῦμεν σοφίαν Θεοῦ ἐν μυστηρίῳ, τῇ

be proved to mean 'Christians in general,' at least real and genuine Christians, who seek and find Christ, the only true wisdom. Nor can it be proved that *σοφία* here denotes the *fundamental* doctrine of the Christian faith,—that of Christ crucified, and salvation by him alone. This indeed, it *might*, of itself mean, did the context permit it; but it does not, especially as it regards *ταλίσμα*, in which, as the proof fails, so must the general view above alluded to, connected with it, be insecure and untenable. Accordingly, I am now induced to adopt the interpretation of Thom. Aquin., Erasmi., Crell., Castellio, Casaub., Est., Bengel, Whitby, Mackn., Valckenaer, Pott, Stenersen, and others, who take *σοφίαν* to denote, emphatically, the *deeper mysteries of the Christian faith*, as founded on the *secret counsels of God*; as, for instance, those which respect Divine election and reprobation, the calling of the Gentiles and the rejection of the Jews, the priesthood, sacrifice and intercession of Christ, justification by faith,—in short, those and similar *βάθη τοῦ Θεοῦ*, which are contained in the Epistles to the Romans, Galatians, Ephesians, Colossians, and *Hebrews*, which abound in such matters. It is not improbable that the *allegorical and typical* mode of reasoning and discussion employed by St. Paul in the above Epistles, for the purpose of opening out the more profound sense of Christian doctrine, is to be included in this *σοφία τοῦ Θεοῦ ἐν μυστηρίῳ*. That such are here adverted to, plainly appears from the next verse, where this *σοφία* is called *σοφία Θεοῦ ἐν μυστηρίῳ (οὐσα)*; though it is not to be denied, that the more elementary and fundamental doctrines of the Christian faith *might* very properly be termed *σοφία*, nay, also *σοφία τοῦ Θεοῦ*, which, besides being clear in itself, is certain from *supra*, i. 24. In short, the *τάλεις* here must, as appears from the following context, be equiv. to the *πνευματικοί* at ver. 15, and *iii. 1*, as opposed to the *σαρκικοί* at *iii. 1—4*, and the *ἡπιοί* at *iii. 1*. This further appears from the two verses of *ch. iii.* (espec. *γάλα ὑμᾶς ἐπότισα* at ver. 2), compared with *Heb. v. 12, 13, 14*, where, after speaking of the *elementary* Christian doctrines as yet necessary to them, he adds, by a lively figure, that they need *γάλακτος καὶ οὐ στεριάας τροφῆς*—*πᾶς γὰρ οὐ μὲν τέχνης γάλακτος ἀπείροι (ἴσται) λόγῳ δικαιοσύνης, ἡπιοὶ γὰρ ἴσται*. *Τάλεις δὲ ἴσται ἡ στεριάα τροφή*, meaning that of the *σοφία*, or *σοφία Θεοῦ ἐν μυστηρίῳ*, above mentioned. It is then added in the same portion: *Διὸ ἀφέντες τὸν τῆς ἀρχῆς τοῦ Χριστοῦ λόγον, πρὶ τῆς ταλειότητος φερόμεθα*, by which latter is to be understood the solid food of the more recondite doctrines and mysteries of the Christian faith, which were alone suited to the *τάλεις*. And so at *xiv. 20* of this Epistle *τάλεις* stands opposed to *νῆπιος*. Accordingly, to persons so matured in judgment and spirituality as to be able to receive this wisdom (in a mystery),—the Apostle laid open the rich 'treasures' of the wisdom of God, which excited their admiring adoration. If, therefore, the Corinthians had not been initiated into the depths of this Divine wisdom, it was because they were not

proper recipients of them,—could not bear them as yet. See *John xvi. 12*, and *infra iii. 2*. We must be careful, however, that this interpretation be not wrested and abused, to countenance the practice of some Romanists—that of holding one set of opinions in private, and propounding others quite different on public occasions; thus, by a base dissimulation, hiding their real sentiments. Thus the words, *1 Cor. ix. 22*, 'I am become all things unto all men,' have been, as Est. on that passage observes, grievously abused by those who hold that a Christian minister is warranted, by the example of St. Paul, 'apud homines *simulare et dissimulare*, ne quis offendant, aut etiam quamplurimos Christianos lucrificet,' much less for the lure of *gain*. Moreover, in such a case as that supposed, the opinions are presumed to differ *essentially*; which is quite the contrary in the present instance, since they both form parts of the same Christian system. Estius does not here touch on the *abuse* that might be made of the doctrine of this passage. Nay, it does not appear, from his references to the *early Romanists*, that such abuse had taken place, or, at least, been at all countenanced. That, indeed, had been with all care *precluded* by the *early Fathers*. So Augustin in his *Tract 96—98*, in considering the question 'whether spiritual persons may have any thing in their teaching which they may keep secret from carnal persons, and mention to spiritual ones only?' answers to the following purport, as it had been summed up by Estius: 'Although the *Apostles* did not at once teach all things belonging to the doctrine of the Christian religion to those to whom they preached the Gospel; yet they had not themselves, or other spiritual men appointed by them, any thing in doctrine which, at a *suitable* time, they might not draw forth and openly declare to the multitude; thus teaching the same things to great ones and little ones (i. e. the perfectly and the imperfectly instructed); constantly taking care, however, to put them forth to each and all, *according to the capacity of each*,—to the *little* ones, as it were, a *drink of milk*, which they would take with pleasure, and easily digest; to the well-instructed *solid food*, by explaining *reasons, order, method*, and other circumstantialities pertaining to those things to be believed; which is no other than what we find here, 'to speak wisdom among them that are perfect.'

— *σοφίαν δὲ οὐ τοῦ αἰῶνος, &c.*] The Apostle now passes on to describe more fully this recondite wisdom in which he abounds; and in doing this, he again speaks *per correctionem*, q. d. 'but I mean a recondite and deep wisdom, not of *this world*, i. e. not *terrene*, as it is said *ch. ii. 13*, *ἀνθρωπίνῃ καὶ σαρκίῳ*, such as the *σοφία τοῦ αἰῶνος καὶ τοῦ κόσμου τούτου* spoken of *supra*, *ch. i. 20*, such as that promulgated by the Greek philosophers, orators, sophists, rhetoricians, and dialecticians. As respects the expression *τῶν ἀρχόντων* (not a little disputed in meaning), I still prefer the view of its sense which I have before adopted. According to the opinion of the *early Latin Expositors*, and Est., it is to be referred to the *evil spirit*, the authors of magic, divination, and idolatry, who were to be de-

ἀποκεκρυμμένην, ἣν προώρισεν ὁ Θεὸς πρὸ τῶν αἰώνων, εἰς δόξαν ἡμῶν <sup>h Matt. 11. 25. John 7. 48. & 10. 3. Acts 2. 17. & 13. 27. 8 Cor. 13. 14. 1 Tim. 1. 13. 1 Isa. 64. 4. ver. 14.</sup> <sup>8</sup> ἣν οὐδεὶς τῶν ἀρχόντων τοῦ αἰῶνος τούτου ἔγνωκεν (εἰ γὰρ ἔγνωσαν, οὐκ ἂν τὸν Κύριον τῆς δόξης ἐσταύρωσαν) <sup>9</sup> ἀλλὰ, καθὼς γέγραπται· [Ἄ] ὁφθαλμὸς οὐκ εἶδε, καὶ

stroyed by Christ, together with the whole body of these arch-deceivers. But this view, though specious, is quite untenable, being refuted by the words at ver. 8, *εἰ γὰρ ἔγνωσαν*, &c. Not to say (with Stenerson) that the wisdom of evil spirits, if they have any, is unknown to men; and it would little redound to the praise of any minister of religion, least of all an Apostle, that 'he did not teach such wisdom.' In the adjunct expression, *τῶν καταργ.*, it is intimated that, however great their power or influence may be, it must be utterly brought down, and thus their influence would be as transitory as their wisdom. Now this was literally verified in the case of the Jewish rulers and doctors, who were speedily put down; as also in that of the heathen philosophers and sophists, whose wisdom was nullified by their false religion being exploded. It is observable that the term *καταργ.* was here adopted as suitable to the idea contained in *ἀρχόντες*; *καταργεῖν* being used of 'deposing a ruler, or magistrate,' Hos. i. 4. 2 Kings xxiii. 5, which is alluded to in 1 Cor. xv. 24, *καταργ. ἀρχήν*. Heb. ii. 14, *καταργ. Διέβολον*, considered as *κοσμοκράτορα*.

7. ἀλλὰ λαλ. σοφίαν Θεοῦ ἐν μυστηρ.] Render: 'But it is God's wisdom that we speak.' The Apostle here not only shows *what* wisdom it is that he delivers,—namely, the wisdom of GOD, as opposed to that of the world, but he further unfolds what he meant by *σοφίαν ἐν τοῖς τελειότοις*, by describing this wisdom of God as a wisdom wrapt in mystery, a recondite plan of Divine wisdom. He further designates it as *τὴν ἀποκρυπ.*, 'the plan hidden' to the natural man, *ψυχικῇ*, as it is said, ver. 4, or the man unenlightened by the Spirit, to whom, as such, the Gospel itself, even in its simplest form, is hidden; much more the *σοφία τοῦ Θεοῦ ἐν μυστηρίῳ*, by which it is to be observed, is meant, not man's, but God's esoteric course of teaching. This *σοφία τοῦ Θεοῦ*, meaning the Gospel in its utmost extent, and fullest depth of meaning, is further designated as that ordained of God from all eternity to be promulgated. Comp. Ephes. iii. 9, *φανεῖται πάντως τῇ ἐκκλ. οἰκονομία* (or, as other copies have, *κοινωνία*) *τοῦ μυστηρίου τοῦ ἀποκρυμμένου ἀπὸ τῶν αἰώνων ἐν τῷ Θεῷ*, meaning, 'in the secret counsels of God'; though there seems meant the whole plan of redemption, including both the elementary and fundamental, and the more recondite parts. Comp. Col. i. 26. The words *εἰς δόξαν ἡμῶν* are subjoined in the same way as *τῶν καταργουμένων* at ver. 6, and *τὴν καταργουμένην* at 2 Cor. iii. 7, by way of subjoining another, and not unimportant, circumstance, q. d. 'so as to be the means of glory to us believers, as partakers of the glory of Christ.'

8. ἥ] This may be referred either to *σοφίαν*, or *δόξαν*, and Expositors take either one or other view. The former is required by the next verse; but it may include the other sense, q. d. 'None of their rulers (temporal or ecclesiastical) knew the ineffable wisdom, and the glory it in-

volves to its recipients; else they would not (we may presume) have crucified the Lord of glory [with whom alone are the issues of life and salvation].' The expression, *Κύριος τῆς δόξης*, is not to be *lowered*, with many recent Commentators, to the 'author of the glory,' since it is formed on a similar one in the O. T., Pa. xxiv. 7, *βασιλεὺς τῆς δόξης* (a passage probably had in view by the Apostle), where the best Commentators are agreed that it designates CHRIST by an august title, which may be compared with the expression employed John i. 14, *δόξαν ὡς μονογενοῦς*; and which, when taken in conjunction with that of *Θεὸς τῆς δόξης* at Acts vii. 2, sets forth Christ as both King of Glory, and Lord of hosts, our 'Lord and our God.'

At *προώρισεν* supply, from the subject-matter, *ἀποκαλύπτειν*. The expression has reference to the eternal counsels of God (*πρὸ καταβολῆς κόσμου*) for the salvation of the human race. See Acts iv. 28. Rom. viii. 29, sq. Eph. i. 5, 11. Render: 'which God had from eternity planned and purposed to reveal.'

The words *εἰς δόξαν ἡμῶν* may be referred (as they are by some) to the Apostles in general; q. d. 'to the glory of those by whom this revelation has been promulgated.' But it is better to understand them, with others, in the sense 'us Christians;' q. d. 'to our future glory and high felicity;' the *εἰς* denoting *end*, or *purpose*. The general meaning of the verse may be thus expressed: 'What we preach is not the wisdom of this world, but that which proceeds from God; mysterious, indeed, and formerly hidden and unknown, but which God had from eternity pre-determined to reveal and promulgate, to be the means of glorification to us believers.'

9. ἀλλὰ, καθὼς γέγραπται, &c.] meaning, 'But it is no wonder that they should *not* have known; since the Divine truths respecting human salvation, as revealed by the Divine wisdom, are alone to be manifested by the Spirit of God, who alone can fathom the depths of his counsels; for to apply the words of Scripture, Eye hath not seen,' &c. The passage here had in view is doubtless Is. lxiv. 4. So great, however, is the dissimilarity of the words with the Hebrew and Sept., that some have supposed the words to be quoted from a lost apocryphal book. But the opinion is at once discountenanced by the expression *ὡς γέγραπται*; this being never applied to any but the canonical books of Scripture. Indeed, it would seem that this is a not unfaithful citation *ad sensum*, and as regards the *substance*, though not *ad litteram*. For the words *ἐν καρδίᾳ—ἀνίστη* form no part of the quotation, but are merely exegetical of the preceding, and formed on Is. lxv. 17. The words *ἀπὸ τοῦ αἰῶνος οὐκ ἠκούσαμεν* ought not to be adduced in comparing the Apostle with the Hebrew and Sept., since he plainly did not mean to cite them.

The Apostle here *accommodates* the words of the Prophet to his present purpose. Now accommodation admits of *some change*, and it may

κ Matt. 13. 11. οὐς οὐκ ἤκουσε, καὶ ἐπὶ καρδίαν ἀνθρώπου οὐκ ἔβη, ἃ ἡτοίμασεν ὁ Θεὸς τοῖς ἀγαπῶσιν αὐτόν.  
 Luke 2. 22. ἔβη, ἃ ἡτοίμασεν ὁ Θεὸς τοῖς ἀγαπῶσιν αὐτόν.  
 10 κ ἡμῖν δὲ ὁ Θεὸς ἀπεκάλυψε διὰ τοῦ Πνεύματος αὐτοῦ τὸ  
 1 Pet. 1. 12. 1 John 2. 27.

easily be shown that there is here no change in sense; and a slight modification of the words is the more permissible, since the best Interpreters, ancient and modern, think that the *subject* is probably the same both in the Prophet and the Apostle,—namely, the *blessings of the Gospel dispensation*: the general sentiment being, that ‘the spiritual benefits which God hath prepared for such as love and obey him (see John xiv. 21—24) are such as transcend all human faculties adequately to understand.’ In the expression of the sentiment, there is a beauty not to be overlooked; an apt distribution, or enumeration, being here made of the several parts which conduce to the understanding of any thing—the *eyes*, the *ears*, and the *heart*: in which, too, there is a climax in the third step, wherein the sacred writer alludes to the marvellous power of the human mind in the operation of *conception*, which is almost as unlimited as it is rapid. See Hom. II. xv. 80, where, as Pope observes, ‘the poet describes a traveller, who revolves in his mind the several countries which he has seen, and in an instant passes in imagination from one distant part of the earth to another.’ As respects the *paraeology*, we have, observes Billroth, here again, as at i. 31, an *anacoluthon*, occasioned by the *formula citationis*. But it may be doubted whether there be really here any *anacoluthon* properly speaking, or only a *harshness*, occasioned by a want of some verb to carry on the thread of reasoning. This verb, indeed, is dispensed with by some; but that can only be done by suppressing or passing over either the former or the latter δ, which is not to be thought of. The best Commentators are of opinion that there is an ellipsis; though, *what* it is, they are not agreed. Indeed, whether there be a grammatical ellipsis at all, may be doubted. There would seem to be rather a *subaudition* from the preceding context, to be mentally supplied by the reader,—namely, as Estius, Bp. Pearce, Heyd., Pott, and Billr. suggest, λαλοῦμεν Θεοῦ σοφίαν ἐν μυστηρίῳ, thus regarding the clause ἃ ὀφθαλμός—αὐτόν, as in apposition with σοφίαν, or else as simply put for ὅσα, q. d. ‘But we speak, I say, things which (to use the words of Scripture by accommodation) eye hath not seen.’ And then, we may suppose the next words, ἃ ἡτοίμασεν—ἀγαπ. αὐτόν to be exegetical of the foregoing; q. d. namely (equiv. to, I mean) the things which, or we may take the δ as standing for καθ’ ἃ, quod attinet ad. According to this view, the sense may be well expressed, as it is by Est., thus: ‘But we speak those things which, according to the Prophet, neither eye of man hath seen, nor ear of man heard, nor the mind of man conceived, that is, what no man whatever hath known,’—namely, those things which God hath prepared for them that love him. By the things here spoken of I would understand, not (as they are explained by most Commentators) simply the *blessings of the Gospel for future salvation and eternal glory*; nor exclusively (as Lightfoot

and Whitby explain) the benefits and blessings of the Gospel for the *present state*; but, in a more extensive sense, all the benefits and blessings obtained for us by Christ both for *time* and for *eternity*, in *this world* and in the *next*, for the present *adoption*, as sons, and its termination in future glory. This view of the sense I find confirmed by the erudite and enlightened Hoffman in his admirable *Demonstratio Evangelica*, vol. ii. p. 137, where, after ably pointing out that ‘St. Paul has alleged the passage quite ad *mysterium Spiritus Sancti*,’ and appositely thereto, he proceeds to remark, as a *consequence* from his elaborate disquisition, that ‘although the words of the passage taken in themselves are quite suitable to the glory of the life to come, which far exceeds all that the human mind can conceive; yet that the immediate scope both of the Prophet and the Apostle was not *life eternal*, but the *whole salvation of the Messiah*, with the benefits connected therewith, commencing in this present life, and to terminate in the one to come. However (he adds), considering that all these things have been *conjunctly* the object of expectation to the Church of God,—accordingly, so far as the passage may not unaptly be applied to the life of glory, so that the whole *economy of grace* which precedes it be not excluded; which economy is, like the life of glory, not perceived by, or perceptible to, the carnal intellect.’ That so much is to be understood appears from the preceding context (πρώρις, at ver. 7), and from the term ἡτοίμασεν, which here, as at Matt. xx. 23. Heb. xi. 16, and 1 Pet. i. 5, bears the sense ‘*destinavit, decrevit, atque adeo paravit*,’ with a reference to the great ‘*decreta Dei ac consilia*’ for the salvation of men, espec. embodied in the leading doctrines of the Gospel, as involved in the σοφία Θεοῦ ἐν μυστηρίῳ—ἢν πρώρις ἐθεώ.

10. The Apostle now shows (as Hyper. observes) how things so hidden and remote from human imagination could have been known to himself and the rest of the Apostles, and other τέλειοι,—namely, by the revelation of the Holy Spirit, and also why we cannot of ourselves conceive or know these truths. The αὐτῶν here is not to be confined to Paul and the other Apostles, but extended to *all* the τέλειοι or πνευματικοί, in short πᾶσι τοῖς ἀγαπῶσι τὸν Θεόν mentioned in the preceding verse; to whom alike with Apostles and preachers of the Word pertain the promises of the Spirit, in his gifts and graces. The next words, τὸ γὰρ Πνεῦμα—Θεοῦ, are meant to strengthen the assertion as to his having to the full the σοφίαν τοῦ Θεοῦ ἐν μυστηρίῳ, the σοφίαν ἀποκρυφμένην,—namely, inasmuch as the great *Revealer*, the Holy Spirit, penetrateth into and fully knoweth, and hence is competent to reveal what he pleases. See Est. and Calv.—By βᾶν is meant the σοφία ἐν μυστηρίῳ ἀποκ., ver. 7, those mysterious dispensations which lie hid from human view; the most hidden counsels of God, such as the calling of the Gentiles. Comp. Rom. xi. 23; and see note.



γὰρ Πνεῦμα πάντα ἐρευνᾷ, καὶ τὰ βάθη τοῦ Θεοῦ. <sup>11</sup> τίς γὰρ οἶδεν ἀνθρώπων τὰ τοῦ ἀνθρώπου, εἰ μὴ τὸ πνεῦμα τοῦ ἀνθρώπου τὸ ἐν αὐτῷ; οὕτω καὶ τὰ τοῦ Θεοῦ οὐδεὶς οἶδεν, εἰ μὴ τὸ Πνεῦμα τοῦ Θεοῦ. <sup>12</sup> Ὁμείς δὲ οὐ τὸ πνεῦμα τοῦ κόσμου ἐλάβομεν, ἀλλὰ τὸ Πνεῦμα τὸ ἐκ τοῦ Θεοῦ, ἵνα εἰδώμεν τὰ ὑποκείμενα τοῦ Θεοῦ χαρισθέντα ἡμῖν. <sup>13</sup> Ἄ καὶ λαλοῦμεν, οὐκ ἐν δι-

<sup>1</sup> Prov. 30.  
27.  
<sup>8</sup> Jer. 17. 9.  
<sup>m</sup> Rom. 8.  
18.  
<sup>n</sup> 1 Pet. 1.  
1.  
<sup>o</sup> 1 Cor. 1. 17.

11. This exact knowledge of the mysteries of God by the Spirit is now illustrated by an apt comparison, derived from *human* affairs; q. d. 'for as no one can tell the inward thoughts and designs of any man, but the man himself,—so it is the Spirit of God alone that can be acquainted with the secret counsels of God.' When it is said that 'no one knoweth the things, or deep counsels, of God except the Spirit of God,' it is not, of course, said to the exclusion of the Son of God, but *inclusively* of the Son, as appears from John xvi. 15. Though, in like manner, *there the Holy Spirit is not excluded*. So, too, here, *ἐι μὴ τὸ Πνεῦμα τοῦ Θεοῦ* must, from what has been said, be meant not to exclude any other person *πνευματοδοξάτος*. So at Matt. xi. 27, where it is said, *οὐδείς ἐπιγινώσκει τὸ Πατέρα ἐι μὴ ὁ Υἱός, καὶ ὃ ἐὰν βούληται ὁ Υἱὸς ἀποκαλύψαι*, it is to be understood not to the exclusion of the Holy Spirit, since the Holy Spirit is the *medium* of such revelation and knowledge; even the Holy Spirit who proceedeth from the Father and the Son, the great Agent for enlightenment and sanctification, as imparting both of his *gifts* and his *graces*. But, to advert to matters of *phrasology*. At τὰ before τοῦ ἀνθρώπου supply, from the subject-matter, *νοήματα*, and at τὸ ἐν αὐτῷ, *νοικοῦν*, intimating its privacy, and its being hidden from others. Τοῦ ἀνθρώπου is used, and not *τινὸς ἑαυτοῦ*, in order (as Pott observes) that the application of this example from man to God (in which we have an argument *a minori ad majus*) may thus be rendered more prominent.

At  $\tau\acute{\alpha}$   $\tau\acute{o}\upsilon$   $\theta\epsilon\omicron\upsilon\varsigma$  (with which I would compare Theophr. Char. Esh. xi. p. 30,  $\kappa\alpha\iota$   $\tau\acute{\iota}$   $\alpha\upsilon\tau\eta\varsigma$   $\delta\omicron\kappa\alpha\iota$   $\tau\acute{\alpha}$   $\tau\omicron\upsilon$   $\theta\epsilon\omicron\upsilon\varsigma$ ;) must be supplied from the preceding,  $\tau\acute{\alpha}$   $\beta\epsilon\theta\eta$ , meaning the deep thoughts or counsels of God. A most decisive testimony both to the personality and the Deity of the Spirit; who, we may hence infer, is omniscient, intimately united with God the Father (even as the soul of man is with the body), and consequently Divine.

12. Here the connexion is obscure, and the scope of what is said disputed. The best view seems that of Calv. and Hyper., who suppose that the Apostle means to amplify the certainty before spoken of, by a comparison of contraries; q. d. 'The Spirit of revelation which we have received is not of the world, that it should grovel on earth, be subject to vanity, and be a matter of doubt and perplexity; but it is of God, and therefore of solid and unchanging truth, and removed far beyond the reach of doubt.' So, too, Estius, who remarks that the words are meant to pre-occupy an objection,—namely, this: 'But, if no one knoweth the things of God except the Spirit of God, how camest thou to know them?' To which an answer is made by a repetition of the same sentiment as *supra*, *hūiς ο Θεός ἀπακάλυψε αὐτά*,

in other words,—and, he might have added, in a *stronger* way of putting the thing, so as to again disavow every thing of the world, both its worldly wisdom and knowledge, and its worldly and *secular spirit*; for by τὸ πνεῦμα τοῦ κόσμου are meant the spirit and disposition that prevail in the world, which values human wisdom only; see John iii. 13, 31. It is to be noted that τὸ Πνεῦμα τὸ ἐκ Θεοῦ is not (as most Expositors regard it) simply for τὸ Πνεῦμα τοῦ Θεοῦ, but has a stronger sense, meaning ‘the influence of the Spirit proceeding from the Comforter and Enlightener sent by God to the faithful to guide them into all Gospel truth, according to the promise,’ John xiv. 26, and xvi. 13. From the above statement of the general sense, as regards the former clause of the verse, it will follow, that the *ἴσα*, at *ἴσα εἰδόμενα*, has the *eventual* force, denoting *result*; and the words may be rendered, ‘so as that we may know,’ equiv. to, ‘the result being that we know.’ If, however, the usual force of *ἴσα*, as denoting *end*, or *purpose*, be retained, the words may be explained as I have already done; ‘that we may fully know [and duly appreciate] the things freely given to us by God.’ And as to the objections which may be involved, they may be avoided by taking *εἰδ.* to denote that ‘complete knowledge’ (even *heart-knowledge*) which leads to a just appreciation of the things in question. This view is confirmed by Eph. i. 18, a good comment on the present passage, as illustrating τὰ τοῦ Θεοῦ χάρισμα ἡμῖν, ‘graciously and freely bestowed by God’ τοῖς ἀγαπῶσιν αὐτόν. Moreover, considering that *there the εἰδόμενα ἡμῶς* is closely connected with this enlightening of the eyes of the understanding by the influence of the Holy Spirit, in order, by that knowledge, to the communication of the πνεῦμα σοφίας, it cannot but, as *here*, denote *full* and *complete* knowledge. Finally, we may notice the words of the Apostle himself elsewhere, Rom. viii. 14—32, commencing from the sonship of the elect, and terminating with the glorious grace of God (in his rich gifts by the Gospel, adverted to *here* and in Eph. i. 16), τὰς οὐκ αὐτὸν αὐτῷ (Christ) τὰ πάντα ἡμῖν χαρίσας:

[13. *ἡ καὶ λαλοῦμεν*, &c.] The *ἡ* I would not, with Est., refer to the deep mysteries of God spoken of at ver. 10; but, as the construction absolutely requires, to the *τὰ χαρισθέντα* just before, as understood in the sense which has been above assigned. *Λαλοῦμεν* means, by Hebraism, 'we publicly speak (lit. 'discourse') and communicate;' and the words *οὐκ ἐν διδακτοῖς—ἀλλὰ*, &c., are as strongly expressed as those in the former verse, and with the same view,—namely, to exclude all idea of what is *secular* even in *wisdom*, what is of *man's* teaching and calculated chiefly to gratify human passions and prejudices, in opposition to what is of Divine



δακτοὺς ἀνθρωπίνης σοφίας λόγοις, ἀλλ' ἐν διδακτοῖς Πνεύματος  
 e Rom. 5. 7. [ἀγίου]· πνευματικοῖς πνευματικὰ συγκρίνοντες. 14° Ψυχικὸς

origin, as taught under the influences of the Spirit of truth. As respects the construction, ἀνθρ. σοφίας and πνεύμ. depend on διδακτοῖς, just as τοῦ Θεοῦ on διδακτοῖς in Matt. xxv. 34. Render, 'taught by human wisdom;' of which syntax (namely, the Genit. of cause) another example occurs at John vi. 45, διδακτοὶ Θεοῦ. And, indeed, this is occasionally found, in the case of such verbals as the present, in the Class. writers. Comp. Pind. Olymp. ix. 153, πολλοὶ δὲ διδάκταις Ἀσθράκων ἀνταῖς κλέϊς Ὀρουσαν ἰλίσσασθαι. With respect to the term λόγοις, I am still, as formerly, of opinion that it refers to the wording, implying the various artificial modes of mere polished composition and rhetorical display. I cannot, however, as formerly, accede to the view adopted by Theophyl., Grot., and others (including Dr. Henderson); for it is worthy of consideration that, as Billroth observes, 'the Apostle is here not instituting a contrast between the Old and New Testament, but between human wisdom and Divine revelation.' Still less can I, with others, understand πνευματικοῖς in the sense of *spiritual men*, i. e. 'teachers of spiritual knowledge;' an interpretation which is not agreeable to the context. Considering that the words πνευματικὰ and πνευματικοῖς are in apposition with ἂν and λόγοις (and, indeed, are partly exegetical of them), the term πνευματικοῖς can only be interpreted of things, viz. the λόγοις, or wording. Accordingly, the sense intended must be, 'setting forth, disclosing spiritual things (i. e. doctrines) by spiritual wording,' and so accommodating the wording to the subject-matter. The word δῶλον before Πνεύματος, not found in 6 uncial and 7 cursive MSS. (I add 2 Lamb. MSS.), has been cancelled by Lachm. and Tisch. But to bracket it is as much as is justified by the state of the internal evidence.

14. The Apostle now gives the reason why this heavenly wisdom was treated with contempt,—namely, that the natural man, unassisted by the aids of the Holy Spirit, cannot appreciate it.

—Ψυχικὸς δὲ ἄνθρωπος οὐ δέχεται, &c.] By ψυχικὸς ἄνθρωπος is meant the disposition of those who have only the ψυχὴν (or 'animal nature,' which man possesses in common with the brutes), without having, or at least using, the πνεῦμα, or 'rational faculty,' which distinguishes man from the brute creation; thus we have a sense of ψυχικὸς derived from that existing in the Pythagorean and Platonic philosophy, by which ψυχὴ is considered as 'the lower and animal nature, common to man with the beasts that perish,' as distinguished from 'the higher and rational nature;' ὁ νοῦς, τὸ πνεῦμα, belonging to man alone. So Arrian, Epict. iii. 7, 5, ἡ ἰδέσθῃ ἢ ψυχικῇ. Thus, then, by the ψυχικὸς ἄνθρωπος would be denoted one who is led by sensual impulses only; but in Christian Philosophy, as taught in the Word of God, especially in St. Paul's writings, it denotes not only that, but very much more, as resulting from it, meaning 'the mere animal man,—man as he is by nature,' who has, or at least follows, only the ψυχὴ, the natural, and consequently evil, principle in man; who follows only the faculties

of his own animal nature, his corporeal sense, as the rule of his conduct; not necessarily implying gross sensuality; and therefore admits not the teaching of the Spirit, (consequently, has not been regenerated by the Spirit;) and embraces not the discoveries of Divine revelation in the Word of God. Accordingly, it is said, such an one οὐ δέχεται τὰ τοῦ Πνεύματος τοῦ Θεοῦ, 'does not admit,' or 'hearken to, the doctrines revealed under the inspiration of God's Holy Spirit,' 'does not care to understand, cannot appreciate them;' for, in fact, they seem to him foolish; nor can he understand them, they having to be searched out and discovered alone by the spirit, or understanding, under the illumination of the Holy Spirit, of which he is destitute: 'for as (says Chrys.) the eyes of the body, though the most beautiful and useful of the members, yet, without light, cannot see; so the ψυχὴ cannot discern, unless enlightened by the Holy Spirit. In fact, the expression οὐ δέχεται (where δέχ. stands for προσδέχεται) is pregnant in meaning, implying the assent of the understanding to what is propounded for its acceptance, and also the acquiescence of the heart and will by approval; and thus οὐ δέχ. adverts to the absence of the great principle of faith. Similarly in Hdot. i. 48, it is said of the various answers received by Cræsus from the various oracles of Greece, except that from Delphi, τῶν μὲν δὲ οὐδὲν προσέτατό μιν, lit. 'liked him, was approved by him,' as in Aristoph. Eq. 358, ἐν δ' οὐ προσέταται με Τῶν πραγμάτων, lit. 'liketh me not,' equiv. to 'is liked by me;' comp. Amos iv. 5. In both the passages the true meaning intended is, that not one of the things is admitted or finds access to the mind and heart by cordial approbation. The next words are meant to show why the animal man withhold his assent to the truths of the Gospel,—namely, because they are foolishness in his sight: where, as at ch. i. 18, we have the use of subet. followed by ἵνα for adjective; an idiom found also with the same word in Thucyd. v. 41, τοῖς δὲ Λακ. ἰδοὺς μωρία εἶναι τὰτα. The next words carry the idea out still further, rising to something higher, q. d. 'not only he does not admit them to the assent of the understanding and the acquiescence of the heart, because they seem absurd and foolish,—but he cannot understand them,' οὐ δύναται γνῶναι, i. e. not only does he not, but he can not. It is, however, to be borne in mind that this non-admission is supposed to arise, not so much from simple defect of light in the mind, as from want of will, arising from *pravity of heart*: comp. John v. 39, 40, ἱκευᾶτε τὰς γραφὰς (meaning, if, at least, the indicat. is to be read, 'ye scrutinize them in search of light and salvation'), καὶ (and yet) οὐ θέλετε ἰλθεῖν πρὸς με, ἵνα ζωῆτε ἐν ἡμῖν: comp. John vi. 44, οὐδεὶς δύναται ἰλθεῖν πρὸς με, ἢ μὴ ὁ Πατὴρ ἀκούσῃ αὐτόν (namely, by the Spirit sent from the Father), where the want of power in question is to be ascribed to want of will, since want of will produces want of power in a moral agent. Then is subjoined the reason for this inability (as far as it depends on the understanding), namely, because these things are

δὲ ἄνθρωπος οὐ δέχεται τὰ τοῦ Πνεύματος τοῦ Θεοῦ· μαρρία γὰρ αὐτῷ ἐστὶ, καὶ οὐ δύναται γινῶναι· ὅτι πνευματικῶς ἀνακρίνεται. 15 Ὁ δὲ πνευματικὸς ἀνακρίνει μὲν πάντα, αὐτὸς δὲ ὑπ' οὐδενὸς ἀνακρίνεται. 16 τίς γὰρ ἔγνω νοῦν Κυρίου, ὃς συμβεβάσει αὐτόν; ἡμεῖς δὲ νοῦν Χριστοῦ ἔχομεν. III. 1 Καὶ

John 15. 15. & 15. 18—19. & 17. 6—8. Rom. 11. 34. Gal. 1. 13.

to be examined, weighed, or judged of, appreciated, [only] after a spiritual manner; the term *πν.* being opposed to that mode pursued by the *ἄνθρωπος ψυχικός* in discussing *divine* institutions; and accordingly it must denote the mode of thinking and judging which has place with the man who is *not ψυχικός*, but *πνευματικός*: namely, the mode pursued by the spiritual man, who, under the guidance of the Spirit, searcheth into the *τὰ πνευματικά*.

15. ὁ δὲ πνευματικὸς—ἀνακρίνεται] What is here said is in contrast to what was just said of the *ψυχικός*; and accordingly I would render: 'On the contrary, the spiritual man does that which the *ψυχικός* is morally incapable of doing;' he judgeth of (i. e. is able so to do), weighs in a just balance, and thus fully appreciates, forms a right estimate of all things, meaning, not, however (as Est. supposes), all the deep mysteries above mentioned, but simply all things that come within the scope of his spiritual discernment,—all that Christ hath revealed in the Gospel, and taught by the Spirit promised to guide Christians into all truth, all things necessary to salvation. Of the words following, *αὐτὸς δὲ ὑπ' οὐδενὸς ἀνακρίνεται* the sense is, from the force of the antithesis, 'he is to be judged of, appreciated by no one' (viz. of the other class), i. e. by the *ψυχικός*, the more spiritual person. Calv. here well remarks; 'Though the flesh here exercise all its acumen, it is the spiritual man alone that can possess such a sure and solid knowledge of the mysteries of God, as with certainty to distinguish truth from falsehood, and the doctrine of God from the traditions of men. He is, however, judged of no man, because the certainty of faith is not made subject to *men*, to stand or fall at their bidding, being, indeed, above the angels themselves.'

16. Now follows the reason for this inability; in expressing which the Apostle tacitly employs, with some abbreviation, the words of Isaiah xl. 13; and, as there is no direct citation, the application of the words may well be, as it is, very different from that of the Prophet. On their exact sense, indeed, Commentators differ in opinion, according to the view they take of *αὐτόν*; which *some* (consisting of most ancient and many modern Expositors) referring to *Κυρίου*, understand the inquiry to be, whether any man has so known the mind of the Lord, as to be able to give him counsel or instruction; see Heydenreich. But Theoph. and others (comprising many of the best modern Commentators), referring the *αὐτόν* to ὁ πνευματικὸς before, assign the following sense: 'for what [natural] man hath known (the mind, or spirit) the purpose of God, so that he may instruct him (i. e. the spiritual man)? but we have the mind of Christ, and are therefore able to judge all things, and to instruct and discern the spiritual man.' Of these two modes the latter is far more agree-

able to the context, it being evidently the Apostle's intention to expose the absurdity of a *natural* man presuming to instruct a *spiritual* man in spiritual things, or of any ordinary Christian, or even Teacher, presuming to dictate to an inspired Apostle like himself; for it was plainly the Apostle's purpose here to indirectly establish his own authority, which had been called in question by some among the Corinthians. The *ἡμεῖς*, indeed, must, strictly speaking, be referred to the *οἱ πνευμ.*, though of course it is applied to the Apostles, as being, *κατ' ἐξοχήν*, *οἱ πνευματικοί*.

—ἔχομεν] for *κατέχομεν*, *habemus*, 'we are in possession of.' Though the *usus loquendi* very well admits of the sense assigned by Erasmus, Hyper., Bengel, Krause, Rosenm., and Pott, *tenemus, cognitum habemus*, 'we comprehend, understand;' as in Menand. *Μέση* frag. ii. 5, *τὰ τοῦ Θεοῦ ἔχει καλῶς*; and such would seem required by the antithetical term in the former clause, namely, *ἔγνω*. The reason why the same term was not used in the latter is, that there a *stronger* sense was required, and that exists in *ἔχομεν*, which signifies *penitus cognitum habemus*, 'since it is implied in the context that this knowledge proceeds from revelation by the Spirit, and therefore cannot but be complete and perfect. So Chrys., Theophyl., and Ecumen., after explaining *νοῦν* by *τὰ ἐν νόῳ*, subjoin, by way of paraphrase, *καὶ ἴσμεν ἡμεῖς οἱ πνευματικοί ἅπασιν αὐτοῖς (Χριστοῦ) βούληται καὶ ἀποκαλύψει*, viz. by the Paraclete, the Spirit of truth sent by the Father to the faithful to guide them into all the truth, the whole body of truth as it is in Jesus. See ch. xiv. 16, 26. xvi. 13.

III. In order to check the contentious spirit of the Corinthians about teachers, and their boasting of having had a clearer insight into Divine truths, the Apostle now proceeds to anticipate an objection of his adversaries,—that the Corinthians had scarcely received from him the rudiments of the Gospel, and that they therefore did right to prefer teachers who had communicated the *capita verum*. He shows why he had not fully instructed them on those abstruse subjects, on which their teachers had plausibly speculated,—namely, because, though they had been many of them endued with the supernatural gifts of the Spirit, yet he had observed such things in their disposition and conduct, as rendered it improper for him to speak unto them, as to persons qualified to receive the deeper discoveries of Divine wisdom. On these the Apostle did not much treat, because he knew the Corinthians could not bear them; and also that such instruction would feed carnal passions, instead of generating faith and love. The Apostle now proceeds to make an application to the Corinthians of what he had said respecting the *ψυχικοί*. The force of *καὶ ἡμεῖς* will depend on the connexion. According to that traced by Billr. (who remarks,

ἐγὼ, ἀδελφοί, οὐκ ἠδυνήθην λαλήσαι ὑμῖν ὡς πνευματικοίς, ἀλλ' ὡς σαρκικοίς, ὡς νηπίοις ἐν Χριστῷ. <sup>2</sup> Ἐὰν ὑμᾶς ἐπότισα, [καὶ] οὐ βρώμα· οὐπω γὰρ ἠδύνασθε· ἀλλ' οὔτε ἔτι νῦν δύ-

<sup>a</sup> Heb. 6. 13.  
<sup>b</sup> John 16. 12.  
<sup>c</sup> 1 Pet. 2. 2.

that though the Corinthians could not be called *ψυχικοί*, yet they resembled such by being *σαρκικοί*, so that the Apostle could not address them as a purely spiritual community), the meaning will be, Dr. Peile says, 'and yet,' or 'notwithstanding' *καὶ* being taken as put, by a frequent use, for *καὶ* τοι. But, according to the connexion more generally adopted, it will mean *accordingly*, 'agreeably to the principle above laid down,'—that spiritual *things* are suitable only to spiritual *persons*. The Apostle first declares that he could not, and *did not*, treat them as such, and then at ver. 3 and 4 shows *why*. Thus we may paraphrase as follows: 'Accordingly I [though spiritual, and addressing τὰ πνευματικά τοῖς πνευματικοῖς, nay, τὰ βάθη τοῦ Θεοῦ τοῖς τέλειοις] could not [consistently with that principle] address you as,' &c. Of the foregoing two modes of explaining, the former is very specious; but the latter has more of simplicity, and, I think, of *truth*, espec. from its being fitted to meet the tacit *objection* traced by several Expositors; q. d. 'How is it that you who have the full mind of Christ (ch. ii. 16) should not have instructed us more completely in the sublimer parts of the Gospel?'—By *σαρκικοί*: Paul means to express not (what some Expositors suppose intended) that they were such as had *fallen back*, after conversion, into a carnal and corrupt life; nor, as Calv. observes, is it even meant to be said that they had not a spirit of grace, but that they were such in whom the *flesh* prevailed too much over the spirit. Hence, although not destitute of grace, yet, because there was more of the flesh than of the spirit within them, they are denominated *σαρκικοί*. See also Beza. Perhaps, however, the term *σαρκ.* is meant to be understood chiefly of *disposition*, *spirit*, *views*, and so meant to denote that grovelling, secular, and worldly-minded spirit, which aims at the things of *this* life only,—its wealth and grandeur, or the influence which results from station, or talent, or eloquence, which last-mentioned particular was the fruitful source of those party prejudices, envyings, strifes, &c., which are enumerated by the Apostle, Gal. v. 20, among the works of the flesh. The next words I would not, with some eminent Commentators, regard as *exegetical* of the foregoing term *σαρκικοί*, but as referring solely to the case of those who, from sluggishness of disposition for the contemplation of things purely spiritual, had made little progress in the higher views of the Divine life, so as to have attained little growth towards 'the measure of the stature of the fulness of Christ' (Eph. iv. 13), by *Christ* being there meant the *doctrine* of Christ, i. e. the truths of his Gospel. See Eph. iv. 20. This view is placed beyond doubt by the subjoined words *ἐν Χριστῷ*. As to *σαρκίους*, edited by Griesb., Lachm., Tisch., and Alf., for text rec. *σαρκίους*, from A, B, C, D, and only 3 cursives, with Clem. Alex., Orig., and Greg. Nys., I cannot yet bring myself to adopt it,—1. from the great want of confirmation from cursive MSS.; 2. because internal evidence is, at least,

equally balanced. It may have been an alteration of Revisers to a more usual word; but so may *σαρκίους* have been an alteration of Critics, to introduce a somewhat *milder* term (and rather more Classical, being used by Plato, and others of the purest Greek writers); q. d. 'men of flesh,' 'encompassed with the frailties of the flesh'; and the four MSS., on which this reading mainly rests, and about in rash alterations,—proceeding, as Scholz well saw, from the Alexandrine school of Critics. The reasons assigned by Meyer, De Wette, and Alf., for regarding *σαρκίους* as 'undoubtedly the true reading,' are very plausible, but too far-fetched and sophistical to be confidently acquiesced in. Besides, these very MSS. bring in *σάρκιν.* for *σαρκικ.* at Rom. vii. 14, where Alford grants that *σαρκικ.* is the more appropriate term, and pleads the frequent confusion of the words,—an argument, however, that draws two ways; see my note there. Paul, indeed, uses *σάρκινος* at 2 Cor. iii. 3; but there the term is more suitable than *σαρκικός*, as will appear from my note. The same may be said of *σαρκιν.* at Heb. vii. 16; besides that, the weight of external authority is far greater there than here. Billr. and Dr. Peile, who retain *σαρκικ.*, refer to Theodor. on supra ii. 14 (where see my note); and thus there is no difficulty here in *σαρκικ.*, if we bear in mind such passages as Rom. vii. 18, 25. Gal. v. 17, 24, where '*flesh*,' as ascribed to converted persons, and set in opposition to *Spirit*, denotes the remainder of natural corruption, even so much of that *υπόστασις* of sin as is still unmortified even in regenerate persons. They are styled *νήπιοι* = 'minors in Christianity,' as opposed to *τέλειοι ἐν Χρ.* Col. i. 28. Heb. v. 13, 14.

2. γὰρ ὑμ. ἔπ. καὶ οὐ βρώμα] Paul here illustrates his meaning by a metaphor taken from the feeding of infants, or babes, as compared with that of persons of more advanced years. To the former is given the lightest food, as milk, pap, &c.; to the latter, solid food, here expressed by *βρώμα*, but in a parallel sentiment, Heb. v. 12, more definitely, by *στειρά τροφή*: both expressions denoting the more sublime and mysterious doctrines, as γὰρ does the elementary and simple ones,—namely, the corruption of human nature, and the rich mercy of God in redemption by the blood of Christ; faith, regeneration, the nature and necessity of holiness, the influences and fruits of the Spirit, the eternal happiness or misery of all men, &c.—*Ἐπότισα* is meant to apply, *per syllepsin*, as well to the former as to the latter; see Luke i. 63; and comp. Hom. II. viii. 546, οἶνον—οἰσέουσιν Σιῶν τε. Finally, *πνευματικοί* here is equivalent to *τέλειοι* supra ii. 6, and Rom. xv. 1; meaning persons so enlightened by the Spirit, as to comprehend and appreciate the deeper mysteries of the Gospel.

—The *καὶ* after *ἐπότισα*, not found in A, B, C, and 15 cursives, some Versions, and many Fathers, has been cancelled by Griesb., Scholz, Lachm., Tisch., and Alf.; but on scarcely sufficient grounds; its omission being easier to be accounted for than its insertion. Nay, Matthæi

νασθε <sup>3 b</sup> ἔτι γὰρ σαρκικοί ἐστε. ὅπου γὰρ ἐν ὑμῖν ζῆλος <sup>b ch. 1. 11.</sup>  
καὶ ἔρις καὶ διχοστασίαι, οὐχὶ σαρκικοί ἐστε, καὶ κατὰ ἄνθρω- <sup>Gal. 5. 19.</sup>  
πον περιπατεῖτε; <sup>James 2. 16.</sup> <sup>c ch. 1. 12.</sup> <sup>α ch. 4. 6.</sup> <sup>4 c</sup> Ὅταν γὰρ λέγῃ τις 'Εγὼ μὲν εἰμι  
Παῦλον ἕτερος δέ 'Εγὼ 'Απολλῶν οὐχὶ σαρκικοί ἐστε;

<sup>5 a</sup> Τίς οὖν ἐστὶ Παῦλος, τίς δέ 'Απολλῶς, [ἀλλ' ἢ] διάκονοι, <sup>d ch. 1. 12.</sup>  
δι' ὧν ἐπιστεύσατε, καὶ ἐκάστω ὡς ὁ Κύριος ἔδωκεν; <sup>ε ch. 1. 12.</sup> <sup>6 c</sup> ἐγὼ  
ἐφύτευσα, 'Απολλῶς ἐπότισεν, ἀλλ' ὁ Θεὸς ἡύξανεν. <sup>ε ch. 1. 12.</sup> <sup>7</sup> ὥστε  
οὔτε ὁ φυτεὺν ἐστὶ τι, οὔτε ὁ ποτίζων, ἀλλ' ὁ αὐξάνων Θεός.

observes: 'Redundare videbatur. Nemo ergo id addiderit, sed potius omiserit.'

These words, ἀλλ' οὐδὲ ἔτι νῦν δύνασθε, imply more than they express; q. d. 'Nay, ye are not even now able [even when ye have had time to be thoroughly grounded in the faith]; nor can I now expound the more recondite truths of the Gospel, with any hope of promoting your spiritual improvement.'

3. The Apostle now shows the grounds on which this opinion of their inability is founded, i. e. that they are yet carnal, &c.

— ὅπου] 'whereas'; as often in the best writers. Ζῆλος, ἔρις, and διχοστασία are not, as Krause imagines, mere synonyms; but there is rather a *Climax*; envy (as Grotius observes) leading to strife, and strife to division. The first represents the *inner feeling*; the second, the *outward demonstration* of it; the third, the *results*, in open and continued rupture and disunion.

— οὐχὶ σαρκικοί ἐστε] i. e. 'does not the flesh yet too much prevail? are ye not yet *σαρκικοί*, compared to the truly spiritual, the *πνευματικοί* just before mentioned?' Thus *envy* and *strife* are by the Apostle, at Gal. v. 20, numbered among the works of the flesh, which comprehend (says Grotius) all those affections that do not tend to the glory of God and the good of man, but are merely directed to our own selfish gratification.

4. See Note on i. 12. Here the Apostle, as Crell. and Hyper. show, takes occasion, from the expression just used, to make a transition to the *second part* of the foregoing head, and thus reverts to the *principal* topic he meant to treat of; namely, of the schisms and dissensions among the Corinthians, which had arisen mainly from the invidious distinctions and comparisons of one minister of God with another. In thus ascribing to *one* more honour than to another, or in attaching themselves exclusively to one or to another, he shows that they are highly censurable; for none of their teachers were *masters*, but merely *servants* employed by the common Master to teach the truths of his Gospel; merely persons *instrumental* in producing, and not the *authors* of, faith and conversion, and who therefore ought not to be set up as *heads* of the religion.

5. τίς—ἀλλ' ἢ] lit. 'what else than, or but,' equiv. to *what but*? An idiom found also in Luke xii. 5. 2 Cor. i. 13. The words are, indeed, cancelled by all the recent Critical Editors, but on external authority scarcely sufficient: as to *internal* evidence, it is rather against the removal; since it is more probable that the words should have been removed by those who objected to the inelegance of the Greek, than inserted by

those who wished to remove an abruptness. Billroth and others are of opinion that *ἐκάστω* ὡς ὁ Κύριος ἔδωκεν is a transposition for καὶ ἕκαστος, ὡς ὁ Κ. ἔδ. αὐτῷ, just as at Rom. xii. 3, ἐκάστω ὡς ὁ Θεὸς ἰμῖν ἰσχύει μέτρον πίστεως, for ἕκαστος ὡς ὁ Θεὸς αὐτῷ i. μ. π. The idiom, however, may most properly be said to come under the head, not of *transposition* (which could only be the case, supposing ἐκάστω ὡς put simply, as Grot., Est., and others take it, for ὡς ἐκάστω), but rather a certain *permutation of construction*, such as is not unusual in the best Greek writers, is frequent in Thucydides, and scarcely less so in the writings of St. Paul. However, there is in the present passage an ellipsis of something left to be supplied from the subject-matter. Though what that is will depend on whether ἔδωκεν is to be understood of the *evangelized* or the *evangelizers*. I prefer to refer it to the *latter*, for the reasons which occurred to Calvin and others. Of course the word to be supplied is *διακονῶν*.

6. Here the subject (the nature of this ministry) is illustrated by metaphors derived from *agriculture*, of which, in the East, irrigation forms the most important operation.—ἡύξανεν, lit., 'made to grow'; namely, by the influence of his Spirit.

— ἀλλ' ὁ Θεὸς ἡύξανεν] The full sense is, 'but it was God [who] gave the increase'; a brevity of expression such as is occasionally found in the writings of St. Paul, and probably one of the idioms of the common Greek style, and which, in our own language, has, from negligence in writing, extended *beyond* the colloquial style.

7. ἀλλ' ὁ αὐξάνων Θεός] In the former clause ἵστί signific, according to its frequent use in the Class. writers, is *ought*, of any worth. With respect to the construction, in the latter clause, Bill. and others would supply ἵστί πᾶν, urging that, since this is an *affirmative* clause, πᾶν is involved in the *π* of the negative clause. But there is something too subtle in this grammatical theory to suit the plain, and any thing but artificial, language of Scripture. More of simplicity, and, I think, *truth*, is there in supposing, with the framers of the Vulg. Version, and also Est., Crell., Grot., Beng., Rosenm., Pott, and others, that the real ellipse. is ἵστί τί. According to this, *οὐδ* and *τί* taken together will signify *nothing* (i. e. comparatively nothing) in respect to God; and after Θεὸς must be repeated ἵστί τί, and τί be taken *emphatically*, as often in the Greek Class. writers, though almost always in the *masculine* τίς. Yet examples of the neuter do occur, and two have been adduced by Pott and Krause from Plato and Dio Cass. As, however, something, when compared with nothing,

1<sup>a</sup> Ps. 12. 8<sup>a</sup> Ὁ φυτευων δὲ καὶ ὁ ποτίζων ἐν εἰσω ἕκαστος δὲ τὸν ἴδιον  
 Matt. 10. 27. μισθὸν λήψεται κατὰ τὸν ἴδιον κόπον. 9<sup>a</sup> Θεοῦ γὰρ ἐσμεν  
 Rom. 2. 6. συνεργοί· Θεοῦ γεώργιον, Θεοῦ οἰκοδομή ἐστε. 10<sup>b</sup> Κατὰ τὴν  
 Gal. 6. 5. χάριν τοῦ Θεοῦ τὴν δοθείσάν μοι, ὡς σοφὸς ἀρχιτέκτων θεμέλιον  
 1<sup>a</sup> Cor. 6. 1. & Eph. 2. 20. Col. 1. 27. 1 Tim. 1. 11—14. 1 Pet. 4. 11.

is 'all,' 'the whole,' so here the *τι* understood carries the notion of *all*, and, as applied to a person, that of 'whole and sole'—(sole in power), to use the expression of Milton.

8. *Ἐν εἰσω* 'are [both] one and the same,' both alike, i. e. only *διάκονοι* in producing faith (supra, ver. 6), ministers of the same God, employed on the same work, and alike looking to the same increase from him who maketh to grow by the influence of the Spirit. Hence it is implied, no one ought to be magnified above another, since they were occupied in the same labour, the success of which rested with God alone. Other relations of oneness there are that might be traced, and which are suggested by the words of St. Paul, Eph. iv. 4—6: but *there* the reference is to Christians in general; *here*, to ministers of the word; and hence what is chiefly implied here seems to be in the way of dissension from rivalry between fellow-labourers (see Theophyl. and Phot.), and a spirit of faction and party among those who enjoyed the same spiritual advantages under different ministers.

— *ἕκαστος δὲ τὸν ἴδιον, &c.* This is added by way of stirring them up to diligence, that it might not be supposed that all the labourers, however inferior in industry, would be on the same footing, and receive the same reward. The words, therefore, form an *epanorthosis*; q. d. 'They are not so far *one*, but that respect will be had to each one's labour and pains, and he will receive his own reward proportionably.' Hence would arise a strong incentive to diligence and activity, supplied by their knowing that their 'labour should not be in vain in the Lord.'

9. Previously to describing this labour (which is done at ver. 10), the Apostle briefly points out the scope to which the labour is to be directed.

— *Θεοῦ ἵκεν συνεργοί* We have here a resumption of the foregoing agricultural metaphor. The *συν* in *συνεργοί* is by some referred to God; q. d. 'we are fellow-labourers with God:' but that sense would require *Θεῷ—συνεργοί*, as appears from Eurip. Ion 43, *Θεὸς Συνεργὸς ἦν τῷ παιδί*: Xen. Cyr. viii. 4, 8, *συν. ἔσονται ὅμιν*: and Hipp. ii. 9. Anab. i. 9, 12. Demosth. 886. The *Genit.* of person in this case is of rare occurrence; yet I have noted it in Demosth. p. 884, 2, *ὁ κοινωνὸς αὐτοῦ καὶ συνεργός*. Plut. Pericl. *τινὰ τῶν Φειδίου συνεργῶν πείσαντες*. In the present instance, however, *συνεργός* bears the sense *adjutor*, *administer*, and so is nearly equiv. to *minister* (answering to *διάκονος*); which is the very sense here intended, and not *cooperarius*, or *cooperator*, at least as understood, according to the full sense of which those terms are capable, to represent (as Hyper. and other early Commentators explain) God, as the *Operarius principalis*, and the *Apostles* in question as his *cooperarii*, or under-workmen,—a view of the sense open to objection, as derogating from the awful dignity of the *τὸ πᾶν* attributed to him who 'worketh all in all.' To avoid which objection, and to get rid of the

seeming *antitropomorphism* thus involved, without, however, sinking the sense of the *συν*, several eminent Expositors, while retaining the full force of the *συν*, refer it not to God, but to the *operators*, or teachers, here spoken of; as meant to express their *relation* to each other as to parity of condition, in virtue of their being associated in the service of God, and being fellow-ministers of his. This view of the sense, however, lies open to the objection, that it agrees not with the context, nor is capable of being sustained on correct grammatical principles. Indeed, besides being objectionable, it is unnecessary, since nothing hinders us from taking the word in a modified sense (as, indeed, we must take all expressions used *κατ' ἀνθρωποπάθειαν*), since, as Thom. Aquin. and Est. observe, '*tota cooperatio nostra etiam spiritus Dei operatio est, facientis ut faciamus*.' This qualified sense is well expressed by Est. and Pott.

In the next clause the Apostle slides from the agricultural into an architectural metaphor; both being employed in Scripture with reference to men as the object of God's purposes in the Gospel; see Matt. xiii. 38. John xv. 1. Isa. lxi. 5, and 2 Cor. vi. 16. Eph. ii. 20. The several Pronouns in this sentence are *emphatic*; q. d. 'We are God's labourers, whether in cultivating the field, or rearing the building; ye are the tilled field of God, ye are the building of God.'

10—15. Thus far the Apostle has proceeded on the supposition, that the labourers were skilful and faithful: he now adverts to those who were, more or less, *not* so; and in doing this, he continues in the architectural metaphor just adopted. In short, the whole passage is allegorical; the Christian congregation being the *building*, and its ministers the *architects*. St. Paul had laid a sure foundation; if that were removed, there would be quite another building. Whatever *superstructure* be added, it must await the issue of that day of trial, which will bring every man's work to the test.

10. *κατὰ τὴν χάριν, &c.* Here the Apostle adverts to *himself*; but in doing this he employs an expression of deep humility,—of which the meaning is not, as most recent Commentators understand, 'according to the office of Apostle of the Gentiles graciously committed to me by God.' Here, though the office in question be *included*, the principal idea intended to be presented is, the portion of Divine grace given to him for the discharge of his Apostleship. We may in this instance (as Calv. observes) trace the accustomed modesty of the great Apostle, who is ever careful to avoid arrogating to himself a single particle of the glory due to God, 'by whose grace,' says he, infra xv. 10, 'I am what I am;' thus referring every thing to God, and regarding himself as the mere instrument.

— *ὡς σοφὸς ἀρχιτέκτων θεμέλιον, &c.* This use of *σοφός* to signify *skilful*, or *expert*, as applied to mechanics, is found also at Eccl. xxix. 3, xxxvi. 1. And the very phrase *σοφός*

τέθεικα· ἄλλος δὲ ἐποικοδομεῖ· ἕκαστος δὲ βλέπεται πῶς ἐποικοδομεῖ. <sup>11</sup> (ὁ θεμέλιον γὰρ ἄλλον οὐδεὶς δύναται θείναι παρὰ τὸν κείμενον, ὃς ἐστὶν Ἰησοῦς [ὁ] Χριστός.) <sup>12</sup> Εἰ δέ τις ἐποικοδομεῖ ἐπὶ τὸν θεμέλιον τούτον, χρυσόν, ἄργυρον, λίθους τιμίους· ξύλα, χόρτον, καλάμην—<sup>13</sup> ἕκαστου τὸ ἔργον φανερόν γενήσεται· ἡ γὰρ ἡμέρα δηλώσει· ὅτι ἐν πυρὶ ἀποκαλύπτεται.

1 Isa. 28. 16.  
Matt. 16. 18.  
Eph. 1. 20.  
1 Ch. 4. 4.  
2 Tim. 2. 9.  
1 Pet. 1. 7.  
3. 4. 12.  
1 Ch. 1. 8.  
Mal. 3. 17.  
Rom. 2. 5.  
16.  
2 Thess. 1.  
7—10.  
3 Tim. 1. 18.

*ἀρχιτέκτων* occurs in Isa. iii. 2, and sometimes in the Class. writers. In *ἀρχιτέκτων* (which should be rendered *architect*) St. Paul adverts to his own dignity, as Apostle of the Gentiles.—*Θεμέλιον τέθεικα*, i. e. by communicating the elementary truths.—*ἄλλος* is, as Pott remarks, to be taken *collectively*, with reference to those persons (Apollos and others) who had followed the Apostle at Corinth. On the mention of 'building thereon,' the Apostle engrafts an admonition to those who are, or may hereafter be, employed in it; that they may mind with what kind of doctrines they follow up the first elements, so that they may be suitable thereto.

11. This verse seems parenthetic, and in it the Apostle (as Billr. observes) gets rid of the erroneous notion that it is possible to lay some foundation *besides*.

—*θεμέλιον γάρ, &c.*] Here *γάρ* refers to the preceding *βλεπόμενος πῶς, &c.* [And understanding there is to take heed as to *how*;] FOR *other* foundation may no man [consistently with his Christian duty] lay. Of *τὸν κείμενον* the full sense is, 'what has been laid down [by me].' By '1. ὁ Χριστός' understand the fundamental doctrine to be taught of Jesus as the Christ, the Anointed of God. See Acts x. 38, compared with Acts v. 42, *διδάσκοντες Ἰησοῦν* (suppl. *εἶναι τὸν Χριστόν*). The preaching of this doctrine implies a faithful inculcation of all the fundamental truths of the Gospel, both as to its promises and its threatenings. Supposing, however, the true reading here to be, as there is reason to think, *Ἰησοῦς Χριστός*, or, as Lachm. and Tisch. edit, *Χριστὸς Ἰησοῦς*, then the sense will be, 'the doctrine of Jesus Christ, or Christ Jesus,' implying faith in him as the Son of God, the Redeemer of the world. The *former* reading is supported by Acts v. 42, *ἀπαγγελλόμενοι Ἰησοῦν τὸν Χρ.*, and xvii. 18, *τὸν Ἰησοῦν ἀπαγγελλόμενοι*. The *latter*, by Rom. vii. 1. xv. 17. 3. 2 Cor. iv. 5. Gal. vi. 15. Eph. ii. 10 and 13. Phil. iii. 14. Col. i. 4. ii. 6.

12. The sense of this and the following verses is somewhat obscure, arising from some confusion in metaphor: though, indeed, the difficulty has been increased by not adverting to the close connexion of this verse with v. 10, and by a misapprehension of the Apostle's general purpose in this passage; which was not, I apprehend, as is commonly thought, to represent one edifice, but *two*. He means to say, that on the *foundation*, as to its elementary principles, of 'the truth as it is in Jesus,' two very different *buildings* might be raised, either of *very precious*, or of *utterly worthless* materials. Stenerson well paraphrases thus: 'I having laid the foundation, others will now build upon it; but let them see how they do this. For though the foundation itself, once laid, cannot be changed, yet on this foundation may be raised different kinds of

buildings: but what each is good for will hereafter appear; for what is built of worthless materials will fall, but what is formed of proper materials, and diligently built up, will remain firm and steadfast.'

13. *ἕκαστου τὸ ἔργον φανερόν γενήσεται.*] These words are closely connected with the foregoing, forming the apodosis to v. 12. The general sense is, 'Whether any one builds on this foundation a solid and splendid building of precious marbles, of which palaces or temples were built, or a mean hut, formed of boards and thatched with dried grass, each architect's work will be made manifest.' Of course it is implied that any one *may* build either one kind of superstructure or the *other*, but each one's work will be made manifest [as to what it is good for]: and why? *ἡ γὰρ ἡμέρα δηλώσει*, where *ἡ. ἡμ. δηλ.* cannot mean 'time will show,' since the Article *ἡ* calls for a more definite sense; and the following context demands the sense, 'the day of judgment.' See Heb. x. 25. James v. 31. 1 Pet. i. 7. iv. 12. Some eminent Expositors explain it of the day of *persecution*; an interpretation which they think proved by the above-cited passage, 1 Pet. iv. 12. But it is not so *proved*. And besides that that would suppose the meaning to be most enigmatically expressed, the other is more suitable to the context, and is required by the idea meant to be suggested in the following words, *ἐν πυρὶ ἀποκαλ.*; for God's judgment is often elsewhere compared to a fire, which is here considered as a test. Besides, as Est. observes, 'by "the day of the Lord," or "the day," is every where in Scripture (from which he adduces many examples) meant "the day of final and universal judgment."' He then adds, that 'the Apostle himself, in the next Chapter, ver. 5, speaking yet of the *proof* of soundness in Christian doctrine in ministers, says it will be "at the day of the coming of our Lord Jesus Christ," which day can be no other than that of the general judgment. Moreover,' continues he, 'while Scripture sometimes speaks of "the day of the Lord," and other times of "the day of our Lord's coming," and occasionally (as here) mentioning it emphatically as *the day*, it always designates it as *one* and the *same* day. But we expect no other day of the coming of our Lord (as it is usually called in Scripture) than that in which he is to come for the exercise of universal judgment.'

*Ἀποκαλύπτεται* may be, with some, referred to *ἔργον* (*building*), the words *ἡ γὰρ ἡμέρα δηλώσει* being regarded as in some measure parenthetical; and thus a good sense will arise. But it is more natural to refer it to the *nearer* antecedent *ἡμέρα*, and thus arises a more simple construction, and a better sense is obtained; for the day of judgment will (as we learn from 2 Pet. iii. 10) be revealed with fire. According to the

m ch. 6. 19.  
2 Cor. 6. 16.  
Eph. 2. 21.  
22.  
Heb. 3. 6.  
1 Pet. 2. 5.  
n Prov. 6. 7.  
1an. 5. 21.  
6. 44. 30.  
Jer. 27. 9.  
Luke 21. 8.  
Gal. 6. 6. 7.  
Eph. 6. 6.

καὶ ἐκάστου τὸ ἔργον ὁποῖόν ἐστι τὸ πῦρ δοκιμάσει. <sup>14</sup> Εἴ τις  
τὸ ἔργον μένει, ὃ ἐπ' αὐτὸν δοκίμηται, μισθὸν λήψεται· <sup>15</sup> εἴ τις  
τὸ ἔργον κατακαήσεται, ζημιωθήσεται· αὐτὸς δὲ σωθήσεται,  
οὕτω δὲ ὡς διὰ πυρός. <sup>16</sup> Οὐκ οἴδατε ὅτι ναὸς Θεοῦ ἐστε, καὶ  
τὸ Πνεῦμα τοῦ Θεοῦ οἰκεῖ ἐν ὑμῖν; <sup>17</sup> Εἴ τις τὸν ναὸν τοῦ  
Θεοῦ φθειρεῖ, φθερεῖ τούτου ὁ Θεός· ὁ γὰρ ναὸς τοῦ Θεοῦ ἅγιός  
ἐστιν, οὐτίνες ἐστε ὑμεῖς. <sup>18</sup> Μηδεὶς ἑαυτὸν ἐξαπατάτω· εἰ

former view, the sense intended will be, that the fiery trials and conflicts to which Christian teachers and their doctrines are subject will test the truth and value of their doctrine and teaching; the system of teaching being represented under the figure of a *building*, of which only the solid parts can withstand the fire.

— After τὸ πῦρ three uncial, and seven cursive MSS., and some Fathers, have αὐτὸ; which reading is adopted by Lachm. and Tisch.; perhaps rightly; at least internal evidence is in its favour; but more authority is wanting to justify its reception. The Pesch. Translator had it not in his copy.

14. Here μισθὸν λήψεται and ζημιωθήσεται are opposed to each other; and in the former there is an ellipsis of ἔργου, to be taken from τὸ ἔργον just before; in the latter (which is a juridical term), an ellipsis of τοῦ μισθοῦ, from μισθὸν preceding; q. d. 'He shall be mulcted of, lose, the reward, which he would have received for his work.' At αὐτὸς σωθ. those Commentators are much perplexed, who refer the passage to *Christians in general*: but they do this without reason; for it is plain that the Apostle had only in view Christian teachers. The sense of the passage is, indeed, obscured by a blending of the physical and the metaphorical parts of the comparison; the first of which represents a *builder*, whose house is, as it were, burnt over his head, and who with difficulty and danger escapes through the fire. See Jude 23; and comp. Livy, xx. 35, 'prope ambustus evaserat.' The second part of the comparison designates a *Christian teacher*, the superstructure of whose doctrine does not square with the fundamental principles of Christianity previously laid down, and accordingly is brought to destruction: thus, then, he loses his labour, and is himself saved with very great difficulty. Comp. Artemid. On. i. 50, θάπτον γὰρ, καὶ ὡς εἰσέλαι, ἐκ πυρὸς ἀντάζουσι τὰ σκήλη.

15. It is plain that this passage cannot, upon any principles of just interpretation, be adduced to countenance the Romish doctrine of *purgatory*. That notion has no support in any of the earlier Fathers, and the countenance seemingly afforded by the later ones is not without suspicion of interpolation; of which we are enabled to convict the Romanists in one instance, that of Theodor. in loc., where see the note of Neeselt.

16. Having thus reminded the teachers of their duty, the Apostle now addresses himself to the taught, that they also should take heed. To the former he had said, 'Ye are the master-builders of the house of God.' To the latter he now says, 'Ye are the temples of God; it is therefore your part to keep yourselves unpolluted by the world' (Calv.); warning them, also, to beware of those who promulgate false doctrine, and not to rest upon their own human wisdom. (Hyper.)

— οὐκ οἴδατε ὅτι ναὸς, &c.] There is here a recurrence to the idea at ver. 9, probably suggested by the foregoing architectural metaphor; and under this imagery the Apostle speaks of the whole body of Christian converts as being the temple of God, built by him, and consecrated to his service; just as in the Old Test. God is said to dwell among the Jews, who are accordingly styled the habitation, and even the temple, of God. It is further declared that the Spirit of God dwelleth in them, and is attested by his gifts and graces, as God manifested his presence in the Temple at Jerusalem; q. d. 'Ye are not merely the building of God, but his temple, as being that in which his Spirit dwelleth.' This is meant to point a denunciation against false teachers, who corrupt the minds of their disciples with erroneous doctrines. The general sense is, that the indwelling of the Spirit constitutes the spiritual temple of God; and that every true Christian is both individually such a sacred shrine, and also that the whole Christian Church forms collectively the complete and magnificent building now substituted in the place of the Jewish Temple.

The next assertion (founded, as Stenensen shows, on a general sentiment so universally approved by the consent of all nations, as to seem born in the very nature of man) is, that 'if any one shall corrupt or injure this body of the Church, composing the spiritual Temple of God (whether by false doctrines, or a contentious and sectarian spirit, or by a conduct unworthy of his high calling, see vi. 15—19), him shall God destroy.' Comp. Acts xxiii. 2, 3, where the expression used is not *imprecatory*, but *predictive*; and so here φθειρεῖ is not so much predictive, as denunciatory. See Note on Acts viii. 20. 'Αγιος is here very significant, and even emphatic; q. d. 'holy [and therefore not to be violated or injured with impunity].'

17. οὐτίνες ἐστε ὑμεῖς] This clause gives a reason for the foregoing assertion; q. d. 'which kind of Temple [in inviolability] ye [the body of Christ] are;' and therefore that Temple is not to be violated with impunity. The construction here is remarkable; the plural οὐτίνες being used instead of the singular ὅστις, by a not very unusual idiom, whereby, when a relative is placed between two substantives, it sometimes takes the number of the preceding; sometimes, as here, of the following.

18. 'Hic Apostolus ea, quæ nuper dixerat, ad lectores transfert, rectitque simul ad rem, v. 5, inceptam, copiosius tractandam.' Comp. iv. 1. (Stenensen.) There is now traced the origin of the dissensions which agitated the Corinthian Church. (Crell.) And this forms a third argument to prove the folly and sin of making schisms.



τις δοκεῖ σοφὸς εἶναι ἐν ὑμῖν ἐν τῇ αἰῶνι τούτῳ, μαρὸς γενέσθω, ἵνα γένηται σοφός. <sup>19</sup> Ὁ γὰρ σοφία τοῦ κόσμου τούτου μαρία <sup>o Job 5. 12. ch. 1. 20, 26.</sup> παρὰ τῷ Θεῷ ἐστι. γέγραπται γάρ· Ὁ δρασσοῦμενος τοὺς σοφοὺς ἐν τῇ πανουργίᾳ αὐτῶν. <sup>20</sup> καὶ πάλιν Κύριος <sup>p Ps. 94. 11.</sup> γινώσκει τοὺς διαλογισμοὺς τῶν σοφῶν, ὅτι εἰσὶ μάταιοι. <sup>21</sup> Ὥστε μηδεὶς καυχάσθω ἐν ἀνθρώποις· πάντα γὰρ <sup>q 1 Cor. 4. 5. Rev. 21. 7.</sup>

— *μηδεὶς ἑαυτὸν ἔξω.*] These words ought to be referred, not (as some have supposed) to what *precedes*, from ver. 10, but to what *follows*, being a formula (similar to others, Matt. xxiv. 4. Eph. v. 6. 2 Thess. ii. 3. 1 John iii. 7, and Jer. xxxvii. 9) intended to impart force and solemnity to a warning, or a precept, by hinting at the danger of not heeding it, through the deceivableness of persons, or the deceitfulness of things. Thus the sense is, 'let no one (whether teacher or taught) deceive himself, either by resting on the vain opinion of his own wisdom, or of wisdom in general, which, without Divine illumination, cannot but fail him.'

— *εἰ τις δοκεῖ σοφὸς εἶναι.*] Not, 'seemeth to be wise,' nor, as Wakef. renders, 'has the reputation of being wise, (which might be the sense, and which in Class. Greek it would be),' but, rather, (which is the sense required by the words preceding, *μηδεὶς ἑαυτὸν ἔξαπατάτω*) 'thinketh himself, or seemeth to himself, to be wise,' 'deems himself wise.' So the term is explained in all the ancient Versions except the Vulg., and by Erasmus, Calv., Beza, Hyper., Pisc., Grot., Est., Crell., Heydenr., and almost all the more ancient Commentators and Lexicographers. Worthy of attention is the remark of Bp. Pearce as follows: 'I observe in St. Paul's style that, when *σοι* is joined to *εἰ τις δοκεῖ* it signifies: 'if any *thinks*, or seems to himself, to be, but is *not* what he thinks he is:' when *σοι* is left out, the words signify, 'if any one sets up, or pretends to be.' At the same time the Apostle does not deny that he is really what he pretends to be.' The words *ἐν τῇ αἰῶνι τούτῳ* are by some ancient and modern Interpreters construed with the words *following*; but it is more natural and agreeable to the style of Scripture and the context to connect them with the *preceding*. Render, 'in knowledge of the things of this world;' or, as Calv. and Grot., 'in the esteem of men of the world, who know not the true wisdom.' *Μαρὸς γενέσθω*, 'let him renounce all pretensions to wisdom superior to that which the word of God reveals.' 'ἵνα γέν. σοφός,' 'in order that he may become really wise,' i. e. unto salvation.

19. We have here, as Calv. observes, an *argumentum à contrario*, in which the laying down of one contrary destroys the other.

— *ἡ γὰρ σοφία, &c.*] meaning, '[And this indeed is necessary, for the wisdom of this world [only] is [but] foolishness in the estimation of God.' Dr. South (in an able Sermon on this text, vol. i. 375 seqq.) takes *σοφία* here to mean that *worldly wisdom* which lies in *practice*, and goes by the name of *policy*,—a kind of *practical cunning*, having something of the nature of a *trade*. This he thinks plain from the *πανουργία* in the next clause; but from what the Apostle immediately subjoins at ver. 10, espec. adverting

to *διαλογισμοῖς* (see Rom. xiv. 1) and *μάταιοι* (see Rom. i. 21), it would seem that he had also in view that sort of wisdom which consists in *speculation*, and which, however admired by the learned among the heathens, was accounted by St. Paul 'vain philosophy,' and 'science falsely so called.' Be that as it may, by *σοφία* is here to be understood the seeming wisdom [whether speculative or practical] (but which is, in effect, *folly*) of men who 'lean to their own understanding' without reference to Divine teaching. Comp. Plato, Apol. p. 23, A, ὅτι ἡ ἀνθρωπίνη σοφία ὀλίγον τι πλεονέκτηται καὶ οὐδένος. The subsequent quotations, serving to confirm and illustrate this truth, are from Job v. 13, and Ps. xciv. 11. In the *former* passage those words only are taken which suited the Apostle's purpose; and even those are taken not only from the Sept., but from another Version. In the *latter*, Paul quotes according to the Sept., but accommodates the passage to his purpose by giving *σοφῶν* instead of *ἀνθρώπων*. In ὁ δρασσο. τοὺς σοφοὺς ἐν τῇ παν. α. we have a metaphor taken from *hunters*, who catch wild animals by throwing over them a noose in (*ἐν*) which they are caught and held fast, as in Soph. Phil. 452, ἀλλὰ καὶ σοφαὶ γινώμηναι—ἰμποδίζονται θάμα ('are hampered,' 'fail of effect'). In the next clause of the Sept. (which is in parallelism with this), the term *πολυλόκου* has a very similar metaphor also from *hunting*. The sense is *many-knotted*, or *plaited*, with allusion to the *nets* laid to catch wild animals; denoting, as Olympiodorus, on the above passage of Job, observes, *τοὺς ἄγαν συνετοὺς, the over-wise*. Thus by *τοὺς σοφοὺς* are denoted 'those who think themselves wise.' Now these, it is meant, are caught in a noose or net, while they are laying it for another. See Job xviii. 8. Ps. ix. 15. xxxv. 8.

21—23. Here follows the *epilogue*, in which the Apostle, having thus shown the folly of schisms, adds an exhortation (introduced in the form of a *conclusion* from what has been said) not to boast, some of one teacher, and some of another, to the disregard of all the rest; since not only all *teachers*, but all *events* that may befall them, are made subservient to the *general* good of the Christian body. (Est. and Pott.)

21. *μηδεὶς καυχάσθω ἐν ἀνθρώποις.*] 'let no one boast in men,' i. e. be proud of them as *their* teachers; namely, by ranging himself under any one's banners, as leader of a sect; which was the case both with the Jews and the Greeks. The *reason* is subjoined in the words following: *πάντα γὰρ ὑμῶν ἐστί*, which (as addressed to the *taught*) is as much as to say 'ye exist not for the sake of the teachers, but the teachers for you:' in other words: '*Yours* are all teachers, whether Paul, or Apollo, or Cephas.' As respects the *teachers*, the term *ἀνθρώποις* is adopted by way of intimating a *reason* why this should



reh. 11, 2.  
2 Cor. 10, 7.  
3 Matt. 24.  
45.  
3 Cor. 4, 5.  
4 6, 4.  
Col. 1, 26.  
Tit. 1, 7.  
1 Pet. 4, 10.  
b Luke 12.  
42.  
4 10, 10-12.  
3 Cor. 2, 17. & 4, 2. Col. 1, 26, 27.

ὑμῶν ἐστὶν <sup>22</sup> εἴτε Παῦλος, εἴτε Ἀπολλῶς, εἴτε Κηφᾶς, εἴτε κόσμος, εἴτε ζωὴ εἴτε θάνατος, εἴτε ἐνεστῶτα εἴτε μέλλοντα πάντα ὑμῶν ἐστὶν <sup>23</sup> ὑμεῖς δὲ Χριστοῦ Χριστὸς δὲ, Θεοῦ. IV. 1 Ὁὕτως ἡμᾶς λογιζέσθω ἄνθρωπος, ὡς ὑπηρέτας Χριστοῦ καὶ οἰκονόμους μυστηρίων Θεοῦ. <sup>2</sup> Ὁ δὲ λοιπὸν, ζητεῖται ἐν

not be done; because they are all but *men*, and only *instruments of God* for the salvation of mankind.

— πάντα γὰρ ὑμῶν ἐστὶν, &c.] Πάντα here is by some Commentators referred to *things*,—namely, the endowments of the Apostles and teachers; by others (which is more agreeable to the context), to *persons*, namely, all *teachers*; the sense being, 'All teachers, and all the various endowments they respectively enjoy, are yours,' i. e. meant to be promotive of your spiritual good. Comp. Rom. viii. 28, 38. This πάντα is then explained *per merismum*. The terms themselves are not to be too much pressed; since, as Calv. and Hyper. are agreed, this is merely meant as a representation καθ' ὑπερβολήν, or κατ' ἀξίαν, of things the most excellent in the universe, by a sort of magnificent gradation; q. d. 'Yours are all teachers (and their endowments), whether Paul, or Apollos, or Cephas; nay, yours is the whole universe, and whatever it affords, whether distributed into things endued with life, or destitute of it; whether into things present, or things future (comp. Col. i. 16. Rom. viii. 39), all are yours, i. e. are meant to be subservient to your real and ultimate good.' 'It may,' observes Hyper., 'easily be shown that all these things, comprehended in the foregoing *μερισμός*, are appointed for the especial *service* of the righteous. The *world*, as *created* for the righteous,—*life*, as *given* for the righteous, and death *subdued* to them,—all things, whether present or future, are meant for their final good.' The general sense is, that, 'under the direction of God's providence, the world, and all things which form parts of its course, whether things of the present or of a future state, are made subservient to the final benefit of the righteous,' working together for their good in the end, serving to make them holy here, and happy hereafter.

23. ὑμεῖς δὲ Χριστοῦ] There is an emphasis on Χρ., q. d. 'ye are *Christ's servants* [and therefore not to be enslaved to any teachers] even as Christ is God's' viz. in his human capacity, in the exercise of his office of Mediator and Intercessor; in the discharge of which he depended on God the Father. Compare a similar passage to the present (alike meant to carry the gradation to the highest pitch) in 1 Cor. xi. 3. An inference from the foregoing may (as Billr. suggests) supply an admonition to *teachers*: 'Let not therefore pride be among you: ye belong to Christ the Lord; but even he sought not to serve himself, but in all things did the will of God. Belong, then, to him, and be one with him.'

IV. The Apostle goes on to show, that all preachers are but *stewards* of the manifold grace of God, and are valued in the sight of God according to their *fidelity*, which cannot now be known to men; and that therefore they ought

neither to be too much extolled nor depreciated till Christ, their Lord, shall come, who will assign them their due honour. Moreover, that, having nothing but what they have by him received, such stewards have no ground of *glorying*. Then, in order to point out the difference between the *false teachers* (so admired by the factious) and himself, with the other Apostles, he draws a striking contrast between the luxury and ease in which the former were living at Corinth, and the poverty and persecution which the Apostles endured. He further intimates that he shall shortly come, and put to the test the claims of his adversaries, by seeing the *supernatural powers* which they can bring forward for their confirmation. As to the first five verses, their connexion with the preceding and following context is thus traced by Billr.:—'In the preceding Chapter, the Apostle had said that the teachers, as servants of God and of the Church, could not possibly become rulers over the latter and founders of sects; in this Chapter he proceeds to state that the teachers are simply stewards of that which God hath committed to their charge. The only praise that could accrue to them was that which they might procure by *fidelity*. But even for this praise he himself did not look, in so far as men were concerned (ἡμεῖς δὲ αἱς ἐλπίσιν ἡμῶν ἀναριθμῶ, & ἐπὶ ἀνθρωπίνῃς ἡμέρας): nay, so little did he think of judgment, that he had not even judged himself, but had left all to the Lord. If, then, the Apostle were so humble, how much more ought the Corinthians to be so!'

1. οὕτως ἡμᾶς λογιζέσθω ἄνθρωποι, &c.] Ὁὕτως, 'in this [following] light alone; namely, ὡς ὑπηρέτας Χριστοῦ, for διακόνους Χριστοῦ, ch. iii. 5. So Luke i. 2, ὑπηρέται τοῦ λόγου, equiv. to διακ. ch. iii. 5; and so in Jos. Bell. ii. 15, 4. The inference implied is, these, then, are not to be accounted lords of their faith, so that they should bear their appellation from them.

— οἰκονόμοι μυστηρίων Θεοῦ] i. e. 'stewards and dispensers of the benefits of the Gospel, by preaching its doctrines;' which are called *mysteries*, because they are not discoverable by human reason, but only to be known from Divine revelation. It is meant that they are *stewards* only, not *proprietors*, of that which they dispense, and ought therefore in all respects to follow the directions of their Master; and accordingly fidelity is their chief duty. As respects the expression οἰκον. μυστηρίων Macknight, in his note supra, ii. 7, and Dr. Peile, think, that here, and in various other passages, the Apostle applies the term *μυστήρια* to the Gospel by way of recommending it to the Greeks, and thereby weaning them from those *heathen mysteries* of which they were so fond; and because the discoveries the Gospel contains were unspokeably more important than those of any of those so-called *myste-*

τοῖς οἰκονόμοις, ἵνα πιστὸς τις εὐρεθῇ. <sup>3</sup> ὁμοί δὲ εἰς ἐλάχιστόν <sup>2 ch. 3. 13.  
4 Ps. 142. 2.</sup>  
ἐστίν, ἵνα ὑφ' ὑμῶν ἀνακριθῶ, ἢ ὑπὸ ἀνθρωπίνης ἡμέρας· ἀλλ' <sup>Job 9. 2.  
Rom. 8. 29.  
2 Cor. 5. 10.</sup>  
οὐδὲ ἐμαυτὸν ἀνακρίνω. <sup>4</sup> οὐδὲν γὰρ ἐμαυτῷ σύνοιδα, ἀλλ' <sup>1 John 3. 20.  
21.</sup>

ries, and far more certain, being from GOD. Accordingly, on this verse Mackn. maintains that St. Paul by *οἰκον. μυστ.* means to characterize himself as a *myologist* of these mysteries, to intimate that the *deepest* doctrines, as well as the plain elementary principles, were intrusted to him to be dispensed and made known. This, however, seems a vain fancy; and the notion, besides that it supposes the Apostle to do what was so censurable in the Romanists of later ages, is at once refuted by the *fact*, that, in nearly all the passages Mackn. speaks of, the *singular* *μυστήριον* is used, which can relate only to the Gospel generally; and, moreover, where the *plural* *μυστήρια* is used (which is only five times), it cannot have any reference to the *Heathen* mysteries. As to the passage of 1 Cor. xiii. 2, *ιδὼν—εἰδὼ τὰ μυστήρια πάντα καὶ πάσας τὰς γνώσεις*, there by *μυστήρια* must be denoted, as at xiv. 2, the *Θεοῦ σοφία ἐν μυστηρίῳ* (1 Cor. ii. 7), and Mackn. does not *himself* recognize the allusion *there*. Again, as respects τὰ μυστήρια τῆς βασιλείας τοῦ Θεοῦ in Matt. xiii. 11, and Luke viii. 10, the expression may only mean the *Gospel doctrines*, as appears from τὸ μυστ. τῆς βασιλείας, found in the parallel passage of Mark iv. 11. Here, however, the plural is used of the fundamental doctrines of the Gospel; on which see Est., who with other eminent Expositors, includes the *Sacraments*; though Mr. Alford denies that they can be referred to either of the two categories in which the Sacraments are classed. The most correct view seems to be that taken by Calv., thus: 'Honorificum est Evangelii elogium, quod arcana Dei, quæ in eo continentur, nuncupat. Porro quum his mysteriis annexæ sint Sacramenta, tanquam appendices, sequitur, eorum quoque legitimos dispensatores esse qui verbo administrando præsent.' See also Hyper., who well observes,—'Vocat hic dispensatores, similitudine ducta ab œconomia, seu administratione domus (comp. οἶκος Θεοῦ, said of the Church of God, 1 Tim. iii. 15), sicut ante vocavit co-operarios. Etsi vero humilitatem verbe ista significant, tamen valde illustrent illorum munus. These μυστήρια ministers, as they are the stewards thereof, are to announce, and deal out the truths contained therein (ὀρθοτομεῖν), having for that purpose received them from the Fountain of Truth, the Holy Spirit.

2. The sense here depends on the *reading*. For the text. rec. δὲ, A, B, C, D, F, G, and 5 cursives, with the Syr., Vulg., and other ancient Versions, have *οὐδὲ*, which is adopted by Lachm. (but placed at the end of the ver. preceding), Tisch., and Alf. But in his 2nd edit. Tisch. restores δὲ, rightly; for the great deficiency in cursives casts a great shade on the authority; and internal evidence is against the reading, which yields so harsh and jejune a sense, that only a German stomach can digest it. Besides, the position of *οὐδὲ* at the *beginning* of a sentence is unprecedented. The very reason which induced Lachm. to clap it, without any authority, at the end of the preceding verse, though to the great detriment of the sense. I doubt not that *οὐδὲ* arose

from an error of the scribes, who confounded δὲ with *οὐδὲ* (as we see the same scribbling did at Luke xvi. 25), stumbling at the unusual idiom δ *λοιπὸν*, which seems Hellenistic, or Provincial Greek, for the Class. τὸ λοιπὸν (for κατὰ τὸ λοιπὸν, lit. 'as to what remains,' as at Eph. vi. 10); and Paul uses τὸ λοιπὸν, as well as λοιπὸν, and once, it seems, here, δ *λοιπ.* In these cases, however, there is, I think, under *ceterum* implied the notion of *potissimum*, 'especially,' which here is very suitable.

—ζῆνται; lit. 'the indispensable requisite, the most essential duty, is.' See the notes of Calv. and Hyper.

3. ὁμοί δὲ εἰς ἐλάχιστόν ἐστι; lit. 'it comes to, passes for, very little.' An Hellenistic phrase for ἐλάχιστόν μοι ἐστίν, equiv. to the Classical παρ' οὐδὲν ἐστίν, or οὐδὲν διαφέρει, *non curo*, &c., there being a mixture of two constructions. The Pron. *ὁμοί* is emphatic; q. d. 'But to me it counts for very little, that I should be examined, or scrutinized, as to my faithfulness, by you; or that I be brought under the judgment-day (for the judgment, or verdict) of man;—the Adject. ἀνθρωπ. meaning, 'what proceeds from man, or men.' The expression, indeed, involves great harshness, and was regarded as so anomalous by Jerome, as to be set down by him as a Ciliacism. But the best Expositors are agreed that Paul chose to employ the term with allusion to that *great day of final judgment*, infra γ. 5, supra iii. 13—15. Joel i. 15, about the award of which alone he was anxious; his meaning being, that 'whether he be approved or censured by a human verdict is of little consequence to him, in comparison with the unerring judgment of God at the great day.' Thus he cares not to *prove* his fidelity to those who choose to doubt it,—but contents himself with simply protesting it, with an appeal to the tribunal of the great Searcher of hearts.

—ἀλλ' οὐδὲ ἐμαυτὸν ἀνακρίνω] The difficulty (which has been started by Est., Mackn., and others),—namely, that it is the *duty* of every man (a duty enjoined by the Apostle, 1 Cor. xi. 31, and 2 Cor. xiii. 5) to examine and judge himself, is not to be satisfactorily removed by assigning to ἀνακρίνω ἐμαυτὸν a sense so unprecedented, as 'I condemn myself.' We may prefer the version of Dr. Peile, who renders, 'nay, I am not even my own examiner.' But, before adopting that sense, we should have satisfactory proof that the words admit of it. I see not why the difficulty may not be as well removed by taking ἀνακρίνω in the sense to *hold judgment on*; thus the sense will be, 'Nay, I do not care to hold judgment on myself in such a case;' 'I do not care to decide on my own merits or demerits.' This view of the sense is confirmed by the term ἀνακρίνω, just after used; the words οὐδὲν—δεδικαίωμαι being parenthetical. I find this view supported by the authority of Theophyl., Theodor., and Est.

4. Of the next clause, οὐδὲν γὰρ—σύνοιδα, which is parenthetical, the sense is, 'Though I am not conscious to myself of having done any

οὐκ ἐν τούτῳ δεδικαίωμαι) ὁ δὲ ἀνακρίνων με Κύριός ἐστιν.  
 5 \* Ὅστε μὴ πρὸ καιροῦ τι κρίνετε, ἕως ἂν ἔλθῃ ὁ Κύριος· ὃς καὶ  
 φωτίσει τὰ κρυπτὰ τοῦ σκότους, καὶ φανερώσει τὰς βουλὰς  
 τῶν καρδιῶν καὶ τότε ὁ ἔπαινος γενήσεται ἐκάστῳ ἀπὸ τοῦ  
 Θεοῦ.

6 \* Ταῦτα δὲ, ἀδελφοί, μετεσχημάτισα εἰς ἑμαυτὸν καὶ Ἀπολλῶν  
 δι' ὑμᾶς ἵνα ἐν ἡμῖν μάθητε τὸ μὴ ὑπὲρ ὃ γέγραπται φρονεῖν,  
 ἵνα μὴ εἰς ὑπὲρ τοῦ ἐνὸς φυσιοῦσθε κατὰ τοῦ ἐτέρου. 7 \* Τίς

e Matt. 7.  
 3, 2.  
 Luke 6. 37.  
 Rom. 2. 1,  
 18, 20.  
 2 Cor. 5. 10.  
 Rev. 20. 12.  
 f ch. 1. 12.  
 g 2. 4-7.  
 3 Cor. 10. 7,  
 12, 15.  
 h 11. 4, 12-  
 15.  
 g John 8. 27.  
 James 1. 17.  
 1 Pet. 4. 10.

wrong [in my ministry], yet am I not, on that account, regarded as justified and free from blame,—namely, it should seem, that of sinning occasionally through ignorance or inadvertence. —At οὐδὲν supply κακόν, as in the *Nil conscire sibi* of Horace. The word is sometimes expressed, as at Job xxvii. 6, οὐ γὰρ σύνοιδα ἑμαυτῷ ἄτοπα πράξας.

—ἀλλ' οὐκ ἐν τούτῳ δέδικα.] 'Yet am I not *heresy* (i. e. by this self-verdict) justified, cleared of blame.' Comp. Ignat. Ep. ad Magn. ap. Euseb. H. E. iii. 36, ἀλλ' οὐ παρὰ τοῦτο δεδικαίωμαι. Of the next words the literal sense is, —'but he who holdeth inquiry upon me is the Lord'; implying that he alone who is to judge him at the last day—the LORD—is his true Judge, to determine whether he deserves praise or blame.

5. On this the Apostle founds a most weighty admonition, admitting of universal application, though meant for the readers, like others at Rom. xiv. 3, 4, 10, 14, and in the form of a *conclusion* from what has been said; q. d. 'Wherefore (such being the case) (ὁστε), abstain from all sitting in judgment upon others,—myself, or any other person or party,—as being premature'; lit., 'before the time [appointed].' At ἕως δὲ ἔλθῃ there is an ellipse; q. d. '[But wait] until the Lord shall come to exercise such judgment at his second advent.' The next clause, *ὃς καὶ φωτίσει, &c.*, is meant to intimate *why* this judgment should be abstained from,—namely, 'since we weak mortals are destitute of that competent knowledge of all the circumstances of any case, without which the office of judgment cannot properly be exercised; and ought therefore to leave judgment to the great Searcher of hearts, who will not only bring to light the most secret actions, but (καὶ φωτίσει—καὶ, &c.) will manifest the hidden counsels of the heart.' 1 Cor. xiv. 25.

The phrase βουλὰς τῶν καρδιῶν is formed on several in the Old Test.; especially Ps. xlv. 22, 'Will not God search it out; for he knoweth the secret things of the heart?' ὃς γινώσκει, Sept., τὰ κρύφια τῆς καρδίας.

—καὶ τότε ὁ ἔπαινος—Θεοῦ] Theophyl., after Chrys., observes, that we should have expected the Apostle rather to have said ἡ τιμωρία, ἢ ὁ ἔπαινος. But, by so expressing, the Apostle, we may say, confines himself to the more agreeable of the two ideas. Though, indeed, in ἔπαινος is, Billr. thinks, also included the opposite to praise, ἡ μίμνησις and τιμωρία, on the principle of *contrarium ē contrarium*; yet it might best be accounted for on the principle, that ἔπαινος is one of those words which properly have a *middle* signification; though in use they

come to have a signification either in *deterius*, or in *melius*; so our word 'meed.' That there are not a few such words in most languages is not to be doubted: but I cannot find any proof that ἔπαινος (or even its root *αἶνος*) was one of this kind: for, as to the gloss of Hesych. *ἐπαινοῦς· κρίσεις*—even supposing the sense there intended to be *awards*, it would scarcely be sufficient evidence, being probably founded on the usage of some poet. Rejecting, then, both of the two principles above propounded, I now prefer rendering: 'And then to every one (i. e. teacher) shall be apportioned by God the portion of praise due to him,' equiv. to his *meed* of praise. This is more agreeable to the context in the next verse; for, as Est. well points out, 'the purpose of the Apostle is to repress those who, through contention, extolled their own particular teachers.'

6-13. The Apostle now explains the design he had in the mention of himself and Apollos,—namely, to withdraw the Corinthian converts from all party-spirit, and the pride and vanity which it engenders.

6. ταῦτα δὲ, ἀδελφοί, μετεσχ. εἰς ἐμ.] However, these things [namely, 'which I have now written, on the authority of teachers,' ch. iii. 4-35], 'I have in figure applied (accommodated) in other words, to myself and Apollos for your sakes, for your instruction'; 'I have brought forward this in my own person and in that of Apollos, as if what was said of others (whom I, out of delicacy, forbear to mention) were applicable to us; intending, under my own name and his, to admonish you, for your instruction, as to the degree of estimation in which you ought to hold any teachers of the Gospel, and where you should stop.'

—μὴ. τὸ μὴ ὑπὲρ ὃ γέγραπται φρον.] The full sense is, 'that ye may learn the lesson, not to go beyond those things that are written'; i. e. as Mr. Alf. explains, 'not to exceed, in your estimate of yourselves, or us, the standard of Scripture, which had been partly pointed out supra i. 19 and 31.' Γέγραπται is an expression commonly serving to introduce something written in Scripture for general admonition; and not admonition only, but instruction generally, to avoid going beyond the due measure of what is marked out for us therein.

—ἵνα μὴ—φυσιοῦσθε] The use of the *Indic.* after ἵνα is so uncommon (occurring only once besides in the N. T., Gal. iv. 17), and agrees so ill with the notion of *intention* involved in ἵνα, that Billr. is of opinion, that, since in both places the verb is one in -ῶ, the Apostle has fallen into a grammatical error, using -οῦσθε for -ᾶσθε, and -οῦτε for -ᾶτε. But grammatical

γάρ σε διακρίνει; τί δὲ ἔχεις δ' οὐκ ἔλαβες; Εἰ δὲ καὶ ἔλαβες, τί καυχᾶσαι ὡς μὴ λαβών; <sup>8</sup> Ἦδη κεκορεσμένοι ἐστέ, ἤδη

errors rarely, if ever, occur in Paul's writings. So that the error may rather be imputed to the scribes, who might, as often, confound *αὐ* with *οὐ*. But, if Paul really intended the Indic., we may, perhaps, ascribe this use of the mood with a Particle of *design* to *provincialism*, which Jerome calls *Cilicium*. The words may be rendered in their full sense: 'that ye may not be inflated with pride, each one in behalf of *one* [of the two party-leaders] to the prejudice of the *other*.' By this force given to it, 'the Article expresses,' as observes Dr. Peile, 'an individuality to the *one* and the *other* of the two party-leaders.' He might have adduced, in the way of example, a passage of Luke xxiv. 18, *ἀποκριθεὶς ὁ εἰς*, meaning one of the two persons just before mentioned. Thus Dr. Peile's version, *some one*, is not quite correct. If his rendering of *εἰς* be (which it may) right (and certainly it is countenanced by Theodor.), the *εἰς* stands for *εἰς ἑαυτοῦ*. Considering, however, that that ellipsis is one requiring *proof*, I prefer to take the *εἰς* as standing for *εἰς τὸν αὐτοῦ*, 'any particular individual.' This manner of taking the words is supported by the authority of Theophyl., Phot., and Ecumen.

7. Having warned the people in general, the Apostle now turns from the *taught* to the *teachers*, and severely stigmatizes their conceit; apostrophizing them in terms of keen sarcasm, and bitter irony. He took this course, because he had in view that pride of the teachers, and rivalry one against another, which could not but engender a like feeling of vanity among the *disciples*. Hence, to check this evil, Paul apostrophizes *one* such self-conceited and inflated teacher, prob. a leader of the Anti-Pauline party (priding himself in his own endowments of learning, wisdom, or eloquence), *representing* as it were the rest. The use of the *singular* serves to increase the force of the triple interrogation here employed. The answer, as being unavoidable, is left to be supplied, 1. by ὁ Θεός; 2 and 3. by ἀπὸ τοῦ Θεοῦ; In the second interrogation, τί δὲ ἔχεις, δ' οὐκ ἔλαβες; the reason for putting it may be, what Est. supposes, namely, to anticipate the reply which might be made to the first interrogation—'my superiority is the fruit of my own talents, and the laborious assiduity with which I have cultivated them.' Now this is effectually refuted by the interrogation, of which the sense is, in other words: 'What hast thou of talents or energy, gifts or graces, that thou didst not receive [from God]?' Comp. John iii. 27, with James i. 17. As respects the third interrogation, it is only necessary to point out the strong mode of putting the thing; where the *καί*, which signifies *even*, equiv. to *as is really the case, even so*, and the emphasis on *ἔλαβες*, serve to increase the force of the sentiment. The *ὡς μὴ λαβών* is meant, as Theophyl. observes, to advert to the *absurdity* of claiming that received from another, as if it were our own. It must, however, be observed, that the words admit of application to the *taught* in any Christian congregation, as well as to the teachers—in fact, to Christians in general, as such. And here the Fathers, especially Chrys., Cyprian, and Augustine, have done good

service, by refuting the *Pelagian* dogmas, and proving that (to use the words of Calv.) 'quidquid excellentie in hominibus non est naturaliter ingenitum, ut ascribi queat vel naturæ, vel generi; sed ex merâ et gratuita ejus misericordia manare.'

8. Ἦδη κεκορεσμένοι ἐστέ, &c.] I was formerly of opinion, that what is here said is to be understood of the *teachers* and *pastors*: and such is the view entertained by several eminent modern Commentators. Considering, however, that this view involves too much harshness, I am now induced to acquiesce in that adopted by the ancient Expositors, as Chrys., Theophyl., and Ecumen., and by some early modern Commentators, as Hyper. and Calv., according to which the reference is to the *Corinthian community*; though I see not why it may not include such of that community as, having been endowed with the higher spiritual gifts (the λόγος γνώσεως and λόγος σοφίας spoken of in 1 Cor. xii. 8), had, on that ground, become the διδάσκαλοι mentioned at xii. 29; and as those spiritual gifts were extensively distributed, it is probable that the persons in question were many. This view is confirmed by v. 15, *ἐν γὰρ μύριον παιδαγωγῶν ἐχρητὴ ἐν Χριστῷ*. The sense of the whole passage is well explained by Chrys., who, after ably tracing the connexion with the preceding context, points out the bearing of the three different clauses one towards another. The first is taken from persons so filled with food, as neither to need nor desire any more; the second, from persons so rich, as to have no need of or desire for more wealth; the third, from one who, from being a private person, is raised to the throne; and, having therefore attained the highest station, has nothing further, in the way of ambition, to wish for. After noticing the indignant vexation in the context, Chrys. marks the strong force and emphasis in ἤδη, as intimating the improbability and absurdity of their fancied *ταλίστη*. Accordingly, with a due regard to the delicate thread of connexion, alone perceived by Chrys., we may express the general sense intended by the Apostle thus:—'Received, however, you aver you have, —and it would seem all at once. *Short* has been the time since you became acquainted with the Gospel, ye are, it seems, *even now* already full to satiety.' *Κεκορ.* may seem a somewhat coarse term; but exx. of it, and of others yet more homely (such as χορτάζεσθαι), are adduced by Athen. p. 100, ed. Cassaub., from the purest Attic writers; in addition to which I have noted Eubul. in his Δόλων, fr. i. But, to proceed: at the next step in the gradation, ἤδη ἐπλουτήσατε, 'ye are rich,'—viz. in all spiritual wealth,—there is an allusion to what was said, supra, i. 5 and 7, *ἐν παντὶ ἐπλουτίσθητε*—*ἐν πάσῃ γνώσει, ὥστε ὑμᾶς μὴ ὑστερεῖσθαι ἐν μηδενὶ χαρίσματι* (meaning 'spiritual gift'), where what is said is rather to be understood of their *claim* to possess all these spiritual riches and gifts, than the being in actual possession of them. Comp., too, Rev. iii. 17. Here, then, the Apostle means to intimate that such is the case with *them*. In the words which follow,

h Ps. 44, 22.  
Rom. 8, 36.  
1 Cor. 4, 11.  
1 Thess. 5, 9.  
10.  
Heb. 10, 33.  
6, 11, 36.  
Rev. 6, 9—11.  
2, 7, 11—14.  
2, 17, 6, 7.  
1 ch. 2, 6.  
2, 18.  
Acts 17, 13.

ἐπλουτήσατε, χωρίς ἡμῶν ἐβασιλεύσατε καὶ ὀφελὸν γε ἐβασι-  
λεύσατε! ἵνα καὶ ἡμεῖς ὑμῶν συμβασιλεύσωμεν. <sup>9</sup> Ἡ Δοκῶ γὰρ  
ὅτι ὁ Θεὸς ἡμᾶς τοὺς ἀποστόλους ἐσχάτους ἀπέδειξεν, ὡς ἐπι-  
θανάτους· ὅτι θέατρον ἐγενήθημεν τῷ κόσμῳ, καὶ ἀγγέλοις καὶ  
ἀνθρώποις. <sup>10</sup> Ἡμεῖς μωροὶ διὰ Χριστὸν, ὑμεῖς δὲ φρόνιμοι  
ἐν Χριστῷ ἡμεῖς ἀσθενεῖς, ὑμεῖς δὲ ἰσχυροὶ ὑμεῖς ἔνδοξοι,

χωρίς ἡμῶν ἐβασιλεύσατε, we have the top-  
step of the climax; and the metaphor is bold,  
not to say harsh. Examples, indeed, are adduced  
by Wets. from Horace and other writers of a  
similar use in Latin of the verb *regno*; but  
these are not to the purpose; any more than the  
example adduced by Dr. Peile from Hor. Sat. i.  
3, 12, 'reges atque tetrarchas, omnia magna lo-  
quens,' since it is observable that the purpose of  
the Apostle here is to represent the persons in  
question, not as *talking big*, but as inordinately  
vain, *fancying themselves* to be very princes of  
wisdom. Accordingly, the force of the term  
here employed may be thus expressed: 'Ye  
reign paramount,' viz. to your fellow-Christians  
in other Churches. This use of the Aor. I for  
Present (denoting 'I have done and do a thing')  
is frequent in the best Class. writers. Finally,  
the words *χωρίς ἡμῶν* are thrown in by way of  
intimating the *indignity* of the thing, and the  
unconscientious *injustice* thereof. The sense is,  
'without us,' i. e. independent of us (Apostles),  
without our aid or good will (so Eurip. Inc. 67,  
*χωρίς Θεοῦ*), even though Paul, as he reminds  
them, infra v. 15, was their father in Christ,  
having begotten them in the Gospel of Jesus.

—καὶ ὀφελὸν γε, &c.] In these words *irony*  
passes into *indignant sarcasm*. The sense here  
intended, however obscurely expressed, seems,  
as the best Expositors are agreed, to be this:—  
'Would that ye were so abundant in all spiritual  
riches! for then I might partake of your prosper-  
ity, by the credit and honour which I should  
enjoy from having converted and taught you;  
since the fame of the disciple tends to the honour  
of the teacher.'

9. δοκῶ γὰρ ὅτι ὁ Θεός, &c.] In order to  
arrive at the exact sense of these words (ren-  
dered obscure by deep feeling) it is necessary to  
ascertain the *connotation*, and trace the *scope* of the  
passage. The intent of the Apostle would seem  
to be, to contrast his own situation with theirs,  
and thus put them to shame. The link of con-  
nexion seems to subsist in a clause omitted, to  
which the γὰρ has reference, q. d. '[And well  
may we Apostles form such a wish;] for how  
different is our situation as compared with yours!  
thus while you abound in every good thing, and  
carry your heads high, we,' &c. This use of  
δοκῶ is (like our *I trow*) subservient to irony or  
sarcasm. Ἡμᾶς τοὺς ἀποστ. ἐσχάτους ἀ-  
πέδειξεν, 'hath set us Apostles in the lowest  
place;' lit. 'row.' Comp. Luke xiv. 8—10, a  
figure taken from ranging persons in a row, ac-  
cording to rank, intended to denote meanness of  
condition.

At ἐπιθαν. (sc. ἀπιδίδε) there is another  
figure, to express the general idea of men con-  
demned to death, and who are in continual ex-  
pectation of meeting their fate. In the words

following, ὅτι θέατρον ἐγενήθημεν, it would seem  
that we have a *new* figure, engrafted on the fore-  
going one, and probably suggested by it,—since,  
from the circumstance that the execution of crimi-  
nals was in most cases *public*, the term sug-  
gested the use of the metaphor in *θέατρον*, which  
stands for *θέαμα*, as used in Arrian, Epict. iii.  
22 (to denote a *gazing-stock*), *θέαμα εἶναι ἤξιον*  
*τῶν παριόντων*. Thus the sense of ὅτι θέατρον  
—ἀνθρώποις appears to be, '[And, in one point  
of resemblance we may truly be called ἐπιθεά-  
ριοι:] for we, like them, are become a gazing-  
stock to the whole universe, both angels and  
men.' *Θέατρον ἴσχυρ.* is for *θεατριζόμενα*, as  
in a kindred passage of Heb. x. 33. As to the  
difficulty started by some—how angels can be  
supposed present at such a spectacle, it may be  
answered, with Chrys. and Grot., that καὶ ἀγγέλ.  
καὶ ἀνθρ. are put per *μεταφῶν*, being *enume-  
rated as the constituent parts of τῷ κόσμῳ* pre-  
ceding; and thus the world [of intelligent be-  
ings] is here distinguished into two parts, the  
*superior* and the *inferior* Family, forming, as it  
were, the *visible* and the *invisible* spectators.  
Comp. 1 Tim. v. 21.

10. ἡμεῖς μωροὶ—ἀτιμοὶ] In this antitheti-  
cal sentence (in which is resumed the comparison  
between himself and his fellow Apostles on the  
one hand, and the Corinthian teachers and people  
on the other) the Apostle repeats ironically the  
things which his enemies said of him; and in  
the same spirit of irony attributes to them the  
opposite qualities.

—μωροὶ διὰ Χριστὸν] for μ. διὰ τὸν λόγον  
τοῦ Χριστοῦ, 'on account of the plain preach-  
ing of Christ and him crucified;' see supra i. 18,  
23. ii. 2. In ἡμεῖς μωροὶ there is an *ironical*  
*concession*; q. d. 'those who are *thought* fools by  
the worldly-wise,' both heathens and some of the  
Corinthian Christians. Φρόν. ἐν Χρ. denotes,  
with the same qualification, 'so prudent and pro-  
vident in the cause of Christ, as to run as little  
risk as possible.'—Ἀσθενεῖς καὶ ἰσχυροὶ admit  
of more than one interpretation; and what sense  
Paul intended is scarcely to be ascertained, but  
probably this: 'We are [thought] weak, as suf-  
fering passively; ye are strong and influential,  
able to repel injury, or conciliate forbearance  
from aggression.' It should seem that the Apostle  
meant here to advert to the three great means  
whereby any influence is gained with men, or  
effects produced in the world,—namely, *wisdom*,  
*wealth* (or *power*), and *fame*. Consequently,  
*ἀσθενής*, in both these passages, means 'the be-  
ing destitute of external endowments and worldly  
advantages;' and ἰσχυρός, 'the being possessed  
of and buoyed up with them.' In the last clause  
(where the inverse order is adopted, in order to  
draw a closer connexion with the next verse),  
ἀτιμοὶ is equiv. to τὰ ἀγασθῆ καὶ τὰ ἐξουθενῆ-

ἡμεῖς δὲ ἄτιμοι. <sup>11</sup> κ' Ἀκρι τῆς ἀρτι ὥρας καὶ πεινῶμεν καὶ <sup>12</sup> δυνώμεν, καὶ γυμνητεύομεν, καὶ κολαφιζόμεθα, καὶ ἀστατοῦμεν, <sup>13</sup> καὶ κοπιῶμεν ἐργαζόμενοι ταῖς ἰδίαις χερσὶ λουδορῶμενοι, εὐλογοῦμεν διωκόμενοι, ἀνεχόμεθα. <sup>14</sup> βλασφημούμενοι, παρακαλοῦμεν ὡς περικαθάρματα τοῦ κόσμου ἐγενήθημεν, πάντων περίφημα ἕως ἀρτι. <sup>15</sup> Οὐκ ἐντρέπων ὑμᾶς γράφω ταῦτα,

*μία*, supra i. 28; and *ἔνδοξος* means 'in high fame,' as party-leaders, or, at least, as influential party-men.

11. The position of *ἄτιμοι*, *lost*, in v. 10 (by the adverse order), suggests the dwelling on the distresses of body, and mortification of mind, which the Apostle had to encounter; and this is drawn forth into a pathetic enumeration (by way of example), brought to a kind of climax—'eo ordine (says Hyper.) ut in extremis incrementum sit, summæque significetur abjectio.' The expression with which the description is introduced, *ἀκρι τῆς ἀρτι*, serves to denote the incessancy of the evils in question: q. d. 'Nay, not to mention past afflictions, up to this present time we are scantily supplied with the common necessities of food, drink, and clothing.' To this penury of circumstances is then subjoined another class of evils, scarcely less trying, in mortifications. The term placed in the foreground, *κολαφιζόμεθα*, is to be taken, in a modified sense, of 'contumelious treatment;' as in 2 Cor. xii. 7. 1 Pet. ii. 20; and so in English 'to buffet,' or 'to cuff,' is used in our old authors, as Shakespeare; equivalent to 'to be pushed and shoved out of the way;' like *περιωδιῆσθαι* in Thucyd. iii. 57, 4, and Aristot. Pol. v. 6. The word is pronounced by Phryn. and Thom. Mag. as *non-Attic*. But is not the Greek of Pausanias (who uses the word) Attic enough to please any reasonable judges? To the above is subjoined the affecting particular, *ἀστατοῦμεν*, meaning 'the having no settled abode,' not having where to lay their heads' (see Matt. viii. 20. x. 23), but wandering from city to city, as the Poet says, 'incerti quo fata ferant, ubi sistere datur.' A state this, among the ancients considered so deplorable, as to be numbered among the execrations imprecating evil on the wicked. The next particular, *καὶ κοπιῶμεν—χερσὶ*, ought not to have been thrown to v. 12,—since the working by hand for maintenance by hard labour has nothing to do with *forbearance*, but rather belongs to the former particular, *ἀστατοῦμεν*, as an example of *endurance*,—since the hand-labour during the time Paul's ecclesiastical employment permitted its exercise, must have been severe, and kept up to a late hour, and consequently (as Chrys. notices) very *wearying*. However, the chief reason, I think (with Hyper., Est., and Grot.), why Paul mentions this, is to draw a contrast with the false teachers, who lived luxuriously from the labours of *others*. This view I find confirmed by Chrys., Theophyl., and Œcumen.

12. The foregoing are instances of *endurance*; those subjoined, vv. 12 and 13, are instances of *forbearance*. The foregoing, observes Theodor., put the Apostle's *fortitude* to the proof; the following called for *τὴν τελευταίαν φιλοσοφίαν*, meaning 'the philosophy of forbearance;' *εἰς*, of which see in Saic. Thea. in v.; q. d. 'we

patiently submit to reproach, insult, and persecution; nay, we requite them with the very opposite;—*εὐλογ.*, lit. 'we give good words in return.' See Rom. xii. 14, and note.

—*ἀνεχόμεθα* lit. 'we put up with it,' bear it patiently; as in 2 Cor. xi. 20. Joa. Antt. xvi. 9, 4. xvii. 2, 4, and Boll. iv. 8, 10 (which last-mentioned passage presents a strong resemblance to the present), *ἀρπαζόμενοι ἀνίχιστα, καὶ τυπτόμενοι σιωπᾶται*. In the next words, with *παρακαλοῦμεν* ('we use entreaty'), compare *δέομεθα* in Thucyd. vi. 80, 3. Such terms of deprecation have no little pathos. The next clause, *ὡς περικαθάρματα—ἀρτι*, forms the highest step of the climax; in which the Apostle sums up the details of injurious treatment in a few words, the sense of which, however, is disputed. *Περικαθάσμα τοῦ κόσμου*, is by many Commentators, ancient and modern, regarded as a *sacrificial* term, with allusion to the *expiatory sacrifices* of the Greeks and Romans, among whom, in times of public calamity, some poor wretch was selected from the dogs of the people, to be offered up as a lustration sacrifice. Such persons, however, were called *καθάρματα*, or *περικαθάρματα*, with reference to the *purification*, or *expiation*, effected by their sacrifice; which can have no place *here*, unless the term be taken, in a very qualified and highly figurative sense, of those who undergo the greatest evils from their fellow-creatures; see Heydenreich and Photius. And when we consider the expression which follows (evidently meant, by a parallelism, to be exegetical), *πάντων περίφημα*, there is little doubt that the sense of *περικαθάρματα* is 'the cleansings up,' as *περίφημα* is 'the sweepings up,' or 'around;' metaphorically denoting the vilest things, or persons,—the very outcasts of society. Of *περίφημα* in this sense, examples are frequent; of *περικαθ.* very rare. But what confirms this rendering is, that Paul must, it should seem, have had in view the words of Lam. iii. 45; for the Hebrew text there contains two words which, though now lost in the Sept., were probably once there,—namely, *περικαθάρματα καὶ περίφημα*, each of which Paul here introduces. Render: 'Thou hast made us as the offscouring (or 'sweepings-up') and refuse among the people,' 'the scum of society.' The word *περίφημα* may, however, not have been in the text of the Sept., but been used by St. Paul to further develop the idea, and it is quite permitted by the force of the Hebrew term.

14. The Apostle now softens the seeming harshness of the foregoing expressions, by assuming the Corinthian converts that he did not mention his sufferings as a *reproach* to them, but as a proof of his fatherly affection for them (v. 15) in bearing so much for their good, and in order to excite them to follow his example.

—*οὐκ ἐντρέπων ὑμᾶς—συνδεδῶ* Render:

k Acts 28. 2.  
2 Cor. 4. 6.  
11. 22.  
1 Matt. 6. 4.  
Luke 6. 35.  
2. 22. 24.  
Acts 7. 60.  
18. 1.  
20. 24.  
Rom. 12. 14.  
1 Thess. 2. 9.  
2 Thess. 2. 8.  
1 Tim. 4. 10.  
m Lam. 3. 48. n 1 Thess. 2. 11.

o Acts 18. 11. ἄλλ' ὡς τέκνα μου ἀγαπητὰ νουθετῶ. 15 Ὁ γὰρ μυρίους  
Gal. 4. 19. παιδαγωγούς ἔχητε ἐν Χριστῷ, ἄλλ' οὐ πολλοὺς πατέρας ἐν  
Philom. 10. γὰρ Χριστῷ Ἰησοῦ διὰ τοῦ εὐαγγελίου ἐγὼ ὑμᾶς ἐγέννησα.  
James 1. 18. 16 Ὁ Παρακαλῶ οὖν ὑμᾶς μιμηταὶ μου γίνεσθε. 17 Ὁ Διὰ τοῦτο  
p ch. 11. 1. ἐπεμψα ὑμῖν Τιμόθεον, ὃς ἐστὶ τέκνον μου ἀγαπητὸν καὶ πιστὸν  
John 10. 4, 5. ἐν Κυρίῳ, ὃς ὑμᾶς ἀναμνησεί τὰς ὁδοὺς μου τὰς ἐν Χριστῷ,  
Phil. 3. 17. καθὼς πανταχοῦ ἐν πάσῃ ἐκκλησίᾳ διδάσκω. 18 Ὡς μὴ ἐρχο-  
1 Thess. 1. 6. 2  
2 Thess. 2. 9.  
Heb. 12. 7.  
1 Pet. 2. 8.  
q 1 Tim. 1. 2.  
1 Tim. 1. 2.  
ver. 2.  
ch. 7. 35.  
Num. 12. 7.  
Prov. 13. 17. Matt. 24. 45. & 25. 31, 25. Eph. 6. 21. Col. 1. 7. & 4. 9. 2 Tim. 2. 2. Rev. 2. 10, 12.

'I write not thus to you as shaming you,' or, for *ἐντρέψαν*, 'with a view to shame you,' 'put you to shame.'—ἄλλ' ὡς τέκ. μου ἀγ. νουθετῶ, 'but as beloved children I admonish you [as a father].'

15. In *παιδαγωγούς* and *πατέρας* the Apostle contrasts the severity and mercenary service of *paid instructors* with the gentleness and the disinterested paternal spirit evinced by himself.

—ἐν Χριστῷ] Construe this with *ἐγέννησα*. These words show the *nature* of the paternity just spoken of; namely, that of having converted them to Christianity.

16. *μιμηταὶ μου*] Not 'imitators of my modesty,' as many Commentators explain; for it seems to be simply the Apostle's intention to deduce from his *spiritual paternity* the inference, that they should be *imitators* of him, as far as he imitated Christ; just as parents and teachers are, to their children and pupils, the *exemplar* by which they are to model their character.

17. *διὰ τοῦτο ἐπεμψα, &c.*] 'for which reason,' i. e. 'in order that ye may the better be enabled to trace my exemplar in doctrine and duty.'—τέκνον, 'disciple,' or 'convert.'—ἐν Κυρίῳ, 'in the work of the Lord,' the spreading of his Gospel.

—ὃς ὑμᾶς ἀναμνησεί τὰς ὁδοὺς, &c.] The Apostle does not say 'shall teach you;' because to be *taught* by so young a man as Timothy would have offended their pride; and for the same reason he adds 'my ways,' q. d. 'he shall not speak his own, but mine' (Billr., from *Æcumen.* and Theophyl.). I would, however, observe, that the Apostle was the less likely to here speak of *teaching*, since *taught* the Corinthians had been already, and that by himself, all the essential truths of the Gospel; though, as Stenensen observes, 'they might have had their notions disturbed by false teachers, so as not to be well able to discern right from wrong conclusions, or more important from less important matters, so as to occasionally need that the simple and plain doctrine of the Apostle should be recalled to their minds.' Moreover, it is to be considered that things may be *known* indeed, though not sufficiently *kept in view*, being pushed out of mind by other and *newer* things, though far less important. How much this is the case at the present day,—and continually more and more,—no serious and reflecting Pastor need be told,—nor, it is hoped, informed,—by what means the evil is to be remedied. The Apostle employs here a delicacy of expression, which has a close parallel in the words of St. Peter, 2 Epist. i. 12, *οὐκ ἐκλήσσω αἱ ὑμᾶς ὑπομνησκῶν περὶ τούτων, καίπερ εἰδότες*, where the force of the *καίπερ εἰδ.* is well illustrated by the

above remark. As respects the next words *τὰς ὁδοὺς μου τὰς ἐν Χριστῷ*, these have been variously explained; but their sense not satisfactorily determined. They might denote, as Grot., Est., and Pisc. explain, 'my mode of life and conversation worthy of the Gospel.' But the subsequent words *ἐν Κυρίῳ*, and *καθὼς διδάσκω*, which are exegetical of the foregoing, preclude that view. Nor is it sufficient to understand, with Theophyl. (after Chrysa.), as thereby denoted, *τὰς ἐν τῷ κηρύγματι οἰκονομίας, τοὺς κανόνας, τὰ ἔθη, τοὺς νόμους τοὺς θεῖους*. For, though that is the truth, it is not the *whole* truth. The Apostle had just earnestly exhorted them to be imitators of him [and not of the upstart new teachers]; and then he adds, that, in order to their becoming such, he has sent unto them Timothy to do what is subjoined. But, considering that in *those* respects they could not be imitators of the Apostle, however they might of his life and character,—accordingly I am inclined to think, that under the idea of *teaching* is to be included the *doctrines* taught. And need there was that the Corinthians should be imitators of their spiritual Father in *holding fast* 'the form of sound words,' as the faithful had been taught from the first; considering that *false doctrines*, nay, *pernicious and soul-destroying heresies*, were even then being disseminated by false teachers every where. That such had arisen at Corinth, is certain from ch. xi. 18 and 19, with a reference to which the Apostle commenced that chapter with the same words as here, *μιμηταὶ μου γίνεσθε*. I now find that long ago Crell. and Hyper., under the idea of 'mode of teaching,' included *doctrines*; and Est. observes that *some* here extend the force of *δὲ* to doctrine, from which view he expresses no dissent. Of later Commentators several adopt this view. Finally, the words *πανταχοῦ ἐν πάσῃ ἐκκλησίᾳ* seem meant to pre-occupy an objection on the part of some,—namely, that Paul accommodated not only his mode of teaching and regulating the Church, but the doctrines he taught, to the tastes and prejudices of his disciples, teaching one set of doctrines to the Gentiles, and another set to the Jews,—a groundless accusation, which Timothy could, on his own testimony, wholly refute.

18. *ὡς μὴ—ὑποσιώθησάν τινες*] Render: 'But certain persons, as though I were not coming to you, have become puffed up.' The persons alluded to were, doubtless, for the most part, the vain and arrogant teachers in question; though, also, as Chrysa. and Theophyl. suppose, the friends and connexions of the gross offender alluded to in the next Chapter (probably a person of wealth and consequence), as is almost certain from ch. v. 2, *καὶ ὑμεῖς πεφυσιασμένοι*



μένου δέ μου πρὸς ὑμᾶς, ἐφυσιώθησάν τινες<sup>19</sup> ἔλεῦσομαι δέ<sup>r Rom. 15. 24.</sup>  
 ταχέως πρὸς ὑμᾶς, ἐὰν ὁ Κύριος θελήσῃ, καὶ γνώσομαι οὐ τὸν<sup>James 4. 15. Heb. 6. 3.</sup>  
 λόγον τῶν πεφυσιωμένων, ἀλλὰ τὴν δύναμιν.<sup>20</sup> οὐ γὰρ ἐν<sup>1 sch. 2. 4. 2 Thes. 1. 5. 2 Cor. 1. 16. 2 Cor. 10. 2. & 12. 10.</sup>  
 λόγῳ ἢ βασιλείᾳ τοῦ Θεοῦ, ἀλλ' ἐν δυνάμει.<sup>21</sup> Τί θέλετε; ἐν<sup>a Lev. 15. 2. Deut. 27. 30.</sup>  
 ῥάβδῳ ἔλθω πρὸς ὑμᾶς, ἢ ἐν ἀγάπῃ πνεύματι τε † πρῶτος;

V. 1. <sup>a</sup> Ὡς ἀκούεται ἐν ὑμῖν πορνεία, καὶ τοιαύτη πορνεία,

ἰστί; where the persons meant seem chiefly those; as also other persons of rank and influence, who thought they could not face a present, as they could an absent spiritual pastor and master. Accordingly I would, with Calv. and Est., understand the words in question to denote the inflation of self-confidence and arrogance founded on pride. The force of the δὲ after ἐρχομένων will appear from the following connexion of the words, as traced by Billr. [‘I have sent Timothy at present’]; but not because I do not myself intend to come, as some, &c. So Steneresen explains: ‘Do not interpret this sending of Timothy to imply that I dare not come to you, as some among you, puffed up with vain confidence, venture to maintain.’

19. In order to preclude the suspicion that by this Epistle, and the mission of Timothy, he only meant to try how they were disposed towards him before he ventured to come to them, the Apostle boldly adds, ‘But they are mistaken; for, by God’s permission, I will quickly come unto you.’

— γνῶσομαι οὐ τὸν λόγον, &c.] ‘I shall know,’ prove, or test, not the words of those puffed up, but the power which manifests itself in them; not the power of working miracles; but the ability of performance, as opposed to that of mere words, boasting, and promises, of what they can and will effect. We need not, however, exclude the power of the Holy Ghost as evinced in the spiritual gifts, which contributed so much to the δύναμις of the Apostles and first teachers of the Gospel: though I would now also include efficacy of doctrine, as shown in preaching ‘with the demonstration of the Spirit and of power’ (see supra, ii. 4). In accordance with this, it is, I find, the view of Est., who explains τὴν δύναμιν to mean ‘virtutem in effectus doctrinæ quam tradebant,’ q. d. ‘[I shall know by trial, or learn by proof] not how cleverly they speak, but what good, by the knowledge they boast, they have done among you.’

20. οὐ γὰρ ἐν λόγῳ, &c.] The exact sense here depends on that assigned to λόγον and to δύναμιν in the preceding verse; and I would still interpret δυνάμει here of the power of effecting something in opposition to mere words; a view, I find, adopted by Est., who remarks that ‘virtutem intelligi in effectus sermonis:’ ‘for by this (adds he) the kingdom of God is promoted, if the address of the preacher be efficacious on the minds of the hearers, so that they do works of righteousness, peace, and other things which pertain to the kingdom of God;’ alluding to the similar passage at Rom. xiv. 17. By ἡ βασιλεία τοῦ Θεοῦ understand ‘the promulgation of the Gospel;’ and supply ἰστί, in the sense κατεργάζεται.

21. τί for πότερον, ‘Whether [of the two things] do you choose?’ ‘Ἐλθε, must I come?’ — ἐν ῥάβδῳ] It is truly remarked by Billr.,

that the ἐν is not for σύν; but by ἐν ῥάβ. is denoted ‘by the use of the rod.’ In fact, the Prep. ἐν here answers to the Heb. 2. 25 or by, here meaning ‘in the way’ or ‘exercise of,’ as is plain from the following ἢ ἐν ἀγάπῃ, &c. The phrase ἐν ῥάβδῳ occurs several times in the Sept., and is equiv. to ἐν κολάσει, or ἐν παιδευτικῇ ἐνεργείᾳ; alluding to the chastigation by severe reproof, or, if need were, by spiritual censures, or, when the extremity of the case demanded it, by inflicting miraculous judgments on the refractory. In ἐν ἀγάπῃ πνεύματι τε πρῶτος there is a Hendiadys, or the latter term may have been added by way of explication. Not but that the other course might be (as Chrys. observes) ἐν ἀγάπῃ, i. e. well-meant correction; but this would be also ἐν πνεύματι πρῶτος. For πρῶτος, Lachm., Tisch., and Alf. edit. παρθῆτος, from A, B (C uncertain), and one cursive MSS., and some Greek Fathers. The same change has been made by Tisch. and Lachm. at 2 Cor. x. 1. Gal. v. 23. Eph. iv. 2. Coloss. iii. 12. 2 Tim. ii. 25. iii. 2, from nearly the same MSS. But Lachm. retains παρθῆ. at Gal. vi. 1, and Col. iii. 12;—a manifest inconsistency. Better would it have been to have edited παρθῆ. in those two passages, for which he would have had as good authority there as that which he has, on other occasions, deemed sufficient to warrant the introduction of a reading. It is, I think, little to be doubted but that the Apostle employed on all occasions the same form; and that form, I believe, to have been παρθῆ., not because a few uncial MSS. every where present it, but because it is used by St. Peter and St. James, and is the form almost invariably found in the Sept., and the Greek Fathers; whereas παρθῆ. is invariably the form used by the Class. writers, both the Attic and the common Greek. Thus παρθῆ. would seem to have been peculiarly an Alexandrian, or provincial Greek form, and accordingly was likely to be used by St. Paul. However, I do not think fit to bring it into the text, except on further authority, which I cannot furnish.

V. Here commences the second Section of the Epistle, in which the Apostle proceeds to lay to the charge of the Corinthians something of a more serious nature than even schism, or sectarism, spiritual pride, &c.—even immorality of the grossest kind, connived at by them; rebuking them for not having visited with ecclesiastical censure a scandalous incest committed by a member of the congregation of Corinth. He enjoins the immediate excommunication of the offender; and, for further warning, subjoins a serious admonition to avoid all familiar converse with persons who, by immorality, disgrace their Christian profession.

1. Ὡς ἀκούεται ἐν ὑμῖν, &c.] The force of the assertion here mainly depends upon the sense



ἥτις οὐδὲ ἐν τοῖς ἔθνεσιν [ὀνομάζεται], ὥστε γυναικὰ τινα τοῦ πατρὸς ἔχειν. <sup>2</sup> <sup>b</sup> Καὶ ὑμεῖς πεφυσισμένοι ἐστέ; καὶ οὐχὶ μάλ-

<sup>b</sup> ch. 4. 8.  
<sup>2</sup> Cor. 12. 21.

to be assigned to ἄλλως, which is employed in an unusual manner, and hence has been variously interpreted, according to the construction adopted; some construing it with πορνεία, others with ἐν ὑμῖν; whereby various senses have been assigned, specious, indeed, but too factitious, and, from the harshness of the construction, inadmissible. The natural construction of the word is with ἀκούεται, and it may have the sense, assigned by some, of καθ' ἑαυτὴν, 'ab omni parte,' generally. Yet for that signification the authority is very slender, and, as regards the position of the word at the beginning of the sentence, none at all. Nay, from that position, it would rather seem to have been the Apostle's intent to use the word, like the Latin *omnino*, at the beginning of a sentence, in the sense, 'certainly,' 'really,' by which it has the force of confirming the assertion following. This position is, indeed, in the *Class.* writers so rare, that I am not aware of a single example. The word, however, is so employed a little after the beginning of a sentence, as in Plutarch, Vit. vii. p. 636, Reiske, καὶ ὁ λόγος ἄλλως ἡγίχθαι δοκεῖ τῷ Ἡριόδω. In construction, however, it seems to belong to both ἀκούεται and πορνεία.—The term πορνεία (a general one to denote 'illicit intercourse of all kinds') is here employed to denote *incest*; and, unless the woman in question had been separated from the father by legal divorce, *adultery*. Whether the parties were living in *marriage*, or in *concubinage*, cannot be determined. The latter is the more generally supposed; yet probability rather lies the other way.—ἔχειν, in the sense 'to be united in conjugal union,' is frequent both in the Classical and Scriptural writers; while in the other sense it no where occurs in the *Scriptural* ones. Yet from 2 Cor. vii. 12, it would seem that the father was then alive. But that circumstance presents no real difficulty in the case, since, when a woman had abandoned her husband, the marriage-tie was supposed to be *ipso facto* broken; and then the law did not prevent the marriage of the woman to her seducer, or to any other man; though this was forbidden by the *Jewish* law. This is plain from Jos. Antt. iv. 8, 23, μὴ ζυγυνύσθω συνοικοῦσαν ἄλλω, νοθεύσας αὐτήν, μηδὲ λυτῶν (read λυτῆρα) τὸν πρότερον αὐτῆς ἄνδρα, 'let him not marry a woman living in matrimony with another man, after corrupting her; nor aggrrieve her former husband (whom she has abandoned)'; for that circumstance is implied, and in Epiphanius' version expressed. The blunder arose from an ancient scribe mistaking the abbreviation λυτῶ for λυτῶν. That the marriage-tie was supposed to be broken by the abandonment of, or separation from, a husband by the wife, is certain from 1 Cor. vii. 11. That she was then held unmarried is clear from the very injunction that she shall not marry another.

—οὐδὲ ἐν τοῖς ἔθνεσιν ὀνομάζεται] The true meaning here would seem to be, not 'is not named,' but 'is not heard, or spoken of, as occurring among,' &c. in which sense the word is used at Eph. v. 3, πορνεία—μηδὲ ὀνομαζέσθω ἐν ὑμῖν, 'reported as being practised among you.' That such instances were not wholly unknown, is

plain from what is said in Horne's *Introd.*, vol. ii. p. 394 sq. vol. iii. p. 149 sq. 307 sq.; and accordingly the assertion must be regarded as to be taken with some qualification. Or we may, with several Expositors, explain the word to mean, 'is named with approbation:' a sense which will be quite agreeable to fact; since, as Mr. Locke observes, the marriage of a son-in-law and a mother-in-law, though not prohibited by the laws of the Roman empire, was, however, looked upon as so scandalous and infamous, that it never had any countenance from precedent; as is plain from the words of Cicero in his *Oration pro Cluentio*, § 4, 'Nubit genero soccrum, nullis auspiciis, nullis auctoribus. O scelus incredibile, et præter hanc unam, in omni vitâ inaudibilem!' Though this passage would seem to support the former mode quite as much as the latter; and, if the ὀνομάζεται be removed, with Griesb., Scholz, Lachm., and Alf. from A, B, C, D, E, F, G, and several cursives, it must be adopted. But I find no countenance given to its removal in any of the Lamb., Mus., or Trin. Coll. MSS.; and I suspect that it was expunged to remove the difficulty connected with its presence. Besides, the Pesch. Syr. Vers. confirms the reading of all the MSS. except the above-mentioned.

2 καὶ ὑμεῖς πεφυσισμένοι, &c.] It is not agreed whether this sentence should be taken *interrogatively*, or *declaratively*. Several modern Editors and Expositors prefer the latter mode; but I suspect that they were biased by the  *Vulgate*,—which had a great influence both on punctuation and interpretation. There is, indeed, some difficulty in the former mode. Yet it seems to have more spirit, and to be more agreeable to the air of the context, and is supported by the authority of the Pesch. Syr. Version, and the Greek Fathers, and Commentators; and the more difficult construction is, in a writer like St. Paul, more likely to be the true one. Though, indeed, there is no great harshness; for the sense may be thus expressed, 'And yet [while such enormities are committed in your society,] are ye puffed up with spiritual pride? [as if all things were right among you;] and did ye not [as ye ought] rather mourn [over this fall and your disgrace], and take measures that he who hath done this deed should be removed from among your society?' Estius points out how much stronger the rebuke is with the mark of interrogation. He further remarks, that the rebuke in question is intended, not for all the Corinthian congregation,—but partly for the conceited and arrogant teachers alluded to supra, iv. 19, and partly for their factious disciples, of whom mention is made at ch. iv. 6. However, it may refer to the persons alluded to ver. 18, namely, the friends and connexions of the incestuous person, who, puffed up with confident arrogance, set Paul's ecclesiastical authority at naught. On the term itself, *πεφυσ.*, see note supra, iv. 18.—Ἐπειθ', alludes to that *formal mourning*, over any scandal brought on the whole body,—which accompanied the excommunication of the offender; who was bewailed as one dead, by a custom borrowed from the synagogue, and long retained in the Church. Hence, under the idea of *mourning* is conched

λον ἐπενθήσατε, ἵνα [ἐξ]αρθῇ ἐκ μέσου ὑμῶν ὁ τὸ ἔργον τοῦτο ποιήσας; 3<sup>c</sup> Ἐγὼ μὲν γάρ, ὡς ἀπὸν τῷ σώματι, παρὼν δὲ ὁ Col. 2. 2. τῷ πνεύματι, ἤδη κέκρικα ὡς παρὼν, τὸν οὕτω τοῦτο κατεργασάμενον, 4<sup>d</sup> ἐν τῷ ὀνόματι τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, (συναχθέντων ὑμῶν καὶ τοῦ ἐμοῦ πνεύματος,) σὺν τῇ δυνάμει τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, 5<sup>e</sup> παραδοῦναι τὸν τοιοῦτον

<sup>d</sup> Matt. 18. 19.

<sup>e</sup> 18. 18. John 20. 22.

<sup>f</sup> 1 Tim. 1. 20. ch. 2. 9, 7.

that of excommunication, which is particularly enjoined in the next clause.

— *Ἰνα ἐξαρθῇ ἐκ μέσου ὑμῶν*] A mild expression, instead of the harsher one, *ἰκκοῦν*, and meant to suggest the possibility of his restoration to the Christian body, after thorough repentance and reformation. See 2 Cor. ii. 7. As to the reading *ἀρθῇ* for *ἐξαρθῇ*, adopted also by Lachm., Tisch., and Alf., I am more inclined than before to receive it. As to internal evidence, it is equally balanced.

— *τὸ ἔργ. τ. ποιήσας*;] For *ποιήσας*, MSS. A, C, and 7 ancient cursives have *πράξας*, which is adopted by Tisch.; while Lachm. and Alf. retain the text rec.; rightly; since the other reading is a correction of style by the Alexandrian Critics, not aware of the Hellenistic use of *ποιῶν* in such a case for *πράξας*, as in several passages of the Sept., e. g. 2 Sam. xii. 5 (which may have been in Paul's mind), *ὁ ἀνὴρ ὁ ποιήσας τοῦτο*. How Meyer and Alford can bring themselves to think that this phrase, and *τοῦτο κατεργ.* at v. 3, refer to the consummation of marriage between the two guilty parties, I am at a loss to imagine. '*Secum habeo sorrentesque!*'

3—5. The construction here is supposed to be, *ἐγὼ μὲν γάρ, ὡς ἀπὸν τῷ σώματι, παρὼν δὲ τῷ πνεύματι, ἤδη κέκρικα ὡς παρὼν, τὸν οὕτω τοῦτο κατεργ.* *παραδοῦναι τῷ Σατανᾷ*, the remaining words being regarded as sentences inserted. But it is impossible to bring such anomalous composition to any regular construction. It may more accurately be said, that the intermediate words consist of *classulae* serving to mark the *circumstances* of the action, and *θροῦνα* together confusedly, whereas they ought to have been distributed. The words *ἐν τῷ ὀνόματι τοῦ Κυρίου ἡμῶν Ἰησοῦ Χρ.* are to be taken with *κέκρικα*; the words *συναχθέντων ὑμῶν καὶ τοῦ ἐμοῦ πνεύματος*, as denoting the *time* of the thing in question, with *παραδοῦναι*; and, lastly, the words *σὺν τῇ δυνάμει τοῦ Κυρίου ἡμῶν Ἰ. Χρ.* with *παραδοῦναι*. It is true, that some eminent Expositors refer *ἐν τῷ ὀνόματι* to *παραδοῦναι*. But this is not a little harsh, and is liable to the objection of confounding the *decision*, or decree, with its *execution* at the time of the convocation. The reference *σὺν τῇ δυνάμει* is not so clear; and the reference to *παραδοῦναι* is thought liable to the objection, that thus *ἐν*, not *σὺν*, would be required, and the sentiment be almost a repetition of that at *ἐν τῷ ὀνόματι*. But the former objection is of inconsiderable weight; and the latter groundless, for the sentiment is, in effect, not the same, but rather, 'acting by virtue of his power.' If the words be referred, as they are by Chrys., Theophyl., Thom. Aquin., Erasmus., Est., Rosenm., and others, to the preceding *συναχθέντων*, the sense will be, that 'not only Paul will be present spiritually with them, but that also Christ

will be present with his power,' whereby the thing may be perfected. Thus it is meant that, as Paul will be present by his *spirit* (a form of expression found 2 Kings v. 26, and Col. ii. 5, *ἐν τῇ σαρκὶ ἀπαιμι, τῷ πνεύματι σὺν ὑμῖν εἶμι*), so will Christ by his *power*. It is immaterial whether the words be connected with what precedes, or what follows; the general sense being, that, as Paul promulgates this decree, as to what shall be done, by virtue of the power of Christ vested in him, so it shall be carried into execution by the joint agency of himself and the assembled congregation, with the co-operation of the Lord, virtually present by his power to carry it into effect.

5. *παραδοῦναι τ. τ. τῷ Σ.*] On attentive reconsideration of the somewhat perplexing question as to the exact force of these words, I must still adhere to my opinion before expressed, that, —for the weighty reasons urged by Lighf., Mackn., and others, —wholly inadmissible is the view of their import adopted by several ancient Commentators (Theodor., Œcumen., Balsamon, Zonar., Augustin., and Pseudo-Ambrose), and, of modern Commentators, Calv., Hyper., Beza, Est., Musc., Scalig., Sc Slater, Wesley, and Scott, —namely, that *all* that is here meant is *excommunication*; in other words, banishment from the Church and kingdom of God; by which the offender would be put into the power of Satan to do his behests. And why? 'Because (says Dr. Field, On the Church, l. i. 15) they are "left naked," and void of all means to make resistance unto his will and pleasure: and, as if this were not enough, they are denied that solace which they might find in the company and conversation of the people of God.' To refer, as they do, the expression *διεθρ. τῆς σαρκὸς* to 'the destruction of the offender's lusts and passions,' is harsh in the extreme; espec. considering that the words have respect to the purpose of the *παραδοῦναι τῷ Σατ.* And as in the only other passage where it occurs—namely, 1 Tim. i. 20—such is said to be done for *castigation* and ultimate *reformation*, so must it be *here*. Nor can the view of other Commentators, who suppose the passage to have no reference to excommunication be maintained,—since to excommunication there is allusion at ver. 2. Upon the whole, I am now inclined to think that the difficulty may best be reconciled by combining what is sound in both the above views (the one first stated, and that last noticed), and engrafting one on the other,—either the latter on the former, as is done by Stenerson; or the former on the latter, according to the opinion of Storr and Heydenr.,—in which I am inclined to acquiesce; for there is no difficulty in supposing that the *παραδοῦναι τῷ Σατανᾷ* implied, at least, a temporary excommunication, only to be removed by sincere repentance, such as the castigation in the flesh would be calculated to produce (see Heb. xii.

τῷ Σατανᾷ εἰς ὄλεθρον τῆς σαρκός, ἵνα τὸ πνεῦμα σωθῇ ἐν τῇ  
 1 Gal. 5. 9. ἡμέρᾳ τοῦ Κυρίου Ἰησοῦ. <sup>6</sup> Οὐ καλὸν τὸ καύχημα ὑμῶν. Οὐκ  
 John 15. 7. οἴδατε ὅτι μικρὰ ζύμη δλον τὸ φύραμα ζυμοῖ; <sup>7</sup> Ἐκκαθάρατε  
 ch. 15. 3. οὖν τὴν παλαιὰν ζύμην, ἵνα ᾖτε νέον φύραμα, καθὼς ἐστέ ἀζύμοι  
 1 Pet. 1. 19.

11), and which chastisement must be meant by the term *ὄλεθρον*; though so strong a term must certainly imply no less than *griveous* and *painful* disease (short, however, of death),—a use of the term seemingly derived from the inexact language of *common life*, by which, in all languages, terms are used (such as *exulium*, *pestis*, &c. in Latin, and *plague*, *ruin*, &c. in English), in a sense milder than the literal import would warrant. Of this use of *ὄλεθρον* I have met with not a few examples in the Greek Comic Drama; nay, even in grave prose writers, such as Plato, p. 434, where he says, *τὴν πολυπραγμοσύνην ὄλεθρον ἵναί τῃ πόλει* (the state). That if inflicted, it *did* fall short thereof, we know from the *second* Epistle, ch. ii. 6. Whether it was, or was not inflicted, it is difficult to say. That it *was*, is not improbable, for the reasons I have urged in my Recens. Synop. But further than *probability* we are not able to advance. No direct proof is to be derived from the present passage; since in the expression *εἰς ὄλεθρον* there is only intimated the *tendency* and *purpose* of the being delivered to Satan for castigation, and which would, if God so pleased, follow it.

The words *ἵνα τὸ πνεῦμα*—*Ἰησοῦ* may be thus paraphrased: 'that his soul, corrected, humbled, and reformed by these sufferings, may be saved at the day when Christ shall come to judge the world.'

6. The Apostle here reverts to *reproof*, rebuking the Corinthians for their supineness in tolerating so scandalous a character among them, and not promptly ridding themselves of him by excommunication. He then subjoins the *reasons* for this injunction, especially with reference to the pernicious *effect* of such an example in the Church. Such seems to be the real scope of the words; for I would, with Menoch., Bp. Hall, Rosenm., Krause, Pott, and Heydenr., regard *οὐ καλὸν τὸ καύχημα ὑμῶν* as containing a *general* reproof, founded on *παφισισμῶν* at v. 2; the Corinthians having, it seems, in a letter to Paul, boasted of the excellent state of things in the Church, and, perhaps, hinted at their superiority to other Churches. Thus the sense is: 'Your boasting is not well founded, or commendable [while such foul sins are committed among you, and connived at by you].'

—*οὐκ οἶδατε*] This must neither be regarded as merely a *form of transition*, nor, on the other hand, ought its sense to be too much pressed on. It merely refers to what is subjoined as what is, or ought to be, well known. So iii. 16, and elsewhere. In *μικρὰ ζύμη*, &c. we have a proverbial saying, occurring also at Gal. v. 9. Its general force is to denote that, from very small beginnings great things arise; so Eccles. xi. 32, *ἀπὸ σπιθίης πυρὸς πληθύνεται ἀνθρακίς*, and Pind. Pyth. iii. 66, *πολλὰν τ' ὄρει πῦρ ἐξ ἱνὸς Σπέρματος ἰνδορὸν ἀίστασιν ἔλατ*. Here, however, the application is somewhat different; and as the process of fermentation implies a kind of corruption, so, with reference thereto, *ζύμη*

was applied figuratively to whatever has the power of morally corrupting. So the Rabbinical writers speak of evil concupiscence as corrupting the whole man, just as a little leaven leavens a large mass of dough. With a view to this idea, the Priest of Jupiter among the Romans was forbidden to touch any leaven. Here there is an especial reference to the moral contagion of evil example; and the *μικρὰ* is *emphatical*, overruling the plea, that there is but *one* such person in the congregation: the admonition intimated being, that 'even one such pestilential member may corrupt the whole society.' So Juvenal, Sat. ii. 79, 'Sicut grex totus in agris *Unius* scabie cadit et porrigine porci.'

7. The Apostle takes occasion, from the above similitude, to exhort the Corinthians (under a new allegory, derived from the Jewish custom of putting away leaven at the Passover, then probably at hand,) to forsake vice and vicious persons, and, in order to prevent the spread of moral contagion, to exclude them from their society; since vice can never be banished from the Church, unless those who will not abstain from it are banished likewise.

—*ἐκκαθάρατε τὴν παλ. ζύμην* meaning, (by a certain figure taken from the custom of putting away leaven at the Passover) 'cleanse out all the old leaven of sin and wickedness in you, that you may be a new-made mass of dough' [before the leaven is put in], in other words, a pure society. So Ignatius writes in his Epist. to the Magnesians, ch. x.: 'Lay aside therefore the old, and sour, and evil leaven, and be ye changed into the new leaven, which is Jesus Christ.' The figure is, however, not unknown to the Class. writers, as Dinarch. c. Aristog., p. 67, *ἐκκαθ. τὴν δωροδοκίαν*.

—*καθὼς ἐστέ ἀζύμοι*] 'Inasmuch as you are [by your Christian profession] without the leaven of wickedness in your composition.' Of the words following, *καὶ γὰρ τὸ πάσχα—Χριστός*, the purpose is, as observes Hyper., by fully explaining the allegory, to thus *pre-occupy* a possible *objection*, namely, that 'what was commanded to the *Jews* respecting the putting away of the leaven at the time of the Passover, had nothing to do with them as *Christians*;' q. d. 'Not so; for we Christians, too, have a Passover of our own in the sacrifice of Christ.' Render: 'For our paschal Lamb has been sacrificed for us, even *Christ* [our sacrifice for the expiation of sin]; which sacrifice obliges us to far greater purity of life than the *Jews* were bound to practise.' The Apostle (as observes Mr. Green on the Parable of the Leaven) 'means to urge, that, as the Passover went to be sacrificed was Christ, so the old leaven, the leaven required to be put away in order to a due participation in the feast, was the leaven of malice and wickedness; the new leaven, which was to supersede the old, or, as he terms it, the unleavened bread with which the feast was to be kept by Christians was the leaven of sincerity and truth.'

καὶ γὰρ τὸ πάσχα ἡμῶν ὑπὲρ ἡμῶν ἐτίθη, Χριστός. <sup>8</sup> Ὡστε <sup>h Exod. 12.</sup> ἐορτάζωμεν μὴ ἐν ζύμῃ παλαιᾷ, μηδὲ ἐν ζύμῃ κακίας καὶ πονηρίας, <sup>12</sup> ἀλλ' ἐν ἀζύμοις εὐδικρινείας καὶ ἀληθείας. <sup>Deut. 16. 3.</sup>

<sup>1 v. 2, 7.</sup> <sup>2 Cor. 6. 14.</sup> <sup>Eph. 5. 11.</sup> 9 Ἐγραψα ὑμῖν ἐν τῇ ἐπιστολῇ, μὴ συναναμίγνυσθαι πόρ-

8. Ὡστε ἐορτάζωμεν] 'Accordingly, let us keep [our] feast'—the Christian Passover Feast, —namely, that of a holy life and conversation. Comp. Isa. xx. 9. Exod. v. 1. xii. 14, ἐορτάζουσιν τῷ Κυρίῳ. The words μηδὲ ἐν ζύμῃ, &c., stand for δηλονότι μὴ κατέχοντες ζύμην, τουτίστι τὴν κακίαν καὶ πονηρίαν, ἀλλὰ τὰ ἀζυμα, τουτίστι τὴν εὐλικ. καὶ ἀλήθειαν. Of the several terms here denoting the vices to be shunned, and the virtues to be exercised, κακία denotes vice simply, immorality. With respect to πονηρία, the term means properly *worthlessness*; though sometimes, as in Menand. Frag. Incert. xii. 8, 'utter depravity of heart and life.' And so it is used in Luke xi. 38, and Rom. i. 29. Here, however, it has a less strong and more general sense, to denote 'profligacy of life'; as in Acts iii. 26, ἀποστρέφειν ἡκαστον ἀπὸ τῶν πονηριῶν ὧν, and it is here used with reference to the particular case of the wicked person, the offender, to whom allusion is made ver. 2.—εὐδικρινής prop. signifies 'unmixed,' pure from adulteration; and, metaph., *non fucatus, genuine* (see on 2 Pet. iii. 1). Comp. Boeckh's Greek Inscriptions, vol. ii. p. 258, 48, where we have εὐδικρινὴς γνησίαν (i. e. 'purely genuine') ἔχουσιν πρὸς πάντας φιλοστοργίαν. Here, as opposed to κακία καὶ πονηρία, εὐδικρινεία must denote 'genuine purity of heart, and spotlessness of life.' With respect to the term conjoined with εὐλικ., namely, ἀληθείας, it may denote, as Billr. explains, 'the obvious morality of truth,' 'the life of him that doeth the truth' (John iii. 21), who hath put on the new man, ὁ κτισθείς ἐν δικαιοσύνῃ καὶ δεινότητι τῆς ἀληθείας. But I would rather regard the term as subjoined by way of further developing the idea conveyed in the somewhat obscure term preceding, εὐλικ. (as in the Greek Inscr. above cited: εὐδικρινὴς γνησίαν, for γνησίως εὐδικρινῇ); and, moreover, drawing forth the implied notion of what is 'free from deceit and hypocrisy'; a view confirmed by Phil. i. 10, ἵνα ᾗτε εὐδικρινεῖτε καὶ ἀπρόσκοποι, where the latter term has reference to practice in moral conduct; the former, to purity of heart and motive, unmixed with the leaven of hypocrisy.

9. Ἐγραψα ὑμῖν ἐν τῇ ἐπιστολῇ, μὴ, &c.] On these words ἐν τῇ ἐπιστ. a considerable difference of opinion exists; some of the most eminent Commentators supposing the expression to have reference to an Epistle which St. Paul had already written to the Corinthians, but which is now no longer extant. Others, of no less note, maintain that by ἐν τῇ ἐπιστολῇ we are to understand the Epistle he is then writing. Bp. Middleton, indeed, admits that the question can never be so decided as to preclude all future doubt; since the reference in the Article may be either to the Epistle St. Paul was writing, or to a former one; and the meaning of ἔγραψα is not less ambiguous. He justly observes that one thing alone is certain; that our common version, 'in an Epistle,' is not correct. 'Ἐν τῇ ἐπιστολῇ, then,' he argues, 'must be rendered,

"in the letter," or "in my letter;" but the question is, What letter? the present, or a former one? That it may,' continues he, 'denote the letter St. Paul is writing, is beyond dispute; as appears from Rom. xvi. 22. Col. iv. 16. 1 Thes. v. 27. 2 Thes. iii. 14, and two passages of Libanius cited by Lardner. At 2 Cor. vii. 8, indeed, ἡ ἐπιστολή can only mean the former Epistle; but there the reference to it is evident, because the Apostle had just been speaking of its effects; which is not the case here. There seems, then, no internal evidence for a lost Epistle, unless ἔγραψα and the general import of the passage compel us to suppose one. But the first Aorist, it is well known, has often a Present signification, and even a Future one, and is not necessarily to be understood in a Past sense. [Thus it may be rendered, 'I have just written to you.'] At ver. 11 ἔγραψα again occurs, where we have, ὑμῖν δὲ ἔγραψα ὑμῖν, μὴ συναναμίγνυσθαι, ἰδὲν τις, ἀδελφός ὀνομαζόμενος,' &c.

Supposing, however, the present Epistle to be the one here spoken of, the reference must surely be, not (as some make it) to what follows in this Epistle, but rather to the direction which has been given to expel the fornicator; which certainly might, from the Apostle, be regarded as equivalent to a general command not to associate with fornicators, especially as the admonition to 'purge out the old leaven,' i. e. fornicators and such like, would favour the same opinion. Lest, however, they should so far mistake the command, as to withdraw themselves entirely from the world, the Apostle explains himself, and informs them, ver. 10, that this injunction does not extend to fornicators among the heathens, for with such, in the ordinary intercourse of life, they must associate, but that it applies only to their Christian brethren. Mr. Green (Gram. N. T. Dial. p. 225) confirms the Bishop's opinion, that, as far as the words themselves are concerned, there is no need of reference to a former Epistle. The question therefore must, he adds, be settled by other considerations irrespective of the Article, principally by the contents of the present Epistle. 'An unwillingness (continues he) is naturally felt to admit the loss of an Epistle proceeding from an Apostle; but it may be here observed, that, if St. Paul had written a former reply to questions addressed to him by the Corinthians, it may be supposed to have been brief; and, its contents being embraced and amplified in the present more lengthened answer, it would be superseded by it, and sink into oblivion without any real loss to the Christian Church.' The same view is taken by Dr. Henderson, who asks, 'What real difficulty is there in this, or any other supposable case, more than in the universally admitted fact, that a portion only of the gracious and Divine words which proceeded out of the mouth of the Saviour himself has been preserved to us?' They both evidently adopt the opinion, that there is a reference to a previous Epistle to the Corinthians. That view was also adopted by Ratius, who ably

νοις. <sup>10</sup> (καὶ οὐ πάντως τοῖς πόρνοις τοῦ κόσμου τούτου, ἢ τοῖς  
πλεονέκταις, † ἢ ἀρπαξίν, ἢ εἰδωλολάτραις· ἐπεὶ ὀφείλετε ἄρα  
ἐκ τοῦ κόσμου ἐξελεῖν.) <sup>11</sup> καὶ νυνὶ δὲ ἔγραψα ὑμῖν, μὴ συνανα-

k 2 Thes. 2.  
14

maintains it; nay, goes so far as to affirm that 'there is no doubt but that *other* Epistles, as well as this written by the Apostle, have been lost (an opinion before hazarded by *Calvin*). But he does not offer any *proof*, not even in the traditions of the early Fathers. As to the argument urged by Est., that 'there *must* have been an Epistle to the Corinthians before the present,' from what occurs in 2 Cor. x. 10, *ὅτι αὐτὸν ἐπιστολαί, φησι, βαρύνται καὶ ισχυραί*, we are not obliged to refer the words in question to Epistles addressed to the *Corinthians*; for, when St. Paul wrote the First Epistle to the Corinthians, he had already written three Epistles—namely, the one to the Galatians, and the two to the Thessalonians. And it is not to be doubted that in such a great emporium of commerce as *Corinth* (see Thucyd. l. i. 120, 3), holding communication with all the civilized world, those Epistles, written upwards of four years before, must have been well known to the Corinthian Christians. Moreover, what goes further to decide the thing is, that from Col. iv. 16 it appears that St. Paul's Epistles were sent from one Church to another, to be publicly read. It cannot be denied that the three Epistles in question contain matter which answers to the above character, as being in *matter* always weighty, occasionally *authoritative* (so 2 Thes. iii. 6, *παράγγελλομεν ὑμῖν*, 'we enjoin you'), and now and then severe and *objurgatory*, as, for instance, Gal. iii. 1, *ὦ ἀνόητοι Γαλάται!* τίς ὑμᾶς ἐβάπτισκεν; and iv. 9, *πῶς ἐπιστρέφετε—δουλεύειν θέλετε*; and iv. 20, *ἀπορούμαι ἐν ὑμῖν*; and v. 7, *ἐπρίχεται* (ye *did* run) *καλῶς* τίς ὑμᾶς ἐνέκοψε, &c., *μικρὰ ζύμη θλον τὸ φάρμα* ζυμοί, where we have the same metaphor as in the present passage. As to the *ἔγραψα* *dicta* Christi, adverted to by Dr. Henderson in support of his view (and on which I have treated in my note at Acta xx. 35), these have no bearing on the present case. Were it not for the united judgment of Bp. Middl. and Mr. Green that τῇ ἐπιστολῇ might have reference to a former Epistle, I should say that it would require the *previous* mention of such an Epistle, or the *addition* of *προτέρω* to ἐπιστολῇ. But I bow to such high authority. I must also admit that Mr. Green's mode of accounting for the Epistle's not being preserved, makes me look with a more favourable eye on the hypothesis. Nevertheless, though admitting that the matter is an open question, not likely to be brought to any absolute decision, I cannot but still suppose the words to have reference to the Epistle the Apostle was then writing; and I lay hold on the clue held out by Theodor. in his suggestion, that 'we may conceive the Apostle, after what precedes at vv. 2, 5, 6, to have been thinking less of the actual inditing, than of the *practical* PURPOSE of his instruction.' Building on which remark, Dr. Peile, I find, well observes, that 'if we put ourselves in the position of one who generally wrote, and certainly on the present occasion (see xvi. 21), by an amanuensis, we shall better understand how Paul here, and Tertius, Rom. xvi.

22, came to speak of the letter, on which the *mind* of the one, and the *pen* of the other, was at the moment engaged, as 'the Epistle.' Accordingly, we might freely render, 'in what I have just been addressing to you.'

10. *καὶ οὐ πάντως*] Render: 'and yet not absolutely or precisely.' By τοῦ κόσμου τούτου understand 'the world that lieth in sin,' 'aliens from the covenant of grace' (Eph. ii. 12), equiv. to *heathens*. And what is said of *disolute* persons is also applied to other notoriously *worldly* persons (as avaricious and rapacious ones, see Luke xviii. 15), or to open *heathens*. Comp. Luke xii. 30, *τὰ ἔσθῃ τοῦ κόσμου*. That the above is the true sense of *καὶ* (for *καίτοι*) is plain from the context. But Lachm., Tisch., and Alf. cancel the word, on the authority of A, B, C, D, E, F, G, and 3 cursives. But, specious as is the reading, I pause at the almost total want of confirmation in cursives (for I can supply none); and internal evidence is not altogether against the word; for it may have been passed over by Translators, and removed by Critics, from not perceiving its true force. The *ἢ* before *ἀρπαξίν* is by Lachm., Tisch., and Alf. altered to *καὶ*, on the authority of 7 uncials, and 7 cursive MSS., confirmed by internal evidence. It should seem that the two words *ἀρπ.* and *πλεον.* were meant to present one *idea*. Of the words following, *ἐπεὶ ὀφείλετε—ἐξελεῖν*, the sense is: 'Since in that case it would follow, ye must go out of the world,' a somewhat hyperbolic and perhaps adagial mode of speaking, to denote the abandonment of the society of men. This use of *ἐπεὶ* *ἀρα* recurs infra, ch. vii. 14, and Job xxxv. 17, and is not unfrequent in the Class. writers, espec. Plato and Xenoph.—nay, occasionally in the poets, e. g. Soph. Œd. T. 390. The force which I have ascribed, is, however, not contained in the *particle* itself, but in the *hypothetic* nature of the *proposition* to which it is attached.

11. *νυνὶ δὲ ἔγραψα ὑμῖν*] I agree with Dr. Peile, that this is to be understood as being opposed to *ἀρα*, *then* [or rather, as a conclusion, 'in that case'], being meant to distinguish what the Apostle *did*, from what he did not mean to convey by what he had just written. Accordingly, *νυνὶ* here has the sense 'in this (i. e. the present) case.' Of which use of *νυνὶ* *δὲ* examples are found in Thucyd. i. 140, 122. iii. 43. iv. 126, and Alexis, *Πυρ. συναστρόφ.* frag. i. 5, also in Heb. xi. 16. Thus the sense will be, 'But now what I *really* mean by writing thus, is,' &c. So that the words will be added in *explanation* of, not in *opposition* to, the *ἔγραψα* at ver. 9.—'Ἀδελφοί ὀνομαζόμενοι' is a more significant expression than *ἀδελφοί* *ἀν.* intimating that he is such only by profession, and in name, not in reality, there being no spiritual affinity. I have adopted β for ἢ (with all the Critical Editors) from several MSS. (to which I add Cor. 2, 3, 4, omitted by Mill), espec. since propriety requires it; and the evidence of MSS., were they far better collated than they are, is, in matters of this minute kind, of no authority; whereas that

μίσγυσθαι, εἰάν τις, ἀδελφὸς ὀνομαζόμενος, \* ἢ πόρνος, ἢ πλεο-  
ρέκτης, ἢ εἰδωλολάτρης, ἢ λοιδόρος, ἢ μέθυσος, ἢ ἄρπαξ· τῷ  
τοιούτῳ μηδὲ συνεσθίειν. <sup>12</sup> <sup>1</sup> Τί γάρ μοι καὶ τοὺς ἔξω κρίνεις; <sup>1</sup> Mark 4. 11.  
οὐχὶ τοὺς ἔσω ὑμεῖς κρίνετε; <sup>13</sup> τοὺς δὲ ἔξω ὁ Θεὸς † κρίνει. <sup>1</sup> Thess. 4.  
[Καὶ] ἐξαρεῖτε τὸν πονηρὸν ἐξ ὑμῶν αὐτῶν. <sup>1</sup> Tim. 2. 7.  
<sup>2</sup> Matt. 18.  
<sup>15-17.</sup>

. VI. <sup>1</sup> \* Τολμᾷ τις ὑμῶν, πρᾶγμα ἔχων πρὸς τὸν ἕτερον, <sup>1</sup> Acts 15. 14.  
<sup>15. 3. 19. 38.</sup>

of Versions is, on any thing affecting the *sense*, as strong as in the other case weak.

In enumerating the vices on account of which any *Christian brother* ought to be avoided, the Apostle does not strictly follow the *former* lists, but, because so much more is expected in a Christian, adds other particulars not contained therein. And those which he expresses are only a *specimen*, meant to include others of the same kind.

With respect to εἰδωλολάτρευσις, that must be accommodated to the nature of the case, and, as the best Commentators are agreed, must denote that kind of idolatry in which some, though retained in Christian societies, indulged themselves,—namely, by frequenting the idol-feasts, or by so eating of the meat thence brought, as to offend weak brethren.

— τῷ τ. μηδὲ συνεσθίειν meaning, 'to hold no familiar intercourse with;' community of table being a figure expressive of *intimacy*; see Luke xv. 2. Gal. ii. 12. This was meant to strengthen the efficacy of excommunication, and, under certain circumstances, to supply its place. Some regard συνεσθίειν as only another word for the same thing as συναναμίγνυσθαι (on which see my Lex.), or an explanation of it by way of example; while others recognize in it a *stronger* expression; which would be the case as regards συνεσθ., if understood of a *private* table, as comp. with συναναμ. But the μηδὲ (*nequidem, nedum*) alters the case; for I agree with Vorst. that μηδὲ here is a *nota memoria*, and with Erasmi, Grot., Est., Vorst., and Billr., that the sense is, 'not even to sit at a common table with him,' which (as Grot. remarks) was one of the least among the marks of friendship. And this is confirmed by the authority of Theodor., who explains it to mean κοινή τροφή, 'a meal taken in common at any table NOT one's own;' for the other would come under the idea of συναναμίγνυσθαι, denoting not only the intercourse of friendly society, but that which consists in the interchange of *mutual hospitality*; as in the passage of Theodor. adduced by Bulling., well expressed in the version of that passage by Erasmi, 'Qui ad mensam semper eandem Cenabant ambo, fidi nimirum ut amici.'

12. Here there is intimated (as Pott observes) the ground of what was just said; and there may be an ellipse of προσέκει, as in Ælian, V. H. vi. 11, cited by Wets.; q. d. 'for what concern of mine was there with those without the Church?' q. d. 'ye might have supposed that I should so judge' [for what business had I with those without] [the pale of the Church];—namely, to hold judgment over *them*? Some eminent Commentators point, οὐχὶ τοὺς ἔσω ὑμεῖς κρίνετε. But this neither the context, nor the use of the Particle οὐχὶ, will permit. There is no good reason to abandon the common punctuation, according to which the sense will be: 'Do ye not

judge those within the Church?' (q. d. 'is it not only on them that you exercise judgment?')

13. τοὺς δὲ ἔξω ὁ Θεὸς κρίνει! For κρίνει all the Editors from Wets. to Tisch. adopt κρίνει, on strong authority; but Alf. retains κρίνεις, rightly; since internal evidence is in its favour (*external* authority in so minute a matter as this is of little weight); and especially since it yields a more suitable sense, by better expressing (as Alf. truly observes) the attribute and office of GOD, and answers better to the other presents. The Fut. κρίνει did not, however, as he supposes, come from Heb. xiii. 4, but from the Fut. just after, which I find in the great body of the MSS., though there Lachm., Tisch., and Alf. read ἐξάρτα, from several uncial and some cursive MSS. (I add Lamb. 1185. Cov. 2, omitted by Mill, and Leicester MS. omitted by Wets.); but internal evidence is, as I have shown, in favour of the text. rec. The other has every appearance of being a mere correction of Grecism, proceeding from the Alexandrian school. It is *better Greek*, for, in fact, the use of the Fut. for the Imperat. is rarely found in the *pure* Greek writers, and even then only with οὐ and an interrogation, except in a very few passages of the poets, as once in Homer, and thrice in Eurip., and even then the Fut. has not so much an Imperative as an Injunctive sense. As to one of the three Euripidean passages, Herc. Fur. 772, ἤξειτ' εὐγαθεὶ καλὰδ' ὕβαν πόλιν, the anti-strophic foot in Πλοῦτωναος requires a spondee in the second syllable of ἤξειτ', and I doubt not that the true reading is ἤξειτε, as Musgrave long ago conjectured.—ἐξαρτεῖτε being not a Greek, but an Hellenistic idiom, formed on the Hebraic use of the Future Indicative for the Imperative, is more likely to be genuine. Finally, the reading καὶ ἐξαρτεῖτε is strongly confirmed both by the Pesch. Syr. Vers. and by Deut. xvii. 7. xxii. 21. xxiv. 7, passages doubtless had in mind by the Apostle.

VI. 1. There may seem here to be a somewhat abrupt transition to another subject. Yet it is one suggested, as Krause well points out, by the association of ideas; not, however, by connexion with κρίνεις at v. 12 (as he thinks), but rather (as I have already pointed out) with κρίνετε in the same verse,—the Apostle, as Pott observes, reflecting how little that ἡ ἴσα κρίσις was suitable to that fondness for litigation even before heathen judges, which, it seems, marked the conduct of the Corinthian Christians. This view I find confirmed by Photius ap. Ecumen. However, the connexion of ideas is, I apprehend, not with v. 12 only, but also with iv. 5 (to which Thom. Aquin. indeed confines it), ὅστε μὴ πρὸ καιροῦ τι κρίνετε, and Paul introduces it with the abrupt earnestness of one astonished and shocked at the existence of the evil practice in question.

b Dan. 7. 18, κρίνεσθαι ἐπὶ τῶν ἀδίκων, καὶ οὐχὶ ἐπὶ τῶν ἁγίων; <sup>2</sup> b Οὐκ  
 Zech. 14. 5, οἰδατε ὅτι οἱ ἅγιοι τὸν κόσμον κρινούσι; καὶ εἰ ἐν ὑμῖν κρίνεται  
 Matt. 10. 28, Luke 22. 30, Rev. 2. 26.

τολμᾷ τις, &c.] Render 'sustinet aliquis,' &c. We may remark the strong force of the expression, which, as Heydenreich says, 'usurpatur de ausis impiis et nefandis, quæ quâ ratione quis sustinere, quâ fronte illa a se impetrare quis possit, mirum, et animo vix complectendum, videatur.' This use of the term may refer to any strong motive, whether of fear, or shame, or pity, whereby a person cannot *endure* to do a thing, which otherwise he might be induced to do. Πράγμα is a forensic term, signifying a suit, or such a matter as would afford ground for a suit, at law. Τὸν ἄλλον, 'another,' or, as Bp. Middl. takes it, 'his neighbour,' as Rom. xiii. 8, and infra x. 24. 29. The reason of the Article being used is, he says, this,—'that two persons are supposed, who stand in a certain relation to each other.' The truth is, that in almost every instance of this idiom (and here espec.), it would be better to render, 'the other party.' Κρίνεσθαι, 'to be impleaded,' τῶν ἀδίκων is for τῶν ἀμαρτωλῶν, equiv. to τῶν ἀπίστων, τῶν ἔξω at ver. 6, the Gentiles, as opposed to οἱ δίκαιοι, or ἅγιοι. Thus, as Olsh. observes, 'the expression is not meant to convey any individual stigma on the heathen magistrates, as though absolutely unjust judges, but only to denote their common character, as wanting the righteousness evangelical.' In καὶ οὐχὶ ἐπὶ τῶν ἁγίων there is, as Kypke observes, an *emphasis*; the argument being, he says, drawn from the quality of the judges, which is such as to forbid the Corinthian converts to expect justice at their hands.

Recent Commentators are of opinion, 'that as the Jews had permission from the Romans to hold courts for the decision of suits at law, one among another, so this privilege had been granted to the Christians, espec. the Jewish Christians; but that some Corinthian believers, despising the Christian judges, had recourse to the Heathen ones, from some false notions respecting Christian liberty, and a disinclination to assimilate themselves with Jews.' But besides that there is no proof of the existence of such courts as held by the Jews, it is plain that by τῶν ἁγίων are here meant, not Christian judges authorized to finally decide suits, but *private arbitrators*, by whose decision they were not *obliged* to abide, and often *did* not abide, but brought their suits before the Roman judges. In after-times, however, it appears, from the Const. Apost. C. 46, 47 (where there is much matter illustrative of this passage), that there were *regular trials*, in courts composed of the presbyters and deacons.

—ἐπὶ τῶν ἀδίκων—τῶν ἁγίων:] To regard these two terms, with the Commentators in general, as merely convertible, the former with ἀπίστων, Gentiles, and the latter with the denomination Christians, is surely to attribute too little meaning to terms which may justly be supposed any thing but mere words of course. Certainly it is impossible to coincide in the remark of Mackn., that "many of the heathen judges were distinguished for their regard to justice and all the duties of morality!" This is quite inconsistent with what the Apostle says in his Epistles, and espec. in that to the Romans, and nearly as much with what may be gathered

from the Class. writers, Greek and Latin. As little is there to approve in what he says, that "the heathens are called *unrighteous* in the same sense as the Christians are called the *sancti*; the latter," he adds, "not on account of the real sanctity of their manners, but from their *profession*," so treating the two terms as mere nominal designations. Rather we must suppose Christians are so called because their solemn engagements at Baptism *oblige* them to be such, and because, if true members of Christ's mystical body, his Holy Catholic Church, they cannot fail to be such. They are *bound* to be what the ancient people of God were, though in a higher degree, namely, as it is said 1 Pet. ii. 9, ἴδετε ἅγιοι. As respects the term τῶν ἀδίκων, we are not obliged to suppose that the Apostle means to attribute injustice to *all* the heathens indiscriminately, still less injustice to all the heathen judges without exception; but he merely employs a term which would be applicable, more or less, almost universally. I am, however, inclined to think that he does not use τῶν ἀδίκων simply for ἀπίστων; for then why should he not have rather employed the plain term ἀπίστων, which he always elsewhere applies to heathens, and never ἀδίκου, or even ἀμαρτωλοῖ, though that is found in the Gospels! The reason why he chose to use the term *here* (and here only) has been well pointed out by Chrys., who observes, that the Apostle does not say ἐπὶ τῶν ἀπίστων, but ἐπὶ τῶν ἀδίκων, adopting an expression as suitable as possible to the purpose which he had in view,—which was to dissuade and draw off [from an evil practice]: for as the subject of his words was *judgment*, and those that are impleaded seek nothing so much as that there should be a strict regard to justice on the part of their judges,—hence he suggests a consideration calculated to set forth the impropriety of such a procedure, q. d. 'whither are ye going, and what are ye doing, to commit your cause to the *unjust*, in preference to the just?' In short, as regards both expressions, the Apostle means to intimate that, as in the one quarter they could not reasonably look for justice, so in the other they might expect it at least at the hands of those who were by profession and in reality of ἅγιοι.

2. οὐκ οἰσῶν ὅτι, &c.] I am still of the same opinion as to rejecting the ὅ, which has been received into the text before οὐκ, by almost all the Editors from Griesb. to Alf. This is decidedly opposed by internal evidence, for, while we are unable to well account for its being *thrown out* (Alf.'s reason 'being thought superfluous,' is baseless), easily may we account for its being *brought into*, the text, namely, from ver. 16 and 19 of this same Chapter. Nor is the external evidence for it by any means strong, for it is found in only 5 uncial and 12 cursive MSS., to which I can only add one Lamb. and one Mun. copy. Moreover, the most ancient of MSS. (the Vatican B) is without it. As to the *Versiones*, they are no sufficient evidence in such a case as this, since the Translators merely express the Particle by a mark of interrogation. Nor is any real evidence to be derived from the *Latin Fathers*; for they merely follow the Vulgate. As



ὁ κόσμος, ἀνάξιοι ἔστε κριτηρίων ἐλαχίστων; <sup>3.</sup> οὐκ οἴδατε <sup>2 Pet. 2. 4. Jude ver. 8.</sup> ὅτι ἀγγέλους κρινοῦμεν; μήτι γε βιωτικά; <sup>4</sup> βιωτικά μὲν οὖν κριτήρια εἰν ἔχητε, τοὺς ἐξουθενμένους ἐν τῇ ἐκκλησίᾳ, τούτους καθίζετε. <sup>5</sup> Πρὸς ἐντροπὴν ὑμῖν λέγω. οὕτως οὐκ \* ἐνὶ ἐν ὑμῖν σοφὸς οὐδὲ εἰς, ὃς δυνήσεται διακρίναι ἀνὰ μέσον τοῦ ἀδελφοῦ αὐτοῦ; <sup>6</sup> ἀλλὰ ἀδελφὸς μετὰ ἀδελφοῦ κρίνεται, καὶ τοῦτο ἐπὶ ἀπίστων; <sup>7</sup> Ἡδὴ μὲν οὖν ὅλως ἥτημα [ἐν] ὑμῖν ἐστίν, ὅτι

to the Greek Fathers, they have the *ἡ* only in the *last*; and even there some of the MSS. have it not. Had the ancient Critics perceived the force of the *asyndeton* (so frequent in St. Paul), they would not have intruded the *ἡ*. Not that this omission of the Particle implies the absence of any connexion; but the purpose of its omission seems to be merely to *rouse attention*, by the force thus imparted through the *asyndeton*, a force which would have been lost by the prefixing of the *ἡ*.

—οἱ ἅγιοι τὸν κόσμον κρινοῦσι] After a renewed and most careful consideration of the exact import of these words, which involve no little difficulty, I still continue as formerly to give the preference to that by which it is supposed that the faithful servants of God, after being accepted in Christ, shall be, in a certain sense, *assessores judicii*, by *concurrence*, with Christ, and being *partakers* of the judgment to be held by him over wicked men and apostate angels, who are, as we learn from 2 Pet. ii. 4, and Jude 6, 'reserved unto the judgment of the last day.' This view, if carefully propounded, and understood with due limitation, avoids the objections so formidable, if not *fatal*, to which the other is open,—of interpreting *κρίναι* *strictly* of judging; while, on the other hand, it is abundantly sufficient for the purpose of the Apostle's argument. See the able annotations of Calv., Beza, Est., Stenerson, and Billr., whose interpretation of *ἐν ὑμῖν* (which I have adopted), 'by means of you,' is supported by the authority of Photius ap. Euseb., who takes *ἐν ὑμῖν* as standing for *δι' ὑμῶν*. Stenerson and Usteri (quoted by Billr.) have well pointed out that by the *ἅγιοι* must be meant, in the highest sense, 'the sanctified' through the truth (John xvii. 17, 19), and by the operation of the Holy Spirit (Rom. xv. 16), answering to the *ἁγιαζόμενοι* in Heb. x. 14, namely, those who are sanctified by faith springing from regeneration, and evidenced by the sanctification of the Holy Spirit unto obedience; in other words, those justified by faith in Christ, who have had the full *νόσθεσία* (Rom. viii. 23), and to whom is secured the *κληρονομία* (so Rom. viii. 17, *κληρονομία Θεοῦ, συγκληρονομία Χριστοῦ*), 'even the inheritance of the saints in light.'

3. ἀγγέλους κρινοῦμεν] meaning the *evil* angels, 'who kept not their first estate,' of whom mention is made at 2 Pet. ii. 4, where they are described as *ἐν κρίσει τηρούμενοι*. The judgment of their *prince* is declared at John xvi. 11; and that both he and his subject-angels must be judged by the Son, is certain from John v. 22, where it is said, *τὴν κρίσιν πᾶσαν δέδωκε* [ὁ Θεός] τῷ Υἱῷ. Nor is there any reason why we may not understand *κρινοῦμεν* here also of the same kind of *virtual* judgment;

though *how far* precisely, and in *what way*, is not made known to us by any certain revelation.

4. βιωτικά μὲν—καθίζετε] Some eminent Commentators place a mark of interrogation after *καθίζετε*, which they take as an Indicative, in the sense, 'If, then, you have controversies about worldly affairs, do you set them to judge who are the least esteemed in the Church, i. e. heathen magistrates?' This, however, is, as I have shown, liable to serious objections. Others, of scarcely less note, take *καθίζ.* as simply *Indicative*, extra interrog. But the sense thus arising, though not unsuitable, is feeble and jejune, and does not well comport with the air of the context, which is that of *pointed irony*. Hence I still prefer the interpretation of the ancient, and all the earlier modern Expositors, who take *καθίζ.* as an *Imperative*; q. d. 'Set them to judge (such *βιωτικά*, causes involving more secular matters) even who are of no account [rather than heathen judges].' The *τούτους* is emphatic; q. d. 'these, I say, whom you affect to hold so cheap.' On *καθίζ.* in its forensic sense, as used both of judges and arbitrators, &c., see examples in my Lex.

5. πρὸς ἐντροπὴν ὑμ. λέγω] lit. 'for shame to you (i. e. 'to put you to shame') say I this' (a form of earnest expostulation, recurring at ch. xv. 34); q. d. 'What I say may put you to shame, as proceeding on the supposition that there are no persons of judgment among you disposed to act as arbitrators.'

—οὕτως οὐκ ἐν, &c.] This use of *οὕτως*, as of the Latin *itaque*, imports wonder mixed with censure; q. d. 'Is it really so?'—Σοφός is to be understood of judgment, or knowledge, in the business of common life; as *σοφίας* at Acts vi. 3, where see note. In the repetition at *οὐκ οὐδὲ εἰς*, and even in the *dialysis*, there is much force; q. d. 'Are none of your boasted teachers *wise* enough, none of your eloquent preachers *acute* enough, to decide a petty case of common equity between Christian brethren?' There seems allusion to the *μιστοὶ* or *διαίτηται*, *private arbitrators* chosen (*αἰρετοὶ*) by two parties disagreeing upon any claim, in order to settle the matter between them.—ἀνὰ μέσον τοῦ ἀδελφοῦ for τῶν ἀδελφῶν, 'Sing. collectively, for Plur. (see Winer, Gr.), by Hebraism,' says Kuttner.

6. We have here a repetition of the reprehension at ver. 1, with a yet stronger animadversion on their litigious spirit; q. d. 'But ye are not content with *arbitration*, but ye go to *law* one with another, and carry your causes before heathen judges.'

7. Waving the censure of their carrying their complaint before the heathen courts, the Apostle now, at ver. 7, keeping to the reproof of their litigiousness commenced at ver. 6, and at ver. 8



e Gal. 5. 19—  
21.  
Eph. 5. 4, 5.  
1 Tim. 1. 9.  
Heb. 12. 14.  
16. & 13. 4.  
Rev. 21. 8.  
& 22. 15.

κρίματα ἔχετε μεθ' ἑαυτῶν. Διὰ τί οὐχὶ μᾶλλον ἀδικεῖσθε;  
διὰ τί οὐχὶ μᾶλλον ἀποστερεῖσθε; <sup>8</sup> Ἀλλὰ ὑμεῖς ἀδικεῖτε καὶ  
ἀποστερεῖτε, καὶ ταῦτα ἀδελφοί. <sup>9</sup> Ἡ οὐκ οἴδατε ὅτι ἀδικοί

proceeds to animadvert on the *grasping* spirit, which mainly occasioned that litigiousness which prevailed among them.

— ἥδη μὲν οὖν ὅλως ἤτημα—ἔστι] Render: 'so then, even now (i. e. thus far, in this respect) there is, on the whole, a defect (lit. short-coming) among you.' On this emphatic force of ἥδη, see my note on Thuc. vi. 34, 9.—The μὲν οὖν is rendered by Alf. *imo*, *vero*, as in Soph. CEd. Col. 31, referring to Hartung, Partic. ii. 400, and to *infra* ix. 25, and Phil. ii. 23. But the question is, whether the sense will apply *here*? I should say *not*; for Dr. Peile has well seen, that neither here, nor at v. 4, are the Particles μὲν οὖν to be taken *together* in their frequent sense *imo*, *vero*, 'nay, rather;' but that μὲν, on the principle indicated at Rom. xi. 13, serves only to throw the emphasis on *βιωτικά* and on ἥδη. The same idiom, as I have observed above, is found at ix. 25, and Phil. ii. 23; in which cases I agree with Dr. Peile, that the μὲν without δέ is = 'to go no further.' But, to advert to the term as used to characterize their having suits at law with each other, ἤτημα, the best Expositors have been agreed that it means 'a falling short of the strict line of duty;' 'a short-coming,' = 'a minor delinquency' (so Est., *minorationem*).—a term less strong than παράπτωμα. See Erasmus, Hyper., Bulling., Grot., and Est., who well show, that Paul purposely selected the expression (which is of exceedingly rare occurrence) as denoting something less than παράπτωμα. There is, indeed, scarcely any point about which Expositors, ancient and modern, have been so agreed as this. Mr. Alf., however, issues a decided *veto*, and pronounces the sense to be, 'a falling short of your inheritance in the kingdom of God;' and seeks to confirm the interpretation from v. 9, ἀδικοὶ βασιλ. Θεοῦ οὐ κληρονομήσουσι. But Paul does not here impute to them injustice, but, as Calv. and Hyper. show, a kind of *imbecillitatem* arising from inability to exercise due patience and forbearance. I have dwelt longer on this matter than the force of a single term might seem to warrant, but only because it involves a most important question, and one, as Calv. observes, not accurately discussed by Theologians. His own note is most masterly, and goes to fully settle the question of Christians going to law. He first inquires whether it is possible to go to law without the *impudentia*? for if it be so, to go to law will not be always evil, but only for the *most part*. 'Ego autem fateor,' continues he, 'ut sunt corrupti hominum mores, impatientiam aut tolerantiam defectum (ut loquuntur) esse omnium fere litium accidentis inseparabile. Sed hoc non obstat tamen, quin discernas inter rem ipsam et accidentis vitiosum. Itaque meminimus, Paulum non ideo improbare lites, quod bonam causam presidio magistratus tueri per se malum sit; sed quia fere perpetuo adherant pravi affectus, ut intemperantia, ulciscendi libido, inimicitia, pertinacia, et similes.' He then proceeds to discuss the question more minutely; and he ends with giving some rules for the exercise of a Chris-

tian's right of seeking redress for an injury by law; and he concludes with the wholesome admonition,—'tenendum semper moderationem esse, ne remedium sibi a Domino permixtum proprio vitio contaminent.'

— διὰ τί οὐχὶ μᾶλλον ἀδικεῖσθε; &c.] In ἀδικεῖσθε and ἀποστερεῖσθε (of which the former is supposed to denote *personal* or *general* injury, and the latter injury in one's *property*) there is an idiom (by no means frequent) to signify 'bear to be injured, or deprived of one's own' (on which see Glass. Phil. Sac., and Win. Gr. Gr. § 32, 3); 'take wrong,' as Dr. Peile explains; 'suffer yourselves to be wronged, i. e. put up with the injury?' And so Tyndale long ago rendered. This idiom (unnoticed, I believe, by the Commentators) is found also, in the case of this very verb, in Thucyd. i. 120, 4, μήττα τῷ πονηρῷ τῆς ἐκρήνης ἡδόμενον ἀδικεῖσθαι, 'to endure being wronged;' where I have adduced examples of the idiom in *πλασσόμενοι*. Thucyd. i. 77, 1. I add Plut. Mor. pp. 150, 232, 236, τὸ ἀδικεῖσθαι δύνασθαι, 'able to put up with being wronged;' and Wytténb. adduces examples from Aristot., Menand., and other writers; and he well remarks.—'Est autem ex interiori vi Verbi Medii ἀδικεῖσθαι injuriam ferre.' That it is really a *Middle form* cannot be doubted, and so it is regarded by Winer, Gr. § 39, 4, though he has not shown to what force of the verb Mid. this should be referred. That I apprehend, is the reflexive form; and, accordingly, the literal sense is, 'to wrong oneself;' i. e. by allowing another to wrong one, agreeably to the principle laid down by Kühner and Jelf, as inherent in the Middle voice, that the person who *allows* an action to be done to himself is often conceived and spoken of as if he did it himself. So διδάσκεισθαι, 'to suffer oneself to be taught,' equiv. to 'to learn,' as in Soph. Antig. 356, ἀσπασόμενος ὄργης ἰδιδάξεται.

8. We have here an amplification followed by a circumstance serving to aggravate the offence.—Ἀδικεῖτε, in antithesis to ἀδικεῖσθε, as in Dionys. Hal. vi. 73, οὐκ ἀδικεῖσθε, ἀλλὰ ἀδικεῖτε, and 170, 1. The term *δικ.* is used of cheating by fraud, denial of a just debt.—Καὶ ταῦτα is for καὶ τοῦτο, *et quidem*: a rare idiom; but of which Rosenm. has adduced one example from Josephus, and Rinck some few from Plato. I add Dion. Hal. Antt. viii. 58; and I could subjoin several from Thucyd.—The reading τοῦτο, adopted by Lachm., Tisch., and Alf., from A, B, C, D, F, and 7 cursives, is manifestly a Critical correction. Alf., indeed, pronounces the ταῦτα 'a correction, because two things, *δικ.* and *ἀποστ.*, are mentioned.' But the Critics would scarcely be so stupid as not to know that καὶ ταῦτα, as used in that idiom, merely means *et quidem*, 'even;' as the Peisch. Syr. Translator saw. It is plain that the τοῦτο was brought in—probably suggested by the καὶ τοῦτο at v. 6—to introduce an easier reading; though the difficulty was not so great as the ταῦτα at v. 11.

9. Against the unholy dispositions above men-

βασιλείαν Θεοῦ οὐ κληρονομήσουσι; Μὴ πλανᾶσθε οὔτε πόρνοι, οὔτε εἰδωλολάτραι, οὔτε μοιχοὶ, οὔτε μαλακοὶ, οὔτε ἄρσενόκοῦται, <sup>10</sup> οὔτε κλέπται, οὔτε πλεονέκται, οὔτε μέθυσοι, οὐ λοιδόροι, οὐχ ἄρπαγες, βασιλείαν Θεοῦ οὐ κληρονομήσουσι. <sup>11</sup> Καὶ ταῦτα τινὲς ᾔτε. ἀλλὰ ἀπελούσασθε, ἀλλὰ ἡγιασθήτε, ἀλλ' 1 Cor. 2.1  
Tit. 2.2  
Heb. 10.22

tioned (litigiousness and a grasping spirit) they are now warned by a reference to the punishment denounced against these and all other unchristian dispositions; 'and the admonition,' observes Olsh., 'is rendered highly impressive by reference to the character of the kingdom of God, which, as a kingdom of purity, excludes from it all that is impure; and at the same time by the serious consideration, that having been purified from their evil deeds by the blood of Christ, the giving themselves up to the dominion of sin would make them doubly guilty.'

— ἢ οὐκ οἰδατε ὅτι, &c.] The ἢ here and at ver. 16 is not without force. Render: 'an forte nescitis?' (a doubt being implied,) or, 'are ye really ignorant?' So Thucyd. vi. 77, 2, ἢ μιν οὐ μὲν ἔως αἶν, or, 'are we really waiting until,' &c. ? And so often in N. T., as Rom. ix. 21, ἢ οὐκ ἔχου ἐξουσίαν; ch. xi. 2, ἢ οὐκ οἰδατε τί λέγει ἡ γραφή;

— μὴ πλανᾶσθε οὔτε πόρνοι, &c.] The Apostle now proceeds to enumerate, in the way of example, all such vices (including those he has been censuring) as exclude from salvation. This he introduces with the impressive words μὴ πλανᾶσθε, formed on those of Luke xxi. 8, βλέπετε μὴ πλανηθῆτε, and found also at 1 Cor. xv. 33. Gal. vi. 7, and sometimes in the Class. writers. So Philemon, cited by Krause: Μηδὲν πλανηθῆναι ἵσταται κἀν Ἀΐδου κρίσει, ἥτις ποιεῖσι Θεοῦ, ὁ πάντων δασκότης. The sense, then, intended is, 'Deceive not yourselves, but be well assured that,' &c.

10. μέθυσοι.] 'Drunkards' are thus classed among those guilty of greater crimes, since vices go in clusters, and it is very rare to find drunkenness unattended with one or more of the other vices, especially the sins of uncleanness, and also brawling and brutality.

— οὐχ ἄρπαγες] There is here a resumption of what was said at πλεονέκται, the class of persons being the same, but the degree of guilt greater, by a more daring breach of the Divine law; the latter denoting 'those who defraud others by deceit,' the former 'those who injure them by extortion.' So Thucyd. iv. 88, ἀπάτη ἀνέρις πλεονεκτῆσαι τινα, and i. 77, where πλεονεκτεῖσθαι signifies 'to be over-reached,' as opposed to καταναγκάζεσθαι, 'to be deprived of any thing by compulsion.' The οὐ before κληρον, not found in A, B, C, D, E, and 20 cursives, is cancelled by Lachm. and by Tisch. ed. i. though in his 2nd ed. he has restored it. Mr. Alf., however, has not profited by the δαύταται φροντίδες of his *fidus Achates*, but cancels the οὐ,—a course involving a breach of one of the most certain of Critical Canons; and nothing can be plainer, than that the οὐ was removed by Alexandrian Critics, as involving a breach of Grammar. That the οὐ should have come in, as Alf. thinks, from writing the οὐ twice over, in all the copies, except a comparatively few, is incredible. I now find my decision confirmed by the suf-

frage of Mr. Green, Gr. N. T. 106, who remarks, that the reading of the MSS. in question arose from correction. He numbers this passage, in which the οὐ is found, as one of the examples in Greek of a repetition of the same negative, mostly involved in words syntactically connected (as here) with the verb which has the negative joined with it; and he observes, that 'intensity of sense is generally designed.' He remarks, too, on the peculiarity involved in the repetition of the bare Particle οὐ, adducing as other examples 1 Cor. xii. 15, 16, and Soph. Antig. 5, ὅποιον οὐ τῶν πάντων τε καμῶν οὐκ ὅπως ἐγὼ κακῶν, where intensity is communicated by the repetition. Not so in Æsch. Agam. 1635, δε οὐκ, ἐπειδὴ τῶδ' ἰβούλευσαι μόνον, Δράσαι τὸδ' ἔργον οὐκ ἐτλης.

11. καὶ ταῦτα] To account for the use of the neuter here, we may, with Billr. and Alf., suppose that the words ταῦτα τινὲς are to be taken together, as equiv. to τοιοῦτοι, analogous to the Latin *id genus homines*; the grammatical harshness of using ταῦτα for persons being softened by the addition of τινὲς, which, Alf. remarks, 'limits the ὑμεῖς, the suppressed subject of ᾔτε.' However, this seems an unsatisfactory mode of dealing with the difficulty. The merging together the ταῦτα and τινὲς is quite gratuitous, and does violence to the construction; since τινὲς was evidently thrown in as a qualification; q. d. 'certain persons at least;' neither does it remove a particle of the grammatical difficulty, which it is best to face at once (not to shuffle it off, with Meyer, by supposing the neuter to be used in the sense of 'a rabble'), and class the anomaly with such passages as Thucyd. vi. 77, οὐκ ἴδους τάδε σκῶν; Eur. Tr. 99, οὐκένι Τροία τάδε; Androm. 168, οὐ γὰρ ἰσθ' Ἐκτωρ τάδε. See Matth. Gr. § 440, who says the idiom is often found.

— ἀλλὰ ἀπελούσασθε, ἀλλὰ ἡγιασθήτε, &c.] A sentence pregnant with meaning, and of which the purpose seems twofold—to soften the pungency of the previous reproof, and to stir up the minds of the readers to profit by the benefits of the Gospel. 'The three terms ἀπελούσασθε, ἡγιασθήτε, and ἰδικαίωθήτε, express (says Olshausen), by a sort of climax, the experience of Christian regeneration, and thus the passage is of a similar kind to those of Rom. v. 1, 2, and vi. 1—23; and the thrice repeated ἀλλὰ gives force to the implied admonition; which conveys, as Beza remarks, 'a solemn warning, that repentance and forgiveness, justification and sanctification, are united by an indissoluble bond.' In explaining these three terms, Commentators have gone to the two extremes, either of too nicely distinguishing the three spiritual benefits, or of blending them into one; though, indeed, the three are so closely connected, as scarcely to be separated one from the other. In the first of the three terms there is a manifest allusion to baptism, and in the second and third, to its ef-

ἐδικαιώθητε, ἐν τῷ ὀνόματι τοῦ Κυρίου Ἰησοῦ, καὶ ἐν τῷ Πνεύματι τοῦ Θεοῦ ἡμῶν.

g ch. 10. 12.  
17. Matt. 18.  
Rom. 14. 17.  
vv. 15, 16, 20.  
1 Thess. 4. 2.

12 Ἐάντα μοι ἔξῃστιν, ἀλλ' οὐ πάντα συμφέρει· πάντα μοι ἔξῃστιν, ἀλλ' οὐκ ἐγὼ ἐξουσιασθήσομαι ὑπὸ τίνος. 13 Ἡ Τὰ βρώ-

fects,—sanctification and regeneration, or, as one might rather have expected from what is said at ch. i. 30, justification and sanctification; but it should seem, as Calvin supposes, that it is placed last, as presenting the weightiest sense; or, as Billr. expresses it, 'the term which presents the weightiest sense is placed last, the emphasis being accumulated on the predicate.' Be that as it may, the three great and inestimable benefits here denoted have been justly regarded by some Expositors as forming a sort of *ἐν διὰ τριῶν*, since, as Stenerson observes, they are so closely connected together, that one cannot be present without the others, nor can they be distinguished except in *thought*, being united by an indissoluble bond. Notwithstanding this, however, the three terms are (as Calv. observes) employed by way of more forcibly deterring the converts from relapsing into the state from which they had departed.—ἀπελούσασθε is not well rendered as if it were in the *Passive*. It is a middle verb with a reflexive force (like the Heb. conjugation Hithpael), and may be compared with *κόπτομαι*, ἀγάλλομαι, λαυθάνομαι, βιάζομαι, the literal sense being, 'ye have washed yourselves (i. e. had yourselves washed),' viz. of the Christian baptism. And so in Acts xxii. 16 it is said, *βάπτισαι* (submit yourselves to baptism) *καὶ ἀπολούσαι τὰς ἀμαρτίας σου*, i. e. 'be washed in the laver of regeneration in baptism,' alluded to in Tit. iii. 5. Eph. v. 26. Heb. x. 23. It is the more important to attend to the full import intended to be conveyed by ἀπλ., considering that the two terms following are meant to represent Christian baptism as *carried out in its effects*—Christian justification and sanctification. Accordingly, it would seem that in order to *unite and blend* the three into one, we are (with Hyper. and Est.) to consider the expression as denoting also the *spiritual ablation* as the effect of the *corporeal ablation* in baptism, the washing in the 'Fountain opened for sin and uncleanness' (Zech. xii. 1), whereby the stoning blood of Christ is connected with the sanctifying influences of his Holy Spirit, and productive of *moral regeneration*; to which there is an allusion in ἡγιασθ., at which understand τῷ Πνεύματι τοῦ Θεοῦ (see John xiv. 26. xv. 26); and thus, as St. Paul commences with the first-attained spiritual grace in baptism, so he concludes with the sustaining perfecting energy of the Holy Spirit, necessary throughout the whole of our Christian course. Calvin has pointed out the just distinction here made between the offices of *Christ* and that of the *Holy Spirit*, in adjusting which it is important to attend to the reference in *ἐν τῷ ὀνόματι τῷ—Ἰησοῦ*, which reference, I am now of opinion, is to *ἐδικαιώθητε*, as Est. very well renders, 'per meritum Domini,' &c.; though the more *literal* version would be, 'in regard of Me, for My sake,' as in John xiv. 26, where see my note.

12. πάντα μοι ἔξῃστιν, &c.] The best Commentators are agreed, that these words are supposed (by an ellipsis of ἀλλ' ἴρις μοι) to be

the words of an *objector*, and such as were probably often used by those who wished to indulge in sensuality, and in eating meats offered to idols; and who sought to justify their conduct under the pretence of *Christian liberty*. By 'all things' are meant all things which the Apostle has here in view; i. e. all kinds of *food*. To this the answer is, ἀλλ' οὐ πάντα συμφέρει, where the ἀλλὰ has both a *concessory* and an *exceptive* force; q. d. 'True: all things are given us to enjoy; but οὐ πάντα συμφέρει, all meats are not expedient to be eaten, because they may throw a stumbling-block in the way of others;' meaning, as Billr. says, that, 'even in matters indifferent, Christian liberty must not be pleaded,—much less in matters which are in themselves unlawful and improper.' In short, in the words following (where Paul repeats the objection, in order to answer it more fully), the sense may be thus expressed (with a due regard to the *Paranomasia* and the *Antithesis*):—'I have power over all meats; but none of them shall have power over me,' i. e. 'so as to make me a slave to my appetites.' Thus, then, are intimated two considerations, by regard to which Christian liberty is to be regulated. In the *first place*, all must be done for the benefit and edification of the Church (comp. ch. x. 23), or, in other words, nothing must be done to give offence; and, *secondly*, Christians must so use the goods of life, as to be at all times ready to relinquish them for higher objects, τὰ ἑμέ.

13. τὰ βρώματα—βρώμασιν] acil. ἔσται, i. e. ἀνήκει, 'are meant for.' Here the foregoing sentiment is further illustrated by *examples*, and an objection anticipated; q. d. 'All aliments are meant for the sustenance of the body, and the body is fitted to the reception and digestion of them.' Or rather it may be regarded, with some Expositors, as *another* argument of the opponent, containing an excuse for indulgence in sensuality. The words following, τὸ δὲ σῶμα, &c. contain Paul's answer, in which the words τὸ δὲ σῶμα—σώματι are meant to reply to τὰ βρώματα—βρώμασι, and ὁ δὲ Θεός—αὐτοῖς το ὁ δὲ Θεός καταργήσιν. It is true, that, in the first case, there seems no *direct* answer; but, in fact, the argument needed none, as it would be like arguing from the *use* to the *abuse* of any thing. The Apostle, therefore, it would seem, waves this, and replies to the apology in the *peculiar case* for which it was, no doubt, often pleaded, namely, *fornication*; and which may have been meant by the opponent to be *implied* in what was said. The answer, then, of the Apostle is this: 'But [be that case of the body and meats as it may.] it will not apply to natural appetites of another kind; for the body was not made for fornication, (i. e. 'There exists no necessity for satisfying the natural appetites in *this* case, as in that of food: the body was made to require food for its existence, but the gratifying of the other appetites is not necessary to existence,') but τῷ Κυρίῳ, i. e. for his service, which implies obedience to his will. 'Now the will of God (says the Apostle elec-

ματα τῇ κοιλίᾳ, καὶ ἡ κοιλία τοῖς βρώμασιν· ὁ δὲ Θεὸς καὶ ταύτῃ καὶ ταῦτα καταργήσει. τὸ δὲ σῶμα οὐ τῇ πορνείᾳ, ἀλλὰ τῷ Κυρίῳ, καὶ ὁ Κύριος τῷ σώματι· <sup>14</sup> ὁ δὲ Θεὸς καὶ τὸν <sup>1</sup> Acts 2, 24. <sup>2</sup> Rom. 6, 5, 6. <sup>3</sup> 2 Cor. 11, 1. <sup>4</sup> 2 Cor. 4, 14. <sup>5</sup> 1 Rom. 12, 13. <sup>6</sup> Eph. 1, 22. <sup>7</sup> 2 & 4, 15, 16. <sup>8</sup> 2 & 4, 17. <sup>9</sup> 2 Cor. 5, 20. <sup>10</sup> ch. 12, 27. <sup>11</sup> 1 Cor. 2, 24. <sup>12</sup> Matt. 19, 5. <sup>13</sup> Eph. 5, 31. <sup>14</sup> ὁ δὲ Θεὸς καὶ τὸν Κύριον ἡγεῖρε, καὶ \* ἡμᾶς ἐξεγερεῖ διὰ τῆς δυνάμεως αὐτοῦ. <sup>15</sup> Οὐκ οἴδατε ὅτι τὰ σώματα ὑμῶν μέλη Χριστοῦ ἐστίν; \* Ἄρας οὖν τὰ μέλη τοῦ Χριστοῦ ποιήσω πόρνης μέλη; Μὴ γένοιτο! <sup>16</sup> \* Ἡ οὐκ οἴδατε ὅτι ὁ κολλώμενος τῇ πόρνῃ ἐν σῶμα ἐστίν; \* Ἔσονται γάρ, φησιν, οἱ δύο εἰς σάρκα μίαν· <sup>17</sup> ὁ δὲ κολλώμενος τῷ Κυρίῳ ἐν πνευμᾷ ἐστί. <sup>18</sup> Φεύγετε τὴν πορνείαν! Πᾶν ἁμάρτημα, ὃ ἐὰν ποιήσῃ ἄνθρωπος, ἐκτὸς τοῦ

where) is your sanctification, that ye should abstain from fornication.' 'Yield not your members as instruments of unrighteousness unto sin; but yield yourselves unto God—and your members as instruments of righteousness unto God.' Rom. vi. 13

The words *καὶ ὁ Κύριος τῷ σώματι* admit of more than one sense. Most modern Commentators explain *τῷ σώματι* 'for raising and glorifying the body'; but far preferable to so harsh an interpretation is that of the Fathers and early modern Commentators, which supposes the sense to be that 'the body is dedicated to the service of Christ as *its proprietor*.'

14. *ὁ δὲ θεὸς—δυνάμει αὐτοῦ*] Here the Apostle replies to the second argument of the opponent, namely, *ὁ δὲ θεὸς—καταργεῖται*. It is well observed by Heyden., that the sentence would have been more exact in inverse order, and with Particles of comparison, thus: *ὁ δὲ θεὸς ἰσχυρὰ ἡμᾶς διὰ τῆς δυνάμεως αὐτοῦ, καθὼς καὶ τὸν Κύριον ἔσται*. Be that as it may, the argument stands thus:—'How, then, can you maintain that our body is utterly to perish, and therefore that while we live, we may do as we please? Our bodies are not destined to come to nought, but to rise to immortality,—an immortality of glory and felicity: but lust renders them unfit for the resurrection to life and bliss with Christ (see Phil. iii. 21, and John v. 29). Who, then, will suppose impure pleasures a thing indifferent, when they, for a transitory delight, plunge a man into an eternity of woe?' *Ἡμεῖς καὶ ἰσχυρὰ* contain an adjunct notion of 'raising up to glory and felicity.'

15. The Apostle now reverts to the foregoing subject, and uses another and still more powerful argument against fornication; namely, that Christians are members of Christ's mystical body. Here (observes Bp. Warburton, *Serm. ix.* 356) St. Paul, in order to expose the enormity of fornication amongst Christians, considers every man as a member of Christ's spiritual body, and every man living in fornication as the member of a harlot; a profanation which renders the criminal unworthy of the spiritual union with Christ. But then, to make the Corinthians still more sensible of this profanation, he sets before them the *closeness* of that spiritual union, which, in his accustomed manner, he enforces by analogy to the thing profaning; just as, in another place of this Epistle, he exposes the profanation of the Lord's Supper when joined to an idol-feast, by a comparison between what those two rites had, or were supposed to have, in common. But the

union of *concubinage* not so well suiting his purpose as that of *marriage*, he employs the latter to enforce the enormity of the former, and, without stopping to change the terms, continues the use of the word *harlot*, to predicate of her, what is strictly true only of a *wife*, namely, that '*he which is joined to her is one body*.'

— τὰ σώματα ὑμῶν.] Meaning 'yourselves, both body and soul.' At μέλη Χριστοῦ supply σώματα, 'the members of Christ's mystical body,' namely, the Church, of which He is head, and the rest are members inserted by Baptism, and dedicated to his service in the sacraments of Baptism and the Lord's Supper.

— ἀρας οὖν τὰ μέλη, &c.) "Ara is not (as Krause regards it) pleonastic, as is clear from its prominent position; but we have here two clauses blended into one. Prof. Scholfield, indeed, regarding this use of ἀρας as 'uncouth,' would (with Valcknaer) read, from several ancient MSS., ἀρα. But it is far more likely that an *uncouth* reading should be altered into an easy one, from *conjecture*, or pass into it by accident (since ἀρα οὖν often occurs in the New Test.), than that so plain a reading as ἀρα should inadvertently be changed into the difficult one ἀρας. Besides, the Pauline vigour of the expression, which our tasteless Critics took for *uncouthness*, sufficiently attests its genuineness. Here, then, St. Paul employs the same comparison as at iii. 16; and, in calling the body the temple of the Holy Ghost, he uses the same image as Philo Judæus; who, in speaking of the first man, thus describes his body: οἶκος γάρ τις, ἡ νῦν ὑπὸς ἐκτεταίνεται ψυχῆς λογικῆς.

16, 17. We have here a further illustration of the preceding.

17. *ἐν πνεύμα*] scil. *σὺν αὐτῷ*, for *ἐν ἑστὶ σὺν αὐτῷ κατὰ τὸ πνεῦμα*, 'is one heart and soul with him' (see Acts iv. 32), as intimate friends are said to be *ψυχὴ μία*. Comp. 1 John iii. 24.

18. ἐκτός τοῦ σώματος] This must be understood *comparatē* (being expressed by popular hyperbole), espec. if αἰς τὸ ἴδιον σῶμα αὐτοῦ. be understood, as it is by many recent Commentators, of injuring the body by wasting its health and strength : an argument, however, which would be more suitable to a heathen moralist, than to the great Apostle; and which, in fact, is adduced, in reference to intemperance of every kind, by Socrates ap. Xen. Mem. i. 5, 3. See also Ecclus. xix. 2, 3. We may suppose, that, while meaning to *include* the idea of *injuring* (and so the expression *sinning against* is used in

σώματος ἐστὶν ὁ δὲ πορνεύων εἰς τὸ ἴδιον σῶμα ἁμαρτάνει.

m ch. 2. 16.  
2 Cor. 6. 16.  
Eph. 2. 21.  
Heb. 8. 6.  
1 Pet. 2. 5.  
n ch. 7. 23.  
Acts 20. 25.  
Gal. 3. 13.  
Heb. 9. 12.  
1 Pet. 1. 18.  
2 Pet. 2. 1.  
Rev. 5. 9.

19 <sup>m</sup> \**Ἡ οὐκ οἶδατε, ὅτι τὸ σῶμα ὑμῶν ναὸς τοῦ ἐν ὑμῖν ἁγίου Πνεύματος ἐστὶν, οὗ ἔχετε ἀπὸ Θεοῦ, καὶ οὐκ ἐστὲ ἐαυτῶν;* 20 <sup>a</sup> *ἡγοράσθητε γὰρ τιμῆς· δοξάσατε δὴ τὸν Θεὸν ἐν τῷ σώματι ὑμῶν, [καὶ ἐν τῷ πνεύματι ὑμῶν, ἅτινά ἐστι τοῦ Θεοῦ.]*

VII. 1 *Περὶ δὲ ὧν ἐγράψατέ μοι, καλὸν ἀνθρώπων γυναῖκός μὴ ἅπτεσθαι·* 2 *διὰ δὲ τὰς πορνείας ἕκαστος τὴν ἑαυτοῦ γυναῖκα ἔχεται, καὶ ἐκάστη τὸν ἴδιον ἄνδρα ἔχεται.* 3 *Ἡ γυναικὶ ὁ ἄνθρωπος τὴν ὀφειλομένην εὐνοίαν ἀποδιδότω ὁμοίως δὲ καὶ ἡ γυνή*

a 1 Pet. 2. 7.

a Rabbinical writer cited by Schoëtigen. on Luke x. 30), the Apostle chiefly intended that of *disgracing* and *polluting* the body, by using it for purposes not intended by its Maker, rendering the person thereby unfit for a spiritual union with Christ (v. 18), and *profaning* what was meant to be dedicated, like a temple, to holy uses, as the Apostle more particularly mentions in the next verse.

19. τὸ σῶμα ὑμῶν] for ὑμεῖς, though σῶμα is used for the argument's sake. Τοῦ, scil. ὑποκ.

— οὐκ ἐστὶ ἑαυτῶν] A popular mode of expression, meaning 'ye are not at your own disposal, but Christ's'; thus intimating, that, to abuse the body, is to abuse what is not their own.

20. ἡγοράσθητε τιμῆς] lit. 'ye have been bought off, or redeemed, by a price paid;' 'ye are bound to his service, as a bought slave is to that of his purchaser, or of him who has purchased his redemption.'

— δοξάσατε δὴ, &c.] 'make your body, then, subservient to the glory of God,' i. e. 'consecrate both body and soul to his service.' Ἄτινά ἐστι τοῦ Θεοῦ, 'which are both, of them, God's,'—namely, 'by right of creation, and still more of redemption.'

The words καὶ ἐν τῷ πνεύματι—Θεοῦ, not found in several uncial, and 5 cursive MSS., the Vulg., Copt., and Æthiop. Versions, and several Fathers, are cancelled by Griesb., Scholz., Lachm., Tisch., and Alf., but defended by Matthæi, who has shown that the evidence of the *Fathers* is contradictory, and not of any great weight. It must, however, be confessed that, though they seem almost necessary to complete the sense, and correspond to vv. 16, 17, 19, yet they may have been added for that reason. I should have placed them in double brackets, were it not for the deficiency of the cursive MSS., and the authority of the Pesch. Syr. Version.

VII. Having concluded the reprehensory portion of the Epistle, the Apostle now proceeds to answer certain questions, which, it seems, had been proposed by the Corinthians, on matrimony and other kindred subjects. Whether that concerning the expediency and necessity of marriage, and the validity of a Christian's marriage with a Pagan, proceeded from the *Jewish Christians* or from the *Gentile converts*, is a disputed point. The former is the more probable, if, at least, the inquiries in the Letter were made in disparagement of marriage; for the Jewish converts, most of them, held the opinions of the Essenes on matrimony. These several questions, then, the Apostle answers, vv. 1—16, and after discussing another

question concerning *virgins*, and subjoining some general counsel respecting other conditions of life, vv. 17—20, he adds his Apostolical counsel, both to the unmarried (vv. 25—38) and to widows, vv. 39, 40.

1. καλὸν ἀνθρώπων, &c.] The best Commentators are agreed that, from the context, καλὸν cannot have the sense *pulchrum*, = *honestum*, *morally good*, but must mean *σύμφωρον*, *expedient*, namely, for the reason mentioned at v. 32, for the avoiding of care and anxiety. It is obvious that this is not an *authoritative decision*, but a *friendly counsel*, and that not treating the question on general grounds, but solely with reference to those times.

2. διὰ τὰς πορνείας] The full sense is, 'on account of the fornications [that might otherwise be committed].' A brief mode of expression, similar to that at ver. 5, διὰ τὴν ἀκαρδίαν ὑμῶν, 'on account of the incontinency into which ye might otherwise have fallen.' The plural here may be referred to the various kinds of lasciviousness mentioned supra vi. 9, 10, or rather to the prevalence of lewdness in the Christian Church which might thus arise.

— τὸν ἴδιον ἄνδρα ἔχεται] The words ἑαυτοῦ and ἴδιον are the same in sense; but here, as at Eph. v. 22, 25, the Apostle has chosen so to vary the term, as to employ ἑαυτοῦ for the husband, and ἴδιον for the wife; though the Class. writers use the former alone in both cases. Whether there be, as I have thought, any emphasis on the words, is doubtful; they are used without any at Eph. v. 22, 25, and 1 Pet. iii. 1 and 5; as also in the only two instances I have noted out of Scripture,—namely, Boeckh. Inscript. Gr. t. i. p. 853, ἡ γυνὴ τὸν ἴδιον ἄνδρα—ἐν ταμίᾳ ἀνάστηται (prevailed on to rise). See my note on Thucyd. i. 126, 11, and t. ii. 378, τὴν ἴδιαν γυναῖκα.

3. τὴν ὀφειλομένην εὐνοίαν] MSS. A, B, C, D, E, F, G, and 5 cursives, with the Vulg., Ital., and other later Versions, and some Fathers, have ὀφειλὴν, which has been adopted by all the Critical Editors except Matthæi. But external authority is, through the deficiency of cursive MSS., insufficient; and internal evidence cannot decide the point, since it may be urged both ways. As to the text rec. being, as the Editors say, a gloss on ὀφειλὴν, that is far from being certain. Nay, considering the commonness of the expression *debitum conjugale*, the contrary may be nearer the truth; or rather ὀφειλὴν might be an alteration of an ordinary Greek phrase into a *Classical* one; though εὐνοία is a term sufficiently suitable, and is so used by Joseph. Antt. xvii. 3, 1, and xvi. 7, 3, vii. 12, 4, and Dio Chrysa. p. 52

τῷ ἀνδρὶ. \* Ἡ γυνὴ τοῦ ἰδίου σώματος οὐκ ἐξουσιάζει, ἀλλ' ὁ ἀνὴρ ὁμοίως δὲ καὶ ὁ ἀνὴρ τοῦ ἰδίου σώματος οὐκ ἐξουσιάζει, ἀλλ' ἡ γυνή. <sup>b</sup> Μὴ ἀποστερεῖτε ἀλλήλους, εἰ μὴ τι ἂν ἐκ <sup>b</sup> Joel 2. 18. <sup>c</sup> Zeach. 7. 8. <sup>d</sup> 12. 13—14. συμφώνου πρὸς καιρὸν, ἵνα σχολάσγη τῇ [νηστεία καὶ τῇ] προσευχῇ καὶ πάλιν ἐπὶ τὸ αὐτὸ ‡ συνέρχησθε, ἵνα μὴ πειράξῃ ὑμᾶς ὁ Σατανᾶς διὰ τὴν ἀκρασίαν ὑμῶν. <sup>e</sup> Τοῦτο δὲ λέγω <sup>c</sup> vv. 12, 35.

Such an alteration might easily creep into the Vulgate and the Latin Fathers, and from thence into some Greek ones, and finally into the copies of the Western recension. Of the Greek Fathers, Chrys., whose authority is alleged for *ὀφειλὴν*, did not so read. The expression only occurs in his *paraphrases*; which rather confirms the suspicion of *ὀφειλὴν* being a mere emendation. From the commencing words of his Exposition it is plain, that he read *ὀφειλομένην τιμὴν*, as, indeed, do some MSS., but evidently by a gloss on *ἐννοίαν*. As to the text. rec. being, as Alf. supposes, a *euphemism* for the same thing, it is no wonder that, as he says, Meyer will not concede this; for what sober-minded Critic can concede any thing so improbable? That *τῇ ὀφειλῇ* was in the text in the earliest age, and long before the period when it began to be tampered with, is attested by the presence of the word in the Pesch. Syr. Version.

4. The words of this verse are exegetical of the former (giving a reason for the precept), and depend on *ὀφειλομένην* preceding. In each of the clauses of this *sententia bimensbris* the verb *ἐξουσιάζει* has a peculiar force, from brevity of expression; the full sense being,—that neither of the two parties has any *separate* power, any power to the exclusion of the other from the thing in question,—since, as says Grot., the great *jurist* as well as Commentator, 'in any matter of partnership, no one of the parties has a *complete* right,' i. e. separate from the other. Here, then, exists a confessed harshness of expression; for a pure Greek author would have written instead of ἀλλ' ὁ ἀνὴρ,—*ἀτὴρ* or *δίχα τοῦ ἀνδρός*, and instead of ἀλλ' ἡ γυνή,—*ἑτέρα* or *δίχα τῆς γυναίκος*. As it is, the harshness in question has produced such an obscurity as to give rise to the notion (and a strange one it is) of Parvus, Est., and others, as though the power *each* had were not such as to bind the other. Certain it is, the present passage shows remarkably the difference existing on this head between Christianity and heathenism. According to the latter, the husband's right was regarded as full and complete; the wife's as next to nothing; which sufficiently appears from a multitude of passages that might be adduced from the Classics, only one of which it is necessary for me to select, Eurip. Med. 235, on the subject of Medea's enumerating the various miseries of women: *ἂν πρῶτα μὲν διὰ χρημάτων ὑπερβολὴν ἵδωσιν πρὸςθεῖναι, δισπότῃν τε σώματος λαβεῖν, where the term δαστ. implies that the wife had not the reciprocal right.*

5. The Apostle now returns to the exhortation at v. 3.—*εἰ μὴ τι* is equiv. to the Hebr. *אִם עֵת*. 'Εκ συμφώνου, for *ἐκ τοῦ συμφώνου*, or *ἐκ συμφωνίας*, = *συμφωνίας*.—Πρὸς καιρὸν contains a *preceptory limitation* of the Apostle, applying to both parties; though we find, from

Ecclesiastical history, that it was sometimes not observed in the early Christian Church. On the force of *σχολάζειν* see my Lex. in v. The words *τῇ νηστεία καὶ* (not found in 7 uncial MSS. and a few cursives [to which I can add only Lamb. 1182], besides several Versions and Fathers) were rejected by Mill and Bengel, and have been cancelled by all the Critical Editors except Matth. The external evidence here is insufficient; and the internal cannot decide, since it is itself doubtful, drawing two ways; yet it is rather against than for the words. The case is very similar to that at Mark ix. 29; and in both the reading is an open question.

— *συνέρχασθε*. The reading of MSS. and Editions here varies. The early Editions and several MSS., with some later Versions and Fathers, have *συνέρχασθε*, which has been edited by Scholz; but *συνέρχασθε* was edited, from several MSS. and early Versions, by Beza, 5, Schmidt, and Elzevir, and thus was introduced into the *textus receptus*, and was edited by Matth. Again, *ἦτε*, which is found in A, B, C, D, E, F, G, and 7 cursives, and in several Fathers, is edited by Griesb., Lachm., Tisch., and Alf. I cannot yet venture to receive it, because there is a great deficiency of cursive copies to confirm the uncial; and internal evidence will not supply their place, inasmuch as it is equally balanced; for though *συνέρχ.* may be a Critical correction of *ἦτε*, it may be also a pleonasm; and it is difficult to say which is the more probable. Under these circumstances I cannot adopt the new reading, but retain *συνέρχασθε*, which I find in all the Lamb. and Mus. MSS., and which seems to have been read by the Pesch. Syr. Translator. I have, however, adopted *σχολάσγη* for *σχολάζ.*, with all the Critical Editors, on strong external authority, confirmed by internal evidence.

— *μὴ πειράξῃ*. i. e. 'may not throw you into carnal temptation.' This does not necessarily imply (as Eatius, Camerarius, Pott, and Winer suppose) that the temptation would be with effect, or successful (though the word has that sense at Gal. v. 1); but there is merely denoted great danger, as at Matt. vi. 13, *μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν*.

6. τοῦτο δὲ λέγω, &c.] Commentators are not agreed whether this is to be referred to what follows, or to what precedes; or, if to what precedes, whether to what immediately precedes, ver. 5, or to that a little further off, at vv. 1, 2. The latter method is preferable, and the words may be referred to *μὴ ἀποστερεῖτε* and *καὶ πάλιν ἐπὶ τὸ αὐτὸ συνέρχασθε* at ver. 5, or to ver. 2, and then *συνγινώσκω* may be rendered, with some ancient and several modern Interpreters, *indulgentes*. Yet they are better referred to ver. 1. But there is no reason why the τοῦτο δὲ λέγω may not be meant to apply both to

d Matt. 19. 12. κατὰ συγγνώμην, οὐ κατ' ἐπιταγὴν <sup>7</sup> ἠθέλω γὰρ πάντας ἀνθρώπους εἶναι ὡς καὶ ἐμαυτὸν. ἀλλ' ἕκαστος ἰδίου χάρισμα ἔχει ἐκ Θεοῦ, ὃς μὲν οὕτως, ὃς δὲ οὕτως.

<sup>8</sup> Λέγω δὲ τοῖς ἀγάμοις καὶ ταῖς χήραις, καλὸν αὐτοῖς ἐστὶν εἰ μὴ μὲνῶσιν ὡς καὶ ἐγώ. <sup>9</sup> εἰ δὲ οὐκ ἐγκρατεῦνται, γαμήσωσιν. <sup>10</sup> ὅτι τοῖς τῶσαν κρείσσον γάρ [ἐστὶ] γαμῆσαι ἢ πυροῦσθαι. <sup>11</sup> τοῖς δὲ γεγαμηκόσι παραγγέλλω οὐκ ἐγὼ, ἀλλ' ὁ Κύριος, ἡ γυναῖκα ἀπὸ ἀνδρὸς μὴ χωρισθῆναι. <sup>12</sup> (ἐὰν δὲ καὶ χωρισθῇ, μενεῖτω

what precedes and what follows on the subject of marriage; and thus the sense will be,—‘But I say what I say, or am saying.’ This view is, I find, adopted by Dr. Peile, who refers the *τοῦτο* to the Apostle’s one great concession as to marriage, made first at ver. 2, and again, by implication, at ver. 3, and finally (and explicitly), at ver. 9, as conveyed by the word *γαμησάτωσαν*. It is not necessary to render *συγγν.* ‘*consequence*’ (with many eminent Commentators), but ‘*permission*,’ as in our English Versions generally. See my note on Thucyd. vii. 15, 3. The Apostle means, in explanation of what he is saying on this subject, to apprise his readers that he is speaking of what is allowable or expedient, not what is enjoined to be done; q. d. (as Billr. explains) ‘You will learn, from what I have enjoined, not what you *must* do, but what you *may* do.’

<sup>7</sup> ἠθέλω γάρ, &c.] ‘for I could wish’ = *θέλω*. The words of this verse are semi-parenthetical; the sentiment being just after resumed with the same expression, *λέγω δέ*: and, accordingly, ver. 8 ought not to commence (as it does in almost all editions) a new section.

The phrase *εἶναι ὡς καὶ ἐμαυτὸν* must, as Expositors are agreed, be taken with limitation to mean, ‘have the same mastery over their appetites and passions as he had,’ so as to be able to remain in virtuous celibacy, while it was by circumstances required. At *ἕκαστος—ἐκ Θεοῦ*, the rendering of *ἰδίου*, ‘his own,’ is not quite accurate, since there is no *Article* at *χάρισμα*, which there is in Jos. Antt. xvi. 2, 2, *ἀποκαθίσταντας τῇ πόλει τὸν ἰδίον* (scil. αὐτῇ) *κόσμον*. The words have been best rendered by the Arabic Translator, ‘Unusquisque donum habet a Deo, sibi peculiare,’ ‘hath a gift peculiar to, and proper for, him.’—*χάρισμα* means, probably, *τὸ κεχαρισμένον*, ‘what has been bestowed upon any one;’ so that the words may be rendered: ‘quilibet donum habet peculiare, a Deo sibi concessum.’ The *ἀγκράτεια* is, observes Chrys., ‘called by Paul a ‘gift,’ out of modesty, as not claiming any merit from continency.’

<sup>8</sup> The Apostle now briefly recapitulates what has been before said.

—τοῖς ἀγάμοις] Some doubt has been entertained as to the exact sense here. The expression *ἀγαμος* properly signifies *unmarried*, without determining whether the person to whom it is applied, has *ever been* married. And such is commonly supposed to be its use here, to denote both bachelors and widowers. But the best Commentators, from Grotius downwards, are of opinion that it denotes those who have no longer a wife; i. e. *widowers*; observing that, as the *usus loquendi* did not permit the Apostle to write

*χήρους*, so he employed the *general* term in a *special* application. The case of those who have *never* married is, say they, entered upon at ver. 25. And as to the opposition alleged between *οἱ ἀγαμοὶ* and *οἱ γεγαμηκότις* at ver. 10, and *ὁ ἀγαμος* and *ὁ γαμήσας* at vv. 32, 33, the *connection*, they observe, is there different. At *μὲνῶσιν* sub. *ἐγκρατεύονται* from *ἐγκρατεύονται* just after.

<sup>9</sup> εἰ δὲ οὐκ ἐγκρ.] ‘if they have not the ability to practise continence.’

<sup>10</sup>, <sup>11</sup>. The Apostle now answers their inquiries as to the preservation of the marriage bond among Christians.

<sup>10</sup>. *παραγγέλλω—Κύριος*] The sense is commonly supposed to be, ‘It is not so much I who command, as the Lord,’ or, ‘not only I command, but the Lord also.’ It does not seem, however, that the Apostle meant even to *include himself*, when he used the strong term *παραγγέλλω*. The positive command of the Lord could require no *reinforcement* from the Apostle; and to his *Muster* therefore (in whose code of morality the preservation of the marriage bond formed a new and striking feature, in strong contrast with the levity of divorce then practised under the sanction of the Law) the Apostle wholly refers this positive command, founded on Matt. v. 32; compare xix. 3—10. Or we may suppose that the words *οὐκ ἐγώ, ἀλλ’ ὁ Κύριος* are added, *per orationis locutionem*, to show that he here speaks *κατ’ ἐπιταγὴν*; and therefore the command is not his own, but the Lord’s. So Billr. regards it as a correction of the first position in *παραγγέλλω*; q. d. ‘not of my own wisdom, but as declaring the command of the Lord.’ So on the other hand, at ver. 12, he says, *ἐγὼ λέγω, οὐχ ὁ Κύριος*.

—ἀπὸ ἀνδρὸς μὴ χωρισθῆναι] ‘not to separate herself;’ for here, and in the next verse, the Passive is used in a *Reciprocal* sense; which use is regarded by Kuttner as a Hebraism, formed on the Hebrew conjugation *Hithpael*. And so in Sept. Gen. xiii. 9, we have *ἀποχωρισθήναι ἐπ’ ἐμοῦ*, 2 Sam. i. 23, *οὐ διαχωρισθήσας*, and in Justin Martyr, Apol. i., *ἐχωρίσθη*, as said of a woman. So, too, Jos. Antt. xv. 7, 10, *Γυναικὶ δὲ ἔξιστι, οὐδὲ διαχωρίσθαις, καθ’ αὐτὴν* (‘of herself’) *γαμηθῆναι, μὴ τοῦ προτέρου ἀνδρὸς ἀφιέντος*, ‘her husband not having first divorced her.’ Though, as the Law of Moses gave no power to a wife to *separate herself*, here it seems to be used of *mutual separation*; which, however, gave no power to the woman to *marry again*, since it was only like our *separation a mensa et thoro*. The wife laboured under the same disability by the laws of Greece and Rome. The expression here, *μὴ χωρισθῆναι*, is closely con-

ἀγαμος, ἢ τῷ ἀνδρὶ καταλλαγήτω) καὶ ἄνδρα γυναῖκα μὴ ἀφίεναι. <sup>12</sup> Τοῖς δὲ λοιποῖς ἐγὼ λέγω, οὐχ ὁ Κύριος εἰ τις ἀδελφὸς γυναῖκα ἔχει ἄπιστον, καὶ αὐτὴ συνενδοκεῖ οἰκεῖν μετ' αὐτοῦ, μὴ ἀφίετω αὐτήν. <sup>13</sup> καὶ γυνὴ ἥτις ἔχει ἄνδρα ἄπιστον, καὶ αὐτὸς συνενδοκεῖ οἰκεῖν μετ' αὐτῆς, μὴ ἀφίετω αὐτόν. <sup>14</sup> ἢ ἡγιασται γὰρ ὁ ἀνὴρ ὁ ἄπιστος ἐν τῇ γυναικί, καὶ ἡγιασται <sup>ε</sup> καὶ ἡ γυνὴ ἢ ἄπιστος ἐν τῷ ἀνδρὶ· ἐπεὶ ἄρα τὰ τέκνα ὑμῶν ἀκάθαρτά ἐστι, νῦν δὲ ἁγία ἐστίν. <sup>15</sup> Εἰ δὲ ὁ ἄπιστος χωρίζεται, χωρι-

nected with *ἄνδρα γυναῖκα μὴ ἀφίεναι* at ver. 11; for the best Commentators are agreed that the words *ἰάν δι*—*καταλλάγητω* are parenthetical. As to the two terms *ἀφίεναι* and *χωρίζεσθαι*, a husband when divorcing his wife was said *ἐκβάλλειν*, or, by a milder term, *ἀποπέμπτειν*, or, by the mildest, *ἀφίεναι*. The first term is most used in the Old Test. as Gen. xxi. 10. Wisd. vii. 27. On the contrary, a wife who, from whatever cause, left her husband, was said *ἀπολείπειν* or, *χωρίζεσθαι*, 'to separate herself from him'; for the wife could not send away the husband, but only leave the house.—*Καταλλάττεισθαι* and *διαλλ.* are by the best writers used of reconciliation of every kind, both public and private; see note on Rom. v. 10. From the use of *καταλλ.* and the air of the context, it is plain that the Apostle is not here speaking of *formal divorces*, effected by law, but of *separations* arising from misunderstandings, or otherwise.

12. Here St. Paul answers to the *third* point on which he had been consulted; namely, whether the marriage of a Christian and a non-Christian ought to be dissolved. This the Apostle decides in the negative.—*τοῖς δὲ λοιποῖς*, scil. *γαμουμένοις*, 'the rest [of married persons]'.—*Ἐγὼ λέγω, οὐχ ὁ Κύριος*, many Expositors consider the words as equiv. to, 'This is only my private opinion'; 'this is not founded upon any revelation from Christ, and forms no part of his doctrine delivered personally while he was on earth.' But this mode of explanation is open to strong objections; see Heydenreich. Certainly *ἐγὼ λέγω* must not be limited to *private opinion*, as if apart from *inspiration*; for the Apostle speaks with *authority*, as in the full persuasion and consciousness of inspiration, espec. when he concludes his decision (ver. 17) with *καὶ οὕτως ἐν ταῖς ἐκκλησίαις πάσαις διατάσσομαι*. Our Lord, indeed, could not, without *anticipating* the designs of the Deity, touch on this question; but left it, together with many others, to be decided by the *Apostles*, under the guidance of that Holy Spirit, who was 'to lead them into all truth,' as the Apostle was fully conscious of when declaring at ch. ii. 16, *ἡμεῖς δὲ νοῦν Χριστοῦ ἔχομεν*.—The expression *συνενδοκεῖ οἰκεῖν* is not well rendered 'be pleased' (as in E. V.), or, 'well pleased,' as it is by Mackn., or, as it is by Wakef., 'mutually agree.' The truth is, that the Prep. is merged in the Verb (as in the Latin *consentio* when followed by an Infinitive) to jointly produce the sense of being 'disposed to do a thing.' Accordingly, the term is best rendered '*consents to live with*;' for, as Hobbes observes (in his Human Nature, c. xii.), 'when the wills of more than one concur to one

and the same action, this *concours* of their wills is called *consent*.'

14. The Apostle now gives a *reason* why diversity of religion could not authorize separation; and that by an anticipation of the objection, 'Shall I not be polluted by such close union with a profane person?' To which the answer is: 'No; the believing wife is *not* polluted by the unbelieving husband, but rather the unbelieving party is sanctified by the believing.'—*ἡγιασται ὁ ἀνὴρ ὁ ἄπ. ἐν τῇ γυν.*, scil. *πιστῇ*, 'for the non-believing husband has been made clean (has become clean) in the person of his believing wife.' Of these words,—which involve no little obscurity,—the view of the sense taken by Chrys., Grot. and others, who suppose the term *ἡγιασθαι* to be here simply put for *οὐκ ἔστιν ἀκάθαρτος*, 'is not quite unclean,' is good as far as it goes, but does not go far enough. It is true, that the *ἡγιασθαι* here spoken of is to be taken in a limited sense; and yet not to be entirely confined (as it is by many expositors) to the case of matrimony, as though it were meant: 'He is sufficiently clean for her to live with him as a wife.' We may suppose, that the *ἡγιασμός* in question is confined, not to any one particular, but meant to be *general*,—and considered (as Est. suggests) as *analogical*, and consequently *imperfect*; the simple sense being, that the person 'is not regarded in the sight of God as *wholly unclean*' (see James v. 16). Indeed, the very union of such an one with a Christian wife could not but in some measure separate him from heathens, and bring him somewhat nearer to God, and the worship of God 'in spirit and in truth.' The general sense fully drawn forth may be expressed as follows: 'for the non-believing husband has been, as it were, sanctified by the believing wife, and the non-believing wife by the believing husband [so that the one party incurs no pollution, and the other derives great benefit]; FOR [otherwise if one, i. e. the non-believing, party were not sanctified], your children would be accounted impure and profane; but *now* (i. e. in the case supposed) they are considered holy, and form part of the people of God; it being, of course, taken for granted that they are brought up by the Christian parent as Christians.

15. After having, at vv. 12, 13, directed that the Christian wife should not be the first to separate, if the other party be willing to live with her, the Apostle shows, in this verse, what is to be done by the Christian wife, if the Pagan husband be the first to break the marriage bond. She is directed to let the unbelieving party, if he *will* separate, separate. We are not, however, to suppose (with Grot. and others) that the marriage



ζέσθω. οὐ δεδούλωται ὁ ἀδελφὸς ἡ ἡ ἀδελφή ἐν ταῖς τοιαύταις  
 1<sup>h</sup> 1<sup>o</sup> Pet. 3. 1. ἐν δὲ εἰρήνῃ κέκληκεν ἡμᾶς ὁ Θεός. 16<sup>h</sup> Τί γὰρ οἶδας, γύναι,

was, in such a case, ipso facto dissolved, so that the believing party might contract a fresh one. This is alike at variance with the letter and the spirit of our Lord's decision (Matt. v. 32); and, indeed, with the Apostle's own words in this Chapter; see vv. 10, 11, 30, and Rom. vii. 1—3. The sense, therefore, seems to be, that the conjugal union is not to be dissolved by reason of difference in religion; yet if the unbelieving party be disposed to separate, the believing party may blamelessly submit to such separation. *Χερσιζέσθω* is to be taken in a popular acceptance; q. d. 'let him separate himself: bring no action to recover your matrimonial rights.'

—*οὐ δεδούλωται*] 'is not held bound,' viz. so as to be under obligation to do what the context suggests, which is to go and live with him after this separation on his part, or to seek to be reconciled with him. Est., Calv., Grot., Sclater, and Mackn. subjoin, 'or to remain single,' namely, as not held bound by the conjugal tie. That, however, is more than can be gathered from the context, and lies open to several grave objections, which I have, after Wolf and others, stated in my Rec. Syn. Moreover, such could not be true of the female believing party, because, according to the laws under which the marriage contract was formed, she could not marry again until after her husband had given her a bill of divorce. Perhaps his forming another marriage might be equivalent to divorcing her; but committing adultery after separating from her was, I apprehend, such as to dissolve the marriage, and leave the deserted party free. Be that as it may, I still agree in opinion with Bulling., Wolf, and Hamm., that Paul meant no such inference as the above to be drawn from his words. Indeed, to have decided on a case which was mixed up with the public laws of Greece and Rome would have embroiled him with the magistracy, and therefore it was the part of prudence for him to say nothing. The words subjoined to the above, *ἐν δὲ εἰρήνῃ κέκληκεν ὁ Θεός*, admit of more than one sense, according as the reference is supposed to be. By some they are regarded as a general admonition to the cultivation of peace with all men: by others, as an admonition to the cultivation of peace with God, Rom. v. 1, and Phil. iv. 7. But it should rather seem that the reference is special, and to what was just before said. It is not, however, strictly speaking, a limitation of the liberty just given; but rather a general counsel, which, if acted on, would materially tend to prevent the person from having any occasion to use that liberty, or freedom of action, whatever it might be; namely, by cultivating such a meek, forbearing, and peaceable spirit, as should afford no occasion for conjugal strife, or thus provoke a separation. And this salutary counsel the Apostle enjoins in the words before us, of which the full sense is: 'However, God hath called us to peace,' i. e. a state of peace, so as to be in peace; for we have here a case of *constructio pragmatica per breviloquentiam* in the use of *ἐν* for *eis* (see Winer's Gr. Gr., p. 351), *εἰρήνη* being the abiding condition in which the called must continue. This interpretation is strongly confirmed by the words follow-

ing, *τί γὰρ οἶδας, γύναι, εἰ τὸν ἄνδρα* (thy husband) *σώσεις*; in which the Apostle suggests a reason,—and that a very strong one,—why the believing party should not promote needless separation, but in every way cultivate peace; which reason is,—that by this conduct the unbelieving party may probably be gained over to the Christian faith.

16. 'Redit Apostolus ad præceptum, vv. 12—14, datum, rationem afferens [ex spe bonâ] quæ homines posset ad præceptum illud religiose servandum excitare.' (Stenerson.)

—*τί γὰρ οἶδας—σώσεις*:] Here is another reason for avoiding carelessness separation, and cultivating peace; namely, from the hope that thus the believing party may possibly bring over the unbelieving to the Christian faith, and thus put him into the way of salvation. The *εἰ* will be for 'annon,' like the Latin 'an,' for 'annon,' an idiom denoting an alternative between two possible things; sometimes one clause only being expressed, and the other implied therein. See Kuhn., and Jelf, Gr. Gr. § 877, b, who limit the idiom to Verbs of reflexion, trying, knowing, as here; q. d. 'how knowest thou whether thou shalt save him, or not?' = 'whether thou shalt not save?' See Dr. Peile. So, too, the words were taken by Chrys., Theophyl., Theodor., and Œcumen., and also by Fathers, Greek and Latin, and by the modern Expositors, from Thom. Aquin. downwards, except De Lyræ, and, hesitatingly, Est.; but without hesitation, Meyer, De Wette, and Alf., who pronounce that the sense 'is not a ground for remaining united in hope that, &c., but a ground for consummating the separation.' They maintain this view from the position of the words, by which the term in both clauses holds a subordinate place, rather subjective, as to the person addressed, than the main object in the mind of the writer. Mere German sophistry—dust in the balance, when weighed against the reasons for the other view, deduced from the logic of the passage, and ably propounded by the ancient Interpreters, and, of the modern Expositors, by Thom. Aquin., Calv., Hyper., Bulling., Crell. (whose notes are masterly, and full of instruction), espec. Calv., who remarks, 'Magnum et præclarum bonum est, si mulier lucrificat maritum; atqui non ita desperatæ sunt infideles, quin adduci ad fidem possint: sunt quidem mortui; sed Deus etiam mortuos suscitare potest. Quando igitur spes aliqua præficiendi superest, neque scit pia mulier, possint sancta sua conversatione virum reducere in viam, omnia experiri debet priusquam eum relinquat: quamdiu enim in ambiguo est salus hominis, propensiores in bonam spem nos esse debet.' Besides, the passages of Joel ii. 14, Jonah iii. 9, Sept. (almost certainly in Paul's mind), confirm the first mentioned. And it is in vain that Alf. there also propounds this argument of straw—that the Verb is in the emphatic position; a wholly gratuitous supposition. That the Sept. use *εἰ* once, Eccles. iii. 21, to express 'uncertainty,' will not prove that it must be so taken here. No modern Expositor has so ably treated the question as Heyd., who proves, almost to demonstration, the falsity of the interpretation of De Lyræ

εἰ τὸν ἄνδρα σώσεις; ἢ τί οἶδας, ἄνερ, εἰ τὴν γυναῖκα σώσεις;  
 17 Εἰ μὴ ἐκάστῳ ὡς ἐμέρισεν ὁ Θεός, ἕκαστον ὡς κέκληκεν ὁ  
 Κύριος, οὕτω περιπατεῖτω καὶ οὕτως ἐν ταῖς ἐκκλησίαις πάσαις  
 διατάσσομαι. 18 Περιτετμημένος τις ἐκλήθη μὴ ἐπισπάσθω.  
 ἐν ἀκροβυστίᾳ τις ἐκλήθη μὴ περιτεμνέσθω. 19 Ἡ περιτομὴ  
 οὐδὲν ἐστὶ, καὶ ἡ ἀκροβυστία οὐδὲν ἐστίν, ἀλλὰ τήρησις ἐντολῶν  
 Θεοῦ. 20 Ἐκαστος ἐν τῇ κλήσει ἣ ἐκλήθη, ἐν ταύτῃ μείντω.  
 21 Δούλος ἐκλήθη; μὴ σοι μελέτω (ἀλλ' εἰ καὶ δύνασαι ἐλευ-  
 θερος γενέσθαι, μᾶλλον χρήσαι·) 22 ὁ γὰρ ἐν Κυρίῳ κληθεὶς

1 Gal. 5. 6.  
 2 4. 15.  
 Col. 2. 11.

1 John 8. 35.  
 Rom. 6. 15,  
 22.

ch. 9. 21.  
 Gal. 6. 12.  
 Eph. 4. 6.  
 1 Pet. 2. 12.

from various considerations, espec. its being at variance with the context, and with the purpose of the Apostle in this whole Chapter, and the extreme improbability that Paul should have used such an argument. As to Alford's argument that v. 15, 'is not parenthetical,' we do not say that it is; but we do say,—as is evidently the fact—that it contains matter (as Heyd. observes) '*incidenter solummodo, et exceptionis loco interjecta.*'

17—24. This portion is *digressive*; the Apostle therein incidentally touching on *other* conditions of human life, which ought likewise not to suffer change by reason of the transition from Paganism to Christianity; showing by those examples, that the Gospel does not dissolve, or interfere with, civil relations, or any other obligations before contracted, or which may be incumbent on men by their situation in life. At the same time this portion forms, as Hyper. remarks, a general conclusion to the whole of the foregoing disputation. Accordingly, εἰ μὴ is for ἀλλὰ, or πλὴν; as at Matt. xii. 9. Rom. xiv. 14. Gal. i. 7, and often in the Class. writers; and thus it is, as Billr. observes, 'introductory of a limitation arising from what is immediately to follow.' What precedes (continues he) holds good *in so far as* (in all cases in which) what I am about to mention does not occur.' In this way Paul takes occasion in what follows more fully to illustrate the point,—that each ought to retain those relations under which he stood when he was called.

17. καὶ οὕτως ἐν ταῖς ἐκκλησίαις. π. δ.] A brief mode of expression, introducing two examples illustrative of the sense, in which something is left to be supplied to make up the sense; q. d. 'And so I ordain [not in your case only, but] to be done in all the Churches [which I govern]. At ver. 18 we have an illustration by *example* of the preceding precept. The sense may be thus expressed: 'Any one is [we will suppose] circumcised: [then] let him, &c. At μὴ ἐπισπάσθω supply τὴν ἀκροβυστίαν. Compare 1 Macc. i. 15, and especially see Celsus de Med. v. 2. 25.

19. We have here the reason for the injunction at ver. 18, and that by an argument drawn from the non-necessity of the thing, and its uselessness as compared with something far more excellent.

—ἡ περιτομὴ οὐδὲν, &c.] Οὐδὲν ἐστὶ is equiv. to οὐδὲν λογίζεσθαι at Gal. v. 6, and οὐδὲν ἀφαιεῖ at Rom. ii. 25. The meaning is, 'Circumcision is of no moment, and uncircumcision of no moment.' After ἀλλὰ τήρησις ἐντολῶν Θεοῦ the sense is left imperfect by a kind of *intensive apopopesis*, by which something, sup-

posed to be obvious to every attentive reader, is left to be understood from the context, or may be said to be inherent in it; as supra iii. 7, οὐτε δ' οὐτεὶν ἰστί τι, οὐτε δ' οὐτεὶν, ἀλλὰ δ' αὐτῶν Θεός, where supply ἰστί τι, i. e. *μίγα*, as here. This view is placed beyond doubt by Gal. v. 6, ἐν γὰρ Χριστῷ Ἰησοῦ οὐτε περιτομὴ τι λογίζεσθαι, οὐτε ἀκροβυστία, ἀλλὰ πίστις δι' ἀγάπης ἐνεργουμένη: vi. 15, καὶ νῦν κτίσιν, i. e. the being 'a new creature' by spiritual regeneration. 'Hence (observes Est.) it appears that these three things are at least *concomitantly* the same, [and ought to be considered no otherwise than in *connexion*,] namely, the *keeping of the commandments of God, faith*,—which worketh by love (and obedience), and the *new creature*. It is proper, however, to bear in mind that οὐδὲν must here be taken *comparatē*, in the sense, nothing that can avail for the ultimate end in view; not, *absolutely nothing* in itself; for otherwise the rite of circumcision would not have been commanded by God. Thus it is by Phot. ranked with matters that are any thing only by being commanded.' Accordingly, all we can imagine the Apostle to have meant must be, that the things in question were comparatively immaterial,—except so far as men placed *dependence* on these things as available to the great concern;—in which case they would really be nothing, only shadows as compared with the substance in the Gospel.

20. Here, and in the next verse, a general precept is first laid down, then followed by a special one, introduced by way of example, and to limit and explain the sense of the former. Μὴ σοι μελέτω is an idiomatical expression, signifying, by an ellipsis of πρὸς τοῦτον, 'let not this be a trouble to you: be not solicitous about this [as though it could affect your acceptance with God]; for grace knows no distinctions of bond or free.'

21. μᾶλλον χρήσαι] Something is here left to be supplied from the context; and this is, by most of the ancient and by many modern Commentators (espec. the earlier ones), supposed to be τῇ δουλείᾳ. But the words, to be so taken, must be not a little strained from the more obvious sense. I still prefer to supply τῇ ἐλευθερίᾳ, a mode of interpretation at least older than the time of Chrys., since he admits that some took the words of freedom (q. d. εἰ δύνασαι ἐλευθερωθῆναι, ἐλευθερώσθην) and also adopted by Calvin, Hyper., and Crell., of whom the last-mentioned Commentator well points out, that 'the Apostle introduces the ἀλλ' εἰ—χρήσαι, lest he should be thought to take away all

δοῦλος, ἀπελεύθερος Κυρίου ἐστίν ὁμοίως καὶ ὁ ἐλεύθερος κλη-  
 θείς δοῦλος ἐστὶ Χριστοῦ. <sup>23</sup> Ἡμῶς ἡγοράσθητε μὴ γίνεσθε  
 δοῦλοι ἀνθρώπων. <sup>24</sup> Ἐκαστος ἐν ᾧ ἐκλήθη, ἀδελφοί, ἐν τούτῳ  
 μενέτω παρὰ [τῷ] Θεῷ.

<sup>m 1 Tim. 1.</sup> <sup>12.</sup> <sup>25</sup> m Περὶ δὲ τῶν παρθένων, ἐπιταγὴν Κυρίου οὐκ ἔχω· γνώμη  
 δὲ δίδωμι, ὡς ἡλεημένος ὑπὸ Κυρίου πιστὸς εἶναι. <sup>26</sup> Νομίζω

distinction between slavery and liberty.' Now he *does* take it away, as far as concerns *religion*; but not as regards *commodum et incommodum*. Wherefore, he shows, that 'the case of slavery is *not* exactly the same as that of circumcision and uncircumcision, since, although the two latter are of no moment in common life, and in religion are ἀδιάφορα,—yet slavery and liberty, though, as respects religion, of themselves they matter not, yet in common life involve an essential difference.' In which view Calvin is of opinion, that the sense is simply this: 'If, in place of slavery, thou canst obtain freedom, this will be more convenient for thee.' I should prefer to supply the term *δυναμίς* from *δύνασαι*, if I could be sure that *χρησάι* was meant to be rendered *use*. But it is to be borne in mind that *χρησάι* is capable of *many* senses, and, among the rest, it frequently has that of *having a faculty* of being, or *being in a certain state*, or condition. Thus *ἐλευθερία χρησάι* would signify, 'become a free man' (a sense confirmed by a passage of Æschyl. Agam. 953, *χρησάι δουλείῃ*, 'to become a slave'); and thus *μᾶλλον* will mean, the *rather*, in *preference* to some other thing. We have here first a deeply important *truth*, and then an *inference* from it; q. d. 'Christ bought you at the price of his own blood; accordingly be ye no longer (i. e. no longer make yourselves) slaves to men, so as to be in bondage to them, performing their behests, to the danger of withdrawing yourselves from your bounden duty to Christ as his bondmen, to the great detriment of your souls, by the tyranny exercised over your bodies.'

<sup>22</sup> ὁ γὰρ ἐκ Κυρ., &c.] This is closely connected with *μή σοι μὲλ.* at ver. 21, and the sense is, 'for the Christian slave is the Lord's freedman (i. e. in a moral and spiritual sense); and in like manner the Christian freeman is the slave of Christ,' i. e. metaphorically, by being bound to obey his precepts. Comp. Rom. vi. 20—22.

Almost all our English Translators render *ἀπελεύθερος*, *freeman*; whereas the true sense is *freedman*; as the Vulgate and Pesh. Syr. render. It may, indeed, be asked, Is not the master, too, an *ἀπελεύθερος Κυρίου*? True; but, as Photius has acutely remarked, 'the Apostle places the parallel in this light, the better to comfort the slave, by suggesting a point of *superiority* over the master.' In fact, the whole is intended, as Calvin says, 'ad servorum consolationem et simul retundendum ingenuorum fastum.'

<sup>23</sup> τμηῖς See Note on vi. 20.  
 — μὴ γίνεσθαι δοῦλοι ἀνθρ.] 'do not be blindly followers of men, by conforming to their opinions,' &c. Probably with allusion to the *false teachers*, above adverted to, and in order to caution the Corinthians against taking an unnecessary yoke, by subjecting their consciences to

such dogmatical directors. He then, at ver. 24, again repeats, on account of its importance, the *general intinction*, with which he had begun to treat on this subject, and with which he concludes,—subjoining, however, for better understanding, the phrase *παρὰ τῷ Θεῷ*, which has been variously explained, and, indeed, admits of more than one sense. The most probable is, 'conformably to the will of God, and as living in his presence.'

<sup>25</sup> περὶ δὲ τῶν παρθένων, &c.] The Apostle now returns from his digression; and having before treated of the *married* and the *widowed*, now adverts to the *unmarried* of both sexes; for such is the sense here of the expression *παρθένος*, as is plain from the context. And that the word is used of males as well as females is certain, and well might, since the word was originally an Adjective of two genders.

— ἐπιταγὴν Κυρίου οὐκ ἔχω] meaning, 'I have no special command of Christ [issued by him while on earth] to urge.' This deficiency, then, the Apostle proceeds himself to supply.

— γνώμην δὲ δίδωμι] Some interpret, 'I give my counsel and private opinion.' Others, 'I give my decision.' The former sense is preferable, and it leaves nothing wanting; for surely the *very private judgment* of an inspired Apostle, even when not suggested by a special revelation, may be thought sufficient to decide in *extraordinary cases*, on which Christ left no command. Indeed, this may seem meant to be suggested in the words following, *ὡς ἡλεημένος—πιστὸς εἶναι*, espec. if they be interpreted (with the best Expositors), 'As one who hath been so graciously dealt with by the Lord, as to be entrusted by him with the office of Apostle,' equiv. to *ἐδοκιμασμένος ὑπὸ τοῦ Θεοῦ πιστευθῆναι τὴν εὐαγγέλιον*, 1 Thes. ii. 4; see ix. 17. Gal. ii. 7. 1 Tim. i. 11, 12; a sense strongly confirmed by the similar words 2 Cor. iv. 1, *ἔχοντες τὴν διακονίαν ταύτην, καθὼς ἡλεημένοι*. The construction is this:—*ὡς (οὕτως) ἡλεημένος ὑπὸ Κυρίου [ἐστί] πιστὸς εἶναι*, 'as being one who has been so graciously dealt with [as to be favoured with the Holy Spirit, and entrusted with the Apostleship], inasmuch that I am worthy of entire credit.'

<sup>26</sup> νομίζω οὖν, &c.] The Apostle now declares what this *γνώμη* is; and the sense of this irregularly constructed sentence may be this: 'I consider, then, that *this* is good, by reason of the present necessity,—namely, that it is good for a man *so* to be [as he is]. An example of the idiom is adduced by Heydenreich from the *Acts Theol.* At *ὅτι καλὸν ἀνθρώπῳ τὸ οὕτως εἶναι*, there is an *anacoluthon* (as Acts xxvii. 10, *θεωρῶ ὅτι μετὰ ὑβρίων—εἶσεσθαι τὸν πλοῦν*), for propriety of language would rather have required either *καλὸν εἶναι* without *ὅτι*, or *καλὸν εἶσθαι*.

οὖν, τοῦτο καλὸν ὑπάρχειν διὰ τὴν ἐνεστῶσαν ἀνάγκην, ὅτι καλὸν ἀνθρώπῳ τὸ οὕτως εἶναι. <sup>27</sup> Δέδεσαι γυναῖκί; μὴ ζῆτει λύσιν λέλυσαι ἀπὸ γυναικός; μὴ ζῆτει γυναῖκα. <sup>28</sup> Ἐὰν δὲ καὶ † γήμης, οὐχ ἡμαρτες· καὶ ἐὰν γήμῃ ἢ παρθένος, οὐχ ἡμαρτε  
 θλίψιν δὲ τῇ σαρκὶ ἔξουσιν οἱ τοιοῦτοι· ἐγὼ δὲ ὑμῶν φειδομαι.  
<sup>29</sup> Τοῦτο δὲ φημι, ἀδελφοί· [ἔτι] ὁ καιρὸς συνεσταλμένος τὸ

n Rom. 12.  
 1 Pet. 4. 7.  
 3 Eod. 12.  
 40—44.

— διὰ τὴν ἐν ἀνάγκην] The sense seems to be, 'because of the present afflicted state of the Church.' 'Ἀνάγκη' is used both in the Scriptures and the Classics for θλίψις, to denote affliction and calamity in general, and, of course, any state of affliction. Here some understand the difficulties of life, and the inconveniences of matrimony. But, then, why should ἐνεστ. have been prefixed? It is in vain to attempt to change this from a special admonition, intended for that time, into a general one for all ages. The best Commentators, ancient and modern, are agreed, that what is said (as espec. appears from ver. 29 seqq.) must have reference to the persecutions for the Gospel's sake, which were then beginning; though at the same time it may, I think, also advert to those peculiar difficulties, in which a religion so much at variance with the customs of the world would involve its professors,—difficulties inseparable from a state of society, where some order of things was struggling for the mastery with the ancient and long accustomed one. Now, in such a situation the married would be liable to many more troubles than the single.

27, 28. We have here the conclusion to the whole preceding discussion.

27. δέδεσαι γυναῖκί; &c.] The terms δέδεσαι and λείψασθαι are in the best writers used of matrimony, with allusion to the vinculum implied. Here it has been debated whether by λείψασθαι ἀπὸ γυναικός we are to understand the dissolving of marriage by death or lawful divorce, or of the being without a wife. The expression itself, from its nature, suggests the former sense; while the admonition following points to the latter. So that the expression was probably meant of both, and should be rendered free; which (as in the case of fitted and fit) will express both senses,—namely, freed and free. The best Commentators are agreed, that the scope of the words of this verse is to prevent the Apostle's meaning in the foregoing γνώμη from being mistaken; q. d. 'Understand not my recommendation of a single life to at all countenance the breaking of the bonds of marriage that have been already formed.' So far, then, from this being (as a recent learned Expositor avers) the γνώμη itself, it is, as Calv. points out, a 'moderatio sententiae, ne quis inductus calibatus commendatione illuc mentem flecteret.'

28. ἐὰν δὲ καὶ γήμης, &c.] By this the Apostle means to correct any misapprehension of what was just before said, as though he had (after the manner of many false teachers at that time, see 1 Tim. iv. 3) almost forbidden wedlock as unlawful.

— γήμης] Several uncial MSS. have λάβης γυναῖκα; but that, as I have shown on Luke xiv. 20, is a vain alteration. The reading γαμήσης [found in some uncials and several cursives (I add nearly all the Lamb. and Mus.

copies), as also several Greek Fathers], and which has been received into the text by Lachm. and Tisch., is probably the true one, since the internal evidence of its Hellenistic phraseology strongly confirms it.

— οὐχ ἡμαρτες, &c.] Wakef. here understands by ἡμαρτ. simply the doing amiss,—a sense not unfrequent in the Class. writers, but which is here forbidden by the context; from which it is plain, that what is here said is directed against those false teachers who (as we learn from 1 Tim. iv. 3) forbade marriage, as if it were sinful, and in no case a state of grace.

— θλίψιν τῇ σαρκὶ] namely, the man, by his being encumbered with the various cares attendant on matrimony, and the charge of children; the woman, by her having to perform, besides the duties of a wife, the duties of a mother, with great pain bearing, and with much trouble bringing up, children. As respects the words which follow, ἐγὼ δὲ ὑμῶν φειδομαι, I am now of opinion that, of the two interpretations stated in my note, the second is not in reality confirmed by the passage of 2 Cor. there adduced; and it is somewhat forced and frigid. More of simplicity, and probably of truth, is there in the interpretation first stated, which was adopted by almost all the Greek Fathers, as it has been by Est. (who explains the term φειδομαι to here mean, 'having them spared the afflictions and troubles of matrimony'), notwithstanding that Augustin (whom he is so accustomed to follow) and almost all the Latin Fathers adopt the second interpretation; and certainly the use of the Present tense is greatly in its favour. Render: 'I [would] wish to keep you free from these evils;' thus answering to τίλω δὲ ὑμᾶς ἀμειψιμους εἶναι at ver. 32.

29—35. The Apostle here more fully intimates what he meant by the expressions θλίψιν τῇ σαρκὶ ἔξουσιν, and ἐγὼ δὲ ὑμῶν φειδομαι, treating on the former in vv. 29—31; and on the latter in vv. 32—35.

29. The Apostle, in this and the next two verses, means to inculcate a sitting loose to the things of this world, for the reason subjoined,—that we cannot long keep what we now possess.

— τοῦτο δὲ φημι, ἀδελφοί· [ἔτι] So I now edit, since, although the ἔτι has been cancelled by almost all the recent Editors, it may very possibly be genuine. It is found in all the MSS. in the other passage where this formula occurs,—namely, 1 Cor. xv. 50, and in the great bulk of the MSS., including all the uncial ones except two here. However, it is omitted in almost all the Lamb. and Mus. copies, also in Cov. 3, 4, 5, not noticed by Mill; and its authenticity is doubtful.—τοῦτο δὲ φημι, like λέγω δὲ τοῦτο, is a formula of transition, introducing a strengthening of what has been before said, or a farther explanation thereof.

λοιπόν ἐστιν ἵνα καὶ οἱ ἔχοντες γυναῖκας ὡς μὴ ἔχοντες ὦσι  
 30 καὶ οἱ κλαίοντες, ὡς μὴ κλαίοντες· καὶ οἱ χαίροντες, ὡς μὴ

— ὁ καιρὸς συνισταμένος—ἴστιν] Not inconsiderable would be the aid afforded us towards determining the import of this disputed expression, if we could fully determine the *scope* of this and the next two verses; but that is by no means the case, nor indeed can the import of the words be certainly ascertained, except by making out what is the sense intended by the Apostle in the expression *συνισταμένος*. Of the two senses that have been assigned to it, that most approved by the recent Expositors is '*distressful*,' which derives some support from the expression ἡ *ἰσχυρὰ ἀνάγκη*, supra, ver. 26, compared with 2 Tim. iii. 1, *ἰσχυροῦνται καιροὶ χαλεποί*. This sense is, moreover, supposed to be deducible from the signification that the verb bears,—namely, to *hem in*, *reduces to straits*. That, however, needs better proof; to supply which want the Commentators who support that view of the sense are obliged to resort to the corresponding use of *angustus* in Latin. But that affords no direct evidence; because *angustus* invariably signifies '*narrow*,' and never '*short*.' More attention might seem due to the passages adduced from 1 Macc. iii. 6. v. 3. 2 Macc. vi. 12. Yet these are not exactly to the purpose. The only other passage is from Symmachus's Version of Ps. lxxii. 21, *συνεστῆλετο ἡ καρδία μου*. But there, as plainly appears from the Hebrew, it is not *distress* that is meant, but *exacerbation*. In short, however agreeable to the preceding context the above interpretation may be, far preferable is the sense, assigned by others, '*contracted*,' '*short*,' the correctness of which interpretation on philological grounds I have already shown in my Recens. Synop., my Greek Test., and my Lex., to which last I refer the reader. Thus a very suitable sense arises, whereby the Corinthian converts are reminded of the shortness of life, and the transitory nature of all earthly things, even in their best estate; and so are admonished to sit loose to earthly enjoyments, remembering how short the time is as to the remainder of life. See Ps. lxxxix. 47, and Comp. Eurip. Bacch. 375, *βραχύς αἰὼν ἐπὶ τούτῳ δὲ τίς ἂν μεγάλη διάκων τὰ παρόντ' οὐχὶ φέροι*; espec. Pindar, Pyth. iv. 509, *οὐδὲ μακύνων τέλος οὐδέν* (nullo rem procrastinans) ὁ γὰρ καιρὸς πρὸς ἀνθρώπων (quod ad homines attinet) βραχὺ μέτρον ἔχει. I would now remark the peculiar *suableness* of this sense to the following context, espec. considering that this is called for by the formula, serving to usher in what is now said,—namely, *τοῦτο δὲ φημι*, which has been unfortunately unattended to by almost every Commentator, though it would have been not a little serviceable to them in fixing the *scope* of the words. On again fully weighing the matter, I am now of opinion, that it has no reference to the preceding context, at least as regards *θλίψιν* *τῇ σαρκὶ ἔξουσιν*: for that saying required neither explanation nor corroboration,—nor, if referred to marriage only, did the argument depend on the *time* (to which the above Commentators refer what is here said), viz., a time of *distress* and *anxiety*, it being no other than an *universal* truth (as are those at vv. 32, 33, and

34, which are introduced as illustrating what the Apostle meant by the *ἀμείριμον ἔσθαι*), applicable more or less to all times. The only true mode of considering the *τοῦτο δὲ φημι* is, that it constitutes (as infra, ch. xv. 50, the only passage of the New Test. in which it is found besides the present) a *formula*, serving to introduce some weighty and important argument, or truth, bearing on the whole subject treated of, including both what *has* been said, and what *might have been* said. Now here the *subject* in question is, as Thom. Aquin. well saw, the *bono vivendi modus*, both as regards those who are married and those who are marrying. And this is all that is adverted to in the next clause, and probably all that the Apostle at first intended. But, after giving that seasonable admonition,—telling them that it behoved those who *have* wives to sit as loose to the world, and to be as holy in all manner of conversation, as if they had none, he diverges to a more *general* admonition as to other modes of life that may likewise prove ensnaring.

With respect to the next words, *τὸ λοιπὸν ἴστιν*, they may be construed either with the preceding or the following. In the latter case they will have the sense '*reliquum est*, ut' &c., as the Vulgate renders; *ἵνα* here denoting the final *ut*; q. d. 'There yet remains the obligation that,' &c.—*τὸ λοιπὸν* will be for *ἐν τῷ μέλλον*, as *λοιπὸν* in 2 Tim. iv. 8, equiv. to *κατὰ τὸ λοιπὸν μέρος χρόνου*. This seems confirmed by the true force of ὁ *καιρὸς* in this context, 'the time of man's sojourning on earth,' the period of his probation, as regards the working out of his salvation; 'each man's *to-day*' (Heb. iii. 13), or 'day of grace'; also by a due regard to the weighty admonition following, which is aptly introduced by the *τὸ λοιπὸν*,—if at least it be regarded (which seems required by the following context) as *inferential*. Considering, however, that this is a force of the expression unprecedented, and requiring proof, it seems best to acquiesce in the former construction,—the sense of '*shortness*' being implied in the rendering, 'as to the remnant of it, brief as it may be, which persecution may leave to us.'

29. *ἵνα καὶ οἱ, &c.* 'ἵνα here has been variously rendered, according to the different views adopted of the preceding words, either '*when*,' or '*that*.' But it rather seems to denote, as often, *result*, *consequence*, *end*; the sense being, 'So that they who have wives will be as those who have them not;' at least according to what most recent Commentators consider as the force of *ὥσι* here and throughout the whole passage. And such *may* be the sense intended; but from the air of the context, and the words which follow the whole passage (namely, *παράγει γὰρ τὸ σχῆμα τοῦ κόσμου τούτου*), it would rather seem to be: 'In order that they who have wives may (or *should*) be as though they had them not.' A very similar admonition, and similarly pointed, occurs in 2 Eadr. xvi. 40–44, which seems to have been in Paul's mind. Comp. what is said by Arrian, Diss. Epict. iv. 7.

30. *καὶ οἱ κλαίοντες—ὡς μὴ χαίροντες*] This has reference partly to the *grief* felt from

χαίροντες καὶ οἱ ἀγοράζοντες, ὡς μὴ κατέχοντες. <sup>31</sup> καὶ οἱ <sup>ο</sup> Pa. 22. a. James 1. 12. 2. 14. 1 Pet. 1. 24. 1 John 2. 17. 1 Tim. 2. 2. a. χρώμενοι τῷ κόσμῳ τούτῳ, ὡς μὴ καταχρώμενοι. παράγει γὰρ τὸ σχῆμα τοῦ κόσμου τούτου. <sup>32</sup> Ἐθέλω δὲ ὑμᾶς ἀμερίμνους εἶναι. Ὁ ἀγαπῶς μεριμνᾷ τὰ τοῦ Κυρίου, πῶς ἀρέσει τῷ Κυρίῳ. <sup>33</sup> ὁ δὲ γαμήσας μεριμνᾷ τὰ τοῦ κόσμου, πῶς ἀρέσει τῇ γυναικί.

the loss of those most dear to us, or the joy experienced at their recovery, or preservation to us; though also, in a general way, to whatever events befalling us that occasion sorrow, or call forth joy; and the admonition inculcated (when separated from the peculiar turn of the expression) is, that 'the passions should be, though not apathetic, yet so moderated by Christian feelings as to seem scarcely to exist at all.' So Aristot. Rhet. ii. 15, says of the aged, καὶ οὐτε φιλοῦσι σφόδρα, οὐτε μισοῦσι· καὶ φιλοῦσιν ὡς μισοῦσιν, καὶ μισοῦσιν ὡς φιλοῦσιν.

Of the next words, καὶ ἀγοράζοντες, ὡς μὴ κατέχοντες (scil. ὧσι), the sense is,—'And that those who buy, and sell, and get gain (in other words, 'obtain possession of wealth'), may be as those who are not long to retain their possessions,—namely, as persons who have a mere *life-interest* (and that precarious) in their possessions, no certain tenure of possession, no abiding condition (Heb. xiii. 14).

<sup>31</sup> καὶ οἱ χρώμενοι τῷ κόσμῳ τούτῳ, ὡς μὴ καταχρώμενοι] Dr. Peile here objects to the received Version, on the ground that, "had such been the Apostle's meaning, his caution would have been, 'let them not abuse,' not 'let them be as though they did not abuse this world.'" And he proposes to render as follows: 'And they that have the use of this world, as having no hold upon their use of it.' In support of this version he alleges the principle, that καταχρώμενοι signifies 'having the use-simple,' as opposed to χρώμ., 'having merely the usufruct.' Yet even that principle would not be inconsistent with the other version. Accordingly Budæus, as cited by Steph. Thes., adopts, with the significance abusing, also the comparison suggested by Dr. Peile, his words being, non ut perpetui possessores, qui quovis modo uti et exhaurire, quasi jure suo, possunt.' This view, however, is liable to the objection of taking for granted what has to be proved; and, even could that be done, it would make the Apostle only say the same thing in other words. As to the objection urged against the received Version, it has little or no force, since it proceeds on a *straining* of the words; for the sense of the ὡς is not 'though,' but, taken with μὴ κατεχ., it signifies 'as persons not using,' &c. Even less force is there in the objection urged by Bp. Pearce, that 'not to abuse the things of this world is equally a duty, whether the time the Apostle speaks of be long or short:' which, however true in itself, is not to the present purpose; for the *shortness* of the time and the uncertainty of the final catastrophe, is surely a strong reason why the things of the world should not be abused, or (to employ a less invidious term) used to excess, lit. 'used to the uttermost.' Comp. a similar passage in 1 Pet. iv. 7. 'And those who use this world as though they used (or rather, I might say, abused) it not.' (See note infra ix. 18.) Thus is conveyed a passing censure at the too luxurious way of

living among certain Christians at this seat of Grecian profligacy. Moreover, the interpretation I adopt is borne out by the reading of almost all the most ancient MSS. and some Versions (and which has been received by almost all the recent Editors), τὸν κόσμον (τούτων), since the construction with Accus. (which is very rare) is never employed except in the sense 'to use to the utmost,' 'to use up,' which is found in Lysias, p. 153, 46, and Dionys. Comic. Ὀμων. frag. 2. Of course the construction will be, χρώμενοι [τῷ κόσμῳ] ὡς μὴ καταχρ., τὸν κόσμον. The reason for this, not philosophic apathy but, sitting loose to the things of this world, is suggested in the next words, παράγει τὸ σχῆμα τοῦ κόσμου, where the expression τὸ σχῆμα τοῦ κ. is not, as many recent Commentators take it, for κόσμος; but τὸ σχῆμα has reference to that external appearance of this worldly scene, which, as we say, makes a figure. Comp. Plato, de Rep. ix. 4, σχήματα ποιεῖν, and Philostr. Vit. Ap. viii. 7, καὶ τί τὸ σχῆμα τοῦ κόσμου τούτου; Indeed, taking the term here in combination with the word following, παράγει, we may trace a dramatic metaphor, with allusion to those grand scenic spectacles, for which Corinth, as well as Athens, was so celebrated. Accordingly, the sentiment here intended may be, that 'the world, and all its fairest forms, is constantly passing away, like the ever-shifting scenes in a theatre;' and thus is impressed the important truth, that the distinguishing characteristic of the world is *transitoriness*. Comp. a similar sentiment in Sophocles ap. Stob. Serm. 172, ἀλλὰ χαρτοῖσι τε χάρει καὶ κακοῖσιν υἱοχαλῆαι μὴ λίην. γίνωσκε δ' ὅλος νοσηρὸς ἀνθρώπων ἔχει, where νοσηρὸς = state, condition, answers to the σχῆμα of the present passage.

<sup>32</sup> θέλω δὲ ὑμᾶς ἀμειν. &c.] The δι is not adversative, but continuative; the Apostle here recommending celibacy by a further argument; and that, as Hyper. says, from three considerations; 1. *ab utili*; 2. *ab honesto*; 3. *à pio*. Moreover, as he observes, the representation is rendered the more forcible by being expressed in the form of a wish.

Ἀμειν. is, of course, to be understood comparatively; viz. 'as much as your respective conditions in life may permit;' q. d. 'my object in speaking thus is to keep you as far as possible unentangled with worldly cares.' The words following are an illustration by example; and what is said must be taken emphatically. The unmarried person, more especially, employs his thoughts so to act, as to approve himself to the Lord; while the married person devotes his chief attention to worldly cares. Πῶς ἀπείκει τῇ γυν., i. e. may promote her domestic comforts, and amply provide for her and her children, which brings a multiplicity of cares. So Menander, cited by Wetstein: τὸ γυναικί ἔχει, αἰνᾷ τε παίδων, Παρμένειν, πατέρα, μερίμνας τῇ βίῳ Πολλὰς φέρει.

34 <sup>q</sup> <sup>10</sup> <sup>20</sup> <sup>30</sup> <sup>40</sup> <sup>50</sup> <sup>60</sup> <sup>70</sup> <sup>80</sup> <sup>90</sup> <sup>100</sup> <sup>110</sup> <sup>120</sup> <sup>130</sup> <sup>140</sup> <sup>150</sup> <sup>160</sup> <sup>170</sup> <sup>180</sup> <sup>190</sup> <sup>200</sup> <sup>210</sup> <sup>220</sup> <sup>230</sup> <sup>240</sup> <sup>250</sup> <sup>260</sup> <sup>270</sup> <sup>280</sup> <sup>290</sup> <sup>300</sup> <sup>310</sup> <sup>320</sup> <sup>330</sup> <sup>340</sup> <sup>350</sup> <sup>360</sup> <sup>370</sup> <sup>380</sup> <sup>390</sup> <sup>400</sup> <sup>410</sup> <sup>420</sup> <sup>430</sup> <sup>440</sup> <sup>450</sup> <sup>460</sup> <sup>470</sup> <sup>480</sup> <sup>490</sup> <sup>500</sup> <sup>510</sup> <sup>520</sup> <sup>530</sup> <sup>540</sup> <sup>550</sup> <sup>560</sup> <sup>570</sup> <sup>580</sup> <sup>590</sup> <sup>600</sup> <sup>610</sup> <sup>620</sup> <sup>630</sup> <sup>640</sup> <sup>650</sup> <sup>660</sup> 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<sup>5030</sup> <sup>5040</sup> <sup>5050</sup> <sup>5060</sup> <sup>5070</sup> <sup>5080</sup> <sup>5090</sup> <sup>5100</sup> <sup>5110</sup> <sup>5120</sup> <sup>5130</sup> <sup>5140</sup> <sup>5150</sup> <sup>5160</sup> <sup>5170</sup> <sup>5180</sup> <sup>5190</sup> <sup>5200</sup> <sup>5210</sup> <sup>5220</sup> <sup>5230</sup> <sup>5240</sup> <sup>5250</sup> <sup>5260</sup> <sup>5270</sup> <sup>5280</sup> <sup>5290</sup> <sup>5300</sup> <sup>5310</sup> <sup>5320</sup> <sup>5330</sup> <sup>5340</sup> <sup>5350</sup> <sup>5360</sup> <sup>5370</sup> <sup>5380</sup> <sup>5390</sup> <sup>5400</sup> <sup>5410</sup> <sup>5420</sup> <sup>5430</sup> <sup>5440</sup> <sup>5450</sup> <sup>5460</sup> <sup>5470</sup> <sup>5480</sup> <sup>5490</sup> <sup>5500</sup> <sup>5510</sup> <sup>5520</sup> <sup>5530</sup> <sup>5540</sup> <sup>5550</sup> <sup>5560</sup> <sup>5570</sup> <sup>5580</sup> <sup>5590</sup> <sup>5600</sup> <sup>5610</sup> <sup>5620</sup> <sup>5630</sup> <sup>5640</sup> 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<sup>6270</sup> <sup>6280</sup> <sup>6290</sup> <sup>6300</sup> <sup>6310</sup> <sup>6320</sup> <sup>6330</sup> <sup>6340</sup> <sup>6350</sup> <sup>6360</sup> <sup>6370</sup> <sup>6380</sup> <sup>6390</sup> <sup>6400</sup> <sup>6410</sup> <sup>6420</sup> <sup>6430</sup> <sup>6440</sup> <sup>6450</sup> <sup>6460</sup> <sup>6470</sup> <sup>6480</sup> <sup>6490</sup> <sup>6500</sup> <sup>6510</sup> <sup>6520</sup> <sup>6530</sup> <sup>6540</sup> <sup>6550</sup> <sup>6560</sup> <sup>6570</sup> <sup>6580</sup> <sup>6590</sup> <sup>6600</sup> <sup>6610</sup> <sup>6620</sup> <sup>6630</sup> <sup>6640</sup> <sup>6650</sup> <sup>6660</sup> <sup>6670</sup> <sup>6680</sup> <sup>6690</sup> <sup>6700</sup> <sup>6710</sup> <sup>6720</sup> <sup>6730</sup> <sup>6740</sup> <sup>6750</sup> <sup>6760</sup> <sup>6770</sup> <sup>6780</sup> <sup>6790</sup> <sup>6800</sup> <sup>6810</sup> <sup>6820</sup> <sup>6830</sup> <sup>6840</sup> <sup>6850</sup> <sup>6860</sup> <sup>6870</sup> <sup>6880</sup> <sup>6890</sup> <sup>6900</sup> <sup>6910</sup> <sup>6920</sup> <sup>6930</sup> <sup>6940</sup> <sup>6950</sup> <sup>6960</sup> <sup>6970</sup> <sup>6980</sup> <sup>6990</sup> <sup>7000</sup> <sup>7010</sup> <sup>7020</sup> <sup>7030</sup> <sup>7040</sup> <sup>7050</sup> <sup>7060</sup> <sup>7070</sup> <sup>7080</sup> <sup>7090</sup> <sup>7100</sup> <sup>7110</sup> <sup>7120</sup> <sup>7130</sup> <sup>7140</sup> <sup>7150</sup> <sup>7160</sup> <sup>7170</sup> <sup>7180</sup> <sup>7190</sup> <sup>7200</sup> <sup>7210</sup> <sup>7220</sup> <sup>7230</sup> <sup>7240</sup> <sup>7250</sup> <sup>7260</sup> <sup>7270</sup> <sup>7280</sup> <sup>7290</sup> <sup>7300</sup> <sup>7310</sup> <sup>7320</sup> <sup>7330</sup> <sup>7340</sup> <sup>7350</sup> <sup>7360</sup> <sup>7370</sup> <sup>7380</sup> <sup>7390</sup> <sup>7400</sup> <sup>7410</sup> <sup>7420</sup> <sup>7430</sup> <sup>7440</sup> <sup>7450</sup> <sup>7460</sup> <sup>7470</sup> <sup>7480</sup> <sup>7490</sup> <sup>7500</sup> 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<sup>8130</sup> <sup>8140</sup> <sup>8150</sup> <sup>8160</sup> <sup>8170</sup> <sup>8180</sup> <sup>8190</sup> <sup>8200</sup> <sup>8210</sup> <sup>8220</sup> <sup>8230</sup> <sup>8240</sup> <sup>8250</sup> <sup>8260</sup> <sup>8270</sup> <sup>8280</sup> <sup>8290</sup> <sup>8300</sup> <sup>8310</sup> <sup>8320</sup> <sup>8330</sup> <sup>8340</sup> <sup>8350</sup> <sup>8360</sup> <sup>8370</sup> <sup>8380</sup> <sup>8390</sup> <sup>8400</sup> <sup>8410</sup> <sup>8420</sup> <sup>8430</sup> <sup>8440</sup> <sup>8450</sup> <sup>8460</sup> <sup>8470</sup> <sup>8480</sup> <sup>8490</sup> <sup>8500</sup> <sup>8510</sup> <sup>8520</sup> <sup>8530</sup> <sup>8540</sup> <sup>8550</sup> <sup>8560</sup> <sup>8570</sup> <sup>8580</sup> <sup>8590</sup> <sup>8600</sup> <sup>8610</sup> <sup>8620</sup> <sup>8630</sup> <sup>8640</sup> <sup>8650</sup> <sup>8660</sup> <sup>8670</sup> <sup>8680</sup> <sup>8690</sup> <sup>8700</sup> <sup>8710</sup> <sup>8720</sup> <sup>8730</sup> <sup>8740</sup> <sup>8750</sup> <sup>8760</sup> <sup>8770</sup> <sup>8780</sup> <sup>8790</sup> <sup>8800</sup> <sup>8810</sup> <sup>8820</sup> <sup>8830</sup> <sup>8840</sup> <sup>8850</sup> <sup>8860</sup> <sup>8870</sup> <sup>8880</sup> <sup>8890</sup> <sup>8900</sup> <sup>8910</sup> <sup>8920</sup> <sup>8930</sup> <sup>8940</sup> <sup>8950</sup> <sup>8960</sup> <sup>8970</sup> <sup>8980</sup> <sup>8990</sup> <sup>9000</sup> <sup>9010</sup> <sup>9020</sup> <sup>9030</sup> <sup>9040</sup> <sup>9050</sup> <sup>9060</sup> <sup>9070</sup> <sup>9080</sup> <sup>9090</sup> <sup>9100</sup> <sup>9110</sup> <sup>9120</sup> <sup>9130</sup> <sup>9140</sup> <sup>9150</sup> <sup>9160</sup> <sup>9170</sup> <sup>9180</sup> <sup>9190</sup> <sup>9200</sup> <sup>9210</sup> <sup>9220</sup> <sup>9230</sup> <sup>9240</sup> <sup>9250</sup> <sup>9260</sup> <sup>9270</sup> <sup>9280</sup> <sup>9290</sup> <sup>9300</sup> <sup>9310</sup> <sup>9320</sup> <sup>9330</sup> <sup>9340</sup> <sup>9350</sup> <sup>9360</sup> <sup>9370</sup> <sup>9380</sup> <sup>9390</sup> <sup>9400</sup> <sup>9410</sup> <sup>9420</sup> <sup>9430</sup> <sup>9440</sup> <sup>9450</sup> <sup>9460</sup> <sup>9470</sup> <sup>9480</sup> <sup>9490</sup> <sup>9500</sup> <sup>9510</sup> <sup>9520</sup> <sup>9530</sup> <sup>9540</sup> <sup>9550</sup> <sup>9560</sup> <sup>9570</sup> <sup>9580</sup> <sup>9590</sup> <sup>9600</sup> <sup>9610</sup> <sup>9620</sup> <sup>9630</sup> <sup>9640</sup> <sup>9650</sup> <sup>9660</sup> <sup>9670</sup> <sup>9680</sup> <sup>9690</sup> <sup>9700</sup> <sup>9710</sup> <sup>9720</sup> <sup>9730</sup> <sup>9740</sup> <sup>9750</sup> <sup>9760</sup> <sup>9770</sup> <sup>9780</sup> <sup>9790</sup> <sup>9800</sup> <sup>9810</sup> <sup>9820</sup> <sup>9830</sup> <sup>9840</sup> <sup>9850</sup> <sup>9860</sup> <sup>9870</sup> <sup>9880</sup> <sup>9890</sup> <sup>9900</sup> <sup>9910</sup> <sup>9920</sup> <sup>9930</sup> <sup>9940</sup> <sup>9950</sup> <sup>9960</sup> <sup>9970</sup> <sup>9980</sup> <sup>9990</sup> <sup>10000</sup> <sup>10010</sup> <sup>10020</sup> <sup>10030</sup> <sup>10040</sup> <sup>10050</sup> <sup>10060</sup> <sup>10070</sup> <sup>10080</sup> <sup>10090</sup> <sup>10100</sup> <sup>10110</sup> <sup>10120</sup> <sup>10130</sup> <sup>10140</sup> <sup>10150</sup> <sup>10160</sup> <sup>10170</sup> <sup>10180</sup> <sup>10190</sup> <sup>10200</sup> <sup>10210</sup> <sup>10220</sup> <sup>10230</sup> <sup>10240</sup> <sup>10250</sup> <sup>10260</sup> <sup>10270</sup> <sup>10280</sup> <sup>10290</sup> <sup>10300</sup> <sup>10310</sup> <sup>10320</sup> <sup>10330</sup> <sup>10340</sup> <sup>10350</sup> <sup>10360</sup> <sup>10370</sup> <sup>10380</sup> <sup>10390</sup> <sup>10400</sup> <sup>10410</sup> <sup>10420</sup> <sup>10430</sup> <sup>10440</sup> <sup>10450</sup> <sup>10460</sup> <sup>10470</sup> <sup>10480</sup> <sup>10490</sup> <sup>10500</sup> <sup>10510</sup> <sup>10520</sup> <sup>10530</sup> <sup>10540</sup> <sup>10550</sup> <sup>10560</sup> <sup>10570</sup> <sup>10580</sup> <sup>10590</sup> <sup>10600</sup> <sup>10610</sup> <sup>10620</sup> <sup>10630</sup> <sup>10640</sup> <sup>10650</sup> <sup>10660</sup> <sup>10670</sup> <sup>10680</sup> <sup>10690</sup> <sup>10700</sup> <sup>10710</sup> <sup>10720</sup> <sup>10730</sup> <sup>10740</sup> <sup>10750</sup> <sup>10760</sup> <sup>10770</sup> <sup>10780</sup> <sup>10790</sup> <sup>10800</sup> <sup>10810</sup> <sup>10820</sup> <sup>10830</sup> <sup>10840</sup> <sup>10850</sup> <sup>10860</sup> <sup>10870</sup> <sup>10880</sup> <sup>10890</sup> <sup>10900</sup> <sup>10910</sup> <sup>10920</sup> <sup>10930</sup> <sup>10940</sup> <sup>10950</sup> <sup>10960</sup> <sup>10970</sup> <sup>10980</sup> <sup>10990</sup> <sup>11000</sup> <sup>11010</sup> <sup>11020</sup> <sup>11030</sup> <sup>11040</sup> <sup>11050</sup> <sup>11060</sup> <sup>11070</sup> <sup>11080</sup> <sup>11090</sup> <sup>11100</sup> <sup>11110</sup> <sup>11120</sup> <sup>11130</sup> <sup>11140</sup> <sup>11150</sup> <sup>11160</sup> <sup>11170</sup> <sup>11180</sup> <sup>11190</sup> <sup>11200</sup> <sup>11210</sup> <sup>11220</sup> <sup>11230</sup> <sup>11240</sup> <sup>11250</sup> <sup>11260</sup> <sup>11270</sup> <sup>11280</sup> <sup>11290</sup> <sup>11300</sup> <sup>11310</sup> <sup>11320</sup> <sup>11330</sup> <sup>11340</sup> <sup>11350</sup> <sup>11360</sup> <sup>11370</sup> <sup>11380</sup> <sup>11390</sup> <sup>11400</sup> <sup>11410</sup> <sup>11420</sup> <sup>11430</sup> <sup>11440</sup> <sup>11450</sup> <sup>11460</sup> <sup>11470</sup> <sup>11480</sup> <sup>11490</sup> <sup>11500</sup> <sup>11510</sup> <sup>11520</sup> <sup>11530</sup> <sup>11540</sup> <sup>11550</sup> <sup>11560</sup> <sup>11570</sup> <sup>11580</sup> <sup>11590</sup> <sup>11600</sup> <sup>11610</sup> <sup>11620</sup> <sup>11630</sup> <sup>11640</sup> <sup>11650</sup> <sup>11660</sup> <sup>11670</sup> <sup>11680</sup> <sup>11690</sup> <sup>11700</sup> <sup>11710</sup> <sup>11720</sup> <sup>11730</sup> <sup>11740</sup> <sup>11750</sup> <sup>11760</sup> <sup>11770</sup> <sup>11780</sup> <sup>11790</sup> <sup>11800</sup> <sup>11810</sup> <sup>11820</sup> <sup>11830</sup> <sup>11840</sup> <sup>11850</sup> <sup>11860</sup> <sup>11870</sup> <sup>11880</sup> <sup>11890</sup> <sup>11900</sup> <sup>11910</sup> <sup>11920</sup> <sup>11930</sup> <sup>11940</sup> <sup>11950</sup> <sup>11960</sup> <sup>11970</sup> <sup>11980</sup> <sup>11990</sup> <sup>12000</sup> <sup>12010</sup> <sup>12020</sup> <sup>12030</sup> <sup>12040</sup> <sup>12050</sup> <sup>12060</sup> <sup>12070</sup> <sup>12080</sup> <sup>12090</sup> <sup>12100</sup> <sup>12110</sup> <sup>12120</sup> <sup>12130</sup> <sup>12140</sup> <sup>12150</sup> <sup>12160</sup>



νομίζει, ἐὰν ἡ ὑπέρακμος, καὶ οὕτως ὀφείλει γίνεσθαι—δ θέλει ποιεῖτω, οὐχ ἁμαρτάνει γαμείτωσαν. 37 Ὁς δὲ ἔστηκεν ἐδραῖος ἐν τῇ καρδίᾳ, μὴ ἔχων ἀνάγκην, ἐξουσίαν δὲ ἔχει περὶ τοῦ ἰδίου θελήματος, καὶ τοῦτο κέκρικεν ἐν τῇ καρδίᾳ αὐτοῦ τοῦ τηρεῖν τὴν ἐαυτοῦ παρθένον, καλῶς ποιεῖ. 38 Ὡστε καὶ ὁ ἐγκαμίζων καλῶς ποιεῖ· καὶ ὁ μὴ [ἐκ]γαμίζων κρείσσον ποιεῖ.

39 Ὡς δὲ ἐστὶν ὁ ἀνὴρ αὐτῆς, ἐλευθέρα ἐστὶν ὅς θέλει γαμηθῆναι, μόνον ἐν Κυρίῳ. 40 Μακαριωτέρα δὲ ἐστὶν ἐὰν οὕτω μείνῃ, κατὰ τὴν ἐμὴν γνώμην—δοκῶ δὲ κατὰ Πνεῦμα Θεοῦ ἔχειν.

37. 37] acil. ὁ πατήρ.—Ἰστηκεν ἰδραῖος, 'stands fixed in his purpose.' A stronger expression than ἰδραῖος γίνεσθαι would be, which occurs in 1 Cor. xv. 58, in which there is a metaphor derived (as in Eph. ii. 22, and iii. 17) from a statue standing firm on its pedestal (as in Stob. Sermon. i. 4, ἀνδρίας μὴ ἐπὶ βάσει, σπονδαῖος δὲ ἀνὴρ ἐπὶ καλῇ προαιρέσει ἰστών, ἀμτακίτης ὀφείλει εἶναι). The expression implies the absence of all wavering in mind as to whether he is incurring the imputation of ἀσχηροσύνη.—The two clauses, μὴ ἔχων ἀνάγκην, καὶ ἐξουσίαν ἔχει π. τοῦ ἰδ. θελ., are opposed to each other; so, however, that the latter is exegetical of the former; and the general sense is, that 'he feels at full freedom as to his own wish (to keep his daughter), καὶ τοῦτο κέκρ. ἐν τ. κ. α.,' and has come to this determination in his own mind ('I mean, for to keep his daughter unmarried), he does well.'

38. Conclusion from the whole of the foregoing discussion.—ὥστε, 'accordingly,' 'such being the case.' For text, rec., ὁ δὲ μὴ, I have now, with Griesb., Scholz, Lachm., Tisch., and Alf., edited καὶ ὁ μὴ, from A, B, C, D, E, F, G, and several ancient cursives, confirmed by all the ancient Versions, and by internal evidence, since the text, rec. is, I agree with Alf., 'a correction for contrast; though I do not agree with him in rendering the καὶ—καὶ by 'both—and' (as equiv. to τε—καί); and his rendering of κρείσσον ποιεῖ, 'does well even in a higher degree,' involves an unprecedented idiom, and is forced and frigid. Still less can I agree with Billr. and De Wette, that Paul had intended to write καλῶς ποιεῖ, but, *currente calamo*, wrote κρείσσον ποιεῖ. This style of Grecism is best accounted for on the principle of *Hebraism*; for in Hebr. י—often occurs; and very frequently the use of י = Greek δέ, and occasionally for quin tamen = 'however; as in Judg. xvi. 15; in short, like καὶ for καὶτοι. See many examples in Gesen. Lex. in v.

For ἐγκαμίζων in the latter clause of the sentence, Griesb., Scholz, and Lachm. edit γαμίζων. But to be consistent, they ought to have received γαμίζων in the former clause, from nearly the same authorities as those for γαμίζων in the latter part of the sentence; and so Tisch. did in his first edition. The reading, however, in both instances may be regarded as a mere alteration proceeding from the Alexandrian Critics, who considered ἐγκαμ. as unclassical, which indeed is the case; but for that very reason the reading is the more likely to be genuine. Hence

I thought fit to retain ἐγκαμ. in both clauses, which Tisch. has in his second edition restored, —one among the multitude of his *wisser second thoughts* in that edition.

39. The Apostle now subjoins an admonition respecting *viduēs* (probably in answer to some inquiry), tending to check their hastily forming second marriages.

—δίδ. νόμον.] The νόμ. is not in A, B, D, and 2 cursives, the Cod. Amst. of the Vulg., and some copies of the Ital., also the Copt. and Basin. Versions, with some Fathers; and internal evidence is against it. Yet it must have been in the text at the time of the framing of the Pesh. Syr. Version, which renders, 'bound by the Law.' I find it in all the Lamb. and Mus. copies; and it may have been removed by Critics, to improve the antithesis between δίδεται and ἐλευθέρα ἐστίν.

—ἐλευθέρα ἐστίν.—γαμ.] A popular idiom, like one in our own language.—μόνον ἐν Κ., 'so that it be consistent with her obligations as a Christian; i. e. as Theodoret remarks, to one *δομίστω, εὐσεβεῖ*, 'only with a Christian; such a regulation being, as Augustine ably shows, necessary to prevent the recurrence of those unequal marriages expressly forbidden at 2 Cor. vi. 14.

40. ἐὰν οὕτω μείνῃ] 'as she is' (namely, unmarried), by the same ellipse, as supra, v. 26, *ὅτι καλὸν ἀνθρώπῳ τὸ οὕτως εἶναι*, prob. a colloquial idiom. The phrase κατὰ τὴν ἰ. γνώμην, signifies 'conformably, agreeably to the judgment I have expressed' (namely, supra, v. 25). No wonder is it that the Roman Catholic Commentators, almost to a man, should maintain that St. Paul, in what is said supra, vv. 6—9. 25—40, recommends a single life, and commends a monastic one. It is truly observed by Prof. Stenerson, that Luther was almost the first Expositor to show clearly, that, so far from the latter being commended, the contrary may rather be supposed. See a good summary of the great Reformer's arguments in the Professor's note. In the next words, δοκῶ δὲ κατὰ—ἔχειν, there is an ellipse of ἐμὲ or ἐμαυτοῦ, the words being, as Dr. Peile says, equiv. to δοκῶ δὲ μοι καμῆ. The sense, somewhat disputed, is not, as Roennm. and Slade, 'I trust that I have; for δοκῶ must at least denote *full persuasion*, though modestly expressed. So Aristoph. Ach. 904, *τρία δοκῶ γ' ἐν ἐπὶ προσβαλεῖν*, where Mitchell rightly remarks, that 'δοκῶ thus followed by an Infinitive, and espec. when accompanied by μοι, denotes, not that doubtful state of mind to which



a Acts 18. 30.  
 32.  
 Rom. 14. 5.  
 10, 14. 32.  
 b Gal. 6. 2.  
 1 Tim. 6. 4.

VIII. 1 <sup>a</sup> Περὶ δὲ τῶν εἰδωλοθύτων, ὠδαμεν—(ὅτι πάντες γινώσκον ἔχομεν—ἢ γινώσκis φυσικοῖ, ἢ δὲ ἀγάπη οἰκοδομεῖ· 2 <sup>b</sup> εἰ [δέ] τις δοκεῖ εἶδέναι τι, οὐδέπω οὐδὲν ἔγνωκε καθὼς δεῖ

the present use of language attaches the word to *think*, but more frequently a full assurance and conviction, as in Aristoph. Pac. 13, and Ran. 1420. Plut. 1186.' This is sufficient to fully answer those who call in question the continual inspiration of the Apostle. With respect to the expression Πνεῦμα Θεοῦ, Bp. Middl. thinks it cannot be taken of the Holy Spirit in the *personal* sense, but must mean 'divine guidance.' And Wakef. lowers it still further, to 'a divine spirit'; i. e. (as Bp. Middl. on Rom. viii. 9 thinks the phrase may mean) 'a godly frame of mind.' But it must surely imply 'Divine aid,' by the influence and inspiration of the Holy Spirit, sent from God.' That Πνεῦμα Θεοῦ may be equivalent to τὸ Πνεῦμα τοῦ Θεοῦ, the Bishop himself would not deny, since it falls under his own Canon, c. iii. § 6, of *nouns in regimine*, in which 'the Article is either prefixed to both the governing and the governed nouns, or else is omitted before both.'

VIII. In this Chapter the Apostle (doubtless in answer to some previous inquiry) proceeds to treat of the use of meats which had been offered to idols. By τῶν εἰδωλοθύτων at ver. 1 is meant,—as appears from the resumption of the subject of previous inquiry and present determination,—τῆς βρώσεως τῶν εἰδωλ.—εἰδωλόθυστα does not merely mean 'meat actually sacrificed to idols,' but also 'that part of the victim which was reserved for the use of the Priests;' and from which they often entertained their friends, or gave part to the poor, or sometimes had it sold in the market. Accordingly, it was often purchased to be placed on table at hospitable entertainments, to which Christians might be, and were, invited, and which therefore it became a question whether they ought to eat; for, as the animal, when alive, had been formally consecrated to the use of the god, and had been partly offered on his altar, so the meat might all, in a certain sense, be said to be offered to the idol. In deciding this matter, the Apostle seems to allude to certain plausible arguments employed to justify the use of it; ex. gr., that the idol was not a god, but a mere stock, or stone; and that if this their opinion of the idol was notorious,—their participation of the meat, in the temple consecrated to its worship, could not involve any acknowledgment of its godhead, and therefore could be no more a sin than eating a common meal. This sophistry he confutes, and shows that, though idols were mere 'vanities,' yet, by participating in feasts made of meats which had been offered to them, Christians occasioned a scandal to their weaker brethren, and ought therefore to abstain. These sophistries are alluded to in the word ὠδαμεν (q. d. 'You know, it seems, as well as I'), and are espec. glanced at in the words ὅτι πάντες γινώσκον ἔχομεν, q. d. 'for we all, it seems, you as well as I, have knowledge.' What that knowledge is, appears from the words a little after,—this being no other than what is spoken of at the resumption of the interrupted sentence at ver. 4, ὅτι οὐδὲν εἰδωλον ἐν κόσμῳ,

καὶ ὅτι οὐδεὶς Θεὸς ἑτερος, εἰ μὴ εἷς,—words which probably—at least the first clause—formed part of the letter of inquiry sent by the Corinthian Church to Paul, as was well seen by Calv., Hyper., Beza, and recently by Mackn. and Billr. The latter clause may not have been in their letter, but was probably in the *mouth* (by way of justification) of those who participated in the eating of idol-meats. They boasted of having the knowledge of the one true God; and, on that ground, took the liberty of eating idol-meats; as did the persons at Pergamos, see Rev. ii. 14. The term ἡ γινώσις would seem, from a comparison with ver. 7, and γινώσκis just before, to signify 'the knowledge.' But the words ἡ γινώσις—οἰκοδομεῖ form a *gnome generalis*, and, as such, must have a general application. Accordingly, we may take ἡ γινώσις and ἡ ἀγάπη as coming under the denomination of nouns used in the most abstract sense: this seems the most probable mode of accounting for the use of the Article. At all events, the sense arising is precisely the same, as referring to knowledge (both secular and religious), when taken by itself, and unaccompanied with love carried into action. Here, then, the Apostle means to say, that of knowledge (espec. that in question) it is the too common effect, when standing alone, to puff a person up with vanity or spiritual pride. Certainly, we cannot suppose the Apostle to mean (as some explain) that it is the necessary tendency of knowledge to puff up; for religious knowledge, if it be sound and true, and secular or human knowledge (as Calv. and Est. have well remarked), 'as being derived from God (the author of all good), does not by its own nature or tendency engender selfish pride and carelessness that others should be benefited; but by the occasion it affords to the professor of abusing it, when there is not the fear of God, and a desire to instruct and edify others. Those who are devoid of that restraining principle must, and do, abuse all the gifts of God (such as health and strength, riches and honours) to the fostering of pride and arrogance. But, when that is the case, we are not to vituperate the gifts (for that would dishonour the Giver), but throw the blame on the persons who, by abusing the gifts, alone are to blame.' Hoc (adds Calv.) propter quosdam *sententios* dictum est, qui contra omnes artes doctrinasque liberales furiosè clamitant; quæsi tantum ad inflandos homines valeant, ac non utilissimæ sint, tanquam communis vitæ instrumenta.' Of οἰκός, the sense is, 'promotes the edification of themselves, and the furtherance of the Gospel;' by a metaphor derived from the Old Test., where they who increase the happiness of society, or of individuals, are said to *build them up*, Pa. xxviii. 6. Prov. xiv. 1. See Rom. xiv. 19. 1 Cor. x. 23, and ch. xiv. We have here, as Beza observes, an *architectural* metaphor.

2. In this verse the sentiment at ἡ γινώσις φυσικοῖ is amplified, as in the next verse that at ἡ ἀγάπη οἰκοδομεῖ is expanded. (Pott.)  
 — εἰ [δέ] τις δοκεῖ εἶδέναι [τι] The δέ, not found in A, B, and 7 cursives (I add Lamb. 1182, and Cov. 2, omitted by Mill), and some

γινώσκειν· <sup>3</sup> εἰ δέ τις ἀγαπᾷ τὸν Θεόν, οὗτος ἔγνωσται ὑπ' αὐτοῦ.)  
 —<sup>4</sup> ἐπεὶ περὶ τῆς βρώσεως οὖν τῶν εἰδωλοθύτων, οἶδαμεν ὅτι οὐδὲν  
 εἰδωλὸν ἐν κόσμῳ, καὶ ὅτι οὐδεὶς Θεὸς ἕτερος εἰ μὴ εἷς. <sup>5</sup> δ Καὶ  
 γὰρ εἶπερ εἰσὶ λεγόμενοι θεοί, εἴτε ἐν οὐρανῷ εἴτε ἐπὶ [τῆς] γῆς  
 (\* ὥσπερ εἰσὶ θεοὶ πολλοὶ, καὶ κύριοι πολλοί) <sup>6</sup> ἄλλ' ἡμῖν  
 εἷς Θεὸς ὁ πατήρ, ἐξ οὗ τὰ πάντα, καὶ ἡμεῖς εἰς αὐτόν καὶ εἰς  
 Κύριον Ἰησοῦν Χριστὸν, δι' οὗ τὰ πάντα, καὶ ἡμεῖς δι' αὐτοῦ.

Versions and Fathers, has been cancelled by Lachm., Tisch., and Alf., rightly; for the reasons which I have assigned on James i. 26.

—δοκεῖ εἰδέναι τι] 'fancies that he knows something [great]; meaning, 'is as it were a *doxastophor*, who is vain of his knowledge, and rests in it, without applying it to practice, by the discharge of his duty to men. Such a person as yet knoweth nothing; neither *that*, nor *any thing else*, as he ought to know it, i. e. completely,—namely, because he neglects the true end and use of real knowledge,—*practice*; and neglects to duly resort to the Fountain of all knowledge,—the light of God's revealed Truth.

3. αὶ δέ τις ἀγαπᾷ τὸν Θεόν] Namely, as Est. explains, by possessing that *ἀγάπη* just mentioned, whereby he may love God, and consequently his neighbour, for God's sake; studying to make his knowledge, and other endowments received from God, tend to the glory of God and the benefit of his brethren. The words following, *ἔγνωσται ὑπ' αὐτοῦ*, I would not (with Beza, Pott, Heydenr., and others) explain to mean, 'is made to know,' 'is taught by him'; for although the sentiment arising would be true,—yet, as has been pointed out by Winer, Gr. N. T., p. 215, this is philologically untenable. The sense rather seems to be, 'is known and approved by him,' i. e. 'is recognized as one of his people.' A sense confirmed by Gal. iv. 9, *γινώσκεις Θεόν, μάλλον δὲ γνωσθῆναι ὑπὸ Θεοῦ*, i. e. 'acknowledged and approved, recognized by him, as belonging to his people'; see more in note there; and, also, the able notes of Hyper. and Calv. on this verse.

4. We have here a resumption of the sentiment above pronounced, together with a concession. The Apostle at vv. 4—6 refutes the arguments urged in defence of eating idol-meats: espec. that the heathen gods are non-existent,—are no gods. This he grants and confirms, but shows, at ver. 7, that the conclusion thence deduced is false.

By *εἰδωλόν* is meant, not the image itself of the god worshipped under the image, but the so-called gods, *deæstæ*, thus termed by the Jews in contempt; q. d. a mere 'shadow,' 'a non-entity,' *μάταια*, 'vanities,' non-existent, much less divine.—Οὐδὲν ἐν κόσμῳ ἔστι is a popular phrase, similar to one in our own language, denoting literally, 'nothing in the world' [mere stocks and stones], things which have no real existence in *reum natura*, much less Divinity. So Isa. xli. 24, thus apostrophizes idols: 'Behold, ye are of nothing, and your works are nothing.' See also 1 Kings xii. 21. Jer. iii. 9.

5. καὶ γὰρ εἶπερ, &c.] This is meant for explanation, and to anticipate an objection. By *λεγόμενοι* is meant *νομιζόμενοι*, i. e. (by the power of the emphasis) only those accounted,

not really, such; μὴ φύσει θεοί; as Gal. iv. 8, Comp. Jos. Antt. xvi. 2, 4, *τὰς θυσίας—ἀπὸ τοῖς νομιζομένοις προσάγουσι θεοῖς*, and Philo, p. 122, οἱ δὲ λεγόμενοι δεσπόται δόξῃ μόνον, οὐ πρὸς ἀλλήθειας νομιζόμενοι ἀνάγκη δ' ὅτι ὑπὸ ἡκούσιν καὶ δοῦλον οὕτως ἡγαγόμενα ἐν τῇ παντὶ εἶναι καὶ κύριον γίνονται ἀπὸ τῆς οὐκ ἀρχῆς καὶ ἡγαγμένων εἰς ὁμοίαν.

Εἴτε ἐν οὐρανῷ καὶ εἴτε ἐπὶ γῆς are enumerations of the constituent parts of the κόσμος preceding.—For τῆς γῆς, the reading γῆς is confirmed by Matt. xxviii. 18, ἐν οὐρανῷ καὶ ἐπὶ γῆς, though there the MSS. B, D, and 90, have τῆς γῆς, which Lachm. there has received, though here, on the authority of the very same MSS. and others, he edits, as does Tisch., ἐπὶ γῆς—a glaring inconsistency.

—θεοὶ πολλοὶ, καὶ κύριοι π.] Here the *θεοὶ* are the same with the *οἱ λεγόμενοι θεοὶ* before; and not to be distinguished from the *κύριοι*, by which name the gods and goddesses both of Greece and Rome were called. By the same term (denoting power and dominion) the Hebr. *ἔλ* was used to designate the Canaanitish gods and goddesses adopted by the Israelites; and sometimes the Tyrian *Hercules*, and such other deified mortals, become tutelary deities; see Bp. Warburton's *Divine Leg.* vol. vi. p. 388.

6. The connexion of this passage with the preceding, and the scope of the argument, are well expressed by Billr. as follows: 'As respects the eating of flesh offered in sacrifice to idols, we know that there is no idol-god in the world, and that there is no God but one (viz. Jehovah). Although, then, there be what are called gods, whether they be in heaven or on earth, as, indeed, there are gods many and lords many (to the heathen, according to the ideas of the heathen), yet is there to us but one God (i. e. there is only one Being whom we acknowledge as Divine) and one Lord.'

—ἐξ οὗ τὰ πάντα, καὶ ἡμεῖς, &c.] 'from whom, as Creator and First Great Cause, all things have their origin, and we [exist] for Him (i. e. for his service and glory, see Col. i. 16); and one Lord Jesus Christ, by whom (i. e. as the immediate and efficient cause) are all things, and we by Him'; i. e. are what we are; 'language (as Dr. Pye Smith observes, Script. Test. vol. iii. 332) in perfect accordance with the uniform testimony of Scripture, which regularly attributes all the operations of the Deity *ad extra* according to an established constitution of Divine wisdom to the Father, as the supreme Origin, and to the Son, and to the Spirit, as Immediate and Effective Agents.'

By δι' αὐτοῦ, as applied to God the Son, the ancient Commentators understand to be denoted mediately the creation of all things,—and, as respects Christians, a twofold creation, both

f Rom. 14. 14, 22. ch. 10. 28. 7 Ἐὰν ἡ γνώσις τινὲς δὲ τῇ συνειδήσει τοῦ εἰδωλοῦ ἕως ἄρτι ὡς εἰδωλόθυτον ἐσθίουσι, καὶ ἡ συνειδήσις αὐτῶν, ἀσθενὴς οὖσα, μολύνεται. 8 Ἡ βρώμα δὲ ἡμᾶς οὐ παρ-  
 h Rom. 14. 17. ἰστησι τῷ Θεῷ οὔτε γὰρ ἐὰν φάγωμεν, περισσεύομεν οὔτε ἐὰν μὴ φάγωμεν, ὑστερούμεθα. 9 Ὡς βλέπετε δὲ μήπως ἡ ἐξουσία ὑμῶν αὕτη πρόσκομμα γένηται τοῖς ἀσθενούσιν. 10 ἐὰν γάρ τις ἴδῃ σέ, τὸν ἔχοντα γνώσιν, ἐν εἰδωλείῳ κατακείμενον, οὐχὶ ἡ συνειδήσις αὐτοῦ, ἀσθενοῦς ὄντος, οἰκοδομηθήσεται εἰς τὸ τὰ εἰδωλόθута ἐσθίειν; 11 καὶ ἀπολείται ὁ ἀσθενῶν ἀδελφὸς ἐπὶ

i Rom. 14. 18, 20. Gal. 5. 13. k Rom. 14. 15, 20.

natural and spiritual. Others, however, and espec. almost all the recent Commentators, with reason recognize only a *moral* creation; explaining καὶ ἡμῖν δι' αὐτοῦ, 'and we [Christians] are by him [what we are];' i. e. regenerated and saved; see 1 Pet. i. 21. As to the Socinian perversion, founded on the *distinction* here recognized between the Father and the Son, the Apostle, by thus calling the Father the *one* God, does not exclude Jesus Christ from being the God of Christians, any more than he excludes the Father from being Lord by calling Christ 'the one Lord.' In short, as Dr. Pye Smith (Script. Test. vol. iii. p. 352) proves, 'the Deity of Christ can no more be denied because the Father is here called the One God, than the *dominion* of the Father can be denied because the Son is called the One Lord.' By this mode of expression it is intimated that Father and Son are one God and one Lord in the unity of the Godhead.

7. In this verse the Apostle briefly refutes what had been urged in the way of excuse on the part of those who had knowledge; and that on the ground that it was not sufficient for them if they knew they were doing rightly, unless they had respect to their brethren likewise (Calv.); q. d. 'You rightly hold that there is but one God, and that the heathen idol-gods are non-entities; but this knowledge the weak have not, and therefore ye do not act rightly.' (Hyper.)

— ἡ γνώσις] 'the knowledge of this,'—namely, that an idol is nought, has no virtue, whether to sanctify or to pollute. In the remaining words of the verse we have a declaration *a contrario*, and meant to show *how* it is that all have not this full knowledge: the complete sense being, 'But some, in the secret persuasion of the idol's being something (i. e. a real being), even yet eat of the food, as if it were food offered to some really existing demon; and [their perception of right and wrong being weak and ill-informed] their conscience is, as it were, defiled,—stained in its purity, [and they feel self-condemned:]' i. e. by doing what they believe to be wrong.

8. βρώμα δὲ ἡμᾶς, &c.] This we may, with the best Commentators, regard as spoken in the person of the Corinthians, and as containing the *other* plea (and that derived *ἐκ rerum naturæ*), by which they justified their eating idol-meats; q. d. 'But food (i. e. the eating, or the abstaining from certain meats) does not recommend us to the favour of God;' comp. Rom. xiv. 17. To advert to the phraseology;—*παριστάνει* signi-

fies properly 'to introduce any one to the notice of another,' his superior; and, from the adjunct, 'to recommend to his favour.' So Arrian, *Æpict.* i. 16, αὐτὰ *ἐπαίρειν*, ἢ *παρστήσαι*. Περι-  
 σσεύομεν καὶ ὑστερούμεθα signify, 'are we the better or the worse [Christians].' The inference (left to be supplied) is,—Therefore it matters not, whether we sit down to table at idol-feasts or not.' To which the Apostle answers, *βλέπετε δὲ*, &c.; q. d. [True:] 'but be careful, lest the exercise of this liberty of yours, &c.; for such (as the ancient and many modern Commentators explain) is the sense of *ἐξουσία*, as denoting what is claimed as a right, though it may be an abuse of right. Thus it is shown to be sinful infra x. 15—23.

10. ἐὰν γὰρ—*ἰσθίω*;) Here we have an illustration by example; q. d. 'Thus, for instance, if any one thus weak see you, who have this [boasted] knowledge, sitting at table in an idol-temple, will not his conscience [weak and wavering as he is] be emboldened, so as to eat what has been offered to idols?' The general sense, however, hinges on the rendering of *οἰκοδομῶ*, which Weta, Rosenm., Pott, De Wette, Meyer, and Alf., render by the usual sense, *ædificabitur*,—implying reference to *ἀσθενεῖς ὄντος*, an irony, involving something very far-fetched and jejune; espec. since irony were here out of place. Hence I still prefer to render it, with many of the most eminent Expositors, 'will be confirmed,' or 'emboldened;' as Mal. iii. 15, *οἰκοδομούνται ποιοῦντες ἄνομα*, and Joseph. Ant. xvi. 6, *αἱ νοθείαι τὴν ἑκείνων οἰκοδομῶν αὐτόν*. A Classical writer would have said, *ἐπαρθίσαι*; for *ἐπαρθίσαι* often means, to be, as we say, *boosted up* to do any thing, *excited, induced*. There is, indeed, a *sensus pragmaticus*, the full sense being, 'he will be confirmed in his opinion as to the lawfulness of eating idol-meats,' &c.; and thereby be emboldened and induced to do what his conscience tells him is wrong,—to eat idol-meats. The word is well rendered by Schlichting, 'erigetur et excitabitur;' and he acutely remarks, 'qui enim ædificatur erigi solent.'

11. καὶ ἀπολείται] 'and thus by thy knowledge will thy weak brother perish,' &c. 'Ἀπολ.' is a very strong term, probably adopted in order to make an antithesis with *ἀρτίζωον*; the last clause being intended to place in the strongest point of view the enormity of the offence. And yet the exact amount of evil done (and consequently of guilt incurred) was, as appears from the next verse and ver. 7, inflicting a wound on the conscience of the weak brother, by inducing

τῇ σῇ γνώσει, δι' ὃν Χριστὸς ἀπέθανεν. <sup>12</sup> <sup>1</sup> Οὕτω δὲ ἁμαρτάνοντες εἰς τοὺς ἀδελφούς, καὶ τύπτοντες αὐτῶν τὴν συνειδήσιν ἀσθενοῦσαν, εἰς Χριστὸν ἁμαρτάνετε. <sup>13</sup> <sup>m</sup> Διόπερ, εἰ βρῶμα <sup>m</sup> <sup>14</sup> <sup>21</sup> σκανδαλίζει τὸν ἀδελφόν μου, οὐ μὴ φάγω κρέα εἰς τὸν αἰῶνα, <sup>3</sup> <sup>Cor. 11. 39</sup> ἵνα μὴ τὸν ἀδελφόν μου σκανδαλίσω.

him to do that which he could not reconcile with his conscience. The word must therefore be understood of *grievous injury* to the soul, and such as, except by the special grace of God, would prove fatally ruinous.

12. What is here said, is meant to further illustrate the enormity of the offence; q. d. 'that the injury and wrong done to the weak brother is regarded as an offence against *Christ*, by impeding the progress of his Gospel.'

— ΤΥΠΤΩΣ ΑΥΤΩΝ, &c.] ΤΥΠΤ., 'smiting,' 'wounding,' is a strong term, used figuratively to denote inflicting 'deep mental perturbation'; as in 1 Sam. i. 8. and Prov. xxvi. 22.

13. διότι, *i*, βλάπτει, &c.] We have here the conclusion of the whole reasoning; expressed, however, by the Apostle, through modesty, not in the form of a *command* (though meant to be such), but, per *κοινωνίαν*, in his own person. Chrys. and Theophyl., in order to draw forth the full sense here intended, remark, that the Apostle does not say, 'If my brother take *reasonable* cause of offence, but, if he take offence *any how*, and not only, I will not eat meats offered to idols; but, *no meat at all*;' and again, 'not, for a day or two, but, *for all my life*;' and not merely, *ἵνα μὴ δουλώσω*, but *ἵνα μὴ πᾶσις σκάνδαλισω*.' And to the same purpose are the annotations of Augustin, Bulling., and Est. But thus the sense is quite strained; for in so bringing in the term *reasonable before cause*, and *any how* after the term *take offence*, they make the Apostle to express more than, I apprehend, he intended. Still more does this apply to the view taken by Est. who, under the idea of *meat*, includes not only *flesh*, but also *fish*; without a particle of authority: not to say that *fish* was never sacrificed to idols. It is the *meat* to be regretted that Expositors so eminent as the above should thus have pressed beyond due bounds a passage which, from its hyperbolical character, required more than ordinary caution; since their interpretation would, if carried out into practice, go far to destroy all that 'liberty' wherewith Christ hath made us free; though, indeed, to determine the true import of the words in question, and their just application for *all* times, is a point of no inconsiderable difficulty. As a *foundation* for a correct exegesis, the literal sense should here be laid down with the utmost precision; which, I trust, it may be thus; 'wherefore, if meat (meaning the eating of the meat in question, namely, idol-meat) causeth my brother to stumble [in his Christian course] I shall by no means eat meat for ever [as long as I live] in order that I may not cause my brother to stumble.' Of course, the expression *οὐ μὴ φάγῃ εἰς αἰῶνα*, from the very nature of the *οὐ μὴ*-*εἰς αἰῶνα*, must be regarded as hyperbolical, and requiring due limitation, so as not to be extended to *all* cases without exception; as, for instance, cases in which life or health is imperilled. Nay, it may be meant only to ex-

press in a forcible manner, that 'he would rather never eat meat at all, than cause his brother to stumble, or, it may be, fall in his Christian course.' Comp. Rom. xiv. 21 and Gal. v. 7. At all events, the present passage is to be regarded in the light not of an *injunction*, but of an *admonition*,—namely, as to what is *fit* and *becoming* in a considerate spiritual person to do; in short, what St. Paul *wishes* should be done. Certainly, in the *application* of it for direction in the Christian course, there will be need of no little circumspection, so as not to extend it beyond any case *similar* to that of eating, or not eating, idol-meat. If carried as far as the words might *seem* to warrant, Christian liberty would be wholly lost sight of. For, it is truly observed by Prof. Stenersen, 'there are not a few fanatics who, resting on their own opinions only, account several articles of food unlawful, which are not only not unlawful, but confessedly lawful, and such as may be taken with a safe conscience, so that it be with thankfulness to God; and, accordingly, from which, if any one should abstain, in order that he might avoid wounding *their consciences*, he would not only *confirm their superstitions*, by his own example, but even omit to do those things which it might be his duty to do.'—'Again, others (continues he) there are who, although they do not go so far as to pronounce actions permitted by God to be *evil*, yet they would circumscribe Christian liberty within such narrow limits, that not only would Christians firmer in faith be too much subjected to the yoke of other men less competent to judge, but even the *faith itself* (the doctrine of faith) would be imperilled, if such persons were always to be listened to. (Comp. Gal. ii. 11 seqq. iis. 3—5.) Accordingly we are to have respect both to the *persons themselves* who account any food unlawful; and see whether they condemn it from the mere pride of differing from others, or whether, through the weakness of their mind, they only *hesitate* in uncertainty as to the lawfulness, or otherwise; also we must have regard to the *notions* which they follow, whether they be derived from Holy Scripture [properly understood] or merely from their own opinions; and, moreover, we must have respect to the times and seasons [at which such dogmas are broached] whether they be not such that, if one were to give way to the persons in question, there might be just fear lest the doctrine of faith should be endangered; and whether in such a case one ought not to follow the example of Christ, our pattern, who, although he knew that he was grievously offending the Pharisees, yet did many things lest he should confirm their perilous superstitions, in order that he might take the occasion of teaching them truer doctrine.' The above observations place this not unimportant matter on its proper footing, and merit the serious attention of all sober-minded Christians of whatever denomination: especially as they are confirmed

a Acts 9. 3.  
17. & 22. 14.  
17. 18.  
& 22. 11.  
ch. 4. 15.  
& 15. 8.  
2 Cor. 12. 13.

IX. <sup>1</sup> Οὐκ εἰμι † ἀπόστολος; οὐκ εἰμι † ἐλεύθερος; οὐχὶ Ἰησοῦν Χριστὸν τὸν Κύριον ἡμῶν ἑώρακα; οὐ τὸ ἔργον μου ὑμεῖς ἐστε ἐν Κυρίῳ; <sup>2</sup> Εἰ ἄλλοις οὐκ εἰμι ἀπόστολος, ἀλλὰ γε ὑμῖν εἰμι· ἡ γὰρ σφραγὶς τῆς ἐμῆς ἀποστολῆς ὑμεῖς ἐστε ἐν Κυρίῳ. <sup>3</sup> Ἡ ἐμὴ ἀπολογία τοῖς ἐμὲ ἀνακρίνουσιν αὕτη ἐστὶ·

by the authority of great names in exegetical theology, however widely differing in doctrines. Suffice it to instance Erasmus, Calvin, Hyper., and Melancth.

IX. 1—27. In continuation of the same subject;—the extent of Christian liberty, and the limits of Christian self-denial.—Paul in this chapter treats of the *spirit* of self-denial,—of which he shows that he had set them an example, by having abstained from many things of far greater consequence than they were called upon to relinquish, that he might not offend weak brethren, 1—18. He then exemplifies the practice of the self-denial in his own case, by first establishing his full claims to be obeyed, on the ground of an Apostleship of a nature fully equal to the other Apostles, and then showing, that he sometimes waived the rights and privileges of Apostleship, and abstained from demanding them, lest he should offend the prejudices of the weak: he then shows that he requires nothing from them that he had not himself done, and continued to do; and points at his own conduct as an *example* for their imitation.

1. οὐκ εἰμι ἀπόστολος; οὐκ εἰμι ἐλεύθερος; MSS. A, B, and C survive (I add Cov. 2, omitted by Mill), and some Versions and Latin Fathers, make ἡ. precede ἀπόστ.; which was approved by Grot., Beza, Matth., and Bengel, and has been received into the text by Griesb., Scholz, Lachm., Tisch., and Alf. But external authority is insufficient, and not made up by internal evidence, which draws two ways. The above Editors urge that the *dimas* requires this; there being, they think, a gradation from St. Paul's right as a *man* to his right as an *Apostle*. But that is *taking for granted* what requires to be proved, that a climax was meant: it would rather seem that the sense intended is, as Crell. points out, 'Am I not an Apostle, and hence free to exercise the rights and privileges of apostleship?' Wets. and Matth. have ably vindicated the text. rec., though some of their arguments are inconclusive. Est. indeed maintains that the preceding and following context call for ἐλεύθ.—ἀπόστολος: but that is a matter of doubtful disputation. As to Meyer's opinion, adopted by Alf., that the transposition arose from οὐκ εἰμι ἀπόστ. having been omitted by mistake, and then reinserted *first*, as the weightiest and *first treated*,—it takes too much for granted; any Rince uses the same argument in *defence of the text. rec.* The argument in favour of the new reading most worthy of attention (though Alf. sets lightly by it) is, that the transposition was adopted to bring the weightiest question into prominence. But that it should have crept into all the copies but eleven, is improbable. The words οὐκ εἰμι ἀπόστ. are meant to anticipate an objection of the anti-Pauline faction,—that Paul was not one of the *Apostles*, and therefore had not any such authority. The

words of the answer to which, by the interrogation with a negation, have the force of a strong affirmation; namely, that he *has* seen Jesus Christ in the flesh; which must be understood, not (as some recent Commentators explain) of those visions of an ecstatic kind mentioned at 2 Cor. xii. 1, but of the transaction on the road to Damascus (Acts xii. 13—15), as the course of argument requires. For, as Billr. observes, 'Paul is here vindicating his claim to the dignity of an Apostle, in virtue of which he stood upon a par with the other Apostles; and the justness of this depended upon whether he had received the apostolic office from Christ, in the same way as they had received it.' In short, as Whitby remarks, 'The Apostles being chosen to be witnesses of the resurrection, it was requisite that Paul likewise should have seen him risen. Hence the language addressed to him by Ananias, Acts xxii. 13—15, and his own declaration to Agrippa, Acts xxvi. 26. Accordingly we find that Christ was seen of him, xv. 8; nay, often appeared to him after his resurrection, Acts xviii. 9. xxii. 18.' In the words following, οὐ τὸ ἔργον—Κυρίῳ, St. Paul *proves* his Apostleship *ad effectus*; namely, from having, in the actual exercise of that office, converted them to Christianity; which, without Divine assistance, (a proof of his Divine mission) could not have been done. Therefore, by so doing ἀποστολικὴν διακονίαν παπλήρωκε.—By ἐν Κυρίῳ is meant, 'in the business of the Lord and his religion.'

2. εἰ ἄλλοις—ὑμῖν εἰμι.] It is well observed by Chrys. and the Greek Commentators, that Paul here speaks κατὰ συγχώρησιν; *i. e.* 'granted that I am not an Apostle to others, or, if there be any who doubt of my Apostleship, you at least cannot doubt it, to whom I have approved myself as such:' probably glancing at some who had denied him to be an *Apostle*, though they acknowledged him as a *Teacher*.

—ἡ γὰρ σφραγὶς, &c.] These words are confirmatory of the preceding. Σφραγὶς, as it properly denoted the impression made by a seal,—which, being affixed to writings, is a *proof* and *evidence* of their authenticity,—so it came to mean generally a *demonstration*. Thus the sense is, 'Your being in the Lord (*i. e.* your conversion to Christianity) is a decided proof of my Apostleship' (ἀποστολῆς γὰρ διακονίας ἀποστολικῆς), as a seal is of the authenticity of a writing; or as a seal, put by a workman on his work, proves it to be *his* work; compare 2 Cor. iii. 2.

3. Ἡ ἐμὴ ἀπολογία—ἐστὶ] Expositors are not agreed whether what is here said, refers to what *precedes*, or what *follows*. Most think the *latter*; but, though a good sense thus arises, it is more agreeable to the course of the argument to refer it to what *precedes*; as is done by the most eminent Expositors, ancient and modern. See Calvin and Hyper. 'Ἀπολογία and ἀνάκρ.' are

4<sup>b</sup> Μὴ οὐκ ἔχομεν ἐξουσίαν φαγεῖν καὶ πιεῖν ; 5<sup>b</sup> μὴ οὐκ ἔχομεν ἐξουσίαν ἀδελφὴν γυναῖκα περιάγειν, ὥς καὶ οἱ λοιποὶ ἀπόστολοι, καὶ οἱ ἀδελφοὶ τοῦ Κυρίου, καὶ Κηφᾶς ; 6<sup>a</sup> ἢ μόνος ἐγὼ καὶ Βαρνάβας οὐκ ἔχομεν ἐξουσίαν τοῦ μὴ ἐργάζεσθαι ; 7<sup>c</sup> Τίς στρατεύεται ἰδίοις ὀφωνίοις ποτέ ; τίς φυτεύει ἀμπελῶνα, καὶ

b ver. 14.  
1 Thess. 2. 8.  
2 Thess. 1. 6.  
c Matt. 11. 12.  
d 1 Thess. 3.  
e 2 Thess. 3.  
f John 11. 15.  
g 1 Pet. 5. 2.  
Deut. 20. 6.

forensic terms, used by Paul in order to glance at the *arrogance* of those who *sat in judgment* (ἀνακρ.) on his Apostleship, debating on his claims; as if, because he had waived the use of his privilege of Apostle, he was no Apostle, but only an ordinary minister.

4. Having vindicated his Apostleship, he adverts to his *rights* and privileges therein; which, however, he shows, by examples, he had often forborne to use.

— ἔχομεν ἐξουσίαν φαγεῖν, &c.] Ἐχομεν is by the best Commentators taken for ἔχω. By φαγεῖν καὶ πιεῖν is meant *maintenance* suitable to the situation which they held; a right originally granted to the Apostles by our Lord, Matt. x. 9.

5. ἀδελφὴν γυναῖκα περιάγειν] A similar use of περιάγειν occurs in Demosth., p. 958, 15, τρεῖς παῖδας ἀκολούθου περιάγειν, and Theopomp. ap. Athen. 260, περιήγοντο δύο καὶ τρεῖς τταυρομένοντι. Juv. Sat. i. 122, 'circumducitur uxor.' The term γυναῖκα admits of the sense either a *wife*, or a *woman*. But the former is more likely to be the sense here intended; and this is confirmed by what Clem. Alex. says,—namely, that the Apostles carried about their wives with them out of the Church funds. That he did not take γυν. in the sense *woman*, is clear from this, that he adduces these words by way of confuting the opponents of clerical matrimony. And though (led away by the ascetic superstition of his age) he adds, that they did not live with them as *wives*, but as *sisters*, yet that is refuted by what he himself subjoins,—namely, that several of the Apostles had children. The above view of the sense has been adopted by almost every modern Commentator of note (except Est., and the other Roman Catholic Expositors), among whom Calv., Hyper., Bulling., Grot., Wolf, Whitby, Mackn., Heydenr., Fott, and Stenerson, merit especial attention. They have clearly shown how untenable is the interpretation, 'a woman.' That the ancient Fathers should have adopted it is no wonder, considering the spirit, which arose at a very early period of the Church, of depreciating matrimony, and exalting celibacy. So great, indeed, was the solicitude to exclude aught in Scripture that might at all countenance clerical marriages, that the text here was tampered with, to make it bear a sense such as should exclude the hated doctrine; but in vain, for the MSS. almost universally have the received reading, which is also confirmed by the Pesch. Syr. Version. In order, however, the better to determine what is the exact import of the words ἀδελφ. γυν., it will be proper to pay especial attention to the construction, which is peculiar, and which is the more important to be determined, as having some bearing on the sense. Now it may come under the case of *appositio epepnetica* (on which see Matth. Gr. § 431, and Jelf, Gr. § 467), occurring in Eph. i. 7, and ii. 15. Sometimes,

however, the apposition is not so much for *explanation's* sake, as to note the *purpose* to which the foregoing substantive serves, as in Hdot. i. 205, γαφύρας ζυγυύων ἐπὶ ποταμοῦ, διὰ βασιλιν τῷ στρατῷ, 'to serve for passage to the army.' Æschyl. Agam. 953, ὅσαι τις ἀρβύλας Ἀλφειῷ—ἔμβασιν ποδῶ, 'serving for something to slip the foot in' (equiv. to a *slipper*). And so Anaxand. Incert. Frag. i. 5, ἔχει γυναῖκα δίσκουαν, 'a wife as a mistress [to domineer].' And to this purpose is the Homeric γυνὴ δίσκουα, 'a wife to govern the family,' and γυνὴ ταμὴν, 'a wife to keep the house,' to be a *housekeeper*. And such is, I apprehend, the force of the apposition in the present passage. Thus the true sense appears to be, 'to carry about with them [on their journeys] a sister [a Christian woman], a wife,' i. e. supposing the apposition to be *epexegetic*; but, if it be to denote purpose, we may render, 'as' or 'for a wife'; an expression prob. resorted to for the purpose of including, in the argument for a right to maintenance, such as being not married might yet require,—the domestic care and attention of some *woman* 'in loco uxoris.' It is probable that the person—whether wife or otherwise—was taken about for the purpose also of ministering to the Grecian wives, or maidens, to whom otherwise the doctrine of the Gospel could not have obtained access.

6. ἢ μόνος ἐγὼ, &c.] meaning, 'or am I only and Barnabas to be made exceptions to the general rule,—that Apostles have the privilege,' &c. P. Doddr. supposes μόνος ἐγὼ to point at some peculiar spleen, which had arisen against the two Apostles of the uncircumcision. But it would rather seem that this was espec. expected from them, by the circumstances under which they had begun and carried forward the work of evangelization; which had led them first to adopt, and afterwards to persevere in, the method of subsisting by their own labour, and, prob. with the same view, of practising celibacy. The drift of the Apostle, in adverting to his having waived this liberality, was, prob., that the Corinthians might see, as in a glass, the impropriety of their selfish exercise of their liberty in eating εἰδωλόθρυτα.

7—14. The Apostle here adduces *arguments* for the right in question, and illustrates it by three examples; two taken from common life, and the custom of the Gentiles, the third from the injunctions of the Mosaic Law.

7. τίς στρατεύεται ἰδ. ὀφ. π.;] 'Who ever serves as a soldier at his own expense?'—At καὶ ἐκ τοῦ καρποῦ αὐτοῦ οὐκ ἐσθίει; we may suppose either an ellips. of μέρος τι, by a Hebraism, or a *partitive* construction, more or less common to all languages. Ἐσθίειν has here the sense 'to feed oneself,' as 2 Kings iv. 42, and Judith x. 5. xiii. 11. On the construction, see my Lex. The apposition, left to be supplied, is, 'So neither ought the Apostles.'

ἐκ τοῦ καρποῦ αὐτοῦ οὐκ ἐσθίει; ἢ τίς ποιμαίνει ποίμνην, καὶ ἐκ τοῦ γάλακτος τῆς ποίμνης οὐκ ἐσθίει; <sup>8</sup> Μὴ κατὰ ἄνθρωπον ταῦτα λαλῶ; ἢ οὐχὶ καὶ ὁ νόμος ταῦτα λέγει; <sup>9</sup> Ἐν γὰρ τῷ Μωϋσέως νόμῳ γέγραπται· Οὐ φιμώσεις βοῦν ἀλοῶντα. <sup>10</sup> Μὴ τῶν βοῶν μέλει τῷ Θεῷ; <sup>11</sup> ἢ δι' ἡμᾶς πάντως λέγει; δι' ἡμᾶς γὰρ ἐγράφη, ὅτι ἐπ' ἐλπίδι ὀφείλει ὁ ἀροτριῶν ἀροτριάειν, καὶ ὁ ἀλοῶν τῆς ἐλπίδος αὐτοῦ μετέχειν ἐπ' ἐλπίδι. <sup>12</sup> Εἰ ἡμεῖς ὑμῖν τὰ πνευματικά ἐσπείραμεν, μέγα, εἰ ἡμεῖς ὑμῶν τὰ σαρκικά θερίσομεν; <sup>13</sup> Εἰ ἄλλοι τῆς ἐξουσίας ὑμῶν μετέχουσιν, οὐ μᾶλλον ἡμεῖς; Ἀλλ' οὐκ ἐχρησάμεθα τῇ ἐξουσίᾳ ταύτῃ· ἀλλὰ πάντα στέγομεν, ἵνα μὴ ἐγκοπὴν τινα δώμεν τῷ εὐαγγελίῳ

8—11. To human enactments are now subjoined *Divine sanctions*; there being, too, a *conclusio à minori ad majus*.

8. κατὰ ἄνθρωπον] i. e. by a reference to the practice of men and the sanction of human law, as opposed to arguments drawn from Scripture; q. d. 'Is the principle I speak of—that the labourer is worthy of his reward—a principle of human law [only], or is it not also recognized in the Divine law of Scripture?' The γὰρ has reference to the affirmation implied in the immediately foregoing interrogation; q. d. '[Yea:] for, &c.

9. μὴ τῶν βοῶν] Supply *μόνον*, suggested by the *emphasis*, whence also is implied, 'and not of men also?' For perspicuity, however, there is added, ἢ δι' ἡμᾶς πάντως λέγει; 'Or saith he it [not] espcc. for us [men]?' q. d. 'may not men learn much from this?—namely, that (by an argument à minori ad majus) the ministers of the Gospel have a right to maintenance?' Then the words following, ver. 10, directly affirm what was only before indirectly propounded.

10. καὶ ὁ ἀλοῶν, &c.] With these words both the ancient and modern Interpreters have been perplexed. The numerous varr. lectt. only show that the ancients felt the difficulty, and endeavoured to remove it in the same manner as have some moderns,—namely, by *Critical conjectures*. Griesbach and others edit (from a few MSS. and some Versions and Fathers) ὅτι ὁφ. ἐπ' ἐλπίδι ὁ δ. d. καὶ ὁ ἀλοῶν, ἐπ' ἐλπίδι τοῦ μετέχειν. But I agree with Rinck, that this is 'magis *facilius intellectum quam verius*.' And he truly remarks, that no one would have added the somewhat obscure words τῆς ἐλπίδος αὐτοῦ, by way of explanation, and least of all in an *inverse order*. Besides, external authority for the two alterations is insufficient; being for the first A, B, C, and 9 cursives; and for the second, A, B, C, and 3 cursives; and I can make no addition from the Lamb. and Mus. copies. However, I find both readings in Cor. 2, though omitted to be noticed by Mill: so that it may have place in other cursives, equally ill collated as that ancient and choice MS., which I have recollated throughout. In short, the passage needs not emendation, but *explanation*; and the following will, I apprehend, be found the true construction and interpretation: καὶ ὁ ἀλοῶν (ὀφείλει ἀλοῦν) ἐπ' ἐλπίδι (τοῦ) μετέχειν τῆς ἐλπίδος αὐτοῦ, 'And he that reapeth ought to reap in

hope to partake of [the fruits of] his hope.' So Horace speaks of the husbandman as 'spe *suus dura ferentem*;' where we have an *argutè dictum* united with a *paronomasia*, such as is frequent in St. Paul. Of this sense of ἐλπίς (as denoting the *object* of hope), see other examples in my Lex. In this phrase the ἐπὶ denotes the *ground* of hope,—that on which it is founded and rests: and μετέχειν is put for ἔχειν or χρῆσθαι, as in Heb. v. 13. Herodot. vi. 107. Xen. Econ. xvii. 6. So Thucyd. (vii. 69) has ἡλικίας μετέχων.

11. The Apostle, continuing the above agricultural figure, now proceeds to show, by another argument à minori ad majus (similar to that at Rom. xv. 27), that, on principles of commutative justice, ministers are fairly entitled to a competent provision; q. d. 'If, for instance, we [the ministers of the Gospel] have committed to you, as it were, the seed of spiritual and religious instruction, is it a mighty matter (i. e. an unreasonable thing) that we should reap and enjoy the carnal and temporal supports you can supply us with?' The argument proceeds on the inequality of that which is given and that received.—At μέγα supply *μῦτι εἰς*, and ἔργον, expressed in Eurip. Inc. Frag. 401, τὸν λαβόντα τῶν λόγων καλὰς ἀπορροὰς, οὐ μὲν ἔργον εἰ λέγειν. This ellipsis (which occurs also at 2 Cor. xi. 15) is rare in Greek; while in the Latin, *magnus*, so used, is common.—τὰ σαρκεὰ θερ., 'enjoy the corporeal supports of your substance.'

12. εἰ ἄλλοι, &c.] Another *argumentum à minori ad majus*. By ἄλλοι are meant these who had casually visited and evangelized the Corinthians; and of whom some probably settled at Corinth, and became the ψευδοδιδασκῆται, false teachers, so often alluded to by St. Paul, and whose own conduct, in this respect, was directly the reverse of the Apostle's, evincing both tyranny and rapacity.

—τῇ ἐξουσίᾳ ὑμῶν] The best Commentators are, with reason, agreed that ἐξουσία here signifies *right*, as in Matt. xxi. 23. Acts xxvi. 10, and elsewhere; and moreover, that ὑμῶν is a Genit. of *object* for *als ἡμᾶς*, as ἐξουσία *κυριατέων*, 'power over spirits,' in Matt. x. 1, and ἐξ. πάσης σαρκός, in John xvii. 2. However, the true *ratio idiomatis* may be, that as μετέχουσιν ἐξουσίας is a compound phrase, equivalent to ἐξουσιασάουσι, it may take the same regimen as that would,—namely, the Genit.

—ἀλλὰ πάντα στέγομεν] Στίγος (*cognate*



τοῦ Χριστοῦ. <sup>13</sup> <sup>k</sup> Οὐκ οἶδατε, ὅτι οἱ τὰ ἱερὰ ἐργαζόμενοι ἐκ  
 τοῦ ἱεροῦ ἐσθίουσιν οἱ τῷ θυσιαστηρίῳ προσεδρεύοντες τῷ  
 θυσιαστηρίῳ συμμερίζονται; <sup>14</sup> οὕτω καὶ ὁ Κύριος διέταξε τοῖς  
 τὸ εὐαγγέλιον καταγγέλλουσιν, ἐκ τοῦ εὐαγγελίου ζῆν. <sup>15</sup> <sup>l</sup> Ἐγὼ  
 δὲ οὐδενὶ ἐχρησάμην τούτων. οὐκ ἔγραψα δὲ ταῦτα, ἵνα οὕτω  
 γένηται ἐν ἐμοί· καλὸν γάρ μοι μᾶλλον ἀποθανεῖν, ἢ τὸ καύχημά  
 μου ἵνα τις κενώσῃ. <sup>16</sup> <sup>m</sup> Ἐὰν γὰρ εὐαγγελιζώμαι, οὐκ ἔστι μοι  
 καύχημα· ἀνάγκη γάρ μοι ἐπικεῖται· οὐαὶ δέ μοι ἐστὶν ἐὰν  
 μὴ εὐαγγελιζώμαι. <sup>17</sup> <sup>n</sup> εἰ γὰρ ἐκὼν τοῦτο πράσσω, μισθὸν ἔχω·  
 εἰ δὲ ἄκων,—οἰκονομίαν πεπίστευμαι. <sup>18</sup> <sup>o</sup> Τίς οὖν μοι ἐστὶν ὁ;

<sup>k</sup> Num. 18.  
<sup>l</sup> Deut. 12. 1.

<sup>1</sup> Acts 18. 2.  
<sup>2</sup> 20. 2.  
<sup>3</sup> ch. 4. 12.  
<sup>4</sup> 2 Cor. 11. 10.  
<sup>5</sup> 1 Thess. 2. 9.  
<sup>6</sup> 2 Thess. 2. 8.

<sup>m</sup> Rom. 1.  
<sup>n</sup> Acts 9. 6.

<sup>o</sup> ch. 9. 14.  
<sup>p</sup> 4. 1.  
<sup>q</sup> Col. 1. 26.  
<sup>r</sup> 2 Cor. 11.

with *τίγω*, *tego* signifies properly, 'to keep out,' or 'off' (as a ship when it is not leaky), or 'to keep in,' as a vessel to hold liquid. Hence it comes to mean *continue* and *sustain*. See my note on Thucyd. ii. 94, 10. Kypke well explains: 'Sed continemus nos, que [omnia] nempe alios offendere possint: 'ὅς ἡρώμεθα τῇ ἰξουσίᾳ ἡμῶν, namely, that of receiving a stipend.—*ἰγκότης δάμων* is for *ἰγκόπτεσθαι*, 'should hinder the [success of] the Gospel; i. e. 'by the people grudging the expense of my maintenance, and imputing to me interested motives.'

13. Here we have another argument in proof of his Apostolic rights, derived from the Mosaic Law.—τὰ ἱερὰ ἐργαζ., is for *ἱερατεύοντες*, 'qui sacris operantur,' meaning those who officiate in the worship of the Temple. Wetst. compares Hom. Od. i. 101, οἳ τὰ θεοῖσι ἱερὰ τε δίδουσι. The words οἱ τῷ θεῷ προσεδρεύοντες, &c. form a *parallelism*; though the superior priesthood, who especially attended at the altar, seem by those words to be designated, as by τὰ ἱερὰ ἐργαζ. the inferior. See Chrysost. On προσεδρ., see note at vii. 35, and comp. προσεῖχιν τῷ θεῷ. in Heb. vii. 13.

14. Here we have further argument in vindication of the above right.—διέταξε, for διέταγμα ἰπώσις, or *ἰσοδοτία*, namely, at Matt. x. 10, and Luke x. 7. In τοῖς καταγγέλλουσιν we have a *Dut. of reference*, instead of an Accus. with Prepos. With the sentiment comp. Joseph. Bell. v. 13, 6, ἄλλων, ὅς δὲ μὴ ἀδείας καταχρησάσθαι τοῖς θεοῖσι ἐπὶ τοῦ θεοῦ, καὶ τοῖς τῷ ναῷ στρατευομένοις ἐξ αὐτοῦ τρέφεσθαι.

15. Having thus asserted his right, the Apostle now shows that he has not used this right, and why.—ὁ δὲ οὐδενὶ, &c., the ἰγὼ (as at xi. 23. xv. 9) is *emphatic*: 'I at least, (I for my part,) whatever others may do.—οὐδενὶ τούτων, i. e. none of the things which pertain to that right, and are included in it (see vv. 4, 5), i. e. neither money, nor its equivalent.—ἵνα οὕτω γένη. ἐν ἐμοί, 'that this should be done in my case.'

—ἢ ἵνα τις κενώσῃ meaning, 'rather than any one should be enabled to make void my boasting [namely, that I am burdensome to none], by being enabled to assert that I took pay.'—τὸ καυχ., meaning, 'that whereof I may be proud.'

16. The full sense here intended may be thus expressed in paraphrase: ['I say matter of glorying; for though I should preach the Gospel (i. e. in simply preaching the Gospel, without reference to a personal interest in its success), I have no ground for boasting.—ἀνάγκη γάρ μοι Vol. II.

*ἰπικός*, 'for a [moral] necessity lies upon me [so to do], if I would avoid punishment for disobedience; q. d. 'do it I must,' for *οἰκονομίαν πεπίστευμαι* where observe the inversion of construction for ἡ οἰκ. *πεπίστευται* μοι, as Rom. iii. 2. Comp. Thucyd. vii. 57, *ἐνὶ βίῃ δὲ τοῖς Κρησὶ—ἰπὶ τοῖς Ἀπὸικον ἀκοντας μετὰ μισθοῦ ἰλθαῖν*, where see my note.

17. This verse is supplementary to the preceding, with which it forms a slight digression, suggested by τὸ καύχημά μου, ver. 15; at the same time that it furnishes the equiv. term ὁ μισθός, ver. 18; as though the Apostle, on returning thither from his digression, had said, 'What then is that wherein I glory, and find my recompense for my utmost services in evangelizing the world?' For that *μισθὸν ἔχω* is nearly identical with *καύχημα ἔχω* will be seen by a comparison of Rom. iv. 2, 4 (Dr. Peile). The above annotation is supported by, perhaps founded on, the matter contained in my Recens. Synopt., and espec. the admirable exegesis there adduced from (Ecumen. (chiefly formed on the Commentary of Chrysost.), by which the words are understood to denote 'something which any one has done without being impelled by Divine injunction and command, which, if he had not done, he would have incurred punishment; but which he has undertaken of his own accord, and thus looks for a suitable reward.' It is, of course, implied in the particular 'do it I must,' that he is doing no more than it is his strict duty to do, and so cannot call himself other than *δοῦλος ἀχρεῖος*, Luke xvii. 10, 'without any claim for reward.'

18. The import of this verse mainly depends upon the force assigned to the expression *μισθός*, on which some difference of opinion exists. Most Expositors take it in its ordinary sense, and Wetst., Rosenm., and others, here recognize an *acutè dictum*; q. d. 'What, then, is my reward? why, truly, to receive no reward at all.' But, though such terms do occasionally occur in the writings of the Apostle, they are not to be supposed unnecessarily. And here the sentiment would not suit the context; for the οὖν is here meant to introduce a *conclusion* from the foregoing premises. That sense, too, is forbidden by the phrase *ἵνα θῶμαι*, which rather denotes the *means*, than the *mode*. It is best, with the ancient, and the early modern Commentators generally, to consider *μισθός* here used, by metonymy, for the *cause* of reward, the *ground* of boasting; for the two are, in the present passage, interchanged; q. d. 'What, then, is my



μισθός; ἵνα εὐαγγελιζόμενος ἀδάπανον θήσω τὸ εὐαγγέλιον τοῦ Χριστοῦ, εἰς τὸ μὴ καταχρήσασθαι τῇ ἐξουσίᾳ μου ἐν τῷ εὐαγγε-

p Gal. 5. 12.  
Matt. 18. 12.

q Acta 16. 3.  
21. 22, etc.

λίῳ. 19 ῥ' Ἐλεύθερος γὰρ ὢν ἐκ πάντων, πᾶσιν ἐμαυτὸν ἐδού-  
λωσα, ἵνα τοὺς πλείονας κερδήσω. 20 ῥ Καὶ ἐγενόμην τοῖς Ἰου-  
δαίοις ὡς Ἰουδαῖος, ἵνα Ἰουδαίους κερδήσω τοῖς ὑπὸ νόμον ὡς  
ὑπὸ νόμον, μὴ ὡν αὐτοὶ ὑπὸ νόμον ἵνα τοὺς ὑπὸ νόμον κερδήσω  
ῥ Gal. 2. 2.  
ch. 7. 23.

claim of reward,' or 'ground of glorying,—the thing in which I am superior to the other Apostles? namely, this, that I preach the Gospel to you without charge, and do not use my power of living at your expense.' See Calv. and Hyper. —καταχρ. is usually taken for *χρησάσθαι*, compound for simple. Yet that the compound should here be used without some cause, can hardly be supposed. It would rather seem that the Prep. *κατὰ* is, as often, *intensive*; and the sense intended is 'ut percutat,' 'that I may use to the uttermost:' meaning (as Calv. suggests) to intimate, that the pressing his right in a case like this would be a kind of abuse of it. In fact, *καταχρ.* here seems to correspond to *καταχρ.* supra vii. 31 (by a kind of *significatio praeferentiae*), the full sense being, 'so as to not use (or rather I might say abuse) my power.'

19. Having, at vv. 2—18, spoken with reference to the question *οὐκ εἰμι ἀπόστολος* (showing that he had, for avoiding offence, waived his right as Apostle, and preached the Gospel cost-free), the Apostle now adverts to the other and subsequent question, *οὐκ εἰμι ἐλεύθερος*; (Pott.)

—ἐλεύθερος ἐκ πάντων i. e. 'under no obligation to serve them.'—*ἐμ. δούλ.* i. e. acting as their servant, declining no labour, and making myself subservient to their wills, becoming τοῖς πάνσι τὰ πάντα; 'and that not for an unworthy end, as a flatterer, but that I might,' &c.

—τοῖς πλείονας The article means 'the more,' i. e. more than he otherwise would.—*κερδ.* may be rendered, 'might gain over to Christianity.' Comp. Matt. xviii. 9, 15. 1 Pet. iii. 1.

20, 21. Here is shown the nature of the δουλαία just mentioned.—ὡς Ἰουδαῖος, namely, by the observance of Jewish rites and ceremonies. See Acts xxi. 26, and xvi. 3. By τοῖς ὑπὸ νόμον would seem meant the very same as the foregoing τοῖς Ἰουδαίοις: to avoid which unsuitability we must suppose either, with most Expositors, that by the former are to be understood Jews properly so called, by the latter Jewish proselytes from Gentilium; or, with Theodor. and Bülling., suppose the former to designate those Jews who, though they had received the Gospel, were still enslaved to the observance of the law. Billr., however, on the ground of no reference being made in the context to the Jewish proselytes, is of opinion, that the Apostle has reference to one and the same object; only that, after having mentioned it in general terms, he adduces it again in its most striking features. This view long ago occurred to Chrys., and has been since not disapproved by Est. Of later Commentators, it has also been adopted by Prof. Stenerson, who regards the latter words as a *periphrasis* of the former, and as subjoined by the Apostle for the purpose of intimating why it had been necessary for him to live among Jews in a manner different

from the way in which he lived among Gentiles. I still continue to prefer the interpretation first mentioned, adopted by Chrys., Theophyl., and Est., as being recommended by its greater simplicity. On carefully reconsidering the question as to the authenticity of the words *μὴ ὡν αὐτοὶ ὑπὸ νόμον*, I have now admitted them without brackets; since internal evidence is so entirely in their favour, as to compensate for the deficiency of external; though I have not been able to find them in any of the Lamb. or Mus. copies. As to the MSS. which have them being interpolated from the Vulgate, as Matthæi avers, that could not well be the case with the MS. B; the interpolation might take place from the *Italic* Version; but it is far more probable that the words were lost through the carelessness of scribes, copying from an ancient uncial MS. written in columns, where the words would form a line corresponding to the preceding, also ending in *ὑπὸ νόμον*.

21. τοῖς ἀνόμοις i. e. τοῖς μὴ ὑπὸ νόμον, ver. 20,—namely, the Gentiles, οἱ νόμον μὴ ἔχοντες, Rom. ii. 12, 14. To these he became ἀνομος, by not observing the Mosaic Law. This use of the word ἀνομος, however, being somewhat irregular, the Apostle explains it by the parenthetical clause *μὴ ὡν ἀνομος Θεῷ*, which signifies, 'not as though I were under no Divine Law,' ἀλλ' ἔννομος Χριστῷ, 'but under law towards Christ, and the precepts of the Christian religion.'

—*μὴ ὡν ἀνομος Θεῷ* meaning, as appears from the antithetic term ἔννομος, 'not as being [absolutely] under no law, as regards God, in respect to God.' The readings Θεοῦ and Χριστοῦ, adopted by Lachm., Tisch., and Alf., from 7 uncials and 9 cursives, I still regard as not entitled to be received. That of Θεῷ is, Dr. Peile remarks, both unauthorized and uncalled for, as neither simplifying the construction nor helping the sense. But neither can I approve of the reading adopted by Dr. Peile, and expressed in his paraphrase, namely, Θεῷ—Χριστοῦ, which he in vain seeks to confirm from a passage of Rom. iii. 23, *ὅμοις δὲ Χριστοῦ*. The confirmation in question would hold good had the Apostle written, *μὴ ὡν ἀνομος Θεῷ, ἀλλ' ἔννομος, ὡς Χριστοῦ*, scil. ὡν: but this he did not write. Moreover, the sentiment thus arising, however true in itself, would not be *hujus loci*. Dr. Peile was, I presume, induced to read as above from not sufficiently attending to the scope of this parenthetical clause, which, as all the best Expositors are agreed, was meant to soften the seeming harshness of the foregoing expression, *ἐγενόμην ὡν ἀνομος*, and prevent any misconception thereof by suitable explanation. Hence Paul says (as Calv. expresses it), 'so Legem semper retinuisse, ut [Christo] esset

Χριστῷ) ἵνα κερδήσω ἀνόμους. <sup>22</sup> \* Ἐγενόμην τοῖς ἀσθενέσιν <sup>† Rom. 15. 1. & 11. 14. ch. 10. 33.</sup>  
 [ὡς] ἀσθενῆς, ἵνα τοὺς ἀσθενεῖς κερδήσω. τοῖς πᾶσι γέγονα  
 [τὰ] πάντα, ἵνα πάντως τινὰς σώσω. <sup>23</sup> † Τοῦτο δὲ ποιῶ διὰ <sup>† Gal. 3. 7. Phil. 2. 16. 1 Tim. 4. 7.</sup>  
 τὸ εὐαγγέλιον, ἵνα συγκοινωνῶς αὐτοῦ γένωμαι. <sup>24</sup> \* Οὐκ οἴδατε,

subjecta.' And so Est. understands. The evident antithesis and paronomasia between the terms ἀνόμοι and ἄνομοι has occasioned some harshness that must be allowed for.—Εὐαγγελιστὴς Χριστῷ may be best rendered, with Est., by 'inlaw, within law,' Christo, quod Christo attinet' (as opposed to *ecclésiastes* before).

<sup>22</sup> τοῖς ἀσθενέσιν] The best Expositors are agreed, that this has reference to the less instructed, and therefore superstitiously scrupulous, both of Jews and Gentiles. See supra viii. 11, 12. To these Paul accommodated himself in things indifferent. The *ὡς* is cancelled by Lachmann and Tischendorf, on the authority of only A and B, and the Vulgate Version; an authority, however, insufficient; notwithstanding that internal evidence is quite against the word. I can, however, add one MS. to the two above mentioned,—namely, the Lamb. 1185, a very curious MS. evidently copied from a very ancient original, and of the Alexandrian text.

—τοῖς πᾶσι γέγ.] To sum up the whole, the Apostle says, τοῖς πᾶσι (scil. καὶ Ἰουδαίοις, καὶ ἀστέροις, καὶ ἀσθενοῦσι) γέγονα τὰ πάντα, i. e. (as Post explains) εὐπρότεροι (sensu bono) ἡμεῖς τρεῖς τρεπόμενοι, πρὸς πάντας εὐεργετοί, παντοῖος γέγονα.—By γέγ. τὰ πάντα is meant, with the qualification suggested by the context, that 'he became to all, all that they wished,' viz. as regarded things indifferent. The same qualification at πάντα is to be understood at ch. x. 23, where by πάντα are meant 'all things of the kind adverted to,' namely, τὰ ἀδιάφορα, 'things indifferent.' The τὰ before πάντα is omitted in A, B, C, F, G, and 4 cursives; to which I add Lamb. 1194; and propriety of language might rather reject it: yet Joseph. Ant. xvii. 10, 7, says, ἀνεπιφανῆ τοῖς πᾶσι εἰς τὰ πάντα. But Paul might use it to strengthen the antithesis; or Revisers might insert it, for that purpose; or Critics might remove it, because involving a breach of propriety. Under these circumstances, there is no good authority to cancel.

—ἵνα πάντως τινὰς σώσω] Of ἵνα σώσω the sense is, 'that I might put into the way of salvation, by conversion to the Christian faith.' As to πάντως, Dr. Poole acknowledges that our English Version, 'by all means,' conveys the double sense *omnino saltem*, which I have recommended; but he thinks the Apostle's meaning was, 'that so I may not fail to save some.' But that rendering is liable to the objection of expressing what is left to be implied, and omitting that which is expressed. Perhaps πάντως may be rendered with more brevity, and equal fidelity, by 'at any rate;' as in Plato, p. 497; Aristoph. Eq. 252; Xen. Cyrop. ii. 1, 13; and Thucyd. v. 41. Of τινὰς the meaning is best conveyed by rendering, not, with Beza, Est., and others, *quosvis*, any, but *some*, meaning, by implication, *some few* at least; a sense which the word bears in Jos. Bell. i. 16, 4, βουλευθεὶς δ' ἐξ αὐτῶν καὶ (εἰς) παριστώσαι τινες.

<sup>23</sup> τοῦτο δὲ ποιῶ—γένομαι] q. d. 'This conduct I pursue (i. e. these compliances I make) for the Gospel's sake (i. e. for its further propagation), to the end that I may, with you, be partaker of its benefits.'—For τοῦτο, Lachm., Tisch., and Alf. edit πάντα, from 7 uncials and 6 cursive MSS.; to which I can only add the Leicester MS., omitted by Wets. Internal evidence is quite against τοῦτο: but I believe the true reading to be ταῦτα: and the two words ταῦτα and πάντα are often confounded by the scribes, (see Luke xii. 31. 1 Cor. x. 11, and the var. lectt.) and sometimes, where the two words occur, πάντα has been added unnecessarily, because implied. Πάντα cannot well be the genuine reading, because, as Dr. Mill says, 'nec omnia fecit, aut facere potuit Paulus propter Evangelium.'

—ἵνα συγκοιν. αὐτοῦ γένωμαι] Some ancient and modern Commentators pass over the *ἐν* as if *pleonastic*. But this it is not; nor is it so in any of the three other passages where συγκοιν. occurs in the New Test., namely, Rom. xi. 17. Phil. i. 7, and Rev. i. (where see my notes.) The *ἐν* here has reference, not to ὅμῳ (as it was supposed by the framers of our Common Version, and by Whitby), but to what is implied in the term συγκοιν., namely, ἄλλοις, 'the rest,' the other participants in the Gospel, of course including the Corinthians. But this participation I would not understand, with Chrys., of the ancient Commentators, and, of modern ones, Doddr., Billr., and others, to be participation in the work of diffusion or dissemination of the Gospel, but participation in all its benefits, both in this world, and in that which is to come. 'This (observes Olshausen) Paul would have obtained even had he preached *ἄκων*, but he included the sincere self-denying mode of acting, that he might not become an *ἰδοκίμος*, ver. 27. Accordingly, the words are to be rendered, 'that thus I might be a joint-partaker (or fellow-sharer) with the rest of the children of God, so as to be with them joint heirs of the grace of God through Christ.'

<sup>24</sup> οὐκ οἴδατε, &c.] To satisfactorily fix the connexion, and trace the course of thought by which the Apostle here passes from the above to the present subject of consideration, is a point of no little difficulty. The connexion laid down by Billr. is too vague and undefined. More of simplicity and probability is there in that given by Theophyl. and Œcumen. (formed on Chrys.), which has been adduced in my Recens. Synop. But it has the disadvantage of not going far enough. I see no reason to alter my opinion, that the subsequent long-drawn agonistical imagery was suggested to the Apostle's mind by the mention of the blessings and benefits, both for time and eternity, of the Gospel; and that on that he founded his exhortation to strenuous exertions in the Christian course. See Phil. iii. 13, 14. Accordingly, the connexion has been tolerably well traced by Whitby; but far better by Crall. thus:—Here commences

ὅτι οἱ ἐν σταδίῳ τρέχοντες πάντες μὲν τρέχουσιν, εἰς δὲ λαμβάνει τὸ βραβεῖον; οὕτω τρέχετε, ἵνα καταλάβητε. <sup>25</sup> Πᾶς δὲ ὁ ἀγωνιζόμενος, πάντα ἐγκρατεύεται· ἐκείνοι μὲν οὖν, ἵνα φθαρτὸν στέφανον λάβωσιν, ἡμεῖς δὲ ἀφθαρτον. <sup>26</sup> Ἐγὼ

the third division of the chapter, in which the Corinthians are admonished, agreeably to the example which he has set them, earnestly to strive after that prize of everlasting life set before them in the Gospel, and so to conduct themselves in things, otherwise in themselves permitted, that they may not prove a stumbling-block to any one. The Apostle declared that, forgetting his own liberty, he made himself the servant of all, to the end that he might be a partaker in the Gospel, i. e. that he might attain its final felicity. Thus he tacitly taught that in no other way can salvation be attained. Hence he further impresses this on their minds, by admonishing the Corinthians so to conduct themselves in their Christian course, that, instead of failing off, they may become possessors of that supreme good set before them in the Gospel; and accordingly to use with the greatest moderation things of themselves free to be used or not used. Now the Apostle argues by a comparison taken from the *race-course*. As there, although all run, yet not all receive the prize, but one only, who shall have outstripped the rest, and accordingly shall have so run, as one must, who desires to gain the prize; so [in this course of Christian piety] although all run, i. e. do many things that pertain to Christianity, yet not all gain this immortal prize in the race set before them; but those that do, are they who so run as those must run who are desirous of attaining it. The difficulty thus encountered by the above able Commentator Dr. Peile seeks to avoid by tracing the connexion, with Mackn., as follows: 'Now such are *not* the conditions of the Christian race that is set before you (Heb. xii. 1). There the success of one is no hindrance to the success of another.' This, however, cannot be called a *connexion* at all, and it moreover compels the learned annotator to assign to the words of the subjoined exhortation, οὕτω τρέχετε, ἵνα καταλάβητε (scil. τὸ βραβεῖον τῆς ἀνεκλήσεως τοῦ Θεοῦ ἐν Χριστῷ Ἰησοῦ, Phil. iii. 14), the strained, yet any thing but apposite, sense: 'Be runners in that race in which ye may be sure to be receivers.' Now, not to say that there is something *unseasoned* in the sense '*sure* to be receivers [of the prize of the heavenly calling]', and which is, besides being set aside by several passages of Scripture, in contradiction to what follows, μήντες αὐτοὶ δόκιμοι γίνεσθαι, as also to what Thom. Aquin. and others think implied in the *εἰς δὲ μόνον*,—namely, the sentiment in Matt. xxii. 14, πολλοὶ εἰσι κλητοί, ὀλίγοι δὲ ἐκλεκτοί, far more agreeable to simplicity is it to suppose that the words present to the mind of the Apostle (though not *expressed*) were those so skilfully supplied from the course of thought by the logical acuteness of Crell. (as above cited) than what Dr. Peile supposes to have been in the mind of the Apostle. Thus, it is worthy of observation, the words of the subjoined exhortation exactly *tally* with the words supplied as above by Crell.; and agreeably to this view the meaning intended will be,—*'as those [and those only]*

attain the *βραβεῖον*, so do ye run that ye may attain.' This view I find supported by the authority of Theodoret, and, of modern Commentators, by that of Estius in an able annotation on the whole passage.

25. πᾶς δὲ ὁ ἀγωνιζόμενος, πάντα ἐγκρατεύεται] Here, by a continuation of the same agonistic allusion, the Apostle takes occasion, from what is done by the *Heathen ἀγωνιστῆς*, in order to secure the wished-for prize, to suggest what is the right course to be pursued by the *Christian ἀγωνιστῆς*, if he would hope to obtain his crown of glory.—*πάντα ἐγκρατεύεται*, '*practises ἐγκράτειαν*;' with allusion to the preparatory training for *ἀγωναί*, which lasted ten months. Of the extreme temperance, and even abstinence, here required, three examples are given by Ælian, V. H. iii. 30. 10, 2. 11, 3. So Epictetus, Enchir. C. 35 (cited by the Commentators), graphically describes the thing thus: δι' σ' εὐτακτεῖν, ἀναγκοτροφεῖν, ἀπείχεσθαι πεμμάτων, γυμνάζεσθαι πρὸς ἀνάγκην, ἐν ἔρετα γυμνῷ, ἐν καύματι, ἐν ψυχῇ, μὴ ψυχρὸν πίνειν, μὴ εἶναι, ὥς ἔτυχεν ἀπλῶς, ὥς ἱατρὸς παραδεδωκίαν σπαντὸν τῷ ἐπιστάτῃ, εἰτα εἰς τὸν ἀγῶνα παρίρχεσθαι. Bp. Warburton observes that 'the Apostle here urges *another* argument for their engaging in the heavenly race, and preferring the pursuit of spiritual things to things temporal; q. d. "The pursuit of the former has not only these advantages of *certainly* above that of the games, but they are without any peculiar drawback; since the *preparation* for the *spiritual* prize is not more severe than that for the *earthly*.'" Accordingly, to the example of the *ἀγωνιστῆς*, Paul, as Est. observes, stirs up himself (see ver. 27), as well as others, to do in like manner in the Christian course,—considering that the *Crown* is in the latter the more glorious, being (as the next words express) no less than an *incorruptible* one, what is termed, 1 Pet. v. 4, ὁ ἐμαρτύριος τῆς δόξης στέφανος. Comp. Wied. iv. 2, which was probably in the Apostle's mind. From the Schol. on Apoll. Rhod. iii. 123, we learn that, at the Isthmian games (to which the Apostle here espec. alludes), the victors were of *old* crowned with a wreath of *pine-leaves*, though in after-times of *dry parsley*; which circumstance serves to illustrate the allusion in ἀφθαρτον, q. d. 'not withered already, but which will never wither, which will flourish to eternity.' The Apostle is here only speaking of that reward which the candidates *especially* strove after,—the *CROWN*; though, as Kasanen. shows from Vitruv. Arch. ix. Præf., that, carried with it certain other and more solid advantages, which to coarser minds would have most weight.

26. ἐγὼ τοίνυν οὕτω τρέχω] Here the Apostle *reverts* to his own case, that he may thus give to what he inculcates the additional weight of his own *example*. See Phil. iii. 17. The *τοίνυν* has a *continuative* together with a *conclusive* force, as in Ælian, V. H. iv. 2. Xen. Cyr. i. 1, 2. Mem. i. 4, 13; and the ἐγὼ is here, as often elsewhere, *emphatic*, being intended to

τοῖν οὕτω τρέχω, ὥς οὐκ ἀδήλως οὕτω πυκτεύω, ὥς οὐκ ἄερα  
 δέρων. 27 Ἰ' Ἀλλ' ὑπωπιάζω μου τὸ σῶμα καὶ δουλαγωγῶ μήπως  
 ἄλλους κηρύξας, αὐτὸς ἀδόκιμος γένωμαι.

γ. Rom. 8. 13.  
 Col. 2. 6.  
 Rom. 6. 12.

point at himself. Render: 'Accordingly, I do, for my part, thus run [whatever you may do].' The Apostle returns to the agonistic metaphor, and, first, that of the racer, in the words οὕτω τρέχω, ὥς οὐκ ἀδήλως: from a careful reconsidering of which clause I see some reason to doubt whether the interpretation I before acquiesced in be (notwithstanding that it is sanctioned by the authority of many eminent modern Commentators) so entitled to preference as that of the ancients, Chrys., Theophyl., and Œcum., and, of modern Expositors, Crell., Hyper., Calvin., Est., Bp. Pearson, Bengel, and Billr., who regard it as put for οὐκ ὡς ἀδήλως ὅντος βραβείου vel σκόπου. According to either interpretation, the *adverb* must be taken, as often, for a *phrase* formed from the Adject. and a Preposit. But I should wish to see some proof of ἀδήλως being ever *adverb* so used.

In ὡς οὐκ ἄερα δέρων we have a pugilistic metaphor. Now there were many ways in which pugilists might beat the air,—namely, either in *prælia evasiva*, or as a *prelude* to the contest, or *during* the contest itself, when aiming a blow, and not reaching their object. So Ariosto, *Orl. Fur.*, canto ii. 51, 'Ferì Gradasso il vento è l'aria vana.' This last seems to be the meaning in the present case. With this metaphorical use of πυκτεύω I would compare Anacr., cited by Casaubon, *Anim. ad Athen.*, p. 782, ὡς μὴ πρὸς ἔρματα πυκταλίζω.

27. ὑπωπιάζω μου τὸ σῶμα] By the *body* is here to be understood not so much the *animal frame* itself (though that needs strict discipline, to be brought and kept under the government of the spirit) but the evil passions and carnal lusts of corrupt human nature, which is elsewhere called 'the body of sin,' Rom. vi. 6, and vii. 23, seqq., and which it is there said must be virtually destroyed (expressed by the strong term καταργηθῆ, see note). It is well observed by Est. 'that the Apostle *here* adverts only to the contest with the *flesh*; omitting those two other enemies, the world and the devil, because the *body* or *flesh* is a *domestic* enemy (and therefore the most formidable), after subduing which foe easier will it be to vanquish the world and the devil.' As regards the concluding words, αὐτὸς ἀδόκιμος γένωμαι, little likely is it that the Apostle would have chosen to use an agonistic metaphor in a matter so momentous. The term ἀδόκιμος might seem *per se* to allude, as Commentators tell us, to the previous δοκιμασία, which, as we learn from Faber, *Agon.* iii. 11, took place before admission to the contest, both as to moral character and adequate *fitness* for the combat. And the persons who were *rejected* for the contest were called (as we learn from Philo) ἔκκριτοι: μὴ δοκιμασθέντες, ἀποδοκιμασθέντες. Accordingly the term ἀδόκιμοι would be not *unusable*. But the comparison in question would not *hold good here*, because no such previous δοκιμασία in the Christian ἄγων, on admission to the sacred contest, is conveyed at baptism, only repentance and faith being required. If there be any agonistic allusion at all, it would seem rather to be to what took place *after* the contest, and

subsequent to the δοκιμασία, or severe scrutiny, which took place as to whether the laws of the combat had been strictly observed by the victor (and to which there is an allusion in 2 Tim. ii. 6, ἰάν—ἀθλῇ τις, οὐ σταφανοῦται ἰάν μὴ νομίμῳ ἀθλήσῃ); for, if not, even the victorious combatant was *cast*, which was, Mackn. says, expressed by the term ἔκκρισθαι. Nor would even this view be applicable to the circumstances of the Christian ἄγων, or stadium; since no such *after-scrutiny* can be necessary to the omniscient Judge. Nay, it is utterly *excluded* by what the Apostle himself says at 2 Tim. iv. 7, 8, τὸν ἄθωνα ἡγωνίσαι, τὸν δρόμον τιτλίκα' λοιπὸν ('as to all that remains') ἀπείκηται μοι δὲ τῆς δικ: στίφανος. Accordingly, it is best to suppose the agonistic metaphor to be here *dropped*, and the expression ἀδόκιμος γίνω to simply mean 'become *rejectaneous*,' by being found unworthy of acceptance unto final salvation, the opposite to συγκοινωνός γενέσθαι ὑαγγελίου, at ver. 23, a view supported by the authority of Chrys. and Theodor. Here I must not omit to notice, what is a matter less of surprise than *regret*, namely, the opposite *extremes* to which Commentators have gone in the view taken by them of this passage; some *pressing* on the sense of the words, as though they conveyed *terror* on the part of the Apostle *lest*, &c. This is decidedly the view of the Fathers, both Greek and Latin, and the Latin Commentators, and it has been strenuously maintained by Est. While others almost *explain away* what is implied in the μὴ, and soften it down so as to express no more than the *fear* of being *reprehensible* and liable to great disgrace. So Calvin, Beza, Pareus, and others, who so interpret, say that the term ἔδοξ. does not import *reprobatus*, as opposed to *electus*, but is meant to stand in opposition to *probatus* or *probus*, as denoting '*reprehensibilis fieri cum magno dedecore benedocendo et male vivendo*'—all this, evidently, to *save the doctrine* of ELECTION; in order to which, similar is the course pursued by Est. Nay, he boldly pronounces that the Apostle does not mean that any one from being elect can become reprobate; a thing he says *impossible*; for the ETERNAL DECREE of God cannot be changed. He adds, that as to the *casting off* and eternal perdition of any one for having, though a preacher of the Gospel, not lived agreeably to the Gospel, at least not consistently and perseveringly to the *end*, his perdition is no other than the *effect* of Divine reprobation: and that St. Paul did fear this for himself, i.e. he thinks, plain from the words here employed. It is scarcely necessary to say, that this involves no less than a most grievous perversion of the words. And nearly the same censure may be passed on those who (as Scott) maintain that the Apostle then possessed the *assurance* that he should *not*, after preaching to others, be himself rejected, as having no title to the crown. This *dictum* is indeed amongst the '*much* which (as Dr. Adam Clarke observes) has been said in opposition to St. Paul's own words.' Suffice it to say, that *full assurance* on that head, we have every reason to think (from what the Apostle says 2 Tim. iv. 6), he

a Exod. 13.  
21. & 14. 22.  
Deut. 1. 28.  
Ps. 78. 13, 14.  
& 106. 26.

X. 1. Οὐ θέλω \* γὰρ ὑμᾶς ἀγνοεῖν, ἀδελφοί, ὅτι οἱ πατέρες ἡμῶν πάντες ὑπὸ τὴν νεφέλῃν ἦσαν, καὶ πάντες διὰ τῆς θαλάσ-

obtained by special grace from the Lord,—but at a later period,—at nearly the end of his course, because, as Bp. Bull well points out in his ‘Doctrine of final Perseverance refuted,’ it ‘was then not inexpedient, but necessary to support the holy Apostle under his last fiery trial.’ Not that we are warranted in supposing on the part of the Apostle any *absolute doubt* as to his perseverance unto the end, or *fear* as to his final acceptance. The sentiment experienced on that head by the Apostle seems not to have amounted beyond that ‘godly fear’ and cautious distrust of one’s self which so eminently befits the Christian pilgrim throughout the *whole* of his heavenward course. To which purpose are the words of Rom. xiii. 20, compared with 1 Pet. i. 17, ἐν φόβῳ τὸν τῆς παροικίας ὡμῶν χρόνος ναστράφητε, and Heb. xii. 28, λατρεύοντες τῷ Θεῷ μετὰ αἰδοῦς καὶ εὐλαβίας (meaning, doubtless, godly fear of falling from grace), and espec. Phil. ii. 12, μετὰ φόβου καὶ τρόμου τὴν ταῦτων σωτηρίαν καταργάσασθε, meaning with such a *holy fear* as may exclude too full assurance or unwarrantable confidence as to the result. Upon the whole, it appears to me that we are not obliged to infer from the μήποτε (or rather μή πως, as I would write, by which the sense will be *ne fortè*) any sentiment of *fear*,—but rather that mixed feeling above adverted to, consisting of *caution* dictated by *holy fear*, such as to induce any one to take the proper means to effectually prevent some contemplated consequence. In fact, when μή or μή πως is followed by a subjunctive, though the μή is suspended on some participle expressed or understood, it is not always φοβοίμενος, but often in the Class. writers some participle denoting *weariness*, or *caution*. Examples were superfluous. It will thus, I think, abundantly appear that we are quite justified in supposing the real sense intended to be, ‘in order that I may not become rejected.’ This is indeed placed, I apprehend, beyond doubt by the expression just adverted to, supra, ver. 23, ἵνα συγκοινωνῶσι αὐτοῦ (scil. εὐαγγελίου) γίνεσθαι, which is the true *key* to the sense here; for some of the best Commentators, as Crell., Grot., Est., Krause, Pott, Heydenr., and Steners., are with reason agreed, that δόδοκιμος γινέσθαι here is the very contrary to συγκοινωνῶς γινέσθαι τοῦ εὐαγγ.

—μήπως ἄλλοις κηρύξας, αὐτοῖς δόδοκ. γίν.) On re-considering this passage, I see no reason to doubt that the agonistic metaphor *terminates* at ὑπωπιάζω, and is not carried on (as most recent Commentators have supposed) to the terms κηρύξας and δόδοκιμος. Though Dr. Hamm. (who derived this notion from P. Faber, Agonist. iii. 14) asserts that, in good authors, δόδοκιμος γινέσθαι, and ἀποκηρυχθῆναι, are *all one*, and are opposed to στεφανουθῆναι. I have never yet been able to find it so used in any author. If it was ever used *in re agonistica*, it must have been as applied to those who were *candidates* for being put upon the list of combatants; at least the term would be applicable to those rejected on the score of *unfitness to contend*. But it is to be borne in mind, that the Apostle had long ago been put on the list of combatants by the great Ἀγωνοθέτης Himself, by whom he was ‘called to be an Apo-

tle.’ It is true that κηρύσσειν, ‘to act the part of a herald,’ was an agonistic term; and I admit that the Apostle *may* have intended, under the ordinary sense of κηρύσσειν, to include an *under-allusion* to the herald, some of whose duties did correspond to those of the Christian preachers of the Gospel, such as ‘proclaiming the contest’ (Soph. Aj. 1219), declaring the qualifications required of the combatants.’ But that was indirectly, by reciting, like our clerk, a kind of *Si quis?* No proof, nor probability, is there that the herald ever used such *exhortations*, much less *encouragements*, as Mackn. represents. As to the authority of Faber, it has little or no weight, since, in order to make the passage suitable to his purpose, that of finding an agonistic figure, he is obliged to alter ἄλλοις to ἄλλων; though, as the profoundly learned Valcken. truly observes, ‘the Apostle could not have so written, since it would have been making himself the ἀγωνοθέτης, or bestower of the crown (i. e. as conferred by the hands of the herald), and not the Lord Jesus, to whom he ascribes the bestowal in 2 Tim. iv. 8, ὃν (στεφανῶν) ἀποδόσει μοι ὁ Κύριος.’ It was the ἀγωνοθέτης that designated and pronounced the successful ἀγωνιστῆς victor, and invested him with the ensign of victory, the crown; both of which circumstances may be gathered from Virg. Æn. v. 245, ‘Victorem magna præconis voce (by the voice or proclamation) Cloanthum Declarat, viridique advelat tempora lauro (the laurel-crown).’ He did not (as Hamm. represents) proclaim the names of those *beaten*; for that were alike unnecessary and cruel. Neither did he, as Hamm. seeks to prove from a passage of Isidor. Epist. liii. [p. 265], dispose and arrange the contest for the prize. That was solely done by the ἀγωνοθέτης, the president of the ἑλληνοδόκται, or by judges of the qualifications of the candidates. Moreover, the words in Isidore are not, as Hamm. represents them, ἀγῶνα τοῖς ἄλλοις διατιθεῖς (ὁ κῆρυξ), but ὅς ἀγῶνα ἄλλοις διατιθεῖται: namely, as said of the doctors and bishops of the Church, inasmuch as, in the sacred ἀγῶνας, it is ordered that the στεφανίτης should be a κῆρυξ, to set in order the Christian contest to others. But he says nothing about (what Hamm. mentions) the binding and loosing, pronouncing some conquerors, and rejecting others as unworthy. However, as several agonistic metaphors have preceded, I am ready to admit an *under-allusion* on the part of the Apostle to the office and duties, as far as they really correspond, of the herald. Thus ὅς ἀδύλας may stand for ὅς εἰς ἀδύλας, i. e. ‘as to an indistinct object,’ or σκοπεῖν, equiv. to ‘without keeping the goal in view.’ Agreeably to this view, (Ecumen. well explains the term (after Chrys.) by πρὸς οὐδένα σκοπεῖν. So Calv. explains ὅς οὐκ ἀδύλας: ‘recte ad metam dirigere cursum;’ Est.: ‘recte cursum tendens ad metam, ut faciant qui vincere volunt;’ so denoting ‘the going straight to one’s object.’ Comp. Phil. iii. 14.

X. 1. The thread of connexion which I have, partly from Grot., Crell., Wets., and Bp. Pearce, traced between this and the foregoing portion is

σης διήλθον, <sup>2</sup> καὶ πάντες εἰς τὸν Μωϋσῆν † ἐβαπτίσαντο ἐν  
τῇ νεφέλῃ καὶ ἐν τῇ θαλάσσῃ <sup>3</sup> καὶ πάντες τὸ αὐτὸ βρῶμα  
πνευματικὸν ἔφαγον, <sup>4</sup> καὶ πάντες τὸ αὐτὸ πόμα πνευματικὸν  
ἔπιον ἔπιον γὰρ ἐκ πνευματικῆς ἀκολουθούσης πέτρας ἥ δὲ

b Exod. 14.  
14, &c.  
Ps. 106. 40.  
c Exod. 17. a  
Num. 20. 11.  
d 21. 16.  
Ps. 78. 15.

confirmed by the authority of Chrys., Theophyl., Ecumen., and Theodoret. I would further observe, that the *vinculum* subsists in the agonistic idea suggested by the terms *ἐν σταδίῳ τρέχειν*, οὐκ ἀσπῶν, καταλαβεῖν βραβεῖον (or στίφανον), and ἀδόκιμος γινίσθαι. Accordingly, 'I have thus adverted to the great spiritual contest in which we are all engaged, and the crown that we are bound to press forward to attain; which nevertheless I count not myself to have as yet secured, finding it still indispensable to use all means, in order that I may not finally miss of that crown of life [which lesson I would impress on you]; FOR I would not have you fail to bear in mind, that, &c.,—namely, the great truth, that all do not enjoy God's favour who possess great external privileges, as will appear from the example of our forefathers.' In virtue of this connexion and the course of reasoning pursued, I have now admitted, with Lachm., Tisch., and Alf., the reading γὰρ (for the received one δι), from 7 of the most ancient uncial, and 8 cursive MSS., the Italic and Vulg. Versions, and several ancient Fathers. The words οὐ θέλω ὑμῶν ἀγνοεῖν (which occur also in Rom. i. 13. 1 Cor. xii. 1. 2 Cor. i. 8. 1 Thess. iv. 18) constitute not a mere formula of transition, requesting serious attention to some important truth, which, though it be not absolutely unknown, has to be seriously laid to heart; it is said by *memoirs* for θέλω δὲ ὑμῶς εἰδέναι, which occurs in 1 Cor. xi. 3; q. d. 'I would have you duly mindful of this, that, &c. The ὑμῶν subjoined to πατέρες is rightly used, because even the Gentile Christians might regard the Jewish Patriarchs as *their* fathers, because they were, on their conversion to Christianity, become the seed of Abraham by faith (see Rom. iv. 16), and thus too the Israel of God, Gal. vi. 16.

— πάντες διὰ τῆς θαλ., &c.] The πάντες is not, as many say, pleonastic, but meant to advert to the fact, that not any *one* of the Egyptians, but *all* the Hebrews, passed through. So in Exod. xiv. 29, it is said, 'there remained not so much as one of them' (viz. the Egyptians).

2. Having adverted to the *historical* facts recorded in Exodus, the Apostle now proceeds, as not unfrequently, to point to their *spiritual* interpretation; and that in order to warn the self-secure and presumptuous readers on Christian liberty, among the Corinthians, that even the *people of God*, who fell short of their promised reward, had been as highly privileged as those unto whom the Divine purposes of the preceding dispensation had now been clearly made known to the true Israel of God.

— εἰς τὸν Μ. ἐβαπτίσαντο] Of this obscure passage the two most probable expositions are the following: 1. That supported by nearly all the ancient and early modern Commentators, thus expressed by Theophylact: εἰς τὸν Μωϋσῆν ἐβαπτίζοντο, ἀντὶ τοῦ, αὐτὸν ἀρχηγὸν ἔχον τοῦ τόπου τοῦ βαπτισματος τόπος γὰρ

βαπτισματος ἦν, τό τε ὑπὸ τὴν νεφέλῃ εἶναι, καὶ τὴν θαλάσσαν διαλθεῖν. 2. That of almost all modern Expositors, from the time of Hamm. downwards, who take the sense to be, 'were, by passing under the cloud (yielding themselves to its guidance) and through the sea, as it were baptized, or initiated into the religion promulgated by Moses (Moses here standing metonymically for the *institutes* of the Mosaic religion), and thus entirely recognized his Divine mission, and bound themselves in future to obey his laws.' For baptism, say they, was a *symbolical rite*, by which any one bound himself unto faith and obedience to any teacher of religion; and the baptism itself was a form of initiation into that religion. Now this, indeed, does express St. Paul's meaning; but not, I apprehend, his *full meaning*. He did not, I conceive, merely mean to trace a similarity, by tacit comparison, between what the Israelites went through and Christian baptism, but intended to represent the former as *typical* of the latter; i. e. the being baptized unto Moses, as typical of the being baptized unto Christ. It has been well observed by Bp. Marsh (Lect., p. 384), that 'the Jews, who admitted proselytes by baptism, appear to have generally considered the passage of their forefathers through the Red Sea, not as a mere insulated historical fact, but as something *representative* of admission to the Divine favour by baptism. They said that they were *baptized* in the desert, and *admitted into covenant* with God before the Law was given. Nay, both they and St. Paul seem to have regarded *all* the circumstances of the Exodus as typical,—namely, either of Christ, or of some rite of his religion.' See also Is. iv. 5. Thus the full sense intended is, that 'by this figurative and typical baptism they entered into covenant with God, and were initiated into the Law, on the point of being promulgated by Moses; by which baptism they became God's Church under that Law, just as by Christian baptism Christians become God's Church under the Gospel.'

3, 4. These verses form one connected sense, consisting of two parts: 1. καὶ πάντες τὸ αὐτὸ βρῶμα πνευματικὸν ἔφαγον, καὶ πάντες τὸ αὐτὸ πόμα πνευματικὸν ἔπιον. 2. ἔπιον γὰρ ἐκ πνευματικῆς ἀκολουθούσης πέτρας ἥ δὲ πέτρα ἦν ὁ Χριστός,—the latter as explanatory of the former. Here as the Apostle had alluded to what had been typical in the ordinance of baptism, so he now alludes to what had been such in that of the *Lord's Supper*. See Hyper. and Calv.

— βρῶμα πνευματικὸν—πόμα πν.] Some suppose the food and the drink to be called πνευματικόν, because given miraculously from heaven. But the sense must, from the context, be, 'inasmuch as they had a spiritual import, by being typical,'—the *food*, of Christ ('the true bread from heaven,' John vi. 50), and the *drink*, of the blessing of the Gospel, including an allusion to the Holy Spirit. See John vii. 37—39.

4 Num. 14. πέτρα ἣν ὁ Χριστός. 5 ἂν Ἀλλ' οὐκ ἐν τοῖς πλείοσι αὐτῶν  
 25, 27. εὐδόκησεν ὁ Θεός· κατεστρώθησαν γὰρ ἐν τῇ ἐρήμῳ. 6 Ταῦτα  
 8 28, 34, 35. ὁ Θεός.  
 4 Num. 11. εὐδόκησεν ὁ Θεός· κατεστρώθησαν γὰρ ἐν τῇ ἐρήμῳ. 6 Ταῦτα  
 4 28. Ps. 105. 14.

— *ἵκον—πέτρας*] Pressing on the literal sense of these words, many eminent Commentators have supposed the meaning to be, that the water, at first miraculously drawn from the rock, was afterwards conveyed as miraculously through the desert. They have, however, no better authority for the fact, than some Rabbinical stories adduced by Wets. and Schoëtgen; and the whole is a mere superstitious notion, resting on no solid foundation, and proceeding from utter misapprehension of the figurative language of the Apostle, which is by Theodor., Calv., Wolf, Rosenm., Krause, and Heydenr., rightly understood, not of a natural rock, 'tanquam causa materialis (to use the words of Wolf) *ex quâ*, but of a spiritual rock, 'tanquam causa efficiens, *d quâ illa aqua et potatio profecta sit*.' Accordingly, the Apostle here, as before, points out, under Divine inspiration (for the benefit of the Church to all ages) the *spiritual* interpretation of the facts recorded in the Scripture to which he has just adverted; and the meaning is, that 'Christ, who is typified by that rock, every where accompanied and was present with them, supplying water miraculously furnished; which, as it never failed them, might be said popularly to *follow* them, as Christ, who supplied it, did; either *really*, though invisibly, or *figuratively* and spiritually, by his perpetual and present help and protection.

5. *ἐν τοῖς πλείοσι*] i.e. 'most, or very many,'—namely, with all but Joshua and Caleb. On which sense of *οἱ πλείονες*, see note on Rom. v. 19.—*οὐκ εὐδόκησεν, α μετοίς*, meaning 'was highly displeased with.' Dr. Peile thinks that the collocation of the words [the negative *οὐκ* being placed first, when, according to the sense, it comes after] is not without its meaning. And objecting to the *μετοίς*, he would translate literally, 'Yet was not God well pleased with the more part of them; no! he ceased to regard them as the seed of Abraham, his friend.' But, had the Apostle intended to express this sense, he would have written, not *οὐκ*, but *οὐκ ἔτι*. Nevertheless, the collocation is not without its force;—though that force is solely to convey an intensity of sense, and intimate the *meiosis* of expression. Comp. Ia. xli. 8, 'Thou art my servant, I have chosen thee, and *not cast thee away*;' where Dr. Henderson renders, 'and will not reject thee,' agreeably to the Syr. and Arabic Versions, but not to the Hebrew and Sept.—which require, 'and not cast thee away'—as also in contradiction to his own annotation, in which he regards the words as an example of a statement expressed, first positively, and by negation of the contrary; in which, however, he is again wrong. Dr. Peile's method of treating *οὐκ εὐδόκησεν*, though inadmissible in the passage of the Apostle, will apply to the words of the Prophet above cited, where the added clause contains a fuller development of the sense conveyed in the preceding; q. d. 'I have not, as in the case of Esau, rejected thee.' Comp. Mal. i. 3 with Rom. ix. 13. In fact, the *meiosis* is recognized by almost every Commentator of note from Chrys. to Heydenr., and with good reason, since it is called for by the words subjoined, *κατεστρώθησαν γὰρ ἐν*

*τῇ ἐρήμῳ*, in which we may suppose the true force of the γὰρ to be 'for example,' as serving to adduce a *proof* of the heavy wrath and indignation which they had provoked: and *καταστ.* (founded on Numb. xiv. 16, *κατέστρωσεν ἐν τῇ ἐρήμῳ*) signif. not 'were *οὐκ ἐστίν*,' but 'were *ἀπώθητο*, or *σπένδω* [dead] over the desert;' a usage of *καταστ.*, like *πνῆ* in Numb. xiv. 16, frequent in the Class. writers (see Hdot. ix. 75, *κατέστρωτο οἱ βάρβαροι*, and Ælian, Anim. vii. 2, *λοιμοὶ δὲ αὐτοὺς ἐφ' ἑνὶ συλλαβῶν κατέστρωσε*), and meant to represent death in its most appalling form, here denoting (as Theophyl. says) *τὴν ἀθάνατον αὐτῶν ἀπώλειαν*. It should seem that this was intended as an awful image of the *eternal perdition* of the wicked, and meant to serve for an awful warning, by example, to sinners of every age. So also a Rabbinical writer, cited by Wets., says, 'Homines qui in deserto fuerunt ('were' [destroyed]) non habuerunt partem in mundo futuro.'

6. *ταῦτα δὲ τύποι ἡμῶν ἐγενήθησαν, εἰς τὰ, &c.*] q. d. 'Hæc quæ commemoravi contigit patribus nostris, fuerunt typi quidam ac figure, et exempla eorum, quæ sunt, aut futura sunt, circa nos, qui sumus adscripti in populum Dei; et ita quidem, ut ad nostram doctrinam instructionem et cautelam referenda sint.' (Est.) Billr. here observes: 'As it is elsewhere said, that "such and such a thing has happened in Christian times, in order that the type which was set forth in the Old Testament might be fulfilled,"—*ἵνα πληρωθῇ*, &c.,—so here, conversely, it is said of certain events in Old Testament history, that "they happened in order that they might be examples for the direction of Christians in subsequent times." So also Bulling. and Hyper. All the best Commentators, indeed, are agreed in confining the purport of the typical correspondence, here and in ver. 11, to *things*, not persons; though types of *persons* do occasionally occur elsewhere,—as between the literal and the spiritual Israel; the literal and the spiritual Adam. Hence, Dr. Peile, in assigning to the words the sense: 'Now, in these particulars of their history, they were types of us Christians,' assigns what cannot be extracted from the words without violence, and which, if it could, would be a sense little suitable to the context. That it is not the natural and obvious sense of the words is clear from this, that such never before occurred to any Commentator, ancient or modern. The best Expositors are agreed that the term *τύποι* has here, and at ver. 11, the *twofold* sense of *type* or *figure*, and *example*, i. e. warning, or instruction by example, as *ἐκτύποι* in 1 Tim. i. 16, *πρὸς ὑποτύπωσιν* (instruction by example), *τῶν μολόντων*. Moreover, the best Commentators in all ages have taken *ἡμῶν* here as standing for *ἡμῶν*, as in a kindred passage of 1 Pet. v. 3, *τύποι γινώσκοντες τοῦ ποιμῆνος*, and 1 Tim. iv. 12, *τύποι τῶν πιστῶν*, a use this probably derived from the language of common life. It is, however, to be borne in mind that, as the benefits and blessings under the *Old Covenant* were meant to be types and exact models of those under the *New* (spec. as to the Sacra-



δὲ τύποι ἡμῶν ἐγενήθησαν, εἰς τὸ μὴ εἶναι ἡμᾶς ἐπιθυμητὰς  
κακῶν, καθὼς κἀκεῖνοι ἐπεθύμησαν. <sup>7</sup> ἼΜηδὲ εἰδωλολάτραι Ἐξοδ. 32. 8.  
γίνεσθε, καθὼς τινες αὐτῶν ὡς γέγραπται Ἐκάθισεν ὁ λαὸς  
φαγεῖν καὶ πιεῖν, καὶ ἀνέστησαν παίζειν. <sup>8</sup> ἼΜηδὲ  
πορνεύωμεν, καθὼς τινες αὐτῶν ἐπόρνευσαν, καὶ ἔπεσον ἐν μιᾷ  
ἡμέρᾳ εἰκοσιτρεῖς χιλιάδες. <sup>9</sup> ἼΜηδὲ ἐκπειράζωμεν τὸν Χρι-  
στὸν, καθὼς καὶ τινες αὐτῶν ἐπείρασαν, καὶ ὑπὸ τῶν ὀφειν  
ἀπώλουντο. <sup>10</sup> ἼΜηδὲ γογγύζετε, καθὼς καὶ τινες αὐτῶν ἐγόγγυ-  
Num. 25. 1. 9.  
Ps. 106. 28.  
Exod. 17. 7.  
Num. 31. 4.  
Ps. 78. 18.  
Deut. 9. 9.  
Exod. 10. 2.  
17. 2.  
Num. 14. 2.  
25. 20.  
Ps. 106. 28.

ments,—see Chrys. and Ecumen., Hyper. and Bulling.), so also were the judgments and punishments for sin and impenitence; in which latter case the events were at once types, and warnings by example; as in the former, at once blessings spiritual, and ENCOURAGEMENTS to us Christians in running the race that is set before us, copying the patterns of faith set forth to us in the Old Test. (as recited for our learning in Heb. xi.), and espec. looking unto Jesus the great Exemplar, the Author and Finisher of our faith, Heb. xii. 1.

—*ἐπιθυμητὰς κακῶν*] Here the Apostle is justly supposed to glance at the desire for evil things, inexpedient indulgences of sense, existing in certain of the Corinthians, who boasted of their Christian knowledge, and prided themselves on their Christian liberty, so far as to allow to themselves a participation in the idol-feasts; in consequence of which the Apostle takes occasion to allude to the solemn warning conveyed to the Israelites in what is recorded at Numb. xi. 4—6, of the Israelites, who, dissatisfied with the manna, lusted after the flesh-pots they had left behind in Egypt. In *μηδὲ εἰδωλ. γίνεσθε* we have a remarkable *anacoluthon*, which, however, is rendered less harsh than it would otherwise be, by the circumstance that the preceding verse contains an implied *admonition*, namely, *μη γίνεσθε ὡς οἱ ἐπιθυμητὰς κακῶν*. Here there is held out a solemn warning, by *exemplification* of the judgment surely annexed to any approach to idolatry.—*καθὼς καὶ* serves to indicate the similarity existing in the two cases; a similarity consisting in this,—that as the Israelites wearied the Lord Christ in the above manner, and tempted their own destruction, so did certain of the Corinthians, as self-sufficient boasters of knowledge, and confident in their Christian liberty, tempt their fall by apostasy, through their luxurious habits, by eating even idol-meat for their lusts, and claiming the right to eat it, though to the violation of their Christian principles.

7. The Apostle now applies the above principle to the different vices and sins to which the Corinthians were prone; commencing with that of *abusing their Christian liberty*, by indulging in the use of meats offered to idols.—*εἰδωλ. γίνεσθε*, namely, by participating in idol-feasts; as is plain from the rest of the words of this verse, which refer to the sacrificial feast to the honour of the golden calf mentioned at Exod. xxxii. 6.—*ἐκάθισεν*, 'eat down to table'; according to the ancient posture, afterwards changed to reclining, and adopted from Gentile customs. On the sense of *παύειν* here, see Rec. Syn., where I have shown that it is best to assign to the word

here a general signification (similar to that in Hdor. ix. 11, and 1 Chron. xv. 29. Esdr. v. 3), including leaping, dancing, singing, and all other kinds of festal sport.

8. *πορν.*] This has reference to all sorts of illicit connexion with women, but with especial allusion to the sin of the incestuous person. For twenty-three, the Hebrew and Sept., with Jos. and Philo, give twenty-four thousand. The best mode of reconciling the discrepancy is to suppose (as do Calv., Bengel, and Mackn.) that in neither of the sacred writers is the exact amount intended, but only a round number given; which, as the number of those who fell probably exceeded 23,000, and came short of 24,000, would be an approximative round number.—Again, the best mode of removing the seeming discrepancy between St. Paul and Moses, as to the particular offence which drew down the heavy wrath of God on the people, is to suppose, that the fornication mentioned by the former accompanied the idolatrous worship of Baal-peor, recorded by Moses, Numb. xxv. 3. In fact, from the account there, it is plain that the people were, as on many other occasions, drawn into the idolatrous worship in question by the meretricious arts of the Moabitish women, with whom they committed fornication.

9. *μηδὲ ἐκπειρ. τὸν Χριστόν*] For Χρ. MSS. B, C, and 8 cursives, have Κύριον, adopted by Lachm., and Tisch. ed. 1, but removed, and the Χρ. replaced in ed. 2. But Alf. follows Lachm., wrongly; since external evidence is insufficient, and internal evidence is quite against Κύριον. It is manifest that both Κύριον and Θεόν, found in the Alex. MS. and a few others, proceeded from Critical Revisers, who stumbled at Χριστόν, not well knowing how the Israelites could be said to tempt Christ: and both readings partly from those who wished to destroy this proof of the Divinity of Jesus Christ; for, as Bp. Bull (Defens. Fid. Nic. i. 1, 15) has shown, the words of the text rec. prove both the pre-existence of Christ, and his Deity. In fact, he, whom they then tempted, was the same Person whom they now tempted,—their Redeemer, who was then with them as JEHOVAH, and had often appeared to Moses in the form of an Angel; see Calv., Est., Bp. Pearson, and Abp. Magee On the Atonement, vol. ii. 657.—*ἐκπειράσαν* signifies 'tried the patience and long-suffering of God; namely, by murmuring at their condition and God's dispensations, under the influence of impatience, 'which (as Calv. remarks) seeks to anticipate the designs of God, and refuses to be governed by him; but would bind him down to its own will and pleasure.'

10. In this verse the subject of vv. 6—9 is



J Rom. 15. 4.  
ch. 9. 10.  
2 Rom. 11.  
30.  
ch. 1. 5, 9.  
1 Thess. 5.  
24.  
2 Thess. 2. 3.  
2 Tim. 2. 11  
—12. Heb. 6. 12. 2 Pet. 1. 5. & 2. 2.

σαν, καὶ ἀπόλονται ὑπὸ τοῦ θλοθρευτοῦ. 11 Ἰ Ταῦτα δὲ πάντα  
τύποι συνέβαινον ἐκείνους· ἐγράφη δὲ πρὸς νοουθεσίαν ἡμῶν, εἰς  
οὗς τὰ τέλη τῶν αἰώνων κατήντησεν. 12 Ὡστε ὁ δοκῶν ἐστάναι  
βλεπέτω μὴ πέσῃ. 13 Πειρασμὸς ὑμᾶς οὐκ εἴληφεν, εἰ μὴ

carried forward, by a kind of *parallelism*, yet so as to advert to the same wrong spirit, of demanding all that Christian liberty in its widest extent, and unchecked by Christian expediency, would permit,—namely, a spirit that murmured at the restraints of spiritual authority; such an insubordinate spirit as that of the Israelites. The *θλοθρευτής* here is the *ὁ θλοθρεύων* of Exod. xii. 23, the angel of death. The expression is not found elsewhere except in Hesych., who explains it by *λυμῶν*; though not, I suspect, from this passage, but some other, since the cognate *θλοθρευτής* occurs in Nicet. Chon. Cod. Græcobarb. p. 701. It was probably a *provincialism*.

11. ταῦτα δὲ πάντα τέτοις συνέβαινον ἐκείνοις] After the examples enumerated the Apostle repeats the proposition laid down, from which the *ratio argumenti* is drawn forth. (Hyper.) See also Calv. and Est. As regards the *sentiment*, we have here an *amplification* of that at ver. 6; and, as to the construction and interpretation, these depend on the same principles. Here Dr. Peile proposes to render, 'Now in all these things that were befalling them;' which version he attempts to justify in his note. But, in order to fully elicit the sentiment which he regards as intended by the Apostle, he is obliged to advert to what the Greek text *might* have been, not what it *is* in all the copies. The *proposition* which he rejects is called for by the nature of the case; this being an *apposition*, as often elsewhere, *æsthetical* (see 1 Thess. v. 8. Eph. i. 7, and ii. 17. Jos. Bell. i. 20, 1), in which case an *ὥς* is left to be mentally supplied, though it is sometimes expressed, as in Heb. vi. 19. Hdut. iii. 86, *προσκύνησον τὸν Δαριῶν ὡς βασιλῆα* ('in quality of king'), with which comp. 2 Sam. xxiv. 23, 'All these things did Araunah, [as] a king, give unto the king.' With respect to the construction, it is well pointed out by Billr. that 'since *ἐκείνοις* belongs to *συνέβαινον*, so after *τύποι* we must understand *ἡμῖν*, according to the *ἡμῶν*, for *ὑμῖν* at ver. 6.' The reading, however, is controverted. For *τύποι* MSS. A, B, C, K, and 12 cursives, have *τυπικῶς*, which is adopted by Lachm., Tisch. ed. 1, and Alf. But *τύποι* was retained by Griesb. and Scholz, and restored by Tisch. ed. 2; rightly; since external authority is insufficient, and internal evidence is against *τυπικῶς*, which was far less likely to have been, as Alf. supposes, altered to *τύποι* from v. 1. in all the copies except 16, than to have been introduced, as a plainer reading, from a marginal gloss. This is confirmed by Theodor., who, retaining *τύποι* with the addition of *ὥς*, explains by ταῦτα *τυπικῶς* *ἐκ. συνέβη*. That the Pesch. Syr. Translator had *τύποι* in his copy is evident. As to the Latin Versions, they do not really confirm *τυπικῶς*, since the rendering was a free version. And Fathers in such a case as this are of little weight for *τυπικῶς*, though they would be for *τύποι*. Thus Origen (testo Jacks.) always quotes the Subst., never the Adverb. Here, in short, we have a brevity

of expression, the full meaning being: 'Now all these things happened to them as types, which would be fulfilled in similar events [as antitypes] to us in our case, and in which it is implied that they are to serve as examples [for warning and admonition],' as it is declared in the next words, the best comment on which is Rom. xv. 4, *ὅσα γὰρ προεγράφη, εἰς τὴν ἡμετέραν διδασκαλίαν προεγράφη*.—τὰ τέλη τῶν αἰώνων, lit. 'the end of the ages,'—namely, of the world's duration, equiv. to *συντέλεια τῶν αἰώνων*, Matt. xiii. 39. Heb. ix. 26. The coming of Christ was thus designated, as representing the commencement of a new period of the world's existence. For *κατήντησεν*, MSS. B, D, E, F, G, and 2 cursives, and not a few Fathers, have *κατήντηκεν*, which is required by propriety of language (the sense being, according to that reading, 'have come, supererogant'); though whether that reading be from correction of critics or error of scribes is far from certain. But the former is the more probable supposition. However, Lachm., Tisch., and Alf. have received it into the text; which is as little to be approved of as the wholly omitting all notice of the var. lect.; as is done by Matthæi and Griesb., and, I had almost said, Scholz; for he only adduces the authority of one MS. for it, by a negligence observable in too many other cases.

12. An admonition is now subjoined, founded, by inference, on the examples which had been adduced of the consequences of abusing God's mercy and long-suffering, by any kind of disobedience to his will.

—ὁ δοκῶν ἐστάναι] By *ἐστάναι* is of course meant 'standing fast;' not, however, so much in acceptance with God by the means of grace, ordinary and extraordinary (as most Commentators, including Mackn., think), as 'standing fast in faith,' as opposed to the swerving from it, by hearkening to the sophistries of the false teachers (comp. Rom. xi. 20, *ὅ ἐδὲ τῇ πίστει ἔστηκεν*, i. e. 'in the faith as ye have been taught by us'). Comp. infra, ch. vi. 13, *στέκετε ἐν τῇ πίστει*, with Col. ii. 7. Thus the general sense may be expressed in the words of Hypocritus's paraphrase: 'I grant, indeed, that you have been well instructed and taught, that you possess a solid doctrine of faith, &c.; but what then? It was so with the Fathers, and they fell.' The sentiment is, indeed, a general one; but the Apostle probably chose that form in preference to direct apostrophe; though it is, as all the ancient Commentators are agreed, meant espec. for the proud and arrogant teachers, who, vain of their superior knowledge, fancied that they already stood perfect, were τέλειοι; and yet, as Calv. says, 'sum infirmitatis obliiti, in multa flagitia prolaberentur.'

13. *πειρασμὸς ὑμᾶς, &c.*] We have here an anticipation of an objection, and a removal of an excuse; q. d. 'These temptations are not, as they are sometimes alleged to be, above human strength; being no more than human nature is subjected to, and may be enabled to bear.' The

ἀνθρώπων· <sup>1</sup> πιστὸς δὲ ὁ Θεὸς, ὃς οὐκ ἑάσει ὑμᾶς πειρασθῆναι | 1 Pt. 1. 5. a.  
 ὑπὲρ ὃ δύνασθε· ἀλλὰ ποιήσει σὺν τῷ πειρασμῷ καὶ τὴν ἐκ- | Dan. 2. 17.  
 βασιν, τοῦ δύνασθαι [ὑμᾶς] ὑπενεγκεῖν. <sup>14</sup> <sup>m</sup> Διόπερ, ἀγαπητοί | Luke 22. 32.  
 μου, φεύγετε ἀπὸ τῆς εἰδωλολατρείας. <sup>15</sup> <sup>o</sup> Ὡς φρονιμοὶ λέγω | John 10. 30  
 | 1 Tim. 4. 12. | 1 Pet. 1. 5. | 2 Pet. 2. 9. | m 2 Cor. 6. 17. | 1 John 5. 31.

literal sense is, 'temptation hath not befallen you, but such as is incidental to man,' i.e. human nature. The connexion here, if any there be, has been variously traced. The question is, what may be considered the scope and purpose of the Apostle in these words. Some suppose this to be *reprehension* for yielding to temptation (as thinking it too hard to bear), and serious *admonition* against needlessly running into it, as also *exhortation* to fortify themselves against future assaults. Such is the view adopted by Hyper., Bulling., Est., Grot., Heyd., and Stenersen. While the ancient Commentators in general, and, of the moderns, Calv., Bp. Pearce, Whitby, Krause, and Pott, suppose it to be the Apostle's purpose to suggest motives of consolation under troubles present, or near at hand, and to convey a *dissuasive* against *despondency*. And this latter view I long continued to prefer: only I regarded *encouragement* rather than *consolation* as the import of the words: and, indeed, whichever mode of considering them be adopted, the words may be supposed to convey a *preoccupation* of something that had been, or might be, alleged by the persons in question. Upon the whole, after repeated consideration of the subject, I am inclined to think that the Apostle intended to suggest matter for *great encouragement*, and yet ground for *cautious distrust of themselves*, as tending to *preparedness* for more strenuous resistance to evil; the latter, however, only by *implication* under the encouraging assurance *πιστὸς δὲ ὁ Θεός*, and even under the first words, *πειρασμός οὐκ εἰληφας*, &c., which may be freely rendered, 'as to temptation (of which you plead the severe assaults), there hath none [hitherto] befallen you, but what is incidental to man [and, consequently, such as may be borne by man]. Moreover (δὲ), should severest trials await you, God is [on his part] faithful to his promise [of all needful support and protection]' (see 2 Thess. iii. 3, compared with Heb. x. 23); even the promise of establishment and protection *ἀπὸ τοῦ πονηροῦ*. Comp. Heb. xiii. 5. This, however, involves the *reciprocal* engagement on the part of man to do his part, by avoiding whatever may bring him into temptation, by resolutely encountering trials in his Christian course, and taking heed to his own steps, that he may not fall; relying on the promise of being upholden by the hand of the Lord, 1s. xli. 10. Ps. xxxvii. 24. The above view I find confirmed by Hyper., Bulling., and Olsh. By *ἀνθρώπων* is denoted what 'man is subject to,' and, accordingly, what he must make up his mind to bear. To the examples I have already adduced of this use from Æschyl. Pers. 702. Soph. Œd. Col. 588. Thucyd. v. 103, add Jos. Antt. vii. 7, 6. Polyb. i. 6, 1, ἀθρ. κακία, and Jos. Antt. iii. 5, 7 (as said of Moses abiding in Mount Sinai), τὸ θησιος περιπεσόντα ἀποθανεῖν ἀνθρώπων ἡγούμενος. With respect to τῷ πειρασμῷ καὶ τῇ ἐκβάσει, there is no reason to suppose, with Dr. Paley, that the article is generic. This the

usus loquendi will not permit; for I cannot find a single instance of either word being used generically, though I have noted a few examples of ἐκβάσις being used with reference, e. gr. Dio Cass. p. 421, 67, ed. Reim. Here the reference is manifest; but I would not express it, with Bp. Middl., by 'the mode of deliverance.' I prefer, with Mr. Green, Gr. N. T., to supply, 'the desired deliverance.' But the true supplementum is, rather, 'the suitable deliverance,' as in the Schol. on Lucian, Timon, 3, προσφυῶν ἐκάστη πλῆρη τὴν ἐκβασιν ἐπιφέρει, 'the event suitable to the stroke of the declaimer.' Chrys., Theophyl., Œcumen., and Phot. here enlarge on the lesson inculcated on the Corinthians, of not trusting in their own strength,—since, moderate as might be the temptation or trial, they would never by themselves finally get through, nor, meanwhile, bear up under them, q. d. 'It is God who gives the power to endure, as well as that speedy deliverance out of the temptation or trial whereby it becomes enduring.' But the above Commentators omit to advert to the believer's asking for this aid and strength to bear, in earnest prayer to him who hath promised to give it to them that ask it in faith, whereby they may be 'strong in the Lord and in the power of his might.' We cannot doubt that (as Dr. Whitby here says) 'God hath engaged to all that enter into covenant with him to enable them to perform the conditions of that covenant, since a covenant upon an impossible condition, he knows, cannot be performed; and all are bound to pray in faith, that God would not suffer them to be tempted above what they are able, by his strength, to bear.'

14. The Apostle subjoins (as an inference from the above examples and warnings) a solemn admonition against idolatry.

—φεύγετε ἀπὸ τῆς εἰδωλ. i. e. 'carefully avoid every approach to idolatry,' such as was contracted in attending on idol-feasts. The Apostle now returns to the subject treated of at ch. viii. —namely, the eating of idol-meats, and shows how far it is lawful, and how far unlawful. He first shows that it is not lawful for them to eat at idol-feasts, since that is a kind of idolatry, 14—24; but that it is lawful for them to eat the flesh that had been so offered, when sold in the market and set on private tables, 25—33. In order to evince the necessity for this abstinence from participation in heathen rites, he lays down the position, that every sacrificial feast is a kind of worship; and consequently attendance at it is an association in the worship of the deity to whose honour the feast is instituted. This he illustrates by two examples; one taken from the Christian Lord's Supper, the other from the sacrifices of the Jews; from which he, at ver. 20, draws the conclusion, that Christians who were accustomed to be present at heathen sacrificial feasts were considered by other heathens as persons favourable to their idolatrous religion, in the same manner as those who were present at

κρίνατε ὑμεῖς ὁ φημι. 16 <sup>n</sup> Τὸ ποτήριον τῆς εὐλογίας ὁ εὐλο-  
 γούμεν, οὐχὶ κοινωνία τοῦ αἵματος τοῦ Χριστοῦ ἐστὶ; τὸν ἄρτον,  
 ὃν κλῶμεν, οὐχὶ κοινωνία τοῦ σώματος τοῦ Χριστοῦ ἐστὶν;  
 17 <sup>o</sup> ὅτι εἰς ἄρτος, ἐν σῶμα οἱ πολλοὶ ἐσμεν οἱ γὰρ πάντες ἐκ  
 τοῦ ἐνὸς ἄρτου μετέχομεν. 18 <sup>p</sup> Βλέπετε τὸν Ἰσραὴλ κατὰ  
 σάρκα· οὐχὶ οἱ ἐσθιόντες τὰς θυσίας κοινωνοὶ τοῦ θυσιαστηρίου  
 εἰσὶ; 19 <sup>q</sup> Τί οὖν φημι; ὅτι εἰδῶλον τί ἐστὶν; ἢ ὅτι εἰδωλό-

the sacred feasts of the Christians thereby declared publicly that they belonged to the society of Christians.

15. *ὡς φρονίμοις λέγω*] An expression (as Theodoret observes) meant to soften the harshness of what he may have to say. The Apostle addresses them as persons of wisdom and judgment, because they valued themselves on their superior knowledge, and in order that he might make his appeals to their reason and conscience more effectual.

16. *τὸ ποτήριον τῆς εὐλ.*] This is best explained as put for *τὸ ποτήριον τὸ εὐλογητόν*, or *εὐλογημένον*, ('the cup for, or over which, we give thanks to God,' the opposition being in the *we*), and it is supposed to have been a popular phrase to denote the *Eucharist*, and adopted from what was called 'the cup of blessing' at the Paschal feast; see Note on Matt. xxvi. 6. In *οὐχὶ κοινωνία*, &c., many Expositors think that *ἐστὶ* signifies 'is a symbol of.' But it may more simply be taken in the usual sense, and, conjoined with *κοιν.*, be regarded as a popular form of expression. Thus the best Commentators, ancient and modern, adopting a metonymical mode of interpretation, suppose the wording to be equiv. to, *οὐχὶ οἱ πίνοντες τὸ ποτήριον τοῦ εὐλογ. κοινωνοὶ τοῦ αἵματος τοῦ Χρ. εἰσι; οὐχὶ οἱ ἐσθιόντες τὸν ἄρτον τὸν εὐλογ. κοινωνοὶ τοῦ σώμ. τοῦ Χ. εἰσι;* the sense being 'Are not those who participate in the Lord's Supper *κοινωνοὶ τοῦ αἵματος καὶ τοῦ σώματος τοῦ Χριστοῦ*, thereby forming one society of worshippers of Christ, and commemorators of his death and sacrifice for sin?' The accusatives *ἄρτον* and *ποτήριον* are regarded as put for *ὁ ἄρτος ὃν κλῶμεν*, &c.; or else *κατὰ*, 'quod attinet ad,' is supplied. There may, however, be an *anacoluthon*, as in Soph. Œd. Tyr. 451, *λέγω δὲ τὸν ἄρτον τοῦτον, ὃν πάλαί ζητεῖς, οὗτός ἐστιν ἐνθάδε*. The argument is, as Hyper. remarks, taken from the *rite* and the *effect* of the Christian Lord's Supper, thus: By using the bread and wine we communicate with the body and blood of Christ, and are made one with Christ. Therefore, in the same manner, those who use the food and drink offered to idols, communicate with idols, are made one with idols. In other words, 'as Christians who participate in the Lord's Supper are supposed, by commemorating his expiatory death, to be in communion with Christ, and the Christian society; so, by a parity of reasoning, those who participate in heathen sacrificial feasts must thereby be supposed to be in communion with idols and idolaters, or at least to be favourably inclined to idolatry.'

17. *ὅτι εἰς ἄρτος—ἐσμεν*] Render, not *bread*, but *loaf*; as Gataker long ago pointed out. The loaves, or rather *cakes*, of Judæa were usually (espec. at the Paschal feast) of a very large

size; so that a considerable number may be supposed to have partaken in common of *one* of them. The sense, then, is: 'for as there is one loaf, so we, the many, become one body;' i.e. 'as the *loaf* is one, so we, the many (i.e. we all), are one body,' professing ourselves thereby to be all members of that body, of which Christ is the head. Thus it is as if St. Paul had written, 'Ὅσπερ εἰς ἄρτος ἐστίν, οὐ μετέχομεν, οὕτως ἐστὶν ἐν σῶμα (Eph. iv. 4) ὁ ἡμεῖς οἱ πολλοὶ (for ἡμεῖς πάντες) ἐσμεν. The words may be thus paraphrased, with Bp. Warburton, ubi supra: 'Our being partakers of one bread (or loaf) in the communion, makes us, of many, [which we are by nature,] to become, by grace, *one body* in Christ; the communion of the body and blood of Christ uniting the receivers into one body, by an equal distribution of one common benefit.'

18. *βλέπετε τὸν Ἰερ., &c.*] Another example to show the force which is inherent in a feast conjoined with religious observances; and that taken from the customs of the Israelites, who used, at festivals, to make an entertainment of the relics of the victims, not only for their servants, but for strangers. (Pott.) By *Ἰερ. κατὰ σάρκα* are here denoted the natural descendants of Israel as a nation—Jews by birth, who worshipped God by sacrifices, and were as yet unconverted to the Christian religion. The sense of *οὐχὶ οἱ ἐσθ., &c.*, is, 'Are not those, who eat of the flesh of the victims, supposed to be participants in the sacrifice on the altar, and of the benefits of that sacrifice?' For the flesh of the victim was eaten by the priests and the sacrificants; see Lev. viii. 31, and Deut. xii. 6, 7. The *application* is left to be supplied,—which is, *ὅτι καὶ ἡμεῖς ἐσθιόντες τὰ εἰδωλόθута, κοινωνοὶ δαιμονίων γίνεσθαι*. Now *that* was supposed to bring them in *communio*n with the Deity; especially as he was supposed to be personally, though invisibly, present. Indeed, that *communio*n was implied by the benefits, whether real, or, as in the case of the heathens, imaginary, being confirmed by a pact or convention between the sacrificer and his God: see Bp. Warburton, ubi supra.

19—22. The Apostle here shows that, even their own premises being conceded, the conclusion they draw would not follow; since the ground of censure consisted in this,—that the Pagans *must necessarily suppose*, that Christians who were present at their sacred feasts worshipped the deities to whose honour those feasts were instituted.

19. *τί οὖν φημι;—ἐστίν;*] By a similar mode of expression it is said, in Plato, Gorg. p. 73, *τί δὲ οὖν λέγομεν περὶ τοῦ ὅστιν;* Render: 'What is my meaning? That an idol is any thing, i.e. has any divinity; or, that the idol-

θυτον τί ἐστιν; <sup>20</sup> ἄλλ' ὅτι ἂ θύει τὰ ἔθνη, δαιμονίοις θύει, καὶ οὐ Θεῷ οὐ θέλω δὲ ὑμᾶς κοινωνοὺς τῶν δαιμονίων γίνεσθαι.  
<sup>21</sup> Οὐ δύνασθε ποτήριον Κυρίου πίνειν καὶ ποτήριον δαιμονίων οὐ δύνασθε τραπέζης Κυρίου μετέχειν, καὶ τραπέζης δαιμονίων.  
<sup>22</sup> Ἡ παραζηλοῦμεν τὸν Κύριον; μὴ ἰσχυρότεροι αὐτοῦ ἐσμεν;  
<sup>23</sup> Πάντα [μοι] ἔξεστιν, ἀλλ' οὐ πάντα συμφέρει πάντα [μοι]

<sup>1</sup> Lev. 17. 7.  
<sup>2</sup> Deut. 32. 17.  
<sup>3</sup> Ps. 106. 37.  
<sup>4</sup> Lev. 19. 30.  
<sup>5</sup> Deut. 32.  
<sup>6</sup> 2 Cor. 6. 15.  
<sup>7</sup> 1 Exod. 30. 5.  
<sup>8</sup> 24. 14.  
<sup>9</sup> Deut. 4. 24.  
<sup>10</sup> 24. 14.  
<sup>11</sup> 24. 16. 31.  
<sup>12</sup> u ch. 4. 13.  
<sup>13</sup> 24. 9.  
<sup>14</sup> Rom. 14. 15, 20.

meat is any thing? (i. e. differs from other meats.) No; that is not my meaning.

<sup>20</sup>. ἄλλ' ὅτι. Render: '[No;] but my meaning is, that, &c. This ellipsis of οὐχὶ after an interrogation is occasionally found both in the Scriptural and Classical writers. So Arrian, *Dia.* i. 29, 4, μὴ γὰρ τὸ ἔθνος ἐξήλωκα αὐτοῦ; ἀλλὰ τὴν παιδίαν σώζων ἔρχομαι πρὸς αὐτὰν. Liban. *Or.* 104, D, κειμένοις ἐπιμβαίνει ἀνδρείος; ἀλλ' ὁ πρῶτος κατενέγκει. The words ἂ θύει—Θεῷ are taken from Deut. xxii. 17. By δαιμονίαι are meant either, as Mede and others explain, the falsely-called deities of the heathens, elsewhere termed εἰδῶλα, or (as Luther, Calv., Beza, Grot., and Billr. are of opinion) *evil demons*, considered as actual existences, and who are meant at Ps. xcvi. 5 Sept. The former mode of interpretation is adopted by Dr. Peile, in whose hands the objections to it advanced by Calvin and Whitby are lessened, though not removed; inasmuch that, although I am ready to admit it to be an *open question*, whether to adopt this view or the commonly received one, yet I am inclined to acquiesce in the remark of Billr., that 'the proper authors of idolatrous worship are the evil demons with which, as actual existences, those offering sacrifices come into fellowship, and thereby [in a certain sense] serve them.'

<sup>21</sup>. οὐ δύνασθαι] q. d. 'Ye cannot, consistently; it is not *suitable*, and therefore not lawful for you.' The inconsistency, Bp. Warburton shows, is this: that they who eat and drink in the *feast on that sacrifice* are partakers of the supposed benefits of the sacrifice, and consequently are parties to the federal rites which confirmed those benefits; so that the same man could not, consistently with himself, be partaker of both tables,—the *Lord's*, and that of *devils*. The inconsistency arising from the Pagan and Christian rites having one common nature (a feast or sacrifice), which, springing from contrary originals, destroy one another's effects.'

Πίνειν ποτήριον and μετέχειν τραπέζης Κυρίου signify, *per meritionem*, a partaking of the Lord's Supper, and the expression πίνειν ποτήριον alludes to the wine partly poured out and partly drunk at the sacrificial feasts. See Virg. *Æn.* viii. 278. Now to drink of this *vinum libationis* was strictly forbidden by the Jewish Rabbis. So, among the Rabbinical citations in Wetstein, *Horajoth*, fol. 2, 1, 'Quinam est apostata? qui edit morticina et à bestiis discerpta, abominabilia et reptilia, et bibit vinum libationis.' The expression μετέχειν τραπέζης alludes to the banquet set out, from the remains of the victim, for the votaries, in the temple or elsewhere. Krause observes, that τραπέζης depends upon *μῖσος* understood; of which very rare *plena locutio* he adduces an example from Lysias. I add *Æschyl.*

*Agam.* 490, οὐ γὰρ ποτ' ἤδχον—θανὼν μεθεῖμι φιλήτάτω τάφον μῖσος.

<sup>22</sup>. The Apostle here intimates, that to attempt such an inconsistency must be highly displeasing to God. Παραζηλοῦν may signify either to excite any one to *jealousy*, or to *anger*; of which intensive sense of παρά we have an example in παραθήκη, occurring in Dionys. Hal. *Ant.* vol. i. p. 483. Sylb. The former sense has much to recommend it in the usage of the Sacred writers, but the latter is more agreeable to what follows, μὴ ἰσχυρὸν αὐτοῦ ἐσμεν; in which something is required to be *supplied*; q. d. 'Are we *stronger* than he, [that] we can venture to brave his wrath?'] The two senses, however, merge into each other; the *jealousy* and the *anger* of God being convertible terms, and accordingly *switted* in a parallelism at Ps. lxxix. 5, which ought to be thus rendered: 'How long, O Lord, wilt thou be angry?—for ever? How long shall thy jealousy burn like fire?—for ever?' The repetition is required by the context, and admitted by the *proprietas linguæ*. Indeed we have here an example of the *Synthetic* or *Constructive parallelism*, on which see Bp. Lowth, *de Sacr. P. Lect.* xix., and Bp. Jebb, *Sacr. Lit.* p. 27. Of course the *jealousy* here spoken of is to be understood *ἀνθρωποπαθὴς*; the relation of God to his chosen people being in Scripture often compared with that of the husband to the wife.

<sup>23</sup>. The Apostle now reverts back to the objections at ch. vi. 12, and (to use the words of Bp. Sanderson, in his two Sermons on this text) 'sets bounds to our Christian liberty; first in the *power*, and then in the *exercise* of that power; and he encounters the error both of those who would shrink it in, and of those who would stretch it out, more than is meet. He extends our liberty in the *power*, but restrains it in the *use* of that power.' In his first Sermon, after showing that by πάντα are meant all things [indifferent], the learned Prelate points out what things are indifferent,—namely, all such things whose expediency or in expediency are fit to be taken into consideration. He then proceeds to show the *liberty* which all Christians have to the use of things indifferent, and the error of those who restrain it too much, as also the cause of that error. With respect to the former, he shows that it must not be pleaded, except in things *lawful*. He points out what *expediency* is, and how it differs from *lawfulness*. Then he considers what *edification* is, and shows that it is the *measure* of expediency, and then concludes by pointing out that in the exercise of our Christian liberty much is left to the discretion of particular persons.

— πάντα μοι, &c.] Μοι, absent from A, B, C, D, E, F, G, and a few cursives, Versions, and

x Rom. 15.  
1, 2.  
ch. 9. 19—22.  
2. 13. 5.  
Phil. 2. 4, 5,  
31.  
y Exod. 19. 5.  
Deut. 10. 14.  
Job 41. 11.  
Ps. 54. 1.  
& 50. 12.  
& ver. 23.  
1 Tim. 6. 17.  
2 ch. 8. 10.  
11.  
& ver. 23.  
Exod. 9. 29.  
a Ps. 24. 1.  
& 115. 16.  
Jer. 27. 6, 7. Matt. 6. 21, 22.

Fathers, has been cancelled by Griesb., Scholz, Lachm., Tisch., and Alf.; but without reason; for the suspicion that it may have been introduced from vi. 12 seems ungrounded. I rather agree with Rinck, that the Apostle seems to have here, as often, repeated the same objection in the *same words*, as at vi. 12. It is surely, as Rinck says, less credible that the Eastern Recension should have repeated *μοι* from the parallel passage, than that the *Western* should have *ἄρουν ἡ οὐ*, probably from mistaking its scope; it simply serving to indicate the *κοινωνία*, a figure so frequent in the writings of St. Paul. Indeed, I see not how the *μοι* can well be dispensed with, since in the latter, at least, of the two clauses, it is emphatical, having reference to *τὸν ἑαυτοῦ* or *τρεῖς ἑαυτοῦ*, as was seen by Chrysostom and Crellius; and as, indeed, is plain from the next verse. At any rate, *πάντα μοι ἔστιν* contains the *objection* of the *Corinthians*, and the words following, its *answer*.

24. *μηδὲς—ἕκαστος*] Many regard this as a *general gnome*, like the one at 1 Cor. xiii., 'Charity seeketh not her own.' That passage, however, is not of general *application*; nor is this. Both are to be restricted to the case in question, and the subject-matter. Here there can only be reference to the use of idol-meats, and other *ἀδιάφορα*. The passage is evidently meant to directly bring forward a sentiment which was only implied in the preceding verse, and the sense is, 'Let no man consider how his actions affect himself only, but also others;' meaning, that we must not consider our own gratification, when it injures the spiritual welfare of others. There is, indeed, the same idiom as that treated of at Rom. viii. 5, *ζητείτω* here being only a plainer expression for *φρονέτω* there; and the force of *τοῦ ἑαυτοῦ* is, 'his own interest,' as in Thucyd. i. 17, *τοῖς ἑαυτῶν μόνον προορώμενοι*, and vi. 16, *τοῦ ἑαυτοῦ μόνον σκοπιῶν*. Soph. Aj. 1313, *δρα μὴ τοῦμόν, ἀλλὰ καὶ τὸ σὺν*.—*ἕκαστος*, not found in most uncials and a few cursives, as also some Versions and Fathers, has been cancelled by all the recent Editors; and, indeed, internal evidence is against its genuineness.

25. *πάν τὸ ἐν μακέλλῳ πωλούμενον ἐστὶ*] The Apostle now gives a *rule* for their conduct as to the eating of idol-meats, by which he both leaves room for Christian liberty, and tempers it with due regard to the spiritual good of others.

—*μηδὲν ἀνακρ.*] The best recent Commentators consider this phrase as put for *μηδὲν κρίας* (scil. *κρίματος γίνου*) *ἀνακρ.*, 'examining no kind of meat, to see [whether it is idol-meat or not].' And the interpretation is supported by the *πάν* following. See note on Acts xvii. 11.

ἔξεστιν, ἀλλ' οὐ πάντα οἰκοδομεῖ. 24 \* μηδὲς τὸ ἑαυτοῦ ζη-  
τεῖτω, ἀλλὰ τὸ τοῦ ἑτέρου [ἕκαστος]. 25 Πάν τὸ ἐν μακέλλῳ  
πωλούμενον ἐσθίετε, μηδὲν ἀνακρίνοντας διὰ τὴν συνείδησιν  
26 \* τοῦ γὰρ Κυρίου ἡ γῆ καὶ τὸ πλήρωμα αὐτῆς. 27 Εἰ  
[δὲ] τις καλεῖ ὑμᾶς τῶν ἀπίστων, καὶ θέλετε πορεύεσθαι, πάν  
τὸ παρατιθέμενον ὑμῖν ἐσθίετε, μηδὲν ἀνακρίνοντας διὰ τὴν συνεί-  
δησιν. 28 \* Ἐὰν δὲ τις ὑμῖν εἴπῃ Τοῦτο εἰδωλόθυτόν ἐστι· μὴ  
ἐσθίετε, δι' ἐκείνον τὸν μνηύσαντα, καὶ τὴν συνείδησιν [\* τοῦ

— διὰ τὴν συνείδησιν] 'on the score of conscience,'—namely, as to whether it be meat that has been offered to idols, or not,—and that, for the reason mentioned in the next verse.

26. *τοῦ γὰρ Κ.—αὐτῆς*] This passage is taken from Ps. xxiv. 1. The full sense is,—[You need none of you feel scruples in your own minds;] for as the earth and all its productions are the Lord's, so there is nothing *naturally* impure, but it is only so in the *opinion* of any one.' Accordingly (to use the words of Billr.), 'as all good things come from God, they are in themselves unexceptionable, if they be used, as coming from God, with thanksgiving.' Comp. 1 Tim. iv. 4.

Πλήρωμα here signifies whatever fills up the world, and is contained therein; all God's creatures, animate or inanimate. Comp. *ἐκπλήρωμα θαλάσσης* in Ps. cxvi. 11.

28. *εἰδωλόθυτόν ἐστι*] Lachm., Tisch., and Alf. edit *ἰσθόθυτόν ἐστι*, from MSS. A, B, H, the Sahid. Vern., and Euseb. But external evidence is insufficient, since internal cannot be said to be in favour of *ἰσθό*. That *ἰσθ.* should have been altered to *εἰσθ.* in all the copies except three, is incredible, and must induce one to regard *ἰσθό* as the *alteration*. I must still regard it as a Critical correction, not however of *style*, but of *matter*, in order, as De Wette supposes, to represent what would be said at a heathen's table, where it might be thought rude to use the term *εἰσθ.*, and polite to use the heathen one *ἰσθό*. Mr. Alf., indeed, objects that that is giving correctors more credit for tact and judgment than they generally show (which is *very true*), and ascribes the use of the term to the Apostle. The thing thus becomes *dramatic*; but, at the same time, the Apostle is made to countenance what is morally wrong, and the opposite to his own practice. This, of course, effectually forbids the reception of *ἰσθό*, which, indeed, there was no need for the Critics to excogitate; for, since the *τις* evidently points not only at a fellow guest, but at a fellow *Christian*,—a weak Christian, indeed, superstitiously scrupulous,—wishing to apprise his brother (the strong) Christian of the fact, why should we not suppose the words *εἰδωλόθυτόν ἐστι* to be spoken aside, or in an undertone, to his fellow Christian, who would be likely to be seated near him? As to the preference to be given, as Alf. thinks, to *ἰσθό*, on account of its being an *unusual* term, it is as usual as *εἰσθ.*; only one is of Classical, the other of Hellenistic use.

— δι' ἐκείνον τὸν μνηύσαντα, κ. τ. ε.] 'on account of (out of deference to the scruples of) him who disclosed [the fact]; yea, for conscience;—' that his conscience may not be wounded (should he

γὰρ Κυρίου ἢ γῆ καὶ τὸ πλήρωμα αὐτῆς.] <sup>29</sup> συνεῖδησιν δὲ λέγω, οὐχὶ τὴν ἑαυτοῦ, ἀλλὰ τὴν τοῦ ἑτέρου ἵνατί γὰρ ἡ ἐλευθερία μου κρίνεται ὑπὸ ἄλλης συνειδήσεως; <sup>30</sup> <sup>b</sup> Εἰ [δὲ] ἐγὼ <sup>b</sup> Rom. 14. 2 <sup>c</sup> 1 Tim. 4. 4 ἐγὰρ μετέχω, τί βλασφημοῦμαι ὑπὲρ οὗ ἐγὼ εὐχαριστῶ; <sup>31</sup> <sup>c</sup> Εἴτε οὖν ἐσθίετε εἴτε πίνετε, εἴτε τι ποιεῖτε, πάντα εἰς δόξαν <sup>c</sup> Col. 3. 17.

partake with you). The next words, τοῦ γὰρ Κυρίου—αὐτῆς, is cancelled by all the Critical Editors, though retained by Dr. Peile. But the violence which he is obliged to use with the words, by all sorts of insertions (one very long), to make them suitable,—verifying what I have said, that the clause cannot be made apposite without supposing the omission of several words to which it might be referred—is calculated to increase rather than diminish the suspicion that they are not genuine, and may justly lead one to suppose that the grounds of their rejection by every Critical Editor, except *Matthæi*, are not insufficient to justify their being cancelled. It may, indeed, be inquired, how came a clause so worse than superfluous to creep into all the MSS. except 20? To this we may answer, with Bengel, Griesb., and others, that the words are a repetition from v. 26. But whether this solution of the difficulty be satisfactory, may be doubted; and I am inclined, with Jackson of Leicester, to lay hold of the clue held out by Musculus, who is of opinion that the words are genuine, but have merely got out of place through the carelessness of scribes, and have only to be removed from the end, to the beginning, of the verse. But this requires confirmation from MSS., which, when the cursive copies shall have been far better collated, may be supplied.

<sup>29</sup> συνεῖδησιν δὲ λέγω, &c.] These words are explanatory of the foregoing διὰ τὴν συνεῖδησιν. The δὲ is resumptive, taking up the preceding train of discourse, as Luke iv. 1. Comp. ch. iii. 29, and Matt. iii. 4, and often in the Class. writers. Render: 'Conscience, to wit, I mean not one's own, but of the other party:' here pointing at the informant—the weak Christian brother; q. d. 'I know that you have no scruples on the subject; and I mean not that with you this need be a matter of conscience.'

—ἵνατί γὰρ ἡ ἐλευθερία, &c.] The sense of this clause has been not a little disputed. By many Expositors the words are regarded as not the words of the *Apostle*, but an *objection* of the Corinthians to his directions, in the sense, 'Why is my liberty to be thus judged of, or determined, by other men's consciences, or restrained out of regard to the conscience of others?' q. d. 'I may have it, though I forbear to exercise it, on account of their scruples.' Thus the words following are explained: 'If I partake [of the meat] with thankfulness, why,' &c. But that these are the words of an objector is negated by the γὰρ; and surely to suppose them so without proof were uncritical. Besides, when St. Paul is introducing the words of an objector, he always, I believe, subjoins an answer; whereas none such is found here: for to suppose it at ver. 31 is utterly without foundation; and the *supplementum* in the place of it, introduced by some, is quite unauthorized. There is every reason, with the ancient and the

most eminent modern Commentators, to suppose the words to be those of the *Apostle*, and intended as a caution (suggested by the use of *συνειδήσιν*) to the following effect: 'For why is my liberty to be so exercised, as to be condemned by another's conscience [while I do what he thinks wrong, but I believe to be right]? Thus v. 30 may be rendered: 'If I, by [Divine] grace (goodness), be a partaker of this liberty, why should I so use it, as to be evil spoken of for the use of that liberty for which I am thankful?' i. e. 'why am I to occasion censure and give offence by the rash and imprudent use of that liberty, for the possession of which I am thankful?' So Theodoret: οὐχ ὁσίων (φῆσιν) ἄλλον λωβᾶσθαι διὰ τῆς ἐμῆς ταλειότητος. This interpretation is strongly confirmed by the context; and there is nothing *philologically* unsound in it, for *κρίνεσθαι* may very well be taken for *κατακρίνεσθαι*, or *βλασφημεῖσθαι*. The above view of the sense is supported by the authority of the best Commentators, ancient and modern. See especially Calvin and Estius, and also Dr. Peile.

I cannot omit to remark one peculiarity untouched on by all the Commentators, and yet closely connected with the true interpretation of the passage, and for want of seeing which many have missed the sense. I mean that idiomatical, and perhaps popular or provincial, use of the Present tense, by which it denotes not what *is*, but what *is to be*, or *ought to be*. Nearly allied to this idiom is the use of the Present for the Future, so common in Scripture, and also in the Class. writers.

<sup>31</sup> εἴτε οὖν ἐσθίετε—ποιεῖτε] It has been well observed by Grotius, that 'the scope of the admonition is, to bid the Corinthian converts beware, lest by any act of theirs, under any circumstances, the glory of God (namely, by the spread and influence of the Gospel) should be injured.' The sense comprehends a *general* admonition, couched under a *particular* one, and the οὖν is conclusive; what is said in this and the two following verses being the *conclusion* deduced from what has been brought forward in the three foregoing Chapters. Render: 'Upon these principles, then, act:—In whatever ye eat and drink, and in all your conduct, keep an eye to the glory of God (by promoting his conscientious and sincere worship in Christ) (see Whitby); and do not injure the cause of religion by throwing stumbling-blocks in the way either of *unbelievers*, to hinder them from embracing it, or of *weak and scrupulous believers*, to shake their attachment to it.' An exhortation (says Bp. Sanderson, Sermon) not only, in the performance of good works and necessary duties, to intend the glory of God, but even in the use of the creatures, and of all indifferent things; in eating and drinking, in buying and selling, and in all the like actions of common life.'

d Rom. 14.

15.

e Rom. 15. 2.

ch. 9. 19, 23.

a ch. 4. 16.

1 Thess. 1. 6.

2 Thess. 2. 9.

b vv. 17, 22.

Prov. 31.

20—31.

ch. 4. 17.

&amp; 16. 2.

Luke 1. 6.

1 Thess. 4.

1. 2.

2 Thess. 3.

15. &amp; 3. 6.

c Eph. 1. 22.

23. &amp; 4. 15.

&amp; 5. 23. ch. 2. 22. &amp; 15. 27, 32.

Eph. 1. 20—22.

John 14. 26.

Phil. 2. 7—11.

Θεοῦ ποιεῖτε. 32 d' Ἀπρόσκοποι γίνεσθε καὶ Ἰουδαίοις καὶ Ἑλ-  
λησι, καὶ τῇ ἐκκλησίᾳ τοῦ Θεοῦ 33 e καθὼς κἀγὼ πάντα πᾶσιν  
ἀρέσκω, μὴ ζητῶν τὸ ἑμαντοῦ συμφέρον, ἀλλὰ τὸ τῶν πολ-  
λῶν, ἵνα σωθῶσι. XI. 1 a μμηταί μου γίνεσθε, καθὼς κἀγὼ  
Χριστοῦ.

2 b Ἐπαινῶ δὲ ὑμᾶς, [ἀδελφοί,] ὅτι πάντα μου μέμνησθε,  
καὶ, καθὼς παρέδωκα ὑμῖν, τὰς παραδόσεις κατέχετε. 3 c Θέλω  
δὲ ὑμᾶς εἰδέναι, ὅτι παντὸς ἀνδρὸς ἡ κεφαλὴ ὁ Χριστὸς ἐστὶ.

32. ἀπρόσκοποι γίνεσθε] The sense is: 'Be none occasion of stumbling, either to the Jews, or Greeks, or Christians.' 'Beware lest the *Jews* have it to say that you are not sincere worshippers of the true God; lest the *Greeks* say that you think there is no harm in idolatry; and lest *Christians* weak in the faith be induced to forsake their Christian profession.' (Rosenm.)

33. καθὼς κἀγὼ, &c.] It is well observed by Chrysostom, that after having struck them with fear by setting forth their heavy responsibility for the injury and prejudice they might occasion to the Jews and the Heathens, the Apostle makes his caution more palatable by proposing *himself* as an example; q. d. '[I exhort you to no more than I set you an example of]: for I study, &c.

—πᾶσιν ἀρέσκω] i. e. 'I endeavour to please them; I consider what will approve itself to them; avoiding what will throw a stumbling-block in the way of their faith, defile and wound their conscience, lead them into sin, and imperil their souls.'—Ἰδιᾶτα must be taken with due limitation. (See Calvin.) The words seem meant to suggest the principle which alone would make the rule of 'pleasing all men' a safe one,—namely, by not consulting one's own interest, but the spiritual good of one's fellow-Christians.

XI. 1. This verse is closely connected with the last of the preceding Chapter, from which it ought not to have been separated. 'Lest (says Bp. Sanderson) he might be thought to extol himself, and that we might know how unsafe a thing it were to rest barely on his or any other man's example, he leads them higher, and to a more perfect example, even that of Christ; q. d. 'Although my example be little considerable in itself, yet wherein it is guided by the example of Christ, you may not despise it. Nor do I lay it upon you as a rule; I only set it before you as a help and encouragement. My example only shows the thing to be feasible: it is Christ's example only that can show it to be warrantable.' Thus the words κἀγὼ Χριστοῦ are subjoined, in order to preclude the idea of his holding himself up as a *primary example*.

2. Here commences another section of the Epistle, comprising vv. 2—34 of the present Chapter; in which the Apostle proceeds to notice and reprove other instances of disorder, not to say misconduct, as also of irregularity in Divine worship, which had crept in among the Corinthians, though he commences with a general commendation.

3. θέλω δὲ ὑμᾶς εἰδέναι, &c.] Here it is the purpose of the Apostle to draw their attention to certain cases in which they had abused their Christian liberty in things indifferent, and thereby

occasioned great offence to the Jews, the Gentiles, and even Christians themselves. That they may be the better disposed to obey his present injunctions, he begins with commending their obedience *afortems*. In θέλω ὑμᾶς εἰδέναι we have a form of serious exhortation to attend to what is going to be said, and implying that it is spoken *authoritatively*. Thus, in an Epistle of a Roman Proconsul to the Milesian Magistrates, Jos. Antt. xiv. 10, 21, we find βούλομαι εὖν ὑμᾶς εἰδέναι, 'I wish you to mind this.'

—ὅτι παντὸς ἀνδρὸς, &c.] The Apostle (doubtless in answer to some inquiry in the letter of the Corinthians) proceeds to treat of the behaviour of women who were moved by inspiration to speak in their assemblies. And first, as to whether the women ought to have their heads covered. Now this question the Apostle thought proper to deal with as one closely connected both with the *subjection of wives to their husbands*, and with the *honour of the husbands*; which would be disgraced by any such impropriety in their demeanour as might be imputed to levity, or such violation of custom as would imply insubordination. See ch. xiv. 34. 1 Tim. ii. 12. Now the custom was, for all married women, as well as single ones, to wear veils in public. Hence to depart from that custom (which was regarded as symbolical of subjection to her husband, and amongst the Jews was a token of modesty) would be to act out of character, and thus occasion disgrace to the husband, and scandal to the Church in the eyes of the heathens. This disorderly practice had, no doubt, first arisen among the Gentile converts; and it has been, with great probability, ascribed to an imitation of the custom of the heathen priestesses, to prophesy, or otherwise discharge their religious functions, unveiled. In fact, it was the custom for all women to attend the sacred rites in the temples with heads uncovered. All this, however, was directly the reverse among the Jews and Jewish converts. Consequently, when the practice arose, it was sure to be imputed by the heathens to immodest feeling, espec. since the women being in the heathen temples unveiled, led to that familiarity between the sexes, which often produced very improper results. Hence it is here strictly forbidden. The Apostle, however, insists *first* on the argument as regards the *dishonour* done to the husband, by thus seemingly disavowing his authority; and he *contrasts* the case of covering the head during public worship, as it regarded the women and the men respectively. Upon the whole, it must be borne in mind, that all that is here said has reference only to *those times and places*, in which the customs were directly the reverse of our own. And accordingly, it is of no



κεφαλὴ δὲ γυναικὸς, ὁ ἀνὴρ κεφαλὴ δὲ Χριστοῦ, ὁ Θεός. <sup>4</sup> Πᾶς ἀνὴρ προσευχόμενος ἢ προφητεύων κατὰ κεφαλῆς ἔχων, καταισχύνει τὴν κεφαλὴν αὐτοῦ <sup>5</sup> πᾶσα δὲ γυνὴ προσευχομένη ἢ προφητεύουσα ἀκατακαλύπτῃ τῇ κεφαλῇ, καταισχύνει τὴν κεφα-

further importance to us, than as furnishing us with a *principle* of universal application,—namely, that Christians must not, in externals, rashly recede from decorum; that in things indifferent they should use the same manners and customs as their contemporaries and fellow-countrymen; so that whatever may be accounted as base must be abstained from, though it may in itself have nothing wrong, in order to avoid all suspicion or offence; and, above all, that in public assemblies for religious worship, persons of both sexes should assume such a dress and demeanour as may be according to the custom of the country thought decorous, and suitable to their respective relations to each other, and to the common Head of the Church; 'so that all things may be done decently and in order.'

— κεφαλὴ is here for κύριος, as in Achmet, Onir. cited by Wolf. Had Paul, indeed, written the sentence with rhetorical exactness, he would probably have employed the particles of comparison ὡς and οὕτως, and framed it thus: *ὡς πατρὶς ἀνδρὸς ἡ κεφαλὴ ὁ Χριστὸς ἐστίν, οὕτως κεφαλὴ γυναικὸς ὁ ἀνὴρ* καὶ ὡς κεφαλὴ γυναικὸς ὁ ἀνὴρ, οὕτως Χριστοῦ ὁ Θεός. It is well observed by Dr. Burton, \* that κεφαλὴ γυναικὸς ὁ ἀνὴρ (in which we have a general sentiment, of the authority of the man over the woman, similar to very many occurring in ancient writers) would have been enough for the argument; but that St. Paul adds the analogy of order and subordination in the Church.'

— κεφαλὴ δὲ Χριστοῦ, ὁ Θεός.] The best Commentators, ancient and modern, are agreed that Christ is here represented as subordinate to God, because considered as *Mediator*. Lachm. and Tisch. prefix τοῦ to Χριστοῦ, from several MSS. But that is forbidden by the absence of the Article at κεφαλῇ.

4. The sense of the term *προφητεύειν* in this and the next verse has been disputed. Some, as T. Aquinas, Beza, Calvin, and Paræus, take it to signify to *interpret Scripture under Divine inspiration*; others, as Estius, Wells, and Bp. Pearce, to *teach and communicate by inspiration the doctrines of revelation*. Since, however, the word is, in the next verse, applied to *women* (who it appears from xiv. 34 sq. were not permitted to teach and preach in public), most Commentators for the last century have adopted the interpretation of Menoch. and Mede, — *to sing sacred hymns under the impulse of the Holy Spirit*. But such a sense of the word is unauthorized. The first mentioned sense is indeed liable to the same objection as the second; though, in fact, that would seem to hold equally against every possible one; for the Apostle says in the same Chapter, ver. 14, that 'it is a shame for a woman to *speaking* in the Church.' Bp. Pearce, however, maintains that *teaching* is consistent with both the above passages; since here it is teaching by *divine inspiration* (a circumstance quite extraordinary), which is not the case in those passages; for (continues he) 'when St. Paul imposes silence on women in the Church, he means silence not in

opposition to any gift of the Spirit, but to the desire, which those who had *not* the Spirit might have, of instructing others, or being themselves instructed in Christian knowledge.' I see not, however, why he should confine the sense to *teaching*. It may, I think, denote every other sort of *speaking* under *divine inspiration*,—to edification, exhortation, and instruction, in addition to that of *praying* just before mentioned; all equally fulfilling the prophecy of Joel ii. 28, applied by St. Paul, Acts ii. 17, to the times of the Gospel, namely, that their *daughters should prophesy*.

— κατὰ κεφαλῆς ἔχων] Supply τι, scil. κάλυμμα, expressed in some MSS. and Versions; or ἱμάτιον, as in Plut. Apophth., ἰβάδιζε κατὰ τῆς κεφαλῆς ἔχων τὸ ἱμάτιον. A yet more remarkable ellipsis is found at Esther vi. 12, 'Ἀμὲν δὲ ἐπίστρεψεν εἰς τὰ ἴδια λυπούμενος κατὰ κεφαλῆς, where ἔχων ἱμάτιον may be supplied to complete the sense. But considering that in the Hebrew we have *וַיַּחַד עָלָיו*, and that the Septuagint Translators do not usually seek out harsh ellipses, I suspect that after *λυπούμενος* there has slipped out of the text, *ὁ λοιποῦ τελεῖται*, *ἐκκαλυμμένος*, which seems to have been in the text in the time of Origen.

The word κατὰ is here used, because the article worn is supposed to *hang down* from the head.

— καταισχύνει τὴν κεφαλὴν αὐ.] It has been disputed whether κεφαλὴ here should be taken in a *figurative* sense, as just before, or in the *natural* one. Now, since there are here two propositions affirmed, of the *man*, and of the *woman*, in the same terms, to interpret one in the *natural*, and the other in the *figurative* sense, would be very harsh. Nay, thus the sense of κεφαλὴ would be thrice changed in the compass of three short verses, a thing perhaps unprecedented. And as in the case of the *woman*, the natural sense is plainly alluded to in the words following, and therefore cannot be *excluded*; so also it cannot well be excluded in the case of the *man*. And yet the context (at ver. 3) strongly supports the *metaphorical* sense, which, indeed, is the most *important*, and was probably most in the mind of the Apostle. In order to remove the above difficulty, it should seem best to suppose, with Heydenreich, that there is intended a *union* of the two senses, *per amphiboliam*, either, as he supposes, by engrafting the *metaphorical* sense on the *natural*, or (which is preferable) by understanding the *metaphorical* sense to be the *principal*, and the *natural* the *subordinate*, or under sense, in the case of the *woman*. And thus there may also be supposed a double sense of καταισχύνει, denoting, in the former case, 1. to *insult*, or *disparage*, namely, by contravening the intentions of the Great Head of the Church, or disobeying her head; 2. to *disgrace* or *dishonour*, namely, by acting out of character, and violating common propriety. Now, in the case of the *man*, to carry the symbol of subjection (i.e. having the head covered up in public)



d Num. 8. 18.  
Deut. 21. 12.  
e 23. 5.

e Gen. 1. 26,  
27. & 5. 1.  
f 9. & 5. 1.  
Pa. 8. 6.  
James 3. 2.  
g Gen. 2. 18,  
21, 22.

h Eccles. 8.  
i Matt. 15. 10.  
j Heb. 1. 14.

λὴν ἐαυτῆς· ὅτι γὰρ ἐστὶ καὶ τὸ αὐτὸ τῇ ἐξυρμημένῃ. <sup>6</sup> εἰ γὰρ οὐ κατακαλύπτεται γυνή, καὶ κειραίσθω· εἰ δὲ αἰσχρὸν γυναικὶ τὸ κείρασθαι ἢ ξυρᾶσθαι, κατακαλυπτέσθω. <sup>7</sup> Ἄνὴρ μὲν γὰρ οὐκ ὀφείλει κατακαλύπτεσθαι τὴν κεφαλὴν, εἰκὼν καὶ δόξα Θεοῦ ὑπάρχων· γυνὴ δὲ δόξα ἀνδρός ἐστίν. <sup>8</sup> οὐ γὰρ ἐστὶν ἀνὴρ ἐκ γυναικὸς, ἀλλὰ γυνὴ ἐξ ἀνδρός· <sup>9</sup> καὶ γὰρ οὐκ ἐκτίσθη ἀνὴρ διὰ τὴν γυναῖκα, ἀλλὰ γυνὴ διὰ τὸν ἄνδρα· <sup>10</sup> ἐδὲ διὰ τοῦτο ὀφείλει ἡ γυνὴ ἔξουσίαν ἔχειν ἐπὶ τῆς κεφαλῆς, διὰ τοὺς ὁργγ-

was tantamount to acting like a woman, and consequently disgracing his dignity as a man, in the case of the woman, the Apostle (to represent the dishonour in the strongest point of view) says that if the woman be *not* covered, (wear a covering,) it is one and the same thing (i.e. as bad) as if her head were *shaven*; for such is the force of the idiomatical expression *καὶ κειραίσθω*, 'let her even be shorn;' meaning (by a *reductio ad absurdum*), 'she may as well be shorn;' so standing for *ἐν καὶ τὸ αὐτὸ ἐστὶ* [αὐτῇ καὶ] τῇ ἐξυρμημένῃ. Now that was regarded as the greatest possible disfigurement and disgrace to a woman; and was only adopted in extreme grief (see Deut. xxi. 12), or inflicted, as a mark of infamy, on adulteresses or harlots.

7—12. The scope of these verses is further to illustrate the impropriety of such an abandonment of the coil or head-covering, as being alike a dishonouring of the man and a disgracing of the woman; inasmuch as, notwithstanding the woman enjoys the same dignity in things pertaining to religion, yet nature herself requires that the superiority should be conceded to the MAN in domestic and civil affairs; and the Law of God, by its injunctions, confirms those dictates. First, the Apostle, at ver. 7, draws a contrast between the man and the woman, as to the use of head-covering in public. The man (he says) ought *not* to employ it, as being *εἰκὼν καὶ δόξα Θεοῦ*,—the image of God, as holding, in delegation from him, the governance of all creatures (Gen. i. 26, 27. Pa. viii. 4, 6. Wisd. ix. 2), including woman. Man is thus considered as a type and image of God, just as a viceroy was called *εἰκὼν τοῦ βασιλέως*, as if a ray from his brightness. And so in the ancient writers man is often spoken of as an image of God. Accordingly, it is implied that woman is a ray from man's brightness, shining like the moon, with borrowed light, and deriving her glory from him. So in Hom. Od. xviii. 254, Penelope says, 'if Ulysses would return and sway the sceptre,' *μυῖθον κε κλέος εἴη ἡμῶν καὶ κάλλιον οὐτως*. Thus, then, is implied the duty on the part of the man to consult the glory of God by not abandoning the place of dignity assigned by him. As to the woman, the contrary is meant to be asserted of her. And the sense, if expressed at full length, would be, *γυνὴ ὀφείλει κατακαλύπτεσθαι ὅτι δόξα ἀνδρός ἐστίν*. The woman is to be *δόξα ἀνδρός* in the same sense as the man is *δόξα Θεοῦ*, and with the same additional meaning by implication; i.e. she was created out of him, and for his use, and therefore ought not only to be subject to him, but should so act as to contribute to his credit and honour; see 2 Cor. viii. 23; 1 Thess. ii. 20.

Δόξα is here said, by metonymy, of that which reflects or sets forth this dignity, as in Eccles. i. 19. 2 Macc. xiv. 9. Jos. Antt. iv. 2. 2. On the term *εἰκὼν* comp. Diog. Laert. vi. 5. 1. Artemid. ii. 37. iii. 31. Luc. Imag. 28. Before *γυνή* Lachm. and Tisch. prefix *ἡ*, from 5 uncial MSS. and some Fathers. Internal evidence is in its favour. But propriety would seem to call for the *absence* of the Article, as in the next and some following verses. It is evidently a Critical alteration, like the *ἡ* prefixed to *γυνή* at v. 6, in Cod. B. Alf., indeed, pronounces that *ἡ* was here removed in conformity with the preceding and following. But that it should have been removed in all the MSS. except eight is incredible.

8, 9. Here are shown the grounds of this inferiority; 1. in respect of *nature*, by the woman having been formed from the man (Gen. ii. 18—21); 2. in *posteriority of creation*; 3. in *purpose* of creation,—namely, to be a help meet for him. Now *subserviency* implies inferiority.

10. [ἔξουσίαν ἔχειν—ἀγγύλων] There are few passages that have so perplexed the Commentators as the present. The difficulty centres in the meaning of the terms *ἔξουσία* and *ἀγγύλων*, which, though in themselves plain, yet seem to yield, according to their ordinary import, no very apposite sense. The former is by almost all Commentators explained to mean a *veil*. But, from the context, and from its being at ver. 15 interchanged with *περιβόλαιον*, it should rather seem to mean some article of dress. Indeed that *ἔξουσία* is the name of the *article of dress* cannot be doubted, and hence it is best left untranslated; i.e. *Exousia*. Of this use of the word (exceedingly rare) one example has been adduced by Olearius from Callistratus, who uses the expression *ἔξουσία τριχυματος* to denote a kind of *topping*, composed of braids of hair. So also the Latin *Imperium* is used in the later writers. Here, however, it seems to denote a kind of *headgear*; which partly, we may suppose, resembled the *kerchief* of the middle ages, and partly the *προσωπίδιον*, or *ornamental veil*, worn by the Theban women; like the ancient *couvre-chef* (or *kerchief*), consisting of a piece of cloth of a square form thrown over the head, and tied under the chin, and thereby nearly covering the face, except the eyes; similar to the *velamen* mentioned by Dicaearchus as worn by the Theban women: *ιμάτιον ἐπὶ τῆς κεφαλῆς τοιοῦτό ἐστιν, ὥστε προσωπίδιον δοκεῖν πάντες τὸ πρόσωπον κατελιπῆσθαι, οἱ γὰρ ὀφθαλμοὶ διαφαίνονται μόνον*. This opinion derives strong confirmation from the reading of Irenaeus and the gloss of Theophylact, *κάλυμμα*, and that of

λους. <sup>11</sup> Πλὴν οὔτε ἀνὴρ χωρὶς γυναῖκος, οὔτε γυνή χωρὶς <sup>h</sup> Rom. 11.  
ἀνδρός, ἐν Κυρίῳ <sup>12</sup> ὥσπερ γὰρ ἡ γυνή ἐκ τοῦ ἀνδρός, οὕτω <sup>30</sup> Heb. 1. 2, 3.

some MSS. of the Italic and Vulg. Versions, and some Latin Fathers (as Jerome, Augustin, and Bede), *velamen* : and so Tertull., though he reads *potestatem*, explains it by *velamen*. With respect to the reason for the injunction, as conveyed by διὰ τοῦτο, no view seems so much entitled to attention as that of the ancient Commentators, Greek and Latin generally, thus expressed by Est. : 'Wherefore, on account of what has been said, whereby the pre-eminence of the man over the woman is declared, ought the woman to have the ἱερωσία, or *velamen*, on her head, as the symbol of the power of the man over her ;' rather, as one should say, of her subjection to him ; for, as Est. remarks, there is a *metonymy*. And the *velamen* in question would be no unapt emblem of modest *subordination*.—But to proceed to the next words, διὰ τοῦτο ἐγγύλιον, these even more than the preceding have given rise to a diversity of opinion, only equalled by the difficulty which they involve,—a difficulty which mainly consists in the circumstance, that another reason is subjoined for the wearing of this *velamen* quite different from the former. As to what is urged by Pearce and Newcome, that 'a just and sufficient reason having been assigned before, we can scarcely suppose that a new and less cogent one would be subjoined,'—this is surely being too hypercritical, not to say disrespectful to the sacred writer. And certainly there is no reason why the Apostle should not strengthen his injunction by the addition of a consideration which, though less powerful, yet was likely to have material force,—though it would be rather in the way of *appeal* than of *argument*. And surely, in the present instance, where *propriety* and *decorum* were more particularly concerned, none could be fitter objects by whom to make the appeal, than those 'ministering spirits, sent forth to minister unto those who shall be heirs of salvation' (see iv. 9), and who, by their peculiar characteristics, of *parity*, *humility* (see Ia. vi. 2), and *preservation* of that *subordination*, in which we have reason to suppose the various orders are placed, would feel peculiarly grieved (from the interest which they take in the concerns of men, considered as the *lower family* of God, see iv. 9) at any such violation of the customary forms of propriety and decorum as might bring scandal on the Christian name. To suppose, with Dr. Owen and Abp. Newcome, that the words διὰ τοῦτο ἐγγύλιον are a *marginal gloss*, is running counter to all the MSS., and, indeed, violating probability itself; for the words would, in effect, be no *gloss* at all. Upon the whole, as we are not authorized to deviate from the received *reading*, either by cancelling or *emending*,—so, I apprehend, it involves no such difficulty as should make us abandon the usual *interpretation*, ably supported by Hyperius. Accordingly, I still continue to maintain the sense, 'out of reverence to the angels,' regarded as ministering spirits attendant in the house of God; and I am now enabled to confirm this by an able remark of Dr. Bright in Lightfoot's Works, vol. i. p. 36, as follows :—'It seems to have been a received opinion among the ancient Jews that some of the

good angels used, when they pleased, to be present with some curiosity and interest at the religious assemblies of the Jews. This opinion itself, not improbable to reason, the Apostle might approve and make use of.' Upon the whole, there is, I doubt not, a reference here (as the ancient Fathers were generally agreed) to those good angels who, according to the opinion of the Jews (not derived, as some affirm, from the Platonists, or the Apocryphal book of Tobit, but formed on what they thought implied in what is said in certain passages of the Old Test.), were ministering spirits attendant on the house of God, and symbols of his presence. In reference to the *Fathers*, as holding the doctrine of the *services* of angels to men on earth, I ought to have adverted especially to the Constit. Apost. viii. 4, where it is said, that 'there are present in the Church during divine service, together with God the Judge of all (Heb. xii. 23), and Christ and the Holy Spirit, the holy ministering spirits (λαϊτουργικά πνεύματα),' so called in allusion to Heb. i. 14 (on which see my note), οὐκ ἄντι πάντες λαϊτουργικά πν. ; As to those Theologians of our day who deny the real existence of the angels as intelligent beings, to those we leave it to digest, as best they may, the difficulty, thus insuperable, of this passage, and the passage of Heb. i. 14. To have instituted a comparison, as they make the Apostle to have done, between the *Son of God*, on the one hand, and mere *abstract qualities* or *imaginary beings*, on the other, would involve no less than a palpable absurdity. For, if the Apostle regarded angels as only *personifications* of certain attributes, with what propriety could he have represented them as *worshipping the Son of God*, or *ministering* to the spiritual wants of the saints on earth? At the same time, while we hold the Catholic doctrine of the personality and ministry of angels to men, we are not concerned to defend the *abuse* of it made by the Jews, or the Romanists, or superstitious, and, however learned, yet fanciful, brother Protestants. I regret to be obliged to number so excellent a scholar as Dr. Peile, at least as regards the *present* passage, with such a class. By understanding, as he does, the words to designate the *ministers* performing *divine service*, he only adopts that view which had been long ago rejected, after the most searching examination in every light, by a most competent investigator, sufficiently inclined, for an obvious reason, to find it true,—namely, ESTIUS, the *facile princeps* of the Romanist Commentators, who, however, decidedly adopts the view which I have taken, in common with all the ancient and the most eminent modern Expositors.

11, 12. As the Apostle had given great pre-eminence to the *man*, saying that the woman is for him and on account of him, and under him ; so here, lest he should too much elevate the one and depress the other party, he brings in the *correction* πλὴν οὔτε ἀνὴρ χωρ. γ. ; meaning, that nevertheless there was much to comfort the inferior party, since the superior had the superiority vested in him to use for the benefit of the inferior; and that, upon the whole, the sexes were made so dependent upon each other, that it

1 ch. 10. 15.  
Luke 12. 57.  
John 7. 27.

1 Tim. 2. 8.  
ch. 14. 23, 24.  
& 16. 1.  
1 Thess. 2.  
14.

καὶ ὁ ἀνὴρ διὰ τῆς γυναικός· τὰ δὲ πάντα ἐκ τοῦ Θεοῦ. <sup>13</sup> Ἐν ὑμῖν αὐτοῖς κρίνατε· πρέπον ἐστὶ γυναικα ἀκατακάλυπτον τῷ Θεῷ προσεύχεσθαι; <sup>14</sup> ἡ οὐδὲ αὐτὴ ἡ φύσις διδάσκει ὑμᾶς, ὅτι ἀνὴρ μὲν ἐὰν κομᾷ, ἀτιμία αὐτῷ ἐστὶν· <sup>15</sup> γυνὴ δὲ ἐὰν κομᾷ, δόξα αὐτῇ ἐστὶν; ὅτι ἡ κόμη ἀντὶ περιβολαίου δέδοται αὐτῇ. <sup>16</sup> Εἰ δέ τις δοκεῖ φιλόνεικος εἶναι—ἡμεῖς τοιαύτην συνήθειαν οὐκ ἔχομεν, οὐδὲ αἱ ἐκκλησίαι τοῦ Θεοῦ.

<sup>17</sup> Τοῦτο δὲ παραγγέλλων οὐκ ἐπαινώ, ὅτι οὐκ εἰς τὸ κρεῖττον,

was their mutual interest to cultivate indissoluble union. (Chrya. and Calv.)—The expression *χωρίς* may, however, be understood (as it is done by Theophyl.) to intimate a point of *superiority* on the part of the woman; namely, that though at the first creation the woman was from the man, yet the man is descended from the woman. And thus the sense may be expressed, with Bp. Middl., as follows: 'Notwithstanding (such is the ordinance of God), neither is any man brought into being without the intervention of a woman, nor any woman without that of a man; for as (v. 12) the woman (i. e. women generally) is originally from the man, so the man (i. e. men generally) is brought into being by the intervention of the woman (i. e. women): these and all other things are ordained to be as they are by the wisdom of God.'

<sup>13</sup> *ἐν ὑμῖν αὐτοῖς κρίνατε· πρέπον—προσεύχεσθαι*;] The Apostle, now returning to his subject, after the slight digression at vv. 11, 12, resorts to *another* and more *popular* mode of showing the impropriety of women being unveiled in public worship;—and this, by appealing to men's common sense, and their own private ideas of decorum. Render, not 'judge in yourselves,' but '*within* yourselves, each weighing in his own mind what I say.'

<sup>14</sup> The Apostle here adds *another proof* of the impropriety of the thing in question, deduced from the natural sense of propriety. For ἡ φύσις is best explained of an 'instinctive and natural perception of what is right or wrong;' though some interpret it of *use and custom*; which, indeed, merges into the foregoing, since use is second nature. It was the national custom of both Hebrews and Greeks for the men to wear their hair short, and the women long.

—ἡ οὐδὲ αὐτῇ] Lachm. and Tisch. cancel ἡ, on the authority of 7 uncial, and 3 cursive MSS., and the Vulg. Version;—an authority insufficient in a case like this, where internal evidence is in favour of the ἡ, which was more likely to be left out than put in. The particle is often so used, as in the received text, by St. Paul, e. g. Rom. vii. 1. xi. 2. 1 Cor. vi. ix. 16. 2 Cor. xiii. 9, and especially 1 Cor. ix. 8, ἡ οὐχὶ καὶ ὁ νόμος ταῦτα, exactly as here.

—ἀνὴρ ἰδὼν κομᾷ] Render: 'lets it grow long,' or, as we should say, 'wears it long.' Mr. Etheridge, in his recent English translation of the Pesch. Syr. Version, renders, 'when a man's hair *standeth*,' which expresses a sense quite beside the purpose; and the sense 'cum *advent* capilli,' as the version given in the London Polyglott, is in every way incorrect. Again, that of Schaaf, 'quum *crevit*' (rather 'creverit'), 'grows long,' well represents the original; but

since there is another term conjoined, meaning '*to stand out*,' the full sense meant is, 'it grows long and bushy.' It was a custom among the *Greeks* (with the exception of the *Lacedæmonians*) for the men to wear the hair *short*. And the *ἄντρια* here adverted to is confirmed by the fact, that to wear long hair *after* the time of being enrolled *ἱεῖς* was considered as at least a mark of foppishness (see Aristoph. Eq. 580), and carried, moreover, a certain stigma on other and far more serious grounds.

<sup>15</sup> δόξα αὐτῇ ἐστὶν;] meaning, 'it is an ornament to her,' and becomes *her*. So Galen, cited by Wetstein, says that woman has need of long hair καὶ σκέπης ἵνα καὶ κόσμον.—'Ἀντὶ περιβολαίου,' as a sort of natural covering, or veil. The force of the term *περιβ.* is admirably illustrated by the description given by a recent traveller (Lamartine) of a Syrian girl, whose hair is described as 'so long and bushy as to completely cover her, like the branches of a weeping willow falling in all directions over its trunk.' This verse of the Apostle must have been in the mind of Milton in one of the most beautiful passages he ever wrote, Par. Lost, iv. 304—306, 'She, as a willow, down to the slender wail'd, Her unadorn'd golden tresses wore Dishovell'd, but in wanton ringlets waved As the vine curls her tendrils.'

<sup>16</sup> εἰ δὲ τις δοκεῖ—εἶναι] Render: 'But if any one thing fit to be contentious [as to this matter], obstinately self-opinionated, self-willed, which seems to be the true sense of φιλόν. here, as in Jos. Antt. xv. 6, 21, φιλόνεικος δὲ τι καὶ γυναικῶν πεποιθὺς.' After εἶναι, there is, we may suppose, left to be understood from the subject-matter φιλόνεικος ἐστὶν τοῦτο μόνον φημί, or such like. And so in a similar case, supra, vii. 15, the verb, instead of being left understood, is *expressed*, thus: εἰ δὲ χωρίζεται (for which might have been written χωρίζεσθαι δοκεῖ) χωρίζεσθω. By τοιαύτην συνήθειαν understand, not (with Chrya. and Ambrose, and some modern Expositors) the custom of acting contentiously, but, what the greater part of interpreters are agreed is meant, the custom of women praying or frequenting public worship with unveiled heads. 'Thus (observes Abp. Newcome) to the contentious he speaks with authority; to others, with deference.'

<sup>17</sup>—<sup>22</sup> The Apostle now brings forward another *exception* to the general commendation which he had bestowed on them, as to attention to his directions and ordinances. He complains of their divisions and factions, and, as consequent thereupon, their irregularities in the performance of public worship, and the celebration of the Lord's Supper; which were so great, as almost to contravene the purpose of its institution. In

ἀλλ' εἰς τὸ ἡττον συνέρχεσθε. <sup>18</sup> Ἐκκλησία, ἀκούω σχίσματα ἐν ὑμῖν ὑπάρχειν, καὶ μέρος τι πιστεύει. <sup>19</sup> Δεῖ γὰρ καὶ αἵρέσεις ἐν ὑμῖν εἶναι, ἵνα οἱ δόκιμοι φανεροὶ γένωνται ἐν ὑμῖν. <sup>20</sup> Συνερχομένων

1 Cor. i. 10—15. & 2. 1. & 3. 1. 1 Matt. 18. 7. Luke 17. 1. Acts 20. 30. 1 Cor. 12. 1 Tim. 4. 1, 2 2 Pet. 2. 1, 2

order to remedy these, he reminds them of its first institution and intent.

17. τοῦτο παρ. οὐκ ἔχ., &c.] The full sense is: 'While I am giving you this direction, I cannot but take occasion to *censure* you, on the ground that, &c. Several of the most ancient MSS. and most of the ancient Versions have παραγγέλλω and ἵπαινω; which reading was preferred by Bp. Pearce, and has been received by Lachm., Tisch., and Alf. But I have followed Matth. and Griesb. in retaining the common reading. For the other introduces unnecessarily a great awkwardness of phraseology and a jejune-ness of sense. See Billroth's version. And, as regards the change in question, that might arise either way, namely, from *accident*, the terminations -ω and -ω being often confounded. Here, however, -ω is required in the latter of the two words, because there is, I believe, no instance of the *meiosis* here occurring (of which Wets. and Krause adduce several examples from the Class. writers) except in the verb: besides that ἵπαινω is almost required by ver. 22, *ἐν τούτῳ οὐκ ἵπαινω*. The sense of the words is well expressed by Billroth thus: 'While I declare this, I cannot suppress my displeasure on account of your conduct,—in that ye come together [at the Agapæ] not for the better, but for the worse;' by which must be understood that their coming together *tends* rather to their deterioration than their improvement.

18. συνερχομένων—ἐκκλησία] Expositors are not agreed whether ἐκκλησία means *church*, or *assembly*. The former interpretation is maintained by Grot., Est., Fuller, and Mede. But the arguments they urge only prove that the word *may* have that sense, not that it *must*. Nay, the comparison with ver. 20 leads to the *contrary* conclusion. There is more reason to suppose (with Cameron, Piscator, Wolf, and most of the recent Commentators), that the expression means *congregation*, or *assembly*: a sense more suitable to the Apostle's argument, which is to warn them against dissensions in an assembly met together for the worship of God. Besides, *συνερχ. ἐν ἐκκλησίᾳ* here cannot well differ in sense from the repetition of the same thing, *συνερχ. ἐν τῷ αὐτῷ* at ver. 20, which can only be understood of the *assembly*. Not to say that there is some reason to doubt whether the word ἐκκλησία had acquired the sense *church* (as of a building) so early; for (as Olsh. observes) 'the state of the Apostolic Church was as yet such as did not allow of the Christians having ecclesiastical edifices properly so called; and although the term would seem, by the antithesis, to have that sense at ver. 22, yet even there it may only denote an *assembly meeting in a particular place*, i. e. a sense midway between *causa* and *ecclesia*.' The Article, indeed, here might seem to decide in favour of *ecclesia*; but it is not found in many of the best MSS. and the Edit. Princ., and was thrown out by Matthæi, Griesb., Scholz, Lachm., Tisch., and Alf.; very properly; for it was more

likely to be *inserted* by those who wished to make the sense *church* certain, than *cancelled* by those who sought to confirm the sense *assembly* or *congregation*. By σχίσματα is meant, not what we understand by 'schisma,' namely, 'separations from the Church,' but ' *factions and dissensions in it*;' and the expression is synonymous with *αἵρέσεις* in the next verse.

19. δεῖ γὰρ, &c.] Here δεῖ (like the similar expression ἀνάγκη at Matt. xviii. 7, and xxiv. 6), does not import an *absolute* necessity; but, as the best Expositors are agreed, a necessity of consequence, or when by Divine permission, on account of preceding causes, certain things must happen. Chrys. and Theophyl., of the ancient, and many of the best modern Expositors, are of opinion, that by αἵρέσεις are meant, not *heresies*, as to doctrine, or matters of faith, but '*divisions and parties*,' as those adverted to supra, i. 10, and iii. 3. Thus we may, with Theophyl., express the sense thus:—'It cannot but be, from the passions of men, and the propensities of human nature, that divisions will occur.'

ἵνα is here by many of the best Commentators, ancient and modern, supposed to have, not the *final* or *causal*, but the *eventual* force; q. d. 'whence it will come to pass, that they who are approved will be made manifest.' Since, however, this is somewhat straining the sense, it is better to take the ἵνα in the *final* use, to denote *end*,—namely, as adverting to the *purpose* of God in permitting this admixture of truth and falsehood in the moral world: a view, indeed, required by the course of reasoning, which has been ably traced by Bp. Warburton, in a Sermon on this text; in which he considers the purpose of God in permitting heresies and dissensions to subsist in the world, and ably vindicates the general course of Divine Providence therein. 'The Apostle (says he) in these words hints at one condition of the *moral world*, inseparable, as it is at present constituted, from its existence,—a mixture of truth and falsehood, analogous to things salutary and noxious in the *natural*. But, in both worlds, the good produced by this mixture is so eminent, as fully to support the trite observation, that *evil was suffered for the sake of a greater good*: a species of which is here mentioned,—the *manifestation of the approved*.' The learned Prelate then proceeds to consider, 1. *who* are meant by the *approved*,—namely, those who so pass through the trial of their faith and Christian charity resulting from communication with heretical opinions, as to be purified in faith and virtue, and generally approved by God, *explorati et probati*, tried and approved, δεικτοί. Comp. Eccles. ii. 5. And so the word is used in James i. 12. 2. He then goes on to show the *nature* and *end* of that manifestation,—its benefits to the *approved* themselves, and to the *Church* at large; evincing that thus the *evil of heresies*, by the gracious disposition of things, is turned to *good*; and heresy, by a contrary exertion, made to produce *faith and charity*:

οὖν ὑμῶν ἐπὶ τὸ αὐτὸ, οὐκ ἔστι Κυριακὸν δεῖπνον φαγεῖν <sup>21</sup> ἕκαστος γὰρ τὸ ἴδιον δεῖπνον προλαμβάνει ἐν τῷ φαγεῖν καὶ ὅς μὲν πεινᾷ, ὅς δὲ μεθύει. <sup>22</sup> Μὴ γὰρ οἰκίας οὐκ ἔχετε εἰς τὸ ἐσθίειν καὶ πίνειν; ἢ τῆς ἐκκλησίας τοῦ Θεοῦ καταφρονεῖτε,

in Prov. 17.  
5.  
James 2.5, 6.

and thus God's general providence, in permitting evil to exist for the sake of good, and in bringing good out of evil, is amply vindicated.

20. *συμμερχόμενοι οὖν, &c.*] Οὖν is here, as often, *resumptive*; the Apostle now coming close home to the point he intended to animadvert on, and showing how and in what respect they assembled in worship, not to edification, but to the reverse,—namely, by abuse of the ordinance of the Eucharist.

— *Κυριακὸν δεῖπνον*] By modern Commentators this is usually supposed to denote the *Eucharist*, while the ancient Commentators in general, and, of the modern ones, the Roman Catholic Expositors almost universally, and some eminent Protestant ones (as Grotius, Michaelis, Markland, and Bp. Middleton), suppose it to mean 'a (or 'the') Lord's-day meal'; understanding it of the Agapæ, or feasts of charity, which then preceded the Sacrament of the Lord's Supper: and certainly *δεῖπνον* is frequently used in the sense *convivium*; and we find Tertullian (cited by Heydenreich) calling the *Agapæ* a *convivium Dominicum*. Besides, as Heydenreich remarks, it is clear from the whole context that the Apostle in this passage had in mind the Agapæ; since the abuses he censures are such as do not apply to the Eucharist, but to the Agapæ. And yet, as Heydenreich admits, it can as little be denied that the Apostle had in view, at the same time, the *Eucharist*, which was added to the Agapæ as a *postcoma*; for the abuses that prevailed at the Agapæ are chiefly censured on the ground that they made Christians unfit for the worthy celebration of the holy Sacrament, and indeed involved contempt and desecration of that sacred rite, as the Apostle sets forth at large in a representation of the true nature and purpose of the Sacrament of the Lord's Supper. It is therefore best to suppose (with Heydenreich) that the Apostle has reference to the whole of the Lord's-day solemnity, which was composed of both *Agapæ* and *Eucharist*,—in imitation of Christ's last repast with his disciples; which consisted of both the ordinary supper, and, after it, the Lord's Supper, then instituted and celebrated for the first time. Hence it is highly probable that in the Apostolic age these Agapæ took place *before* the celebration of the Eucharist, though in after ages the *reverse* became customary, and that, as we may suppose, from the abuse of the Agapæ. One may remark the *δαιδόντις*, or spirit, of the words *οὐκ ἔστι Κυριακὸν δεῖπνον φαγεῖν*, which should be rendered, 'It is not to eat the Lord's Supper,' i. e. as it ought to be eaten; q. d. 'That cannot be the purpose of your meeting together: the reason for which supposition is given in the words following (v. 21), which contrast what the repast was with what it *ought* to be; q. d. 'A repast of that kind you do not take; for your meal is not common, but separate; every one eateth his own supper, without waiting for others to join in it.'

21. *τὸ ἴδιον δεῖπνον*] meaning the supper

which each one had brought to the common meal. *Προλαμβάνει* (*anticipat*) has reference to the *eagerness* with which each one (of the richer sort, we may presume) snatched up the food he had brought, and filled himself therewith, before the poorer class could well touch it; which would cause them (who had brought little or nothing with them) to fare very scantily. This *ἄγαν* was a kind of *εἶσρος*, or meal, to which each individual contributed his share. Now in the *εἶσρος* it was usual for each person not only to *contribute his share*, but to *eat of his own contribution*. But in the Christian *ἄγαν*, though each was to eat of his own portion, yet not exclusively, others near being allowed to *partake*. Yet, as the rich were few, and the poor (who, we may suppose, brought but little) were many, it might be, that the former, selfishly apprehensive lest, while several were eating with them of their mess, they should themselves get but little,—proceeded to eating their mess *before* the others, and eat as hastily as possible, that they might get *as much as they could*; thus defeating the main purpose of the ordinance, which was to promote love and harmony between the *οἱ ἔχοντες* and the *οἱ μὴ ἔχοντες*. And as this (which is to be understood of the *Agapæ* preceding the Lord's Supper) was not an ordinary meal, it was a violation of *propriety* as well as *Christian charity* so to act; for though each brought his own supper, yet when it had been thrown into the common stock, it ceased to be his own. Thus the plenty of some shamed the want of others, which occasioned heart-burnings, and so defeated the very end of the ordinance.

— *ὅς μὲν πεινᾷ, ὅς δὲ μεθύει*] The antithesis may here seem to require *μεθύει* to be taken, as it is done by several Expositors, of excess in *eating*. This, however, would involve intolerable harshness. It is better, with Chrys. and others, to include both eating and drinking,—the verb, by a sort of *sensus praxiæ*, standing in two verbs. The expression is, indeed, as Chrysostom observes, one of great emphasis (otherwise *ἐσθίει* might have been used); being meant to stigmatize more cuttingly the offence in question, by contrasting the state of the poorer with that of the richer classes. The former are described as having little food, and their drink, if any, water; the latter, as indulging to satiety not only in food, but strong drink. The sense, then, is, literally, 'he is well soaked with drink'; a sense of *μεθύειν* also occurring at John ii. 10 (where see note). That *drunkenness*, however, is not here meant, is plain from what is said in the next words,—'Have ye not houses to eat and drink (not get drunk) in, that ye set so light by the Church as to do that there which ought to be done elsewhere?' Or if we (with some eminent Commentators) take *ἐκκλ.* of the *congregation*, as at ver. 18, *καταφρονεῖτε* will have the sense 'hold in contempt, by doing that before all, which must shock the feelings of the well-disposed.'

καὶ κατασχύνετε τοὺς μὴ ἔχοντας; Τί ὑμῖν εἶπω; ἐπαίνεσω  
 ὑμᾶς ἐν τούτῳ; οὐκ ἐπαίνῶ. <sup>23</sup> Ἐγὼ γὰρ παρέλαβον ἀπὸ <sup>n ch. 15. 3.</sup>  
 τοῦ Κυρίου, ὃ καὶ παρέδωκα ὑμῖν· ὅτι ὁ Κύριος Ἰησοῦς, ἐν τῇ <sup>Gal. 1. 12.</sup>  
 νυκτὶ ἣ παρεδίδοτο, ἔλαβεν ἄρτον, <sup>Matt. 26. 26.</sup>  
 καὶ εὐχαριστήσας ἔκλασε <sup>Mark 14. 22.</sup>  
 καὶ εἶπε [Λάβετε, φάγετε] τοῦτό μου ἐστὶ τὸ σῶμα τὸ ὑπὲρ <sup>Luke 22. 19.</sup>  
 ὑμῶν κλώμενον· τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν. <sup>Acts 26. 7.</sup> <sup>25</sup> Ὡσαύ-  
 τως καὶ τὸ ποτήριον, μετὰ τὸ δειπνήσαι, λέγων· Τοῦτο τὸ ποτή-  
 ριον ἡ καυὴ διαθήκη ἐστὶν ἐν τῷ ἐμῷ αἵματι· τοῦτο ποιεῖτε  
 ὡς ἂν πίνητε, εἰς τὴν ἐμὴν ἀνάμνησιν. <sup>o John 14. 3.</sup> <sup>26</sup> ὡς ἂν πίνητε, τὸν <sup>Acts 1. 11.</sup>  
 θάνατον τοῦ Κυρίου καταγγέλλετε, ἄχρις οὗ ἂν ἔλθῃ. <sup>p Num. 9.</sup> <sup>27</sup> Ὡστε <sup>10, 12.</sup>  
 ὡς ἂν ἐσθίῃ τὸν ἄρτον τοῦτον ἢ πίνῃ τὸ ποτήριον τοῦ Κυρίου <sup>John 6. 51.</sup>  
 ὡς ἂν ἐσθίῃ τὸν ἄρτον τοῦτον ἢ πίνῃ τὸ ποτήριον τοῦ Κυρίου <sup>1 Cor. 10. 16.</sup>

<sup>22</sup> τοὺς μὴ ἔχοντας;] scil. φαγεῖν; meaning those who had brought scanty provision, and who would thus be put to shame very wrongly; for, if they must struggle with want, they ought to be left to bear it at home, not ashamed with it by rude comparison with the plenty of their richer brethren; for (as a great heathen poet feelingly observes),—'Nil habet infelix pauperis durus in se, Quam quod ridiculos homines fecit!'

— In this verse the Apostle sets forth the *impropriety and indecency* of the above selfish course, by reference to *place and circumstances*, showing that the *purpose* of Christians thus meeting together is not to gratify the sensual appetites; and that, as regards those whose means enable them to do this, they *need not*, and *ought not*, to come here to eat and drink to satiety, for that they could do at home. With this abuse the Apostle then places in contrast the true use of the rite to which the Agape was an introduction.

<sup>23</sup> παρέλαβον ἀπὸ τ. Κυρίου, ὃ καὶ παρέδωκα ὑμῖν.] Of these words the sense is well expressed in the paraphrase of Dr. Peile: 'For what I (your first Christian instructor, 1 Cor. iv. 3) received of the Lord, even as I have delivered it unto you, was,' &c. Strange it is, that in the face of the words ἀπὸ τοῦ Κυρίου, several modern Commentators, and most recent German ones, interpret what is here said either of *tradition* derived from the Apostles, the eye and ear-witnesses of the thing itself, or from the *Gospel of the Hebrews*, or some other book! The term *παρελαμβάνω* is surely applicable to information or direction derived in any way whatever; and to limit it to *tradition*, of whatever kind, is contrary to the intention of the Apostle, and (as Jaeps observes) cuts the nerves of his course of argument. Accordingly the full import intended can only be what I have already laid down. 'The institution which I am now about to treat on is what I myself (the *ἑγὼ* being *emphatic*, as xv. 9, et al.) received from the *immediate and personal communication of the Lord himself*; and, according to the express injunction therein contained, it is appointed for your observance. It is not, therefore, of my own inventing, nor that of any man; but Divinely instituted, and consequently imperatively binding on all Christians.' The sense itself which I have assigned to the

terms *παρέλ.* and *παρέδ.* is quite confirmed by the same use of those terms, infra xv. 3, on another grand head of Christian doctrine, the *resurrection of the dead*,—where, however, the very same perversion has been employed, and, in both cases, with an utter forgetfulness of what we read in Gal. i. 11, 20, espec. ver. 12, from a comparison of which with the present verse it is plain, that ἀπὸ τοῦ Κυρίου here is, as Prof. Steners. shows, tantamount to δι' ἀποκαλύψεως Ἰησοῦ Χριστοῦ there.

<sup>24</sup> On the exact sense of this whole passage, containing St. Paul's doctrine of the Eucharist, and on the full force of the terms of the institution, espec. the word *ἀσπλ.* see Notes on Matt. xxvi. 26, and Luke xxii. 19 sq., and espec. Bp. Turton's Roman Catholic Doctrine of the Eucharist considered, pp. 311—332. Lachm., Tisch., and Alf. cancel, as might be expected, the words *Λάβετε, φάγετε*, on strong external, confirmed by as strong internal, evidence. On again carefully considering the question of their authenticity, I am inclined to think them interpolated. On the other hand, I would at ver. 26 retain the *τοῦτο*, but in brackets, which Lachm., Tisch., and Alf., on somewhat strong authority, cancel.

<sup>26</sup> καταγγέλλετε] There is here a *signif. prægnaus*, 'ye set forth and commemorate.' At *ἄχρις οὗ ἂν ἔλθῃ* there seems an omission of a clause; q. d. '[And this you are to continue to do] till he come,' at his second coming to judgment.

<sup>27</sup> Ὡστε] 'this being the case,' i. e. such being the intent of the Lord's Supper.

— *ἐσθίῃ ἢ πίνῃ*] The reading *καὶ*, instead of *ἢ*, found in some of the most ancient MSS., almost all the early Versions, and several Fathers, ought to have been admitted into the text by the recent editors, for reasons stated by Dr. Peile. Not a few passages have I noted in *Thucyd.*, in which, though *καὶ* is found in all MSS., one should have expected *ἢ*. So lib. i. 22 and 82; v. 10 and 74. vii. 19, and sometimes (though more rarely) where for *ἢ* some one or other of the editors usually remarks, 'one should have expected *καὶ*;' and certainly, in the unstudied language of common life, the Particles *and* and *or* are, in all languages, often interchanged. At any rate, the Romanists are quite unable to show, from the occurrence of *ἢ*, that the sacramental bread may be given *without the cup*.—

ἀναξίως, ἔνοχος ἔσται τοῦ σώματος καὶ αἵματος τοῦ Κυρίου.  
 28 ὁ δοκιμαζέτω δὲ ἑαυτὸν καὶ οὕτως ἐκ τοῦ ἄρτου  
 ἐσθιέτω καὶ ἐκ τοῦ ποτηρίου πινέτω 29 ὁ γὰρ ἐσθίων καὶ πίνων  
 ἀναξίως, κρίμα ἑαυτῷ ἐσθίει καὶ πίνει, μὴ διακρίνων τὸ σῶμα  
 τοῦ Κυρίου. 30 Διὰ τοῦτο ἐν ὑμῖν πολλοὶ ἀσθενεῖς καὶ ἄρρωστοι,  
 καὶ κοιμῶνται ἱκανοί. 31 εἰ γὰρ ἑαυτοὺς διεκρίνομεν, οὐκ ἂν

q Gal. 6. 4.  
 2 Cor. 12. 5.  
 1 John 2. 20,  
 31.

r Ps. 22. 5.  
 Prov. 15. 17.

'*Ἀναξίως* must not be construed with *Κυρίου* (as some recent Commentators contend), but be taken *absolutely*. In this representation, of course, must have been chiefly meant the particular *kind* of abuse just adverted to; and thus the unworthy partaker will principally be (as Billr. explains), 'He who in observing an ordinance which is symbolical of oneness with Christ, and so with all his members (by which what is done unto them is done unto him, see Matt. xxv. 40), yet affronts or injures his brother.' Though to *confirm* it, as do most recent foreign Commentators, to that, is unwarrantable; for it would seem that, as Calv. points out, St. Paul, as often, here passes from a particular case to a general doctrine. Accordingly the full meaning intended in *ἀναξίως* will be, *ὡς καθήκοντες*, 'in a manner unworthy of and unsuitable to the purposes for which this sacred rite was instituted, whether by irreverence or carelessness in the celebration, or want of due previous preparation for it, or the existence of uncharitable or injurious dispositions, at the time of receiving it. However, *ἀναξίως* is by Iachm. and Tisch. cancelled, on the authority of MSS. A, B, C, and two late Versions; but without any good reason. Internal evidence, indeed, might seem against it; but, when properly weighed, it is not. Far more probable is it that the word should have been omitted in those three MSS., than that St. Paul should have chosen to leave a sense so essential, on an occasion such as the present, 'to be conveyed *per ellipsis*. And to supply, as must be done in order to the making out of any sense suitable to the foregoing context, the word *δοκιμάσας*, would involve an almost unprecedented harshness. Moreover, when we consider that *ἀναξίως* must have had place in the text as early as the time when the Pesch. Syr. and Vulg. Versions were formed, one cannot entertain any reasonable doubt of its authenticity.

— *ἔνοχος ἔσται τοῦ σώματος καὶ αἵματος τοῦ Κυρίου*.] The literal sense is, by an ellipsis, *κρίματι*, 'he will be guilty with respect to the body and blood,' i. e. guilty of profaning the symbols of the body and blood of Christ, and consequently will be amenable to the *punishment* due to such an irreverence and abuse of the highest of the means of grace; see James ii. 10: for (to use the words of Billr.) 'as by the power of the Spirit the fruits of Christ's death are in the right observance of the Lord's Supper appropriated to the life of the person through faith, so, conversely, the abuse, knowingly and wittingly, of the Sacrament, renders the person absolutely a present partaker in the guilt of the death of Christ. Comp. Luke xi. 47, 48.' On the authority of A, B, C (and one other cursive MS.), Iachm. and Tisch. cancel *τοῦ Κυρίου*, but without sufficient authority. Indeed, the words can even less be dispensed with than the foregoing *ἀναξίως*: and they are confirmed, besides all

the MSS. but five, by the Pesch. Syr. and Vulg. Versions.

28. *δοκιμαζέτω*, &c.] 'Let, then, each person [previously] examine himself, whether he shall eat it, as he ought to eat the representation of the Lord's body, and see whether he hath the dispositions which the participation in so holy a rite demands; whether he feels a lively faith in God's mercy through Christ, and a suitable gratitude for the sacrifice it commemorates, and is firmly resolved to observe the injunctions of its divine Founder, especially as to being in charity with all men; otherwise he will partake not only ineffectually, but unworthily, and hence *guiltily*,' of the sacred rite.

29. *κρίμα ἑαυτῷ ἑ.*] i. e. 'causes, by so eating, condemnation to himself,' and consequently *punishment*, whether *temporal*, as in the infliction of sickness or adversity,—or, if that fail of its effect, *eternal*, in a future state, by being condemned and punished with the impenitent and unregenerate world; see ver. 32.

— *μὴ διακρίνων τὸ σῶμα τ. Κυρίου*.] meaning, as the best Expositors are agreed, 'not distinguishing between the sacramental elements and symbols of the Lord's body, and the food used at an ordinary meal; a use of *διακρ.* derived, Ernesti thinks, from the *distinguisht* of meats according to the Mosaic law, in which persons are said not to *distinguish* meats, who eat alike of meats both pure and unclean, or forbidden, without distinction, regarding the profane and forbidden as lawful and permitted.

30. *διὰ τοῦτο*.] 'On this account;' i. e. because of their partaking of the sacrament unworthily: for almost all Expositors, ancient and modern, are agreed, that the Apostle means to make his warning of future punishment for such abuse the more effectual, by adverting to what had already taken place, in the sickness and mortality which had been inflicted. As *κοιμῶντες* is almost always used in the New Test. of the death of the *righteous*, we may presume that the Apostle has reference to those who, although they had been visited with the temporal punishment of death, yet had, before they died, made their peace with God by sincere repentance.—Notwithstanding the presumptuous attempts of certain foreign Commentators to explain away the reality of the judicial inflictions of temporal punishments, here adverted to, those inflictions must certainly be considered as proceeding from God, and as altogether supernatural (similar to others mentioned at Acts v. 5, and supra v. 5. 2 Cor. xiii. 2. 1 John v. 16. James v. 14, 15. Rev. ii. 22); being intended to preserve the purity of Christianity, and vindicate the authority of the Apostles. These interpositions, however, were probably confined to the Apostolic age, or at least to a comparatively short period after it.

31. *εἰ γὰρ ἑαυτ. διακρ.*] The full force of



ἐκρινόμεθα. 33 \* κρινόμενοι δὲ ὑπὸ τοῦ Κυρίου, παιδευόμεθα, ἵνα  
 μὴ σὺν τῷ κόσμῳ κατακριθῶμεν. 33 \* Ὡστε, ἀδελφοί μου, συνε-  
 ρχόμενοι εἰς τὸ φαγεῖν, ἀλλήλους ἐκδέχεσθε. 34 \* εἰ δέ τις πεινᾷ,  
 ἐν οἴκῳ ἐσθιέτω. ἵνα μὴ εἰς κρίμα συνέρχησθε. Τὰ δὲ λοιπὰ ὡς  
 ἂν ἔλθω διατάξομαι.

XII. 1 \* Περὶ δὲ τῶν πνευματικῶν, ἀδελφοί, οὐ θέλω ὑμᾶς

the γὰρ will appear by tracing its reference thus: '[and no wonder is it that we have so suffered; (it is our own fault:)] for, if we had thoroughly sifted and judged ourselves (i. e. made due discrimination and judgment of our character and conduct when about to partake of the Lord's Supper), we should not have been adjudged to punishment, i. e. suffered such judicial inflictions at the hand of the Lord as we have done.' This version is required by the idiom of the language (see *Matth. Gr. Gr.*, § 608. *Buttm. Gr.* 126. *Herm. on Vig.* p. 819); for, where an Imperf. *οὐκ ἂν* is preceded by an Imperf. *without ἂν*, such must be the rendering.

32. κρινόμενοι δὲ—κατακριθῶμεν] This seems added to console those who were suffering under sickness so inflicted, and at the same time to impart serious admonition as to the use to be made of this correction from the Lord. The force of the reasoning turns upon the expression *παιδευόμεθα*: and the full sense, expressed and implied, is: 'But when we are so judged and visited by the Lord, we are not capriciously punished, but "we are disciplined"' (i. e. treated as children by a parent, or scholars by a master, are chastised for their good), namely, by afflictions, in order to our full reformation, that we may not be finally *condemned* with the impatient and unbelieving world.' Examples of this use of *παιδεύεσθαι*, not adduced by Expositors, are found in *Xen. Hist.* v. 3, 7, *καὶ μάλιστα γὰρ τῶν τοιούτων παθὼν ἐγὼ φημι ἀνθρώπους παιδεύεσθαι*, and *Soph. Ecl. Col.* 562, *οἶδ' ἄ γ' αὐτὸς, ὡς παιδεύσθην εἶδον*, 'Ὅστιν σὺ, χῶτι πλείστ', ἀνὴρ, ἐπὶ ζήνῃ "Ἐθλήσα κινδυνεύματ'. Here is to be noticed the direct distinction between *κριν.* and *παίδ.*, and the indirect one between the Lord and men. A distinction evidently recognized by Theophyl., who after Chrys. remarks, that 'here we have *παιδευόμεθα*, not *κολαζόμεθα*, ἀλλ' ὑπὸ πατρὸς νοθευόμεθα (by *νοθ.* being denoted paternal chastigation for moral good). The term is occasionally so used as in *Ps. xxxviii.* 11, and repeatedly in *Wisd.*, e. g., i. 9, 10, *ὅτε γὰρ ἐπειράσθησαν* ('we were tried with affliction') *καὶ περ ἐν ἐλπίσι παιδευόμενοι, ἔγνωσαν πῶς ἐν ὀργῇ κρινόμενοι ἀσπίσι ἱβανίζοντο*, and xii. 22, *κρινόμενοι δὲ προσδοκῶμεν ἔλαος*.—To turn from words to things:—the best comment on this passage is the parallel sentiment in *Heb.* xii. 6—10; with which comp. *2 Cor.* vi. 9, and *Rev.* iii. 9.

33. συνερχόμενοι εἰς τὸ φαγεῖν] scil. εἰς τὸ Κυριακὸν δεῖπνον, to the Agape, and the Lord's Supper which followed it.—ἀλλήλ. ἐκδέχ., the ancient Commentators in general regard this as equiv. to *μὴ προλαμβάνετε*, wait for each other; q. d. 'Let not the rich hastily consume what they have brought with them, but give a chance to others of participating in it.' The more recent

Expositors, however, in general assign the sense, 'receive each other with the hospitality of private guests;' implying a cordial community between the rich and the poor. But that sense of *ἐκδέχ.* is not found in the Scriptures, and the other is called for by *supra* v. 21, *ἕκαστ.—προλαμβάνετε*, to which this is a contrast. So, too, *Dr. Peile* and *Mr. Alf.*

34. *εἰ δὲ τις πεινᾷ*, &c.] meaning, it should seem, 'If any one be so hard to be satisfied, that he cannot sufficiently gratify his appetite at the Agape, let him take an *antipast* at home; and not make a feast, meant for religious purposes, subservient to the mere gratification of sensual appetite; lest he should so act as to incur condemnation and punishment.'

—τὰ λοιπὰ] namely, other less important points of ecclesiastical discipline, that required to be set in order; though we may, with *Billr.*, refer it to the arrangement of particulars, in respect to those already, as above, set in order.

XII. This and the two next chapters treat of the nature, intent, use, and comparative value of the SPIRITUAL GIFTS in general. In ch. xii. St. Paul shows that all those gifts were alike imparted by the Holy Ghost, and were all for the use of the Church; accordingly that no one should value himself upon his gift, so far as to contemn another who had an inferior one, but that each person should be content to exercise his own particular gift. As to the origin of the *abuse* in question. The Corinthian Church was richly endowed with the gifts, but not with the *graces*, of the Spirit. Hence their gifts too often ministered only to strife and disorder, creating pride in some, and exciting envy in others. To remedy these disorders, Paul directs the people's attention to the origin and use of the gifts so conferred; showing that they were all imparted by the Spirit of God, according to his own sovereign will and pleasure, without reference to the merits of the persons themselves; and that they were bestowed, not for the aggrandizement of the favoured individuals, but for the benefit of the Church.

1. περὶ τῶν πνευματικῶν] Some here (as *infra* xiv. 37) supply *ἀνθρώπων*, others, *χαρισμάτων*. Either is suitable to what follows (for the Apostle proceeds to treat fully of both spiritual gifts and spiritual persons); but the latter is the more so, and is confirmed by ch. xiv. 1, and *Rom.* i. 11, and therefore deserves the preference. And, as *Dr. Henderson* observes (*Lect. on Insp.*, p. 178), 'it is more in accordance with the Apostle's general use of the word, to understand him as referring to things rather than persons.' That the reference is here to things, not persons, appears, as *Billr.* remarks, from the analogy of the other sections; all of which are introduced with remarks on things, and not on



b ch. 6. 11. ἀγνοεῖν. <sup>2</sup> οἶδατε ὅτι ἔθνη ἦτε, πρὸς τὰ εἰδωλα τὰ ἄφωνα, ὡς  
 Eph. 2. 11, 12. ἂν ἤγεσθε, ἀπαγόμενοι. <sup>3</sup> διὸ γνωρίζω ὑμῖν, ὅτι οὐδεὶς ἐν Πνεύ-  
 1 Thess. 1. 9. ματι Θεοῦ λαλῶν, λέγει ἀνάθεμα Ἰησοῦν καὶ οὐδεὶς δύναται  
 c Mark 9. 38. εἰπεῖν Κύριον Ἰησοῦν, εἰ μὴ ἐν Πνεύματι ἁγίῳ. <sup>4</sup> Διαίρεσεις  
 1 John 4. 2, 3. d Rom. 12. 6. Eph. 4. 4. Heb. 2. 4. 1 Pet. 2. 10.

persons. Comp. v. 1. vil. 1. The Corinthians, it seems, had disputed concerning the relative excellence and dignity of these gifts, and had applied to the Apostle to decide the preference amongst them.

2. οἶδατε ὅτι—ἀπαγόμενοι] These words are meant to suggest the necessity of being well-informed on this important subject; since they have now no longer the excuse of being immersed in the ignorance of heathen idolatry. So far, indeed, from being parenthetical, they serve to open out the subject to be treated of, by reminding the Corinthians of an important truth which they ought to bear in mind.

There seems to be an emphasis on ἦτε in ὅτι ἔθνη ἦτε, q. d. 'ye were (once) heathens, but are now converted to the worship of the one true God.' That, however, depends on the reading, which varies in MSS. and is disputed by Editors. For text. rec. ὅτι, A, C, D, E, J, and 50 cursives (1 add Lamb. 1182, 1184, 1186, 1196, Mus. 16, 184, 5116, and Cov. 3, 5, omitted by Mill), with the Vulg., later Syr., Sahid., and Æthiop. Versions, and not a few Fathers, Greek and Latin, have ὅτι ὅτι, while K, and a few cursives, have ὅτι, without ὅτι. The former reading is adopted by Matthæi, Griesb., Scholz, Tisch., and Alf.; while Lachm. edits ὅτι [ὅτι], as I have now done, from deference to the judgment of my fellow-Editors; though I am not, any more than Lachm., convinced that ὅτι ὅτι is the true reading; especially since internal evidence is in favour of the text. rec. Mr. Alf., indeed, pronounces that it is either a mistake, or a correction to help the construction. It could not be the former, but *might* be the latter; for the construction would have need enough of being *helped*. But I cannot believe that Paul would write such slipshod Greek. I should rather think that the reading ὅτι ὅτι was a Critical correction to *help the sense*; which, however, does not need help; as will appear from the logic of the passage, which is ably traced by Hyper., who, after pointing out that the Apostle's argument is one drawn 'ab effectu, sive a conditione vitæ antea-actæ, quam confert cum præsentis,' adds, 'q. d. Vos omnes quondam fuistis gentes, idololatriæ, sequentes simulachra muta, colentes idola, id agentes, quò vos libido abripiebat propria. At nunc, posteaquam Christum copiosis agnoscere et confiteri, experti estis in vobis alium quendam Spiritum, per quem certò et ad optima quæque ducimini, ut percipere possitis, si quo spiritu antea acti fuistis, nequaquam bonum spiritum fuisse: et conferentes spiritum, quem olim sensitis, cum eo, quem nunc sentitis, potestis discernere quis Spiritus Dei sit, seu quid à Spiritu Dei proficiatur.' I will only add, that the text. rec. must have been read by the Pesch. Syr. Translator.—Ἀράγεςθαί denotes the being hurried away by a force which cannot be resisted: and here it refers to the blind infatuation, by which the heathens were led away into idolatry and vice, like brute beasts that have no

understanding. This is especially alluded to in ὡς ἂν ἤγεσθε, 'as ye might be led;' viz. by custom, example, or inclination, just as it might happen.

3. διὸ] 'for which purpose,'—namely, that ye may not be thus ignorant, but have the requisite information: 'for the Apostle,' as Dr. Henderson observes, 'next lays it down as a principle particularly to be borne in mind by those who had been Jews, and might still be exposed to the influence of Jewish impostors pretending to be actuated by the Holy Spirit, that no person who spoke by the inspiration of that Divine Agent, could blaspheme the Redeemer; just as it was equally certain that no one could sincerely profess belief in his Divine character and mission, except in virtue of his spiritual influence.'

—γνωρίζω] 'I give you this rule or principle, to enable you to distinguish concerning spiritual things and persons.' The first οὐδεὶς must be understood chiefly of the *Jews*, who pretended to the Holy Spirit, and yet denied the Messiahship of Jesus. The phrases ἀνάθεμα Ἰησοῦν, and εἰς αἰὲν Κύριον Ἰησοῦν (of which the former signifies literally 'to call any one fit to be put away from the earth'), are here to be explained, with reference to each other, of *utter rejection*, and of *cordial acceptance* of the Gospel.—Εἰς αἰὲν Κύριον (scil. Ἰησοῦν) 'Ihousou imports, 'to acknowledge, publicly and sincerely, that Jesus is Christ the Lord, and thoroughly to embrace his religion.'

The best comment on this passage is 1 John iv. 1-3, where is mentioned a similar mode of distinguishing true from false Christians. St. Paul means, that 'no one can solemnly disavow all belief in the divine mission of Jesus, and have the gifts of the Holy Spirit, however he may pretend to them: and, on the other hand, that there is no one who makes that confession sincerely and heartily, but must have the Holy Spirit, in some degree or other.'

4-6. In the *enumeration* of the spiritual gifts which occupies these verses, especial attention is to be paid to the three terms, χάρισμα, δακρυλαί, and ἐνέργημα. Of these, the *first* is confined to the gifts of God freely bestowed; the *second*, to his, or the Spirit's, *operations* (so called, as being *worked* in men by Divine power); the *third* is to be understood with reference exclusively to the different *forms* in which the gifts in question were exercised, according to the different *functions* on which they were employed. In fact, we may regard the expression as meant to denote not only that there are several *different* gifts, but also that the gifts are *distinct*, distinctions subsisting between them (so in Plato, p. 207, τινὰ μαῖζονα διειρησέν ἀγνοεῖσθαι τε καὶ γινώσθαι θεῶμεν, and in the Sept. 2 Chron. viii. 14. Eadr. vi. 18, the term διαίρεσις is used to denote the distinct classes and sections of the Priests and Levites), intimating that the Holy Spirit suffered them not to make distinct classes,

δὲ χαρισμάτων εἰσὶ, τὸ δὲ αὐτὸ Πνεῦμα· <sup>5</sup> καὶ διαιρέσεις • Εἰρ. 4. 11.  
 διακονιῶν εἰσὶ, καὶ ὁ αὐτὸς Κύριος· <sup>6</sup> καὶ διαιρέσεις ἐνεργημάτων • Εἰρ. 1. 12.  
 τῶν εἰσιν, ὁ δὲ αὐτός [ἐστι] Θεὸς ὁ ἐνεργῶν τὰ πάντα ἐν πᾶσιν. <sup>7</sup> Εἰρ. 4. 7-  
 7 • Ἐκάστῃ δὲ δίδεται ἡ φανέρωσις τοῦ Πνεύματος πρὸς τὸ συμ- <sup>11</sup>

the πνευματικὸς exercising his gifts, moving in a sphere of his own, distinct from that of the others. Comp. Diod. Sic. i. ii. 94, as said of the planets, τῶν πλανητῶν ἕκαστον ἰδίον ἔχειν δρόμον ('course') καὶ διηλλαγμένως καὶ ποικίλως χρῆσθαι τοῖς τάχεσι ('velocities') καὶ τῇ τῶν χρόνων διαίρεσει, the distinct periods of time (assigned to each).—intimating that each revolves in an orbit of its own, and is governed by laws of its own, one not interfering with another. The lesson here intimated by the Apostle is more expressly taught in Rom. xii. 3, 7, 8.

4-12. The Apostle now proceeds to *enumerate* the *serious gifts* of different Christian teachers; and that for the purpose of showing that no one of them is to be despised, nor any one to be extolled above the rest; intimating withal, that, however various were the gifts, they were all to be traced to the same Holy Spirit, as their common source. In the fourth and fifth verses he extends the idea of diversity, so as to make it comprehend all the modes in which the gifts were employed, and all the results which followed their exercise, in order the more forcibly to exhibit the unity which pervades the whole of the Divine administration. (Dr. Henderson on Insp.)

It is scarcely necessary to say how utterly inadmissible is the view of certain foreign Commentators for the last half century (see Recena. Synop.), who (for the purpose of removing certain difficulties) suppose the *χαρίσματα* here mentioned to have been merely *natural endowments*, improved by use and art. However we may acknowledge the difficulty of determining the *exact import*, and defining the *limits*, of the several *χαρίσματα*, nevertheless there is not the less reason to suppose them to have been all, more or less, supernatural. And, although some of them may seem to imply *human agency*, yet that is not inconsistent with their being likewise *supernatural gifts*; since, in all such cases, the co-operation of the human *ἐνεργούμενος* with the Divine *ἐνεργῶν* is perfectly agreeable to the analogy of the Gospel system. The first occurring and most important term *Πνεῦμα* must be understood of the Holy Spirit in the personal sense; and, as all the miraculous powers mentioned in vv. 4-6 are at ver. 11 ascribed to the Spirit, who is thereby recognized as the sole *cause* of effects a little before severally described to the LORD and to GOD, he is consequently identified with the other two Persons just mentioned: and the *Deity*, as well as personality of the Holy Ghost, is hence fully proved; and thus the doctrine of the Trinity in Unity firmly established. See Bp. Middl. in loc.

4. διαίρεσις δι' χαρισμάτων] for διάφορα ἵστι χαρίσματα. The word *χάρισμα* signifies 'any thing which has been freely bestowed' (*ἀντιδίδεται*) at the pleasure of the donor. In the New Test. the term is confined to God's gifts, as *ἐνέργημα* is to his *operations*. Thus it is suggested, that these gifts are not mere natural endowments of mind, or acquired talents, but

powers and faculties conferred by Divine influence. With respect to the three terms here employed (namely, *χαρισμάτων*, *διακονιῶν*, and *ἐνεργημάτων*), they are generally regarded as synonymous. And such they, in one sense, are; being, as Chrysostom says, *δυνάμεων διαφοράι μόνον, καὶ πράγματα τὰ αὐτά*. The difference, I conceive, refers only to the various particular *spheres* under which the gifts, taken generally, may be considered. Thus (says Dr. Henderson) though they all designate what the Apostle describes as belonging to the subject of which he is treating, they nevertheless mark its several parts with sufficient distinctness to authorize their separate consideration. They were all *χαρίσματα*, as being *freely bestowed* (supra ch. ii. 12); they were all *διακονίαι*, as being connected, more or less, with *offices* of various kinds belonging to the persons who held the gifts; *Apostles, Prophets, Teachers, Workers* of healing miraculously, *Speakers* with and *Interpreters* of tongues supernaturally. The term *διακ.* is used perhaps to intimate, that the possession of the gifts, or faculties, carried with it an obligation on the part of the possessors to diligently *exert* them in the discharge of their particular functions. These *offices* are adverted to at vv. 7-11, and especially at vv. 28-31. So Dr. Henderson explains the *διακονίαι* to be 'the different forms in which these endowments were exercised, the functions by which they were called into operation, or the services engaged in by those who possessed them.' They were *ἐνεργήματα*, since, as I have before said, the gifts, considered as powers or faculties, were *worked in* men by the power of the Holy Spirit.

6. ὁ ἐνεργῶν τὰ πάντα ἐν π.] I would render, with Hamm. and Whitby, 'who worketh them all in all,' as understanding ἐν πᾶσιν, not, with Heidenr., of things (namely, *διακονίαις*), or as though πάντα ἐν πᾶσι simply stood for ὅλων (by which the sense would be not a little weakened), but of persons, namely the persons in question, meaning (as Theophyl. says) τοῖς πιστοῖς, true Christians, 'those who have the Spirit, and his influences and gifts.' I doubt not that the ancient translators, though they followed closely the original, and so preserve its uncertainty, understood πᾶσι of persons. And so Beza, Pisc., Calv., Grot. (who follows closely Theophyl.), Estius (after T. Aquinas), and Bp. Pearce. By Abp. Newc., Doddr., and Sclater, however, it is explained to mean 'all persons in whom are the above faculties,' which sense is certainly implied.

7. After finishing the climax produced by the idea of Κύριος having been suggested by the use of the correlative term *διακονία*, the Apostle returns to the agency of the Holy Spirit, on which he expatiates in the remaining portion of the section. The miraculous endowments, by the exercise of which the influence of the Divine Donor was manifested, were not conferred for the purposes of ostentation and vanity; but each recipient was so favoured, that he might contribute that which, in his particular circumstances, might be

h ch. 12. 2. φέρον. <sup>8</sup> ἡ δὲ μὲν γὰρ διὰ τοῦ Πνεύματος διδεται λόγος σοφίας,  
 8. ἄλλω δὲ λόγος γνώσεως κατὰ τὸ αὐτὸ Πνεῦμα. <sup>9</sup> ἑτέρω δὲ πίστις  
 9 Cor. 8. 7.  
 Eph. 1. 17.  
 18. 1 Matt. 17. 19. Mark 16. 18.

most advantageous to the interests of the Gospel, ver. 7. (Dr. Henderson.)—*ἑκάστῳ δὲ δίδεται*, &c., meaning, 'But to each [in particular] is given the manifestation of the Spirit [vouchsafed to him], and that for usefulness (namely, to the Church at large,) [not for ostentation or lucre's sake,] to himself[.]—*Φανέρωσι τοῦ Πνεύμ.* 'Thus the χάρισμα was (as Br. Sanderson observes) a manifestation of the Spirit, just as every other sensible effect is a manifestation of its proper cause.' The Apostle now proceeds to notice the gifts *separately*;—a subject to us of the most difficult nature, inasmuch as arduous must be the attempt to settle the exact nature, and mark the discrimination of these *χαρίσματα*; which is not surprising, since, as Parmus remarks, 'we have lost the things which those terms were intended to denote.' On this subject the earlier modern Commentators (with the exception of Grotius and Lightfoot) are but indifferent guides. In later times more has been accomplished by Vi-tringa, Owen, Whitby, Locke, Lightfoot, Lord Barrington; and espec. Bp. Horsley, Dr. Hales, Canon Townsend, Heydenr., Mr. Greswell, Dr. Henders., Billr., and Olsh. Yet still an obscurity hangs over the subject. The great error which runs through the disquisitions of most of the above learned persons is that of supposing far more of *regularity of plan* in what the Apostle says, here and at vv. 28—31, than what, I suspect, he intended; though I am ready to admit, with Dr. Henderson, that there is a *symmetrical connexion* in the enumeration of the gifts. Upon the whole, I agree with him, that 'most of the obscurity complained of has been occasioned partly by want of due attention to the structure of the Apostle's language, and partly by abortive attempts to harmonize the list here with that at the end of the Chapter.' Here, at least (vv. 9—11), the Apostle, I apprehend, did not intend any *regular list* of the *χαρίσματα*, but only meant to adduce, by way of example, *instances of diversity* in those gifts, even where there seemed such a *coincidence* as might mark them out as belonging to the *same class*. It is, I should think, clear to demonstration, that no regular list was intended at vv. 29, 30. At ver. 28 there is, indeed, more appearance of it; yet even that, it seems, was not meant to be *complete*, since there is no mention made of the *διακρίσεις πνευμάτων* and the *ἰερμηνεῖα γλωσσῶν*, adverted to at ver. 10. With respect to the list of persons holding offices in the Church, and exercising gifts of a supernatural order, Dr. Henderson observes, that 'it discovers nothing which indicates a design on the part of the Apostle to adhere to the *order* in which he had classed the miraculous endowments, or to place the one table in juxta-position with the former.' To the latter of these assertions I entirely assent, but not quite to the former. In the passage before us (vv. 9, 10, 11), it would seem that the gifts are, with the exception of *πίστις* (which is placed alone, as being the *fundamental principle* on which all the others rested), *distributed into four pairs*; or we may, with Dr. Henderson, adopt a threefold classification, as follows:

- I. *Ἦ: μὲν—λόγος σοφίας.*
2. *ἄλλω δὲ λόγος γνώσεως.*
- II. *Ἑτέρω: δὲ πίστις.*
1. *ἄλλω δὲ χαρίσματα λαμάτων.*
2. *ἄλλω δὲ ἐνεργήματα δυνάμεως.*
3. *ἄλλω δὲ προφητεία.*
4. *ἄλλω δὲ διακρίσεις πνευμάτων.*
- III. *Ἑτέρω: δὲ γίνη γλωσσῶν.*
2. *ἄλλω δὲ ἰερμηνεῖα γλωσσῶν.*

To advert to the first of these,—*λόγος σοφίας* and *λόγος γνώσεως*, the distinction between them is variously explained. The ancient Commentators, in general, supposed the former to denote the faculty of *speaking and teaching*; the latter, the mere *knowledge* of the Gospel, without the faculty of communicating that knowledge to others. But thus the word *λόγος* would, in the latter case, be useless: not to say that it is only those *higher endowments*, and those by which Christians could be useful to the Church, that are here meant. Heydenr. takes *λόγος σοφίας* of the gift of teaching and preaching, in a popular way, the fundamental truths of Christianity, and *λόγος γνώσεως*: 'de facultate ingeniosioribus res altioris indagatis, doctrinas sublimiores aequae arcanas, sermone polito coloribusque rhetoricis ornato tradendi.' And so Neander and Billroth explain *γνώσις* of the theoretical, and *σοφία* of the practical, knowledge of the Christian religion. And there is something to countenance this view in the use of the word *γνώσις* by the earlier Fathers. But how uncertain that interpretation is, may be imagined from the fact, that another class of Expositors entirely reverse the sense, understanding *γνώσις* of *elementary and fundamental*, and *σοφία* of more *recondite* doctrines and instructions. It would rather seem that *λόγος σοφίας* and *λόγος γνώσεως* are simply meant to intimate the *qualities* requisite for the discharge of those *functions* connected with the *Spiritual gifts* corresponding to the terms in question, and, of course, must refer alone to the preaching and teaching, as carried on by the *ἀπόστολοι*, *προφῆται*, and *διδάσκαλοι*. Thus the *λόγος σοφίας* (especially as it comes first) seems to have reference to the *Apostles*; and the *λόγος γνώσεως* to the *Prophets* and the *Teachers*. This view is, I find, confirmed by the diligent researches of Dr. Henderson, who, in discussing the signification of *λόγος* and also of the phrases *λόγος σοφίας* and *λόγος γνώσεως*, observes that 'the sense of *λόγος* which best suits the connexion is that of a *faculty or power* of communicating to others the things to which reference is made (comp. Eph. vi. 19), and therefore whatever *σοφία* or *γνώσις* may denote in this connexion, the *λόγος* was necessary for its impartation to others.' By *σοφία*, he shows, is here meant the sublimer truths of the Gospel, directly revealed to the Apostles, of which the *λόγος* was the supernatural ability rightly to communicate them to others; while *λόγος γνώσεως*, he shows, consisted in the immediate communication of an exact and competent knowledge of the truths which God had already revealed through the instrumentality of the inspired prophets and apostles, in consequence of which these who possessed it became qualified, independently

ἐν τῷ αὐτῷ Πνεύματι· ἄλλω δὲ χαρίσματα ἱαμάτων ἐν τῷ αὐτῷ Πνεύματι.<sup>10</sup> ἄλλω δὲ ἐνεργήματα δυνάμεων ἄλλω δὲ προφητεία,<sup>1 John 14. 26. 27. 30-30</sup>  
 ἄλλω δὲ διακρίσεις πνευμάτων· ἑτέρω δὲ γένη γλωσσῶν, ἄλλω δὲ<sup>Acts 2. 4. R 16. 25.</sup>

on the use of all ordinary means, forthwith to teach them to the church. 'They differed,' continues he, 'from the Apostles, who possessed the word of wisdom, inasmuch as the latter had new truths revealed to them; whereas it was the department of the former infallibly to explain truths and doctrines which had been previously divulged. They also differed from ordinary teachers,—these being under the necessity of acquiring their knowledge of the great principles of revelation by a diligent study of the holy Scriptures, and all the subsidiary means at their command; whereas the primitive instructors, who were supernaturally endowed with the *γνώσις* here specified, were at once prepared to discharge the duties of their office. They had imparted to them clear, accurate, and connected views of the Divine dispensations, a profound acquaintance with the more intricate and obscure parts of the ancient inspired oracles, and such enlarged and definite conceptions of the doctrines preached by the Apostles, as enabled them by their ministry greatly to contribute to the instruction and confirmation of the disciples in the faith of the Gospel.'

9. *ἰσχύς δὲ πίστις*] Supposing *πίστις* to refer to the *gifts* which involved the exercise of supernatural powers, we may either, with Chrysa. and Heyden, explain it of the *fiducia*, or *confident reliance* on Divine aid, which was always indispensable to the working of miracles, even by the Apostles (see Matt. xvii. 20. xxi. 21. Luke xvii. 5, 6. Mark iv. 40); or, with Dr. Henderson, understand it to denote what is commonly called the *faith of miracles*, and consequently indispensable to the exercise of all the four species of the *χαρίσματα* which are ranged under it. Compare Rom. xii. 2. 'We now (says Dr. Henderson) come to the second class of *χαρίσματα*, of which there are four species, ranged under the general head of *πίστις*. Though itself a miraculous endowment, and essential to the effective exercise of those which immediately follow in the classification, this *πίστις* is to be contemplated, not as a separate and distinct gift, but as the immediate source to which these endowments are to be traced, or the fundamental principle by which they are called into operation. It holds the same place in regard to the succeeding *χαρίσματα* which *λόγος* does to the two *χαρίσματα* which precede.'

'The first of the various classes of supernatural gifts placed under this special faith, as their operative principle, is *χαρίσματα ἱαμάτων*, where the use of the *plural* has reference to the number and variety of the diseases healed. The second class is designated *ἐνεργήματα δυνάμεων*.' Between these two particulars it has been thought difficult to mark the distinction; the gift of *miraculous healing* (which must here be meant) being itself an *ἐνεργήμα δυνάμεως*. To avoid this difficulty, some, as Mackn. and Heyden, explain *ἐνέργ.* of an *in-working* of miracles, i. e. the enabling others to work them: an interpretation, however, philologically invalid, and destitute of all foundation either in reason or analogy; in short, unsupported by any thing

in the records of ecclesiastical history. Indeed, as Dr. Henderson observes, 'to thus operate on the human mind is the sole prerogative of him who *'worketh all in all,'* v. 6. We can only suppose that the Apostle has reference to *miraculous powers* in general. The terms are, indeed (what were allowable, from their forming a pair), *transposed*, as we find from vv. 28, 29; in both which places *ἐνέργ.* *δυν.* is placed before the *χαρ. ἱαμ.*, and that as proceeding from *genus* to *species*.—*Ἐνεργήματα* may be considered as descriptive not of the *act* of performing the miracles, but of the *effects* of that power by which they were performed. Both words may indeed be taken as a common *endiadys*, and are equiv. to *ἐνεργήματα δυνάμ.* *miraculous results*. Under this expression were, as Olshaus. well observes, included, besides healing, all those *especially* miraculous gifts mentioned in Mark xvi. 18. Acts v. 1 seq. Add Matt. vii. 22, *δυνάμεις πολλὰς ἐποιήσαμεν*. The difference between the *ἐνέργ.* *δυν.* and the *χαρίσμ. ἱαμ.* may be what Mr. Alexander on Billroth in loco thinks, namely, that the latter was the power of miraculously and instantaneously performing what was within the reach of human instrumentality by slow degrees and great labour to accomplish; whereas the former was the power of working miracles in cases where no human agency could reach.

10. *προφητεία*] This, as Dr. Henderson shows, is to be understood of *prophecy* in its fullest extent; namely, prophesying future events, to the existence of which faculty the New Test. supplies abundant evidence; and in this extent of signification it is not without reason assigned to *faith* as its operative principle. With this is classed, as a cognate gift, the *διακρίσεις πνευμάτων*, or faculty of determining (as Chrysostom and other ancient Commentators suppose) on the pretensions of persons to the gift of prophecy and teaching, and, indeed, of spiritual gifts in general, and sometimes (as we find from xiv. 29) on the *modes* of exercising even acknowledged gifts. This faculty may best be thought to denote the distinguishing [by Divine inspiration] persons possessed of spiritual gifts (especially those of prophecy and teaching) from mere pretenders to them, whether deceiving or being deceived. Their office was not merely to discern and distinguish true from false pretensions, but to expose the latter to the view of others, and hence almost required the additional gift of the *προφητεία*, in the sense above laid down. The persons in question are here, as at 2 Thess. ii. 2. 1 John iv. 2, 3, called *πνεύματα*, as professing to speak *ἐν Πνεύματι*, from the extraordinary impulse of the Spirit.

—*γένη γλωσσῶν—ἰερυνία γλωσσῶν*] This last-mentioned class and pair of gifts (so placed, doubtless, to intimate the inferior estimation in which the Apostle held them) are the *faculty of speaking* in various sorts of languages never previously learnt, and the *interpretation* (doubtless in the vernacular tongue) of what was uttered by the persons endued with the gift of tongues.

ἐρμηνεία γλωσσῶν. <sup>11</sup> *Ἐάντα δὲ ταῦτα ἐνεργεῖ τὸ ἐν καὶ τὸ αὐτὸ Πνεῦμα, διαιροῦν ἰδίᾳ· ἐκάστῳ καθὼς βούλεται.* <sup>12</sup> *Καθάπερ γὰρ τὸ σῶμα ἐν ἑστὶ, καὶ μέλη ἔχει πολλὰ, πάντα δὲ τὰ μέλη τοῦ σώματος [τοῦ ἐνός], πολλὰ ὄντα, ἐν ἑστὶ σῶμα· οὕτω καὶ ὁ Χριστός.* <sup>13</sup> *Καὶ γὰρ ἐν ἐνὶ Πνεύματι ἡμεῖς πάντες εἰς ἐν σῶμα ἐβαπτίσθημεν· εἴτε Ἰουδαῖοι εἴτε Ἕλληνες, εἴτε δούλοι εἴτε ἐλεύθεροι· καὶ πάντες εἰς ἐν Πνεῦμα ἐποτίσθημεν.* <sup>14</sup> *καὶ*

These two gifts did not necessarily go together (i. e. the latter with the former), though (as we may infer from xiv. 5, 13) they sometimes accompanied each other.

11. *πάντα δὲ ταῦτα—βούλεται* meaning: 'Now that One and the same Spirit inworketh all these [diversities of gifts], dividing and distributing to each [of the persons favoured with them] separately his own gift, as he pleaseth.'

12. *καθάπερ γάρ, &c.* Under a metaphor derived from the mutual dependence of the various parts of the human body, the Apostle (as at Rom. xii. 4, 5) inculcates the lesson, that all true members of the Christian body should so act as to form one united whole, each mutually contributing to the common benefit of the Church Universal. Render: 'For as the body is but one, and [yet] hath many members, and all the members of this one body, many as they are, are but one body, so also is Christ (i. e. his Church) but one.'—*τοῦ ἐνός* is omitted in 7 ancient uncials, and 6 cursives (I add Lamb. 1184), and some Versions, and is cancelled by Scholz, Lachm., Tisch., and Alf.; and, indeed, internal evidence is *rather against* it; but there is no sufficient authority for removing it.

13. *καὶ γὰρ ἐν ἑνὶ Πν., &c.* Render: 'For through [the operation of] one Spirit we all have been baptized into (or unto) one body,' i. e. so as to form one body. On the sense intended in this verse, I am still of the same opinion as formerly, and see no good reason to desert the ancient and generally received interpretation. By so doing we become involved in a maze of discordant interpretations all liable to more or less of serious objection, and requiring us to cancel the *sic* before *Πνεῦμα*, which word, indeed, is in a few ancient MSS. and some Versions and Fathers not found, and has been removed from the text by Lachm., Tisch., and Alf., yet not on just critical grounds; though indeed, were the word *away*, that circumstance would not weaken the evidence existing for the common interpretation. And as to the argument from the *usus loquendi*, urged by those who adopt the novel interpretations, that is not so weighty, in the case of the Pauline Epistles, as is the evidence of the *context*, which here almost requires us to take *Πνεῦμα*, not of *spirit* or *mind*, but of the *Holy Spirit*, in his Divine influences and gifts of grace,—though not, I apprehend, as some contend, the *miraculous* gifts of the Spirit, for that is excluded by the term *πάντες*, which must confine the sense to those *ordinary* operations of the Spirit given to every man to profit withal, by illuminating, sanctifying, and otherwise making its recipients 'meet for the inheritance of the saints in light.' Again, I see no reason to reject the opinion of almost all the

ancient, and the greater part of the modern Expositors, that the words of the verse have especial reference to the communication of the gifts of grace conferred in the *two sacraments* of baptism and the supper of the Lord. This view Chrysa. adopts, though, for *homiletic* edification, he mixes up the other. It has been adopted, and ably supported, by Estius, and scarcely less so by Heydenr., who well states the objections to the other modes of interpretation, the principal of which he shows would make the Apostle express the same thing in other words. There is surely no difficulty in supposing *ἐποτίσθ. sic ἐν Πνεῦμα* put, *per synecdochen*, of a part for the whole of the eucharistic solemnities, leaving one species to be understood from the other, namely, *food* from *drink*, as in the case of *σώματα*, supra, x. 16 and 21. I would render *sic ἐν Πνεῦμα ἐποτίσθημεν*, not 'drink into,' but 'in,' equiv. to 'of one spirit.' Upon the whole, the sense of the verse cannot be better expressed than in the words of Estius (where he closely follows Chrysa. and Theophyl.) as follows: '*omnes fideles, velut unius corporis membra, quemadmodum regenerationem habent communem per baptismum, ita nutritionem quoque communem habere per eucharistiae sacramentum.*' And this view of the sense is confirmed by Hyper., Calv., and Beza. Of these Hyper. well remarks, that 'Spiritum accipi in recto usu sacramentorum, et Spiritum in illis agere aliquo modo indicatur.' And Calvin yet more precisely and ably: 'Loquitur (apostolus) de baptismo fidelium, qui per gratiam Spiritus est efficax: multis enim literalis tantum est baptismus, symbolum absque effectu. Sed fideles rem simul percipiunt cum sacramenta, adeoque respectu Dei semper hoc verum est, baptismum institutionem esse in corpus Christi. Et optimum temperamentum tenet hic apostolus quum hanc quidem baptismi naturam esse docet, nos coadunare in Christi corpus. Ne quis tamen externo symbolo hoc fieri imaginaretur, addit esse opus Spiritus Sancti.' And he proceeds to explain (agreeably to the view of the sense above laid down) *sic* as put for *ἐν, ὅ*, showing the meaning to be, that 'the participation of the cup imports that we all drink of the same spiritual drink; for we drink that vivifying blood of Christ, that we may have a common life with him' (see John vii. 37 seqq.), which is the case when he lives in us by his Spirit.

14. In this and the next two verses the parallel is further developed and illustrated. Of *καὶ γὰρ τὸ σῶμα—πολλὰ* the sense is, 'It is not one member, however important, which constitutes the body, but all together,' an argument often employed by orators to excite large bodies of men to unanimity and concord. The Apostle had probably in mind the well-known apologue in

γὰρ τὸ σῶμα οὐκ ἔστιν ἐν μέλος, ἀλλὰ πολλά. <sup>15</sup> Ἐὰν εἴπῃ ὁ πούς· "Ὅτι οὐκ εἰμὶ χεὶρ, οὐκ εἰμὶ ἐκ τοῦ σώματος· οὐ παρὰ τοῦτο οὐκ ἔστιν ἐκ τοῦ σώματος. <sup>16</sup> καὶ ἐὰν εἴπῃ τὸ οὖς· "Ὅτι οὐκ εἰμὶ ὀφθαλμός, οὐκ εἰμὶ ἐκ τοῦ σώματος· οὐ παρὰ τοῦτο οὐκ ἔστιν ἐκ τοῦ σώματος. <sup>17</sup> Εἰ ὅλον τὸ σῶμα ὀφθαλμός, ποῦ ἡ ἀκοή; εἰ ὅλον ἀκοή, ποῦ ἡ ὁσφρησις; <sup>18</sup> Νυνὶ δὲ ὁ Θεὸς ἔθετο τὰ μέλη, ἐν ἑκαστὸν αὐτῶν, ἐν τῷ σώματι καθὼς ἠθέλησεν. <sup>19</sup> Εἰ δὲ ἦν τὰ πάντα ἐν μέλος, ποῦ τὸ σῶμα; <sup>20</sup> νῦν δὲ πολλά μὲν μέλη, ἐν δὲ σῶμα. <sup>21</sup> οὐ δύναται δὲ ὁ ὀφθαλμός εἰπεῖν τῇ χειρὶ· Χρεῖαν σου οὐκ ἔχω· ἢ πάλιν ἡ κεφαλὴ τοῖς ποσὶ· Χρεῖαν ὑμῶν οὐκ ἔχω. <sup>22</sup> Ἀλλὰ πολλῶ μᾶλλον τὰ δοκοῦντα μέλη τοῦ σώματος ἀσθενέστερα ὑπάρχειν, ἀναγκαῖά ἐστι· <sup>23</sup> καὶ ἃ δοκοῦμεν ἀτιμότερα εἶναι τοῦ σώματος, τούτοις τιμὴν περισσοτέραν περιτίθεμεν καὶ τὰ ἀσχήμονα ἡμῶν εὐσχημοσύνην περισσοτέραν ἔχει. <sup>24</sup> τὰ δὲ εὐσχήμονα ἡμῶν οὐ χρεῖαν ἔχει. Ἀλλ' ὁ Θεὸς συνεκέρασε τὸ σῶμα, τῷ ὑστεροῦντι περισσοτέραν δούς τιμὴν, <sup>25</sup> ἵνα μὴ ᾖ σχίσμα ἐν τῷ σώματι, ἀλλὰ τὸ αὐτὸ ὑπὲρ

*Æsop*, which was probably derived (together with most of his others) from the *Æsæ*, that ever-fertile source of fable.

15. *ἐὰν εἴπῃ ὁ πούς, &c.*] So it is said in a similar passage of Dionys. Hal., καὶ λέγουσιν οἱ μιν πόδες, ὅτι πᾶν ἐπ' αὐτοῖς τὸ σῶμα ἐπικείται.

—οὐ παρὰ τοῦτο—σώματος·] 'it does not on this account form no part of the body;' *παρὰ* here signifying *propter*, as Thucyd. ii. 141. The phrase *παρὰ τοῦτο* is also found in Deut. xiii. 5, Plut. Camill. 128. Xen. Mag. Eq. i. 5, Dio Cass. 171, 96. 320, 98. The foregoing is the sense, according to the punctuation which I have adopted, with several eminent Editors and Translators, and as is required by the *proprietas linguæ*. Those who adopt the *interrogation* are obliged to sink the second *οὐ* by calling in the rule that two negatives make an affirmative; which principle will not apply in a construction like the present.

18. *νυνὶ δὲ, &c.*] Here we have another argument, from the ordination of God. (Calv.) 'But as they are now constituted, God hath placed the members, each of them in the body in that situation, and for that office, which it hath pleased him.'

19. *εἰ δὲ ἦν, &c.*] 'But if all the members were one member, where would be the body?' q. d. there would be no body.

20. Here we have a repetition, in order the more strongly to impress the great truth, on which the whole question turned.

21. So far it has been shown what is the office of the *inferior* members; namely, to minister to the body at large, and not to envy the *superior* ones. Now, from the converse Paul lays it down as the duty of the worthier members not to despise the inferior, whom they cannot do without. (Calv.) The general sense intended in vv. 21—30 is, that 'as the body consists of many members, disposed according to the pleasure of God (vv. 14—20),—and as *all*, in their different ways,

are equally useful (vv. 21—26), so is it in the Church, wherein God has appointed various offices (vv. 27—30); and hence all should keep the unity of the Spirit in the bond of peace.'

22. *τὰ δοκοῦντα μέλη τ. σ. ἀσθενεῖν.*] It is not agreed whether this refers to the *eyes*, or the *brains*, or the *lungs* and *intestines*. But there is no reason why it should not have reference to *all* such parts as are at once fragile, and yet indispensable to the functions of the whole body.

23. *ἀτιμότερα*] By this is meant 'the lower parts of the trunk of the body,' espec. as Abp. Newcome thinks, 'the ducts by which nature throws off what is redundant;' to which add, that *γαστήρ* is evidently implied; as also in Dionys. Hal. 1239, 12, *Καθὰπερ ἐν τοῖς σώμασιν ἡμῶν ἡ λειδορουμένη [ἡ γαστήρ] ὑπὸ τῶν πάντων τρέφει τὸ σῶμα τριφομένη, καὶ σώζει σωζομένη.* Τιμ. *περισσ.* meaning, 'the more studiously clothing and cherishing them with raiment.' The words *καὶ τὰ ἀσχήμονα, &c.*, form a sort of parallelism on the former, to introduce the paronomasia between *συχ.* and *εὐσυχ.* Comp. Diod. Sic. lib. v. 32, *τὰ πρόβατα τοῖς ἵπποις τὴν σκίπην ἅμα καὶ εὐσχημοσύνην περιποιεῖ.*

24. *οὐ χρεῖαν ἔχει.*] Sub. *ἵνα αὐτοῖς τιμὴν περισσ. περιτίθεμεν.* By the term *εὐσχημόνα* St. Paul adverts to the *face*, *hands*, &c.—*ἀλλ' ὁ Θεός—τιμῇ.* 'But God hath attempered [the various parts of] the body, by bestowing more abundant care and attention on any meaner part.' By *συνεκέρασε* it is intimated, that 'God hath so attempered by such a *wise adjustment* of the various offices, and peculiar benefits, of the several members of the body, as to form one harmonious whole.' On this force of *συγκερ.* see my note on Thucyd. xvi. 18, 5, *ἐνυγκραθέν.* With *τὸ αὐτὸ μερίμν.* (which is a rare phrase) comp. *τὸ αὐτὸ φρονεῖν* in Rom. xii. 16; xv. 6. Phil. ii. 2.

25. *σχίσμα*] 'division, separation,' by which the members would want mutual aid.





τὰ κρείττονα· καὶ ἔτι καθ' ὑπερβολὴν ὁδὸν ὑμῖν δείκνυμι.

XIII. 1. <sup>a</sup> Ἐὰν ταῖς γλώσσαις τῶν ἀνθρώπων λαλῶ καὶ τῶν ἀγγέλων, ἀγάπην δὲ μὴ ἔχω, γέγονα χαλκὸς ἡχῶν ἢ κύμβαλον ἀλαλάζον. <sup>b</sup> <sup>c</sup> Καὶ ἔὰν ἔχω προφητεῖαν, καὶ εἰδῶ τὰ μυστήρια πάντα καὶ πᾶσαν τὴν γνῶσιν καὶ ἔὰν ἔχω πᾶσαν τὴν πίστιν, ὥστε ὄρη μεθιστάνειν, ἀγάπην δὲ μὴ ἔχω, οὐδὲν εἰμι. <sup>d</sup> <sup>e</sup> Καὶ

<sup>a</sup> 1 Pet. 4. 8. <sup>b</sup> Matt. 7. 22. & 17. 20. <sup>c</sup> 21. 31. <sup>d</sup> Mark 11. 22. <sup>e</sup> Luke 17. 6. <sup>f</sup> Rom. 12. 7. ch. 12. 8, 9, 26. <sup>g</sup> 14. 1, 6-9.

have the lesser.' The Imperat. has often this sense of *per me licet*. The next words may be rendered, 'And yet a more excellent way show I now unto you.' I agree with Mr. Alf., that 'Paul is not framing a comparison between Love and the Gifts,—but pointing out the only way in which gifts can be made effectual in the highest sense.' And in very nearly the same manner I long ago explained this passage in my Recens. Syn.

XIII. 1. This verse ought not to have been separated from the last of the preceding chapter; since it is closely connected with it. In order to fully expose the error of the Corinthians, in overvaluing and priding themselves on spiritual gifts,—without due regard to the *graces* of the Spirit, and ordinary usefulness as regarded their Christian brethren,—the Apostle now declares the most illustrious of them to be as nothing compared with charity; his object being to fix the attention of the Corinthian Church on the intrinsic superiority of Christian charity to all the supernatural gifts he had enumerated, the most illustrious of which are nothing compared with LOVE. Render: 'Even if I speak by the languages of men, yea, of angels; equiv. to 'If I can speak,' or 'could speak,' as the Pesch. Syr. Version renders; and so in the next words, 'and should not have love, I am become (no better than),' &c. It is not necessary to debate whether the angels have a language or not. It was sufficient for the Apostle to suppose this; espec. as that was the opinion of his countrymen, some of whom even thought that certain of their Rabbis had attained a *knowledge* of it, which they supposed was the key to all mysteries; particularly since all that the Apostle means is the highest imaginable faculty of a miraculous character.

—ἀγάπην] Render, not *charity* (for that does not correctly represent the sense of ἀγάπη, and suggests a wrong idea, as if *almsgiving* were meant), but *love*, in its most general sense; not meaning, however, as some explain, 'love to God and man,' but, as is required by the context,—wherein are described the *properties* of this ἀγάπη,—'the principle of love,'—of course to *man*, but at the same time 'Christian love;' i. e. such a love to man as is founded, as to its ultimate object, on love to GOD, and regard to his will (see John xiv. 21, 23);—his will being, that his rational creatures, dependent as they are on each other by various mutual wants, should love each other. In the next words the epithets ἡχῶν and ἀλαλ. are ill rendered in E. V. 'Sounding' is too indefinite to express ἡχῶν, and 'tinkling' is almost the reverse of what is called for by ἀλαλ. From the use of ἀλαλ. (derived from ἀλαλέ, the 'shout,' or 'halloo,' for the battle), St. Paul may be supposed to have had in mind two *military instruments*, the

former, corresponding to ἡχ., either the *trumpet* itself, or a brazen wind-instrument like our *French-horn*, the *as* of Virg. *Æn.* iii. 140. The epithet ἡχῶν may best be rendered '*pealing*,' with reference to the long-sustained sound of the trumpet, or horn. And so we speak of 'the *pealing organ*.' Possibly, however, by χαλκ. St. Paul meant some brazen instrument producing sound by being *struck* in the manner of a *bell* with us; an opinion confirmed by Nonnus, Dionys. l. xiv. and xix. (cited by Wetzl.), κύμβαλα δινέουσα ('twirling') βαρύβρομα, διζυγί, χαλκῶ, which points to an instrument like our double *kettle-drum*. Though, even, according to this view, the same epithet will apply. So we say 'to ring a *peal*.' With respect to ἀλαλ., it is as difficult to frame such a rendering as shall suit alike the *tone* of the instrument, and the *sense* which ἀλαλ. is capable of expressing. 'Clanging' will exactly suit the former; but how that sense can be extracted from ἀλαλ., I am unable to imagine. That term is not fitted to express any tone but one *long sustained*. Yet that is not adapted to the sound of the κύμβ., which would require the epithet ἡχῶν. So Athen., p. 361, αὐλῶν βόμβος, καὶ κυμβάλων ἡχος, *clanging*. Upon the whole, I would render by '*sonorous*,' equiv. to '*noisy*,' a sense confirmed by the Pesch. Syr. *sonum edens*, and the Arabic Vers., *strepitans*. Be that as it may, the purpose of the Apostle is not, as certain learned Commentators suppose, to compare the persons in question to the instruments spoken of by some Class. writers, by comparing philosophers, who *dilated* much on virtue, and did not *practise* their own maxims, to musical instruments which yield fine sounds, but are themselves devoid of the sense of hearing, or feeling, the music they make. That view ill accords with the context, which requires the sense assigned by the Greek Commentators, and some eminent Latin ones, as Primasius and Est., who explain it to mean that the persons do *no good* either to themselves or to others: 'cum enim carant charitate, quæ edificat, non utique dono linguarum utuntur ad aliorum edificationem.'

2. The true key to the interpretation of this verse is to keep in view, that the Apostle is here adverting to the *highest* of those spiritual gifts before mentioned, which the persons whom he was addressing could aim at,—namely, that of the *προφηταί*, those possessed of the λόγος σοφίας, or the λόγος γνώσεως. The πίστις is the same as that at xii. 9 (where see note), but may be supposed to be of the most exalted kind,—namely, a faith of miracles. In ὥστε ὄρη μὲθ. is an hyperbolical expression, founded on that of our Lord at Matt. xxi. 21, 22, and elsewhere.—Οὐδὲν εἰμι, i. e. 'I am entitled to no distinction on that account.'

3. In order to perceive the full import of this



o Prov. 10.  
13.  
2 Cor. 6. 6.  
Gal. 5. 22.  
Eph. 4. 2.  
Col. 1. 11.  
2 Tim. 2. 15.  
1 Pet. 4. 8.

ἐὰν <sup>ἀλλ</sup> ψυμῶ πάντα τὰ ὑπάρχοντά μου, καὶ ἐὰν παραδῶ τὸ  
σῶμά μου ἵνα καυθήσωμαι, ἀγάπην δὲ μὴ ἔχω, οὐδὲν ὠφελοῦμαι.  
4 c Ἡ ἀγάπη μακροθυμεῖ, χρηστεύεται· ἡ ἀγάπη οὐ ζηλοῖ· ἡ

verse, it is necessary to advert to the scope of the Apostle in the whole chapter. He is here exerting himself to lessen the too great anxiety of the generality of the Corinthian Christians for the *χαρίσματα* above mentioned; and, in order to do this the more effectually, he brings forward a certain *principle*, which, he says, is more efficacious than them all,—namely, *ἀγάπη*.

The Apostle speaks in the *first* person singular (rather than the second person plural, *Ye*, or the first person plural, *We*) in order as much as possible to avoid giving offence; especially as he meant, in describing Christian charity, to obliquely censure the uncharitable spirit of many Corinthian Christians of the highest spiritual endowments. This indirect censure is discernible in the *manner* of distributing the various particulars, which form the component parts of the great and comprehensive virtue here inculcated,—namely, into *two parts*; the former consisting of *negations*, the latter of *affirmations*; the first showing what Christians ought *not* to be (though too many of them are); the second what they *ought* to be, and must be, if they hope to be accepted of God.

The present is, indeed, a portion of Scripture of such great importance, that a more particular statement of its plan may be not unacceptable. In the first four verses of this chapter the Apostle shows in the strongest terms, and illustrates by the liveliest images, the transcendent superiority of Christian Love over even the most illustrious spiritual gifts; and, in order to show the indispensable *necessity* thereof in order to attain acceptance with God, he sets himself to establish the important truth, that however those gifts might edify *others*, Christian charity could alone benefit *ourselves*. Having said thus much in commendation of this Divine *principle*, he proceeds, in vv. 4—7, to *describe* it; and that by pointing to its effects and properties, as the marks by which it may be distinguished from counterfeits, or such as are only (as alms-giving) a *part*, and not the whole. The remaining verses of the chapter are *illustrative* of the superiority of Christian charity to every other principle, even the graces of Faith and Hope, highly essential as these are to salvation; and that on the ground both of its *permanency*, as compared with the *temporary* nature and purpose of spiritual gifts, even of the most illustrious kind,—and also of its own *intrinsic excellence*, as rich in blessings to man, which redounds to the glory of God.—In the words ἐὰν ψυμῶ, &c., and ἐὰν παραδῶ, &c., the Apostle seems to have intended to give an *example* of two of the most remarkable of those *external marks of religion*, in its principal parts,—love to God, and to man; and thus to show that if even these be of no worth, it must *a fortiori* be true of *others*. On the force of ψυμ.—see my Lex.

—ἐὰν παραδῶ—καυθήσωμαι] Alluding, it is thought, to what is said at Dan. iii. 28. of Shadrach, Meshach, and Abednego, that they 'yielded up their bodies to be burned, that they might not serve any god except their own God.'

Here, then, is supposed the very laying down one's life, by martyrdom, in the most excruciating tortures, to bear testimony to the truth of our religion. That this, however, may be done from fanaticism, obstinacy, vain-glory, and such other carnal motives, the records of Ecclesiastical History amply prove.

4. Having said thus much in commendation of this divine principle of Love, finely designated by Milton as 'the golden key, which opens the palace of eternity,' the Apostle proceeds to *describe* it; and that as a man would *gold*, by showing its *effects* and abstract properties, and the *marks* by which it may be distinguished. Of these characteristics no less than fifteen particulars are brought forward. And even these are not to be regarded as all that could be adduced, but as so many apt *accomplishments of the grace* of Christian love, just as we have at ch. xii. exemplifications of the spiritual gifts: in short, such *specimens of the grace* in question, as those of the fruits of the Spirit, Gal. v. 16 seqq. Of the terms which express these specimens, the *two first* seem designed to give a *general view* of the subject; those following, a *special one*, comprehending the *particulars* therein contained. Of these two, the *first*, μακροθυμεῖ, 'is long-suffering,' denotes the enduring patiently all kinds of evil, as contrasted with a spirit quick in taking affront, and bitter in retaliating a supposed injury, as the second, χρηστεύεται, signifies 'to be, or to show oneself *χρηστός*,' which has the same extent of signifi. as our Adjective *good*, denoting 'benevolent, benignant, gentle, kind-hearted.' Chrys. has here a masterly explanation of χρηστεύεται, from which the following scholium of Theophyl. is derived: 'Ἐπειδὴ δὲ τινες οἱ οὐκ εἰς φιλοσοφίαν τῇ μακροθυμίᾳ κίχνηται, ἀλλὰ τολμάκι τοῦτε κατ' αὐτὸν ὀργίζονται διαγυλῶντες καὶ ἐρωμένονοι, ὥς ὅθιν μακροθυμοί, μάλλον αὐτοὺς ποιοῦντες ἑκαταστοῖ τῇ ὀργῇ· διὰ τοῦτο φησι, τὸ χρηστεύεται, ἀντὶ τοῦ, χρηστόν ᾗθως καὶ ἀκακὸν ἐνδείκνυται. The same matter occurs, but in a more complete form, in *Ecumen*. Thus evil is overcome with good—and the maxim is far superior to the boasted 'Bear and forbear' of the Philosophers. Comp. supra vi. 6, and Gal. v. 22.

—οὐ ζηλοῖ] This seems directed against the envious spirit with which the possessors of the higher gifts were viewed by those who had the lesser, or none at all.—οὐ περιτριυέται. Most ancient and many modern Commentators (especially the more recent) explain it (by a reference to its derivation from the old Latin *perperus*, and the *Æolic πέπρωτος*), 'to act precipitately and rashly;' a signifi. confirmed and illustrated by Wets., with numerous examples from the Class. writers, and which has much to recommend it; but is here scarcely agreeable to the context. Hence we may rather adopt the sense assigned by some ancient, and several eminent modern Commentators, 'vaunteth not itself,' = ἐλεζομένηται, a signifi. of the word found in Polyb. and Marc. Anton. It would seem that *περ*-

ἀγάπη οὐ περπερεύεται, οὐ φυσιοῦνται, <sup>5</sup> οὐκ ἀσχημονεῖ, οὐ <sup>d ch. 10. 24.</sup> ζητεῖ τὰ ἑαυτῆς, οὐ παροξύνεται, οὐ λογιζεται τὸ κακόν. <sup>6</sup> οὐ <sup>Phil. 2. 4. 21.</sup> χαίρει ἐπὶ τῇ ἀδικίᾳ, συγχαίρει δὲ τῇ ἀληθείᾳ. <sup>7</sup> πάντα στέγει, <sup>1 Tim. 2. 10.</sup> <sup>1 John 2. 16.</sup> <sup>17.</sup> <sup>e Ps. 10. 5.</sup> <sup>f 10. 4.</sup> <sup>Rom. 1. 32.</sup> <sup>g 1 John 5. 2.</sup>

περιέται, as well as φυσιοῦνται, denotes 'pride, and vanity, on account of certain external advantages.' And it is obvious how inconsistent such dispositions are with the love here inculcated, inasmuch as they sow the seeds of hatred and variance. Comp. Rom. xii. 3.

5. οὐκ ἀσχημονεῖ] Of this term the expositions are very various, and mostly unsatisfactory. The earlier modern Expositors take the sense to be, 'non agit inverecundè,' 'doth not behave itself unseemly;' while most of the recent Commentators explain it (after Grot.), 'avoids whatever in the opinion of men may be base or unseemly.' The former interpretation is the simpler and more natural, and may very well include the latter. The word is, indeed, properly a dramatic term, and was used of an actor who did not support the σχῆμα, or deportment, suitable to his assumed character. The meaning, then, would be, 'avoids all such conduct as may be indecorous, or, in common estimation, unbecoming the professors of pure religion:' comp. Rom. xii. 17. This, however, is not sufficiently suitable to the context, where the term properly groups with the preceding, and seems to form the highest stage in the climax at περιερίεσται, φουσίουται, and ἀσχημονεῖ. And as περιερίεσται and φουσίουται denote affections of the mind, so that may refer to the result of such in gesture and action. Thus it is said, Prov. xix. 1, 'he that is perverse in his lips, acts as a fool;' or, as it ought to be rendered, 'who is a fool,' or 'plays the fool.' Thus ἀσχημονεῖν here seems to denote 'the eagerly catching at applause, and the arrogance associated therewith. So Calv. well explains, 'non exultat ostentatione inepta;' i. e. unbecoming the Christian character, whose prime virtue is humility; see Eph. iv. 2. Thus ἀσχημονεῖ is said per metonymiam, for ἀφρονεῖ, 'plays the fool [by boasting].' So 2 Cor. xii. 11, γίγνατο ἀφρων καυχώμενος. So Plut. on self-praise. οὕτως οἱ πεινῶντες ἐπαίνων—αὐτοὶ τῇ φιλοδοξίᾳ—ἀσχημονοῦσιν.—The next three terms, οὐ ζητεῖ τὰ ἑαυτῆς, οὐ παροξύνεται, and οὐ λογιζεται τὸ κακόν, are connected together, and seem meant to illustrate the preceding; and if so, they relate to the same subject;—thus denoting not (as they are commonly explained) selfishness in general,—but that species of it which is a constant concomitant of pride, and consists in men making claims on others beyond what their merit will justify;—the very character of the proud man, who is, in fact, ever ready to take offence where none is meant, prone to suspect evil or injury to be intended; and, as it were, keeps a note-book for future retaliation; which two last traits seem meant in οὐ παροξύνεται, and οὐ λογιζεται τὸ κακόν, of which the first should be rendered, 'is not prone to exasperation,' or 'bitter anger;' and the second, 'does not enter down the evil, or wrong, for future avengement.'

6. οὐ χαίρει ἐπὶ τῇ ἀδικίᾳ] Render: 'rejoices not over iniquity;' i. e. at its commission.—συγχαίρει δὲ τῇ ἀλ. Here the *συ* is not, as many suppose, pleonastic; nor can be said to be

absolutely *put* for *ἐπὶ*, since of this use there is no proof. Meyer, in order to preserve the force of συγχ., renders, 'rejoices with the Truth;' ἡ ἀλήθ., he says, being thus *personified*, and 'meaning (says Alf.), the spread among men of the Truth of the Gospel, and, indeed, of the truth in general.' But I cannot digest this harsh *personification*, more suited to a Pindaric Ode, than to the plain, but sweetly running prose of this lovely Chapter. Besides, this interpretation is forbidden by the former member of the *antithesis*, which is thus destroyed. Moreover, there is no need to resort to this personification, since, while adopting the literal rendering, 'rejoiceth with the truth,' we have only to suppose it a brief, and somewhat uncouth mode—quite Johannine—of expressing the full sense, 'rejoiceth with (= at) the existence of true and genuine virtue;' q. d. 'rejoiceth not in any [reported] iniquity, but in any truly existing virtue.' The Antithesis is confirmed, and the idiomatic use of the terms ἀδικ. and ἀλ. is placed beyond doubt, by Rom. ii. 8, ἀπεχθύνει μὲν τῇ ἀληθείᾳ, καὶ δὲ τῇ ἀδικίᾳ, where see note. And to the same purpose, I find Estius explain. How easily the two terms *truth* and *virtue* may be interchanged will sufficiently appear, if we consider that (as Bp. Warburton finely observes, Sermon on 2 Pet. i. 4-7) 'Truth and Virtue are twin-born sisters, and, with only a name of distinction, participate of one common nature; Truth being speculative virtue, and Virtue only practical truth.' Comp. John iii. 21, ὁ ποίῳ τὴν ἀλήθειαν.

7. We are now come to the affirmative particulars.—στρίγει. In order to avoid what seems tautology, if the word be explained according to its usual sense, *dearseth*, Expositors have proposed various other senses, only one of which, however, is entitled to attention; namely, *legis, rectis, covers, suppresses*; as in Eccles. viii. 20; and 1 Pet. iv. 8, πρὸ πάντων δὲ τὴν εἰς ταυτοῦς ἀγάπην ἑκτινὴ ἔχοντες, ὅτι ἡ ἀγάπη καλύψει πλῆθος ἁμαρτιῶν. Yet it would be difficult to justify the sentiment, 'charity suppresseth all things;' for surely the kindness thus shown to one, and he an offender, would be cruelty to society at large. Hence it is better to adhere to the ordinary sense of *στρίγει*, supported as it is by all the ancient Versions and the *usus loquendi* of the Apostle. So 1 Thess. iii. 1, 5, μηκέτι στίγνοντες, 'no longer enduring.' Or rather the term is here to be taken as at supra ix. 12, ἀλλὰ πάντα στίγομεν, 'we have in all things abstained from the use of this power or right to be maintained at the expense of our converts.' And such seems the sense here intended; namely, that true Charity *puls up with* much abridgment of her Christian liberty, rather than give needless offence to others by the demand of her proper rights, on the use of things lawful; see supra x. 23, and Bp. Sanderson's Sermon on that text. It is plain that the πάντα here must be taken with the same limitation (according to the circumstances of the case) as in the words following.—πάντα πιστάται, i. o.

f vv. 10, 13.  
Luke 22. 22.  
Gal. 5. 6.  
ch. 12. 10.  
28—30.  
8 & 14. 30.  
Acts 2. 4.  
8 & 19. 6.  
Jer. 40. 7.  
Heb. 8. 13.  
8 & 9 Cor. 3. 18.  
8 & 5. 7.  
Phil. 3. 12.  
1 John 3. 2.  
Num. 12. 8.  
Matt. 5. 8.  
8 & 18. 10. Rom. 8. 18. 1 John 3. 2. Rev. 22. 4.

πάντα πιστεύει, πάντα ἐλπίζει, πάντα ὑπομένει. <sup>8</sup> Ἡ ἀγάπη οὐδέποτε ἐκπίπτει· εἴτε δὲ προφητεῖαι καταργηθῇσονται· εἴτε γλώσσαι, παύσονται· εἴτε γνώσις, καταργηθήσεται. <sup>9</sup> Ἐκ μέρους γὰρ γινώσκουμεν, καὶ ἐκ μέρους προφητεύομεν <sup>10</sup> ὅταν δὲ ἔλθῃ τὸ τέλειον, τότε τὸ ἐκ μέρους καταργηθήσεται. <sup>11</sup> Ὅτε ἡμῖν νήπιος, ὡς νήπιος ἐλάλουν, ὡς νήπιος ἐφρόνουν, ὡς νήπιος ἐλογίζομεν· ὅτε δὲ γέγονα ἀνὴρ, κατήργηκα τὰ τοῦ νηπίου. <sup>12</sup> Ὡς βλέ-

‘animated by such a spirit as is disposed to hope, and, as far as plain facts will permit, to believe the best’ of others. Such a spirit as, in the words of Seneca, Epist. v. 11, ‘quidquid dubium est, humanitati inclinatur ad melius.’—‘πάντα ὑπομένει, the best comment on this may be found in the words of 2 Tim. ii. 10, πάντα ὑπομένει (endure) διὰ τοῦ ἐκλεκτοῦ, ἵνα καὶ αὐτοὶ σωτηρίας τύχωσι.

8. To show the paramount pre-eminence of Love above spiritual Gifts, the Apostle, in conclusion, adduces another, and the strongest, ground of superiority (thus showing it to be really the καθ’ ὑπερβολὴν ὁδὸν he had termed it supra xii. 31),—namely, in its sempiternity;—its eternal abiding, when other graces have passed away; it remaining in time, and enduring to eternity.

—οὐδέποτε ἐκπίπτει] i. e. ‘is never to cease.’ Meaning that, as it is heavenly in its nature, so it is eternal in its duration; and whereas prophecies, tongues, &c., are but for a time, charity is to remain for ever.

—εἴτε δὲ προφητεῖαι, &c.] The εἴτε is mostly interpreted that the sense may be, ‘Whatever portion of these spiritual gifts be possessed by any one.’ But it seems rather to be, ‘Whatever spiritual gifts of this kind there may be;’ meaning, all imaginable ones, and in every conceivable degree.—Καταργηθῇσονται. Render: ‘shall be done away,—namely, by being no longer of any use. Ἰνῶσιs here simply denotes the spiritual gift so called.

9, 10. Here the Apostle states the reason why these and such like spiritual gifts will cease and be done away,—namely, because they will be partly useless, and partly imperfect,—and accordingly will have to be superseded by the perfect knowledge to be enjoyed in heaven.

9. Ἐκ μέρους] It is here meant, that both the endowments and the use of these spiritual gifts are alike imperfect, as compared with that degree of both which is imaginable, or with the complete discoveries of another world.

11. ‘We have here,’ as Hyper. says, ‘a confirmatory probationis à simili;’ ‘for,’ continues he, ‘this truth, that the thing must necessarily be so, the Apostle now illustrates by two similitudes derived from common life; one taken from the state of boyhood as compared to manhood, the other from the view of objects through an obscure medium, as compared with one through a pellucid one.’

—ὡς νήπ. ἴφρ.] i. e. ‘I was affected as a child,’ had the dispositions, feelings, and understanding of a child.—Ὡς νήπ. ἔλογ., i. e. ‘I reasoned about things with a childish ignorance’ and misapprehension.

—κατήργηκα τὰ τοῦ νηπίου] ‘I dismissed, disannulled, did away with the things, trifles, toys of the boy.’ So Hom. Od. i. 236, where Mentor says to Telemachus, οὐδὲ τί σε χεῖρ Νηπιάας ὀχέειν (to take up with childish play), ἐπεὶ οὐκ ἐστὶ τηλικού (i. e. νήπιος) ἴσος. See also Philostr. Vit. Ap. i. 17, p. 22, and Horat. Carm. iv. 10, 7. The application (left to be supplied) is,—‘Such will be the attainments in knowledge of the heavenly state, as compared with that imparted by the most exalted spiritual gifts.’

12. Here we have the application of the above similitude.—βλέπομεν γὰρ ὅτι δι’ ἰσότρον ἐν αἰνίγματι. Some obscurity has here been occasioned by an intermingling of the natural with the metaphorical sense, and of the thing itself together with that with which it is compared. Thus βλέπομεν, while properly belonging to the latter, is used for γινώσκουμεν; and ἐν αἰνίγματι, which properly belongs to the former, and for which one would have expected ἀνδρώων, is used of the latter. ‘Ἐν αἰνίγμ., denotes, as Hesych. explains, ἐν παρακαυσίᾳ, ‘by guess,’ as in attempting to solve a riddle. By ἰσότρον is to be understood some of those transparent substances, like the lapis specularis, which the ancients, in the then imperfect state of the arts, used in their windows for glass; such as thin plates of horn, transparent stone, and such like. These are called by Strabo διστῆραι; and from Pliny we learn that some were clear as crystal; a circumstance confirmed by a passage of Philo Jud., p. 1052, D, τοῖς ὑάλε λιανὴ διαφανέσι παρακλυσίωσι. It is true, that no other example has been found of this use of ἰσότρον for διστῆρον (so Hesych. explains the term διαθρον by διστῆρον, διαφανέσι, the only instance that can be adduced of the Adjective, from which came the Subst. διστῆρον); and this may, perhaps, be numbered among the peculiar idioms occurring in St. Paul’s writings. Yet κάτοτρον is so used in Philo, de Decal., p. 198, 34, in a similar sentiment: ὅτι γὰρ διὰ κάτοτρον φαντασιόονται τὸ νοῦν Θεὸν δρῶντα καὶ κοσμοποιούντα. Through these substances they saw, indeed, the object, but somewhat obscurely, and not, as through glass, with perfect clearness. A similar comparison occurs in a Rabbinical writer, Jebamoth, fol. 49, 2, ‘Omnes prophete videntur per speculum non lucidum: Moses magister noster vidit per speculum lucidum.’—πρόσωπον πρὸς πρόσωπον. An expression occurring in Judges vi. 22, to signify what is seen on the closest inspection. ‘Ἐργινώσομαι,’ ‘I shall thoroughly know.’ Καθὼς καὶ ἔπαυσα, ‘even as I am (lit. have been) known by God’ (importing, thoroughly and com-

πομεν γὰρ ἄρτι δι' ἐσώπτρου ἐν αἰνίγματι, τότε δὲ πρόσωπον  
πρὸς πρόσωπον ἄρτι γινώσκω ἐκ μέρους, τότε δὲ ἐπιγινώσκωμαι  
καθὼς καὶ ἐπεγινώσθην. <sup>13</sup> Νυνὶ δὲ μένει πίστις, ἐλπίς, ἀγάπη,  
τὰ τρία ταῦτα· μέζων δὲ τούτων ἡ ἀγάπη.

XIV. <sup>1</sup> Διώκετε τὴν ἀγάπην· ζηλοῦτε δὲ τὰ πνευματικά, <sup>a</sup> *ch.* 12. 31.  
μᾶλλον δὲ ἵνα προφητεύητε. <sup>2</sup> <sup>b</sup> Ὁ γὰρ λαλῶν γλώσση, οὐκ <sup>b</sup> *Acts* 2. 4.  
<sup>c</sup> *10. 46.*

pletely); even that God 'who spieth out all our ways; nor is there a thought in our hearts but he knoweth it altogether.'

13. *νυνὶ δέ* 'But as things now are,' as the case now stands for the present. On which sense of the expression (found at 1 Cor. xv. 20, and Eph. ii. 13) see my notes on Thucyd. i. 122. iii. 43. iv. 126. The *δέ* is *resumptive*; vv. 8—12 being in some measure parenthetical, and merely illustrative of what is said in the *first*. The Apostle here resumes the subject before treated of, i. e. the superiority of Charity,—the *ground* of which superiority, though not *expressed*, is *hinted* at in the words *νυνὶ μένει*,—meaning, that the *πίστις* and *ἐλπίς* only remain in use *now*, in the present state only (for *ἄρτι*); but the *ἀγάπη* will be exercised in *another world*, and to all eternity,—when faith will be superseded by sight, and hope swallowed up in fruition. As the Apostle has before mentioned *three gifts* as a specimen of a particular class which were to cease, so he here specifies *three* which are to be permanent in the Church. Yet there is a peculiarity, by the *emphasis* in the expression 'these three': with which I would comp. Thucyd. vi. 73, 'Ἑρμ., καὶ Ἡρακλ., καὶ Συμμ., τοῦτους τρεῖς. Aristoph. Nub. 425, 'Ἄλλ' ὅτι δὴν' οὐν νομίζεις πῶς θεὸν οὐδὲνα πλὴν ἄπερ ἡμῖς, τὸ Χάος τοῦτι, καὶ τὰς Νεφίλας, καὶ τὴν γλῶτταν, τρία ταῦτα; Of course 'these three' point at the peculiar spiritual graces, in place of the spiritual gifts, to be withdrawn when no longer needful to the Church.

— *μεῖζων δὲ τούτων ἡ ἀγάπη* 'not meaning' (observes Bp. Bull, Harm. Apost. p. 11), 'that the superiority is due to love only on account of its enduring to another life, but also because in this present life it is, as the Apostle admits at ver. 2, far more *useful* and *excellent*;' accordingly, on this ground it is pronounced greater than either of the two others. Thus it is finely characterized by our great epic Poet (Par. Lost xii. 586), 'as the *soul* of all the rest.' Justly is it placed by the Apostle *paramount*, both for *duration*, since (to use the words of Whitty) 'it continues when faith shall end in vision (2 Cor. v. 7), and hope in fruition (Rom. viii. 23 seqq.), and for *perfection*, as rendering us more like unto God and most beneficial to man.' Comp. Matt. v. 45. Gal. v. 6. James ii. 14—17. Besides, as Calv. observes, 'Faith and hope benefit the believer himself; charity diffuses itself to others. Faith and hope savour of imperfection; charity will remain even in a state of perfection.'

XIV. 1. 'This and the two preceding Chapters are more than any other parts of the New Test. useful for showing the reality, and for making us acquainted with the nature, of that most astonishing proof of the Divine original of

the Gospel, which was set before the world in the *supernatural gifts* wherewith multitudes of the first Christians were endowed. For from the account, accidentally given in these chapters, of these gifts, and of the persons who possessed them, of the manner of their communication and operation, and of the uses for which they were intended, we understand that they all proceeded from the Spirit of God, and were most astonishing in their operation; that in every Church great numbers of persons possessed these gifts, having received them either by an immediate illapae of the Holy Ghost, or by the imposition of the Apostles' hands; that the spiritual men exercised these gifts openly before all the world, for the confirmation of the Gospel; and that the heathens who came into the Christian assemblies (see ver. 24) had thereby an opportunity to know, and to report to others, that God was really among them. And, although the irregularities which the Corinthians were guilty of in the *exercise* of their spiritual gifts occasioned at first abundance of trouble to the Apostle, these irregularities are not now to be regretted. By the direction of God they have been the occasion of our receiving certain and full information concerning the existence of the spiritual gifts, the primitive glory of our religion, and concerning the way in which they were exercised by the Apostles, and other spiritual men, for the overturning of heathen idolatry, the establishment of the Gospel throughout the world, and the edification of the Church itself.' Mackn. In this Chapter is brought forward the comparative excellence of *tongues* and of *prophecy* (vv. 1—26); and then are subjoined (vv. 26—40) directions for the proper use of each of these gifts.

— *διώκετε τὴν ἀγάπην* q. d. 'Studiously endeavour to acquire this love.' The metaphor is one derived from the eager pursuit of battle, or the chase.—*ζηλοῦτε δέ*, &c., 'but [at the same time] be earnestly desirous of spiritual gifts.' The Imperative has here, as often, a *preceptive* force.—*μᾶλλον δὲ ἵνα προφ.*, 'rather, however, that ye may have that of prophecy;' see note on xii. 10, 28.

2. From what follows, a case is contemplated, which would doubtless often occur,—that the language so spoken was unknown to the congregation, the gift being exercised only as an evidence of the Divine origin of the Christian religion; in which case the Apostle directs that there should be an interpreter.—*οὐκ ἄνθρω. λαλεῖ*, i. e. 'he, as it were, addresses not men.' It is as if he addressed them not; for, as the Apostle adds, 'no one (*nemo fere*, next to none, see Pers. Sat. i. 1) understands him.'—*ἀλλὰ τῷ Θεῷ*, 'but to God [only].'  
—*πνεύματι δὲ λαλεῖ μυστ.*, on the exact sense here some difference of opinion exists. The ancient Expositors generally, and almost all the modern ones, suppose it

c Acts 13. 18.  
Rom. 12. 8.

d Eph. 1. 17.  
Phil. 3. 18.  
e ch. 12. 8.  
f 13. 8, 9.  
Rom. 16. 14.  
g Cor. 11. 6.  
h Eph. 3. 4.  
i 1 Pet. 1. 5.  
k 2. 15.

ἀνθρώποις λαλεῖ, ἀλλὰ τῷ Θεῷ οὐδεὶς γὰρ ἀκούει, πνεύματι δὲ λαλεῖ μυστήρια· <sup>3</sup> ὁ δὲ προφητεύων ἀνθρώποις λαλεῖ οἰκοδομὴν καὶ παράκλησιν καὶ παραμυθίαν. <sup>4</sup> Ὁ λαλὼν γλώσση ἑαυτὸν οἰκοδομεῖ· ὁ δὲ προφητεύων ἐκκλησίαν οἰκοδομεῖ. <sup>5</sup> Θέλω δὲ πάντας ὑμᾶς λαλεῖν γλώσσαις, μᾶλλον δὲ ἵνα προφητεύητε μεῖζων γὰρ ὁ προφητεύων ἢ ὁ λαλὼν γλώσσαις, ἐκτὸς εἰ μὴ διερμηνεύῃ, ἵνα ἡ ἐκκλησία οἰκοδομῇ λάβῃ. <sup>6</sup> Ἡ Νυνὶ δέ, ἀδελφοί, ἐὰν ἔλθω πρὸς ὑμᾶς γλώσσαις λαλῶν, τί ὑμᾶς ὠφελήσω, ἐὰν μὴ ὑμῖν λαλήσω ἢ ἐν ἀποκαλύψει, ἢ ἐν ὁ γνῶσει, ἢ ἐν προφητείᾳ, ἢ ἐν διδαχῇ; <sup>7</sup> Ὅμως τὰ ἄψυχα φωνὴν δίδοντα, εἶτε αὐλὸς

put for *ἐν πνεύματι*, and to mean, 'although, by the impulse of the Holy Spirit, he speaketh mysteries.' But thus *πν.* will not yield a sufficiently suitable sense; and the interpretation is forbidden by the doctrine of the Greek Article. It is, therefore, better (with Estius, Hyperius, Vorstius, Abp. Newcome, Bps. Middleton and Pearce, and Dr. Henderson) to take it in the sense *mind*, 'in his mind'; rendering, with Casaubon, 'Quippe cum nemo intelligat; sed animo loquitur arcana'; for, as observes Casaubon, it being the purpose of speech, 'ut animi sensum declararet aliis; qui ita loquitur ut alii non intelligant, is *animo* magis quam *ore* loquitur.'

3. Most of the older Expositors, following the Vulg., regard *οἰκοδομῇ*, *παράκλησιν*, and *παραμυθίαν*, as dependent upon *eis* understood. This, however, is too arbitrary, and makes the sense not so direct. Hence it is better, with the Syriac Ver., and most of the recent Expositors, to regard the words as governed of *λαλεῖ* (of which use see examples from Ælian and Æschines in Schleusner's *Lex.*); the meaning being, 'speaketh what may fill their minds with edification, exhortation, and consolation.' At ver. 4 Grot. and Olsh. observe, that *οἰκοδομῇ* is the general term, and *παράκλησιν* and *παραμυθίαν* constitute its parts. It would rather seem that *οἰκοδομεῖ* refers to the principal purpose of the *προφήτης*, which was to speak (as Calv. says) that whereby men might be instructed in piety and faith, in the worship and fear of God, and in the duties of holiness and righteousness. The next terms refer to certain other important purposes of the *προφήτης*,—which were, to rouse the sluggish, caution the unwary, and comfort the faint-hearted and timorous. So also at 2 Tim. iii. 16, the Apostle, after stating the general purpose of Scripture to be *πρὸς διδασκαλίαν*, subjoins the particular ones in the words, *πρὸς ἔλεγχον*, and *πρὸς ἐκπαίδευσιν*.

4. *ἑαυτὸν* scil. *μόνον*, i. e. by the confirmation of his *faith*; for to speak thus must to himself be an undeniable proof of his being divinely inspired.

5. *Θέλω δέ* Render: 'vellem autem,' 'I could wish you.'—*ἐκτός εἰ μὴ* is thought to be a pleonastic form; but, perhaps, it is meant to be more strongly exceptive than *εἰ μὴ* preceding.—*εἰ μὴ διερμηνεύῃ*, sub. *τις*, i. e. 'if there be no interpreter at hand.' Thus it will *not* be, as Mackn. supposes, at variance with ver. 28. Besides, this is required by the *spirit* at least of v. 13.

6. By way of illustrating the subject, the

Apostle puts the case, that if *ἄς*, for instance (meaning, per *κοινωνίαν*, any one of the persons who possessed the above-mentioned *χαρίσματα*), should visit them, and should merely display the gift of tongues, what would his visit benefit them? Not at all; 'unless,' he adds, 'I should address you *ἢ ἐν ἀποκαλύψει—ἐν διδαχῇ*,' which words have given rise to not a little discussion. Now in all these forms of expression, the *ἐν* is by Heydenr. supposed to denote the *object* of the speaking in question. But it may rather be said to mark the *manner*;—though, indeed, the two senses merge into each other; q. d. 'in the exercise of,' 'so as to exercise.' It is, however, of more consequence to advert to the meaning of the terms *ἀποκαλύψει*, *γνώσει*, *προφητεία*, and *διδαχῇ*, on which Expositors are much divided in opinion. Some take them all for Accusatives with *eis*, in the sense 'so as to explain and make known to you my meaning, either in the way of *prophecy*, or *teaching* in general.' a mode of interpretation harsh and inadmissible. The general sense seems plainly this;—that the use of the gift of tongues would be unprofitable, unless it were accompanied with some other gift, which might contribute, in some way or other (see ver. 3), to the edification of the hearers. That the Apostle has reference to the Spiritual gifts above described, is with reason supposed by the best Commentators. But *what* those are it is not so easy to determine. It would seem most obvious to refer the *προφητεία* to the *προφήταις* supra xii. 28, 29. But they undoubtedly correspond to the possessors of the *λόγος γνώσεως*; and since (as Dr. Henderson observes) the Apostle has distinguished it from *doctrina* on the one hand, and from revelation on the other, it is plain that he intended it to be taken in the highest sense of the term; namely, of predicting future events; the very sense in which it is used supra xii. 10, where see note. In short, I am inclined to think with Neand., Billr., and Olsh., that the four particulars here specified are to be resolved into two parallel members, the latter part being exegetical of the former. Thus we may render: 'Unless I address you, either in the way of revelation or of knowledge, either by prophecy or by teaching.'

7. Here we have illustrated by example the inutility of discourse delivered in a foreign language without any interpretation. (Heydenr.)—*ὅμως, for ὁμοίως* (as in Gal. iii. 15).—*φωνὴν δίδοντα*, &c. This passage contains several *musical* allusions which I have explained in my Eccles. Syn. *More* of such musical terms, or at

εἴτε κιθάρα, ἐὰν διαστολὴν τοῖς φθόγγοις μὴ δῶ, πῶς γνωσθή-  
σεται τὸ αὐλούμενον ἢ τὸ κιθαριζόμενον; <sup>8</sup> καὶ γὰρ ἐὰν ἄηλον  
φωνὴν σάλπιγγε δῶ, τίς παρασκευάσεται εἰς πόλεμον; <sup>9</sup> Οὕτω  
καὶ ὑμεῖς διὰ τῆς γλώσσης ἐὰν μὴ εἴσημον λόγον δώτε, πῶς  
γνωσθήσεται τὸ λαλούμενον; ἔσσεσθε γὰρ εἰς ἄερα λαλοῦντες.  
<sup>10</sup> Τοσαῦτα, εἰ τύχοι, γένη φωνῶν ἐστὶν ἐν κόσμῳ, καὶ οὐδὲν  
αὐτῶν ἄφωνον. <sup>11</sup> Ἐὰν οὖν μὴ εἰδῶ τὴν δύναμιν τῆς φωνῆς,  
ἔσομαι τῷ λαλοῦντι βάρβαρος· καὶ ὁ λαλῶν, ἐν ἐμοὶ βάρβαρος.  
<sup>12</sup> Οὕτω καὶ ὑμεῖς, ἐπεὶ ζηλωταὶ ἐστε πνευμάτων, πρὸς τὴν

least metaphors, and some very similar ones, are found in Plutarch de Vitio. Pud. xv.—*φωνή* is for ἤχη, or *phōggon*, and is a term applicable both to wind and to stringed instruments.—*ἐὰν διαστολὴν τοῖς φθόγγοις μὴ δῶ*, 'unless they give a distinction in, or 'to the sounds.' It would seem that the Apostle is not (as many suppose) speaking of the *intimation* necessary to the distinction of one tone from another; for that would be little pertinent to his argument, which does not respect one who can speak no language, but one who uses a language that is not understood by his hearers. Yet neither can I agree with others, that he is speaking of the *law of harmony and melody*: for that will as little suit the argument. In fact, as Calv. says, 'non est subtilius disputandum; quia Paulus id tantum sumpsit, quod vulgo percipitur.' Yet he must certainly have adverted to something which strikes the senses of the vulgar; and *that*, I am inclined to think, is the peculiar characteristic of any tune,—which the ancients denoted by the term *melos*, using it, in some measure, as we do *key*. This is confirmed by the expression just after, *ἄηλον φωνήν*; for without attending to the distinction of *tones*, the performer surely could not be said to *perform* on the instrument at all. There would indeed seem to be an allusion to those various and strongly marked characteristics, which among the ancients distinguished different kinds of music, as *sacred, domestic, dramatic, or military*; inasmuch that any person with a tolerable ear could tell to what class to refer any composition which he heard: whereas, if those characteristics were not observed in the air, he would not know what the tune was meant to be; i. e. to which of the above classes to refer it; which is, I apprehend, what the Apostle means, as is plain from the words following, which contain another illustration of the same kind, but more perspicuous, and meant to explain the preceding.

<sup>8</sup> καὶ γὰρ ἐὰν ἄη, &c.] The Apostle here adverts to a use of musical *tunes*, in which their distinction was especially necessary, viz. for military purposes. See Thucyd. v. 69, 2, and my note there. Now the military wind instruments of the ancients were not used merely for the purpose of directing the steps in marching, but also for the purpose of signifying to the soldiers, as it were by signals, what they were to do,—whether to advance or retreat, take up arms, or go to quarters; in fact, they performed all that is now done by our trumpets, or bugles.—*ἐὰν ἄηλον φωνὴν σάλπ.* ἄη, q. d. 'if the trumpetor sound his instrument without proper attention to this

distinction of tunes, and thereby make the signals in question indistinct, not distinguishing between that which sounds to arms, and that which signifies a retreat, or other military evolution, no one will know what to do.' So Polyb. xxx., οἱ μὲν αὐληταὶ φυσῶντες ἀδιάφωνα, and Livy, lib. xxv. 10, 'Tuba incensiter inflata, quis aut quibus signum daret, incertum efficiebat.'

<sup>9</sup> The Apostle now passes from the example to the case in point. (Stenerson.)—*διὰ τῆς γλώσσης*, 'by the tongue,' meaning the organ of speech, as opposed to the musical instrument just spoken of. *Εἰς ἄερα λαλεῖν* is a proverbial expression, to denote speaking in vain, like the phrase *cautis verba profundere* in Latin, and a similar one in our own language.

<sup>10</sup> Here we have another illustration by example of the inutility of discourse in a foreign language, in which we must attend to the elliptical and idiomatical cast of the words. The true ellipsis here is, not *ὅσα ἀνδρῶν*, which would lead to a wrong sense, but *ὅσα ἐν θίλοισι*; and at *εἰ τύχοι* must be repeated *τοσαῦτα*. The formula *εἰ τύχοι* means literally, 'if it should chance [so to be]'; but, in use, it often merely denotes, by implication, 'for example,' as here and in Philo-Jud., p. 1067, *μουσικὸν γὰρ, εἰ τύχοι, καὶ γραμματικόν, &c.* The sense may be thus expressed: 'There are, for example, as many kinds of tongues in the world as ye choose (to suppose), if so many there should be.'—*καὶ οὐδὲν αὐτῶν ἄφωνον*, 'and not one of them formed of inarticulate sounds, but adapted to be significant to the persons who use it.'

<sup>11</sup> *ἐὰν οὖν μὴ εἰδῶ, &c.*] Render: 'Now, unless I know the meaning of the language [which may be addressed to me], ἔσομαι τῷ λαλοῦντι βάρβ., &c., I shall be, with respect to the speaker of it, a foreigner; and the speaker will be, with respect to me, a foreigner; q. d. 'we shall be mutually ignorant of each other's meaning.' On this sense of *βάρβαρος* to signify one who speaks in a language the hearer understands not, see note on Acts xxviii. 2, and Rom. i. 14, and my note on Thucyd. iii. 68.—*ἐν ἑβρ.* for *Class. ἑβρ.*: so, in a kindred passage of Diog. Laert. Anacharsis says of the Greeks, *ἡμοὶ δὲ πάντες* 'Ἕλληνες ἐκὐθίζουσι: and Ovid, Trist. v. 10, 'Barbarus hic ego sum, quia non intelligor ulli.'

<sup>12</sup> *οὕτω καὶ ὑμεῖς*] There is here an application of the analogy. This must be taken, not with the preceding, but with the following words, and construed with *ζητεῖτε*. The full force of *οὕτω* will appear by supplying the ellipsis, as

f ch. 13. 10.  
20.  
Mark 11. 34.

g Eph. 5. 19.  
Col. 3. 16.  
Ps. 47. 7.

οικοδομὴν τῆς ἐκκλησίας ζητεῖτε ἵνα περισσεύητε. <sup>13</sup> Διόπερ  
ὁ λαλῶν γλώσση προσευχέσθω ἵνα διερμηνεύη. <sup>14</sup> ἔὰν γὰρ  
προσεύχωμαι γλώσση, τὸ πνεῦμά μου προσεύχεται, ὁ δὲ νοῦς  
μου ἄκαρπός ἐστι. <sup>15</sup> Τί οὖν ἐστὶ; Προσεύχομαι τῷ Πνεύματι,  
προσεύχομαι δὲ καὶ τῷ νοῦ ψαλῶ τῷ Πνεύματι, ψαλῶ δὲ καὶ

follows: 'Thus also (to apply this to your case), since you are anxious for, &c., strive,' &c. Ζηλωταὶ ἐστὶ is used for ζηλοῦντα at xii. 31, and xiv. 1. Πνευμάτων is for πνευματικῶν (scil. χαρισμάτων), abstract for concrete, which occurs at ch. xiv. 1. In the next words there is a transposition (for ζητᾷτε ἵνα περισσεύητε πρὸς τὴν οἰκοδομὴν τῆς ἐκκλησίας), the reason for which seems to have been, that as οἰκοδομὴ was the principal thing meant to be enforced, so it is put first.

13. There is here an anticipation of an objection; q. d. 'Of what use, then, will be the gift, and why should that be suppressed, which will be to the glory of God?' The remedy for the evil is suggested in the words following.

— προσευχέσθω ἵνα διερμ. ] Many of the best modern Commentators explain, 'Let him [so] pray, as that he may, or in such a manner that he may (by the words used in his prayer, or by explaining it in a known language), interpret and impart to others what the affluus has imparted to him, and not, out of vain ostentation, utter it in a tongue unknown.' But that sense cannot be extracted from the words without much violence. The most simple, and, it would seem, the true interpretation, however open to some objection, made the most of by Mr. Alf., is that of the ancient, and some modern Expositors, as Calv., Hyper., Erasim., Beza, Grot., Est., Wets.; and, of recent ones, Olsh. and Ruckert, who assign the following sense: 'Let him pray that he may be enabled to so interpret [what he speaks].' See ch. xii. 10, and notes. The words following contain a reason for the above. It was indeed the interpretation of almost all the ancient, and early modern Commentators, until it had been abandoned, though on no sufficient grounds, and another devised by Vorst., Piac., Whitby, Wolf, Bp. Pearce, and others to the time of Rosenm. and Krause. But that, as I have shown, is untenable. No Commentator has expressed the true sense better than Est.; but, as very often, by the aid of Hyper. and Calv.

14. Here the Apostle urges them to aim at *higher gifts* than speaking with tongues, by pointing out the inefficiency of that gift to general edification. The Pronoun *I* denotes, per μετασχηματισμόν, any person having the gift of tongues. Hence it is plain that τὸ πνεῦμά μου cannot mean the *Holy Spirit*, as many Commentators suppose, nor, as others explain, 'my spiritual gift.' The true interpretation is doubtless that of the ancients and most moderns for the last century, 'my mind.' So πνεῦμα is used at Rom. i. 9. 2 Tim. iv. 22, supra v. 3, and νοῦς at ver. 19. Render: 'If I pray in a foreign language (without interpreting my words), my internal spirit prayeth, but my mind (i. e. the meaning of my words) is without fruit, or benefit, to the glory of God, or the good of my hearers; as imparting no grace to them.' See Eph. iv. 29. Comp. Plut. Philop., λαλῶν ἄκαρπος.

Plato, 277, λόγοι δ. Plut. t. vi. 138, ἄκαρπος πρὸς ἀρετήν.

15. τί οὖν ἐστὶ; ] Dr. Peile regards this as a Latinism, founded on *quid istuc?* to express tardy assent and half reluctant acquiescence. But *Latinisms* are of rare occurrence in the writings of St. Paul. And the sense which Dr. Peile assigns of *quid istuc* will suit neither here nor at ver. 26, nor at Acts xxi. 22, without great straining. Accordingly, I would regard it as *Hebraistic* Greek, for the Classical τί οὖν; without ἐστὶ, *quid igitur?* which, like our Engl. 'What then?' is formed on the short-cut expression of common life. The answer to the question is made (agreeably to the μετασχηματισμός) in the first person. The exact sense, however, is disputed. Some ancient, and almost all the early modern Expositors, suppose it to be this: 'The best to be done is, to ask of God to be endued with the faculty of divinely-inspired prayer in a foreign language; not with the spirit and soul alone, and to our own edification only, but τῷ νοῦ, with meaning, so as to be understood by others also,' i. e. that we may have, too, the gift of interpretation, as well as tongues; a sense of νοῦ, it is said, required by the context. See ver. 19. But how that word or προσεύξ. can be supposed to contain any such sense as that ascribed to it, however agreeable to the context, I see not. For my own part, I would render as follows: 'What, then, is to be done? I must pray in the Spirit, but I will likewise pray unto the understanding [of what is said];' προσεύξομαι being for προσεύξομαι, which is, indeed, found in several ancient MSS., but is evidently a gloss. Τῷ νοῦ is, as the best Commentators are agreed, a *dativus commodi* for εἰς τὸ νοεῖσθαι, 'so as to be understood,'—namely, by others. Thus νοῦ will stand for νοῦσαι. Of this use of a *voc. intelligentia*, in a transitive sense, i. e. as used of what others may understand, examples occur Nehem. viii. 9. 1 Chron. xxv. 7, 8. The means of being so understood by others would be by either himself expressing in a known tongue what he had said in an unknown, or having some one to interpret. Τῷ Πνεύματι may be for ἐν τῷ Πνεύματι, as Jude v. 20, ἐν Πνεύματι ἀγίῳ προσευχόμενοι. If, however, it be thought that the antithesis requires the Dative to have the same force in both places, we may take Πνεύματι as standing, by a common idiom, for εἰς τὸ Πνεῦμα, 'conformably to the motions of the Spirit;' which, it must be remembered, the person could suppress, or resist, at his pleasure; as is plain from ver. 32, πνεύματα προφητῶν προφῆταις ὑποτάσσεται.

— ψαλῶ ] The word may here, as in a kindred passage of James v. 13, be understood not necessarily of a *hymn* actually sung, but of an extemporaneous composition (perhaps half prose and half poetry) recited. This at least would seem to be the case from the passage of James, where see note. See also Col. iii. 16.



τῷ νοῒ. <sup>16</sup> Ἐπεὶ, ἐὰν εὐλογήσῃς τῷ Πνεύματι, ὁ ἀναπληρῶν  
 τὸν τόπον τοῦ ἰδιώτου πῶς ἐρεῖ τὸ ἀμὴν ἐπὶ τῇ σῇ εὐχαριστίᾳ,  
 ἐπειδὴ τί λέγεις οὐκ οἶδε; <sup>17</sup> σὺ μὲν γὰρ καλῶς εὐχαριστεῖς,  
 ἀλλ' ὁ ἕτερος οὐκ οἰκοδομεῖται. <sup>18</sup> Εὐχαριστῶ τῷ Θεῷ [μου],  
 πάντων ὑμῶν μᾶλλον γλώσσαις λαλῶν <sup>19</sup> ἀλλ' ἐν ἐκκλησίᾳ θέλω  
 πέντε λόγους διὰ τοῦ νοός μου λαλῆσαι, ἵνα καὶ ἄλλους κατ-  
 ηχήσω, ἢ μυρίους λόγους ἐν γλώσσῃ. <sup>20</sup> Ἄδελφοί, μὴ παιδία  
 γίνεσθε ταῖς φρεσίν ἀλλὰ τῇ κακίᾳ νηπιάζετε, ταῖς δὲ φρεσὶ  
 τέλει γίνεσθε. <sup>21</sup> Ἐν τῷ νόμῳ γέγραπται· Ὅτι ἐν ἑτερο-

h ch. 11. 24.  
 & 16. 24.  
 Matt. 6. 13.  
 & 28. 30.  
 Mark 10. 30.  
 John 21. 25.  
 Rev. 5. 14.  
 & 22. 30.

1 Ps. 131. 2.  
 Matt. 11. 35.  
 & 13. 5.  
 & 19. 14.  
 Eph. 4. 14.  
 Heb. 5. 13.  
 1 Pet. 2. 2.  
 John 10. 24.  
 Deut. 25. 46.  
 Lev. 23. 11.  
 12.

16. The Apostle now confirms what he has been saying by an example. (Hyper.)

— *ἰππὶ, ἐάν, &c.* ] *Ἐπεὶ* here [as also at Rom. iii. 6. xi. 6. 1 Cor. v. 10. vii. 14. xv. 29. Heb. ix. 26. x. 2], and sometimes in the Classical writers, signifies 'since [in that case],' meaning that *other* case, and so may be rendered '*otherwise*.' *Ἐάν εὐλογῇς*, 'if thou shalt have given God thanks.' *τῷ Πνεύματι*, 'in the Spirit,' as at ver. 15. *τὸ ἀμὴν*, 'the (usual) Amen.'

— *τοῦ ἰδιώτου* ] Here *ἰδιώτης* may denote a private person, as opposed to one holding any office in the Church. See note on Acts iv. 13; but the context seems to require the sense, 'an ordinary, undistinguished person, one not endued either with the gift of tongues, or (what was a gift distinct from that of tongues) the *interpretation* of tongues:' the Article here serving to denote the *genus*, or *class* of persons so circumstanced; and such is its force in a passage of Posidipp. ap. Athen. p. 376, ὁ μάγειρος ἐάν—πρὸς τὸν ἰδιώτην εἰσῆι. Something peculiar is there in the use of ὁ ἀναπληρ. τὸν τόπον τοῦ ἰδ., where the simple expression ὁ ἰδιώτης, to denote one of the class, might, it would seem, have sufficed; inasmuch that Est. asks: "Quis ita loquitur, ut, regem ipsum significare volens, dicat, is qui supplet locum regis?" But this is stumbling at the idiomatical use of ὁ τόπος, which, similarly to the Latin *locus*, is used to denote 'condition,' or 'station.' And to the question of Est. it were sufficient to reply: "*Tacitus* does so, since in his *Annal.* i. iv. 38, he writes: '*Si locus principum impleam*.' And so *χώρα* is used by the later Greek writers, e.g. Liban. *Epist.* 239, *βιούν ἐν ἰδιώτῳ χώρᾳ*." Thus the general sense of the phrase ἀναπλ. τ. τόπ. is, 'to sustain the character of;' usually with the adjunct notion of *being really* such. On the force of *ἀμὴν* see my *Lex.* *Εὐχαριστία* is equiv. to *εὐλογία*, both being general terms to denote 'prayer and praise;' and so *εὐχαριστεῖς*, a little after, is for *εὐλογεῖς*, though the two terms are properly distinct. See Note on Matt. xiv. 19. Yet it is agreeable to the Jewish idiom, by which doxologies and public prayers to God were styled *ἱμῶς*.

17. *σὺ μὲν γὰρ—οἰκοδομεῖται* ] The Apostle means simply to argue, that, as the *ἰδιώτης* has *nothing* of the sense of what has been said, he can have *learned* nothing, nor consequently can be *benefited*. By the use of *καλῶς* the Apostle means to show that it is not his intent to depreciate the gift, but only to evince its inferior utility.

18. *εὐχαριστῶ λαλῶν* ] lit. 'I thank God for

speaking,' &c. *Μᾶλλον* may be understood either of *multitude* (viz. of tongues), or frequency in their use. But the *latter* is the more suitable sense, and more agreeable to the *usus linguae*.—*εὐχαριστῶ, &c.* This is introduced (like *καθὼς* just before) to show that he does not *depreciate* the gift, because he possesses it not. The *μου*, not found in several ancient MSS. and Versions, and some Fathers, is cancelled by Griesb., Scholz., Lach., Tisch., and Alf. The same phrase, indeed, occurs at Phil. i. 3, and Philem. 4; but it may have been brought in from thence.

19. In *πέντε* λ. there is an idiom, common to all languages, by which a *small certain* number is put for a *very few*. And the same, *paucis numerandis*, may be said of *μυρίους*. Διὰ τοῦ ν. μου (or, as is read in many MSS., Versions, and Fathers, *τῷ νοῦ μου*) is by the best Commentators shown to mean 'ex mentis meae sensu.' See Note supra v. 15. The next words are exegetical of the preceding.

20. After pointing out the *true* nature and comparative value of the gift of tongues, the Apostle endeavours to repress in them a too great anxiety for its possession,—by showing that to wish for it without regard to the *advantage* thence resulting, were *puerile*. And then, using a delicate turn, suggested by the word *παιδίων*, he adds the impressive admonition, ἀλλὰ τῇ κακίᾳ νηπ., of which the sense is, 'but as respects vice, be even infantile,' or, 'as ignorant as children.' So the Greek proverb, Διαφέρει τοῦ νηπίου καθ' ἡλικίαν οὐδὲν ὁ ἐν ταῖς φρεσὶ νηπιάζων. Comp. *Matth.* x. 16.

— *ταῖς δὲ φρεσὶ τέλ. γίνεσθε* ] 'but as to prudence and judgment in approving those things which are excellent, be *grown-up persons*, by attaining to something of the maturity of your Christian profession.' On this sense of *τέλειος*, occurring in Eph. iv. 13, and Heb. v. 14, and elsewhere in the best writers, see my *Lex.*

21. Another argument is now adduced to prove that the gift of tongues ought not to be so magnified, as to be preferred to all others; namely, that in Holy Writ itself we find God, not in kindness promising, but in threatening words declaring, that he would speak unto them in tongues which they should not understand—not to benefit them, but to punish them for their unbelief and disobedience. (Heydenr.) The argument may be thus expressed: 'Since God threatened this as a curse, do not voluntarily bring it upon the Church, merely to make a show of your gifts.'

— *ἐν ἱερογλώσσοις* ] 'This, while it seems *primarily* to have related to the languages of those foreign nations by whom God intended to



γλώσσοις, καὶ ἐν χεῖλεσιν ἑτέροις, λαλήσω τῷ λαῷ  
τούτῳ, καὶ οὐδ' οὕτως εἰσακούσονται μου, λέγει Κύριος.

22 Ὡστε αἱ γλώσσαι εἰς σημεῖον εἰσὶν οὐ τοῖς πιστεύουσιν, ἀλλὰ  
τοῖς ἀπίστοις· ἡ δὲ προφητεία οὐ τοῖς ἀπίστοις, ἀλλὰ τοῖς  
πιστεύουσιν. 23 Ἐὰν οὖν συνέλθῃ ἡ ἐκκλησία ὅλη ἐπὶ τὸ  
αὐτὸ, καὶ πάντες γλώσσας λαλῶσιν, εἰσέλθωσι δὲ ἰδιῶται ἢ  
ἄπιστοι, οὐκ ἐροῦσιν ὅτι μαίνεσθε; 24 Ἐὰν δὲ πάντες προφη-  
τεύωσιν, εἰσέλθῃ δὲ τις ἄπιστος, ἡ ἰδιώτης, ἐλέγχεται ὑπὸ πάν-  
των, ἀνακρίνεται ὑπὸ πάντων 25 [καὶ οὕτω] τὰ κρυπτὰ τῆς

1 Zech. 6. 12.  
Isa. 45. 14.

execute vengeance on Israel, might also denote that he would instruct them by persons endued with the gift of tongues, to convince them that those persons taught the true religion.' (Scott.) The words here quoted (taken from Is. xviii. 11, 12) differ considerably from the Sept., but agree in substance with the Hebrew; this being a citation *ad sensum*, rather than *ad litteram*, the only material difference being in the substitution of the *first* person for the third, to make the sense more pointed; except that the words καὶ οὐδ' οὕτως εἰσακ. μου are neither in the Hebr. nor the Sept. Hoffm. suggests that they were taken from the words צוֹמֵן מִמֶּנּוּ of Ps. xii. he says, but the reference is wrong; for Ps. read Is. in the twelfth verse of the same chapter, where the Sept. has καὶ οὐκ ἠθάλησαν ἀκούειν: yet the Pauline reading of the Hebr., I learn from Dr. Henderson, is found in one of the anonymous Greek Versions mentioned by Origen, and prob. extant as early as the age of St. Paul. Hoffm. well observes: 'Hæc ergo clausula propriè continet ætiologiam, cur in alia lingua ad illos locuturus sit Deus, quia scilicet Deum blandè ad eos loquentem, eosque de via ad veram animi quietem gratiosè instituentem, audire noluerint. Paulus autem hanc clausulam immediatè connectit cum iis, quæ ex v. 11 citaverat, eamque sic inflectit: et ne sic quidem (scilicet etiam gentibus barbaris in penam eis immissis) exaudiant me. Id quod etiam Pauli tempore eventum jam comprobatum fuit.' Αἰγεία Κύριος are the words of the *Apostle*, from the Prophet. See John x. 34.

22. In order further to show the inferiority of tongues to interpretation, the Apostle adverts to the *chief purpose* which such signs as the gift of tongues was meant to serve,—namely, for the conviction of unbelievers, rather than the edification of believers.

—ὥστε αἱ γλώσσαι, &c.] The full sense is: 'Wherefore the tongues [in question] are [meant] to serve for a sign, or mark, [by which it may be known that the Christian doctrine is true.] Yet these are [intended] not [so much] for believers as unbelievers; whereas the προφητεία, though it is not so much a sign to the unbeliever, yet is especially a sign to the believer; namely, as being a sign and a confirmation of their faith, and an increase of their knowledge.'

23. The Apostle further evinces the inferiority of tongues, by showing the *misconstruction* which the use of the gift might occasion to the heathens; so that, unless employed in conjunction with interpretation, it might tend rather to the injury than the benefit of the Gospel.

The *ἴαν οὖν* is not *conclusio*, but *transitio*, signifying *now if, if for example*. By πάντες I would not understand, with most Expositors, 'all together, *confusè, tumultuariè*,' but simply 'all the persons then present who speak in the exercise of a spiritual gift.' 'Ἰδιῶται should not (with some) be taken as supra v. 16 (for that would be unsuitable to what follows), but in the sense 'persons not conversant with the Gospel.' So Hesychius explains ἰδιῶται by ἀπείρων, and Theodor. by ἀμύητοι. See my Note on Thucyd. vi. 72, 3. The Apostle, we may suppose, is here designating such *heathen* (*strangers*) as might occasionally attend, or be induced to go once or twice, out of curiosity; and this by a tacit allusion to two sorts of such persons: 1. those who were well inclined to the Gospel, but un instructed in its doctrines; 2. such as were disposed to reject it, and went merely from curiosity, or to catch up something for censure or ridicule. The words following will have no difficulty, whether referred to both, or to either of those classes, as the case may be. The words οὐκ ἐροῦσιν ὅτι μαίνεσθε; 'will they not say you are frantic enthusiasts?' are evidently meant for both. It is well observed by Mr. Conyb. that 'we must not be led, from any apparent analogy, to confound the exercise of the gift of tongues in the primitive Church with modern exhibitions of fanaticism, which bear a superficial resemblance to it. We must remember that such modern *pretensions* to this gift must, of course, resemble the manifestations of the original gift in the external features, because these very features have been the objects of intentional imitation.'—At ver. 24 we have the plural changed into the singular, in order that what has now been said, should be referred to either of the above sorts of persons respectively. Ἐλέγχεται is meant for the ἀπιστοί, and signifies, 'he is convicted of error in the notions he had entertained of Christianity, and convinced of his sin in opposing God's true religion; his understanding being convinced, and his conscience awakened.'

24. ἀνακρίνεται intended for the ἰδιῶται, meaning, 'is put on his examination' in *foro conscientis* as a sinner needing salvation. And no wonder; since the word of God is (as it is said Heb. iv. 12) κριτικὸς ἐνθυμήσεως καὶ ἐνοίων καρδίας, ζῶν καὶ ενεργῆς. Dr. Peile, indeed, is of opinion that the exact force of ἐλέγχεται and ἀνακρίνεται is this: 'He finds himself convicted by all, taken to task by all.' But as to his rendering 'convicted,' for the Common Version 'convinced,' I apprehend that the true

καρδίας αὐτοῦ φανερά γίνεται· καὶ οὕτω πεσὼν ἐπὶ πρόσωπον, <sup>m ch. 12. 8-10.</sup> προσκυνήσει τῷ Θεῷ, ἀπαγγέλλων ὅτι ὁ Θεὸς ὄντως ἐν ὑμῖν <sup>Rom. 14. 10. 2 Cor. 12. 10. & 12. 10. Eph. 4. 12, 14, 20. 1 Thess. 5. 11.</sup> ἐστι.

26 <sup>m</sup> Τί οὖν ἐστίν, ἀδελφοί; ὅταν συνέρρησθε, ἕκαστος ὑμῶν

ἀνακρ. has here, by a *signif. pragmatis*, the conjoint sense 'convinced' and 'convicted,' meaning, 'self-convicted of error, and convinced of sin;' 'made so to feel that he is a sinner, needing the salvation of a Saviour, as to desire and seek after that salvation.' For a person may be self-convicted by conscience, but not *convinced* so as to feel that he has been wrong, and seriously to intend to do right. A distinction this evidently in the mind of *Dryden*, when, in his *Ovid*, *Metam.* l. x. he wrote: 'In vain; for Myrrha stood *convict* of ill: Her reason vanquish'd, but unchang'd her *will*.'—ὡπὸ πάντων, 'by all the preachers,' each saying something that comes home to his conscience. See *Calv.*

25. τὰ κρυπτά—γίνεται.] This may mean (as Mr. Scott explains), 'his secret thoughts are divulged, viz. by being, as it were, *spoken to* (see *Heb.* iv. 12), his secret objections answered, his secret sins reprov'd, and the real state of his heart made known to him.' The words *καὶ οὕτω* before τὰ κρυπτά are not found in 6 uncial, and several cursive MSS., and some Versions, and Fathers, and are cancelled by Griesb., Scholz, Lachm., Tisch., and Alf.; but they were more likely to have been thrown out by fastidious Critics to remove a tautology, than to have been introduced, as they must, through *mistake*, originating in the words *καὶ οὕτω* just after. That such a mistake should have crept into nearly all the MSS., is very improbable. Besides, the words have great propriety, as serving to mark the effects or results of the former; self-knowledge being the necessary consequence of close self-examination, carried on under the power of an awakened conscience and the teaching of the Spirit; for although the generality of Expositors understand the τὰ κρυπτά—φανερὰ γίνεται of the κρυπτά being made known to others, yet it would rather seem (as *Calvin* also considers it) meant of the *person himself*. On reconsidering the authenticity of the words, *καὶ οὕτω*, I am ready to acknowledge that they may not be genuine, for external authority, if we consider the antiquity of the copies that exclude them, is rather adverse; yet it is clear, from what I have urged, that internal evidence is in their favour. Dr. Peile retains them, and supplies 'lastly' after the second *καὶ οὕτω*, thus recognizing the *gradation* which I have pointed out. He also well refers, for illustration, to Ps. l. 21; and he evidently adopts my view as to the τὰ κρυπτά being, as *Calv.* pointed out, the secrets of the *person himself*, who is labouring under a conviction of sin generally, the *sinfulness* of his whole nature. *Calv.* ably illustrates what is said of this secret conviction being produced in the *κλειστής* (the ignorant sinner and almost unbeliever), through the prophesying in the congregation, by adducing the words of *Heb.* iv. 12. He then remarks: 'Coarguitur, inquam, infidelis, non quod propheta vel tacita opinione vel ore palam iudicium ferat; sed quia audientis conscientia iudicium suum ex doctrina concepit.

*Dijudicatur*, quia descendit in seipsum, et habito examine sibi innoscit qui ante sua oblitus erat. Atque id est quod subiecit [Apostolus] continuo, *occulta cordis ejus manifesta fieri*, neque enim significat reliquias pateferi, qualis sit, sed potius conscientiam expurgasse, et sua, quae antea latebant, mala cognoscant.' But if *Calvin's* view be correct (and who can doubt it?), it affords very strong confirmation to a suspicion, which I have long entertained, that in the passage of the fore-cited Psalm, the Sept. Translator, stumbling at the harsh ellipsis, αὐτὰς, thought the true one to be *σε*, supplied from the foregoing verb, εἰλόγησεν. 'And does not conscience, when duly roused, set before, and present the sinner *himself*—all his evil deeds; which, as long as conscience slumbered, or was torpid (deadened by repeated strokes), were hidden in utter forgetfulness even by the perpetrator; but are now, through the self-knowledge imparted by the Spirit stirring up conscience to its work, made fully manifest?' The next words describe the effects of this conviction of sin and true compunction,—namely, humble and hearty prayer to God for forgiveness and acceptance, or furtherance in his grace, together with an open acknowledgment of the truth of the religion which had before been rejected: for such is implied in the words *ὅτι ὁ Θεὸς ὄντως ἐν ὑμῖν ἐστι*: of which the full sense is, 'that God is really and actually with you [as you aver];' q. d. 'that the God of the Christians is the true God, and consequently Christianity the only true religion.' The Apostle had here doubtless in mind *Isa.* xlv. 14, 'They shall fall down unto thee (Sept. προσκυνήσουσι), saying, Surely God is in thee.' Comp. *Jos.* Ant. ix. 4, 4, θανύμασας τὸν προφήτην ὡς τὸ θεῖον οὕτως (I conjecture ὄντως) ἱναργίως παρῆν.

26. Now follows the conclusion,—that the value of these *χαρίσματα* is not to be measured by the nature of the gift, considered in itself, but by the mode and degree in which the advantage of others, as well as the possessor, is promoted.—τί οὖν ἔστιν, ἀδελφοί; See note, supra, ver. 15, from which it will appear that the words are not well rendered, as they are, by Dr. Peile, 'What good then is there, brethren, in this?'—a sense quite foreign to the purpose, as may be shown from the following able statement of the sense by *Est.*, who, after translating by 'Quid igitur factu opus est?' ably traces the scope of the words thus: "Transit Apostolus hac interrogatione ad instruendos Corinthios, quo modo et ordine donis a Deo acceptis uti debeant in conventu publico, ut et fructus sequatur, et confusio vitetur. Ac primum generaliter praecepit, 'ut omnia faciant ad edificationem.'" The terms expressing these several gifts are to be explained with reference to what the Apostle has before said concerning them.—ψαλμῶν seems to have reference to the ψαλῶν at ver. 15, and probably denotes an extemporaneous and inspired piece of poetry, adapted either for recitation, or to be sung to some melody. Some eminent Expositors take the words

ψαλμὸν ἔχει, διδασχὴν ἔχει, γλώσσαν ἔχει, ἀποκάλυψιν ἔχει, ἑρμηνείαν ἔχει—πάντα πρὸς οἰκοδομὴν γινέσθω. 27 Εἴτε γλώσση τις λαλεῖ, κατὰ δύο, ἢ τὸ πλείστον τρεῖς, καὶ ἀνὰ μέρος· καὶ εἰς διερμηνευέτω. 28 Ἐὰν δὲ μὴ ᾖ διερμηνευτὴς, συγátw ἐν ἐκκλησίᾳ· ἐαυτῷ δὲ λαλεῖτω καὶ τῷ Θεῷ. 29 Ὁ Προφῆται δὲ δύο ἢ τρεῖς λαλεῖτωσαν, καὶ οἱ ἄλλοι διακρινέτωσαν. 30 Ἐὰν δὲ ἄλλῃ ἀποκαλυφθῇ καθημένῳ, ὁ πρῶτος συγátw

n ver. 20.  
ch. 12. 10.  
1 Thess. 5.  
10—21.  
1 John 4.  
1—8.

ψαλμὸν ἔχει *interrogatively*; but none of the ancient, or early modern Commentators adopt this view. Indeed, the *declarative* sense is far simpler, and more agreeable to the context: and by thus understanding the words of what is supposed to be the case, we shall, I think, arrive at an exact idea of the Apostle's meaning. And this mode I can confirm from several passages of the purest Greek writers, e.g. Anaxand. Incert. frag. i. 9, 'Ἄλλ' ἔλαβον ἀσχερὰν,—ἄλλ' ἔλαβον ὠραῖαν τις. Alexid. 'Ισοστ. fr. i. 7, τυγχάνει μικρά τις οὐσα. 16, τὰς ὀφρὺς πυρράς ἔχει τις. Timocl. Διονυσ. fr. i. 13—18, ὀφθαλμία τις, ἰσοί Φινιδάει τυφοί· τίθησκέ τῷ παῖδι, ἢ Νιόβῃ κικούφικεν· χωλός τις ἐστί, τὸν φιλοκτάτην ὀρᾷ· γέρωι τις ἀτυχεῖ, κατέμαθεν τὸν Οὐλίᾳ (where in the early editions the first clauses were pointed as *interrogative*); but by Meinecke they are, on good ground, regarded as *declarative*. Finally, from the above passage of Anaxander it appears, that ἕκαστος here stands for ἕκαστός τις, 'each one of you,' namely, that possess the gifts. Moreover, ἕκαστος seems meant to suggest that the *χαρίσματα* would be distributed among *different* persons, and by no means all centre in *one* person. Agreeably to the view of the sense above stated, the full meaning intended by the Apostle may be thus expressed: 'What, then, is to be done [to avoid these evils, and promote the good in view? even this]. Each [we will suppose], namely, of the *πνευματικοί*, hath ready at hand *some* one gift or other: either he hath a psalm, or he hath, &c. [Well, be it so,] let him *show* his gift, but so that all be done unto *edification*. Keep *that* in view.' By which, as Bp. Sanderson observes (Serm. p. 549), 'we are to understand, especially in the case of brotherly condescension, a yielding somewhat to the infirmities of our brethren, for charity's sake, when we see it expedient so to do for their own, or the common good.'

27. The Apostle now gives some *special* directions, by which the gift of tongues may be exercised to edification. The *τις* is used (like the French *on*) to denote *several persons*, as in 1 Pet. iv. 11, *εἴ τις λαλεῖ*. Thus in both passages it is equiv. to *εἴτε τις* λαλοῦσι γλώσση, and in both we may supply λαλεῖτωσαν from λαλεῖ. Κατὰ δύο ἢ—*τρεῖς* means 'two or three [only] at each time of meeting.'

28. *ἂν δὲ μὴ ᾖ διερμ.* 'but if there be no one [present] who has the gift of interpretation' (i. e. neither another nor himself); *συγátw*, scil. ὁ λαλῶν βουλούμενος. By *ἐαυτῷ δὲ λαλεῖτω* is meant, as Chrys. explains, *λαλ. κατὰ δαίμονα, ἢ ἥριμα καὶ ἀφροσύνη*; so implying, 'for his own edification only.' Thus at ver. 4 it is said, ὁ λαλῶν γλώσση ἑαυτὸν οἰκοδομεῖ.

29. *προφῆται δὲ δύο ἢ τρεῖς λαλ.* Render:

'Moreover, let two or three prophets [only] speak.' By *οἱ ἄλλοι* understand the rest of the prophets who are not speaking,—namely, all but the one who is speaking at any one time. Of *διακρινέτωσαν* the sense is, 'let them decide on what is spoken, whether it be dictated by the Spirit of truth, or not,'—namely, lest false prophets (of whom St. Paul warns them in his second Epistle, written soon after) should creep in. This office was, we may suppose, generally attached to the *prophetic* one, and was espec. exercised by those who possessed the gift of the *διακρίσει πνευμάτων*, spoken of at xii. 10, where see note.

30. *ἂν δὲ ἄλλῃ—συγátw* The sense (which has been debated) seems to be, as the ancient and early modern Commentators in general explain, this: 'If any revelation be made [by the Spirit] to another [prophet], let the first [prophet] have done speaking.' And in this sense *συγ.* occurs in Acts xv. 13, and often in the Classical writers, as Polyb. ix. 13, 2. Several more ancient Commentators, however, stumbling at the idea of any one speaking by the Holy Spirit being *silent*, take *συγátw* in the sense 'let him permit the first to come to a conclusion,' or, 'let him wait till the first has done speaking.' But so to strain the plain sense of words is by no means the true mode of removing difficulties. Here that may be done without resorting to such means: not, indeed, by *sinking* (with many recent Commentators) the *supernatural* in these *gifts*; but by supposing, that, in the exercise of this office, the prophets were at times so entirely removed from the operation of their own understanding, or the guidance of their own feelings of prudence or propriety, as to need the suggestions of their brethren the other prophets, and sometimes to require being reminded to come to a conclusion (though we need not suppose an *obscure* one), when running into undue prolixity, which, it is plain from the words following, the Apostle had principally in view. Besides, that a person endued with any spiritual gift had the power, as free agent, of using or not using it, and might be controlled by authoritative admonition (without any disparagement of the respect due to the Spirit), is clear from this, that those who possessed the gift of tongues are commanded to be silent when there was no one by to interpret. It is a just remark of Calvin and Pareus, that whether speaking, or sitting in silence, they were endued, indeed, with the Holy Spirit; but very differently at different times. Besides that *general* assistance of the Holy Spirit, which they at all times enjoyed, and by which they were enabled to discharge their duty, they were, no doubt, at times sensible of a *special* *illapae* of the Holy Spirit; which, being extraordinary,

51 δύνασθε γὰρ καθ' ἓνα πάντες προφητεύειν, ἵνα πάντες μανθάνωσι καὶ πάντες παρακαλῶνται· 32 (καὶ πνεύματα προφητῶν προφήταις ὑποτάσσεται· 33 ° οὐ γὰρ ἔστιν ἀκαταστασίας ὁ Θεὸς, ἀλλ' εἰρήνης· ὡς ἐν πάσαις ταῖς ἐκκλησίαις τῶν ἁγίων.

34 <sup>p</sup> Αἱ γυναῖκες ὑμῶν ἐν ταῖς ἐκκλησίαις συγάτωσαν οὐ γὰρ ἐπιτέτραπται αὐταῖς λαλεῖν, ἀλλ' ὑποτάσσεσθαι, καθὼς καὶ ὁ

1 Tim. 2.  
11, 12.  
Col. 3. 18.  
1 Pet. 3. 1.  
Gen. 3. 16.

might, in the case of a silent prophet, demand its requisition to be complied with by a speaking one.

The expression *καθήμενος* has here great propriety, in allusion to the *sitting* posture of auditors, as opposed to the standing one of speakers, common both to the Jews and the Gentiles. Comp. a similar use of the term καθ. in a passage of similar character in Jos. Bell. ii. 8, 9, where he says, treating of the customs of the Essenes, *δίκαια συγκρατοῦμένων, οὐκ ἀν' ἀληθείαις, ἀκούτων τῶν ἑνῶν*,—meaning, that 'he must not speak, if it be displeasing to the other nine'; i. e. must cease to speak, when they wish him to hold his peace.

31. *δύνασθε γὰρ, &c.* The full sense of the words is, 'For [thus] ye may all [who are prophets] be enabled to prophesy one after another; so that all may [in their turn] receive or communicate instruction, or admonition.'

32. *καὶ πνεύματα προφ. προφ. ὑποτάσσεται* Expositors are not agreed on the exact sense contained in these words. Some ancient, and most of the best modern ones, regard this verse as asserting the possibility of obeying the foregoing injunctions; q. d. 'The spiritual gifts of the prophets are [not, like the phrenzy of the heathen priests, beyond their own control, but] subject to the prophets, who may exercise them or not, as occasion may require.' Bp. Middleton, indeed, urges that the propriety of the Article would require τοῖς προφήταις; and he adopts the interpretation of Schulz, Rosenmüller, and Schleusner: 'They who are divinely inspired are bound, at proper seasons, to give place to others who have been gifted with the same inspiration.' This interpretation, however, involves no little harshness; it being thus necessary to take πνεύματα προφητῶν for προφ., and to supply τοῖς ἄλλοις. As to the objection urged by the learned prelate, with respect to the absence of the Article τοῖς, it has no force; since, as both the nouns, προφητῶν and προφῆταις, are without the Article, it cannot be necessary to the latter, espec. as what is said may be supposed to be expressed *omnino*. Moreover, the connexion, as regards what precedes (ὁ πρῶτος συγάτω), is quite in favour of the first-mentioned interpretation. As far as regards what follows, no connexion is necessary, the words of ver. 32 being parenthetical; and the γὰρ which commences at ver. 33 has reference to the injunction and the reason for it at vv. 30, 31; q. d. '[Let this injunction be observed,] for it is the ordinance of that Being who is the Author not of confusion, but of peace and order.' They were meant, I conceive, to anticipate an objection; q. d. 'How can it be proper for any prophet to be thus silenced?' or 'how should he be able to control the suggestions of the Spirit?' To which the answer is, that 'the exercise or

non-exercise of their spiritual gifts was at their own discretion (for such, the best Expositors are agreed, must be the sense of πνεύματα, namely, spiritual gifts);—whence it followed, that whatever impropriety, or evil, arose from the undue exercise of the gift must be imputed not to the Spirit, but to the Prophet himself, whose duty it would therefore be to rein in his impetuosity, and yield to another, before he had finished all that he intended to say.'

33. *ἀκαταστασίας* On the proper sense of the word see note on Luke xxi. 9. It here denotes 'tumult and confusion,' as being opposed to εἰρήνη, 'quietness and order' (τάξις) at ver. 40.—The words ὡς ἐν πάσαις—ἁγίων may be rendered, 'as is the case in all other congregations of Christians.' There is no reason, with many eminent Editors and Expositors, from Bp. Pearce downwards, to connect these words with the words following: for thus the gravity and authority of the Apostle's injunction will be injured, and a great irregularity supposed,—namely, that of introducing an inferior reason first in the sentence. And what example is there of a sentence thus commencing with ὡς? This seems to have been an expedient resorted to from the connexion between these words and the preceding ones being not very obvious. But why should we not consider this (like very many others in St. Paul's Epistles) as a briefly-worded clause, standing in the place of a complete sentence, introduced by an illative Particle? Such is evidently the view adopted by Hyper. and by Calv., who rightly makes it refer to all that has been before said on the observance of order and the cultivation of peace,—expressing the sense thus: 'Nihil vobis hactenus præcepi, quod non observatur in omnibus Ecclesiis; atque ita continetur in pace.'

34. *αἱ γυν. ἐν ταῖς ἐκκλ. συγάτ. οὐ γὰρ, &c.* This injunction (which, it is almost universally admitted, implies a total prohibition to women to speak at all in the congregation) seems to be contradictory to that at xi. 5. To reconcile which with the former, many Commentators suppose that the Apostle here refers to voluntary discourse, though even spoken with the ordinary aid of the Holy Spirit; but in chap. xi. to praying and prophesying under the extraordinary influence of the Spirit. According to this, the women were to keep silence; i. e. to refrain from speaking in public in the churches, except when they were influenced by an extraordinary inspiration. But to that sense Whitby and Mackn. urge serious objections; and they maintain, that the Apostle at chap. xi. only intended to say now the women should speak if they spoke at all, but here means absolutely to forbid it. Both solutions of the difficulty, however, are open to objections; and there seems to be no safe mode of removing them, but by supposing the προφ. there to mean some such inferior sort of the προφητεία, (perhaps

νόμος λέγει. <sup>35</sup> Εἰ δέ τι μαθεῖν θέλουσιν, ἐν οἴκῳ τοῖς ἰδίοις  
 ἄνδρας ἐπερωτάτωσαν· αἰσχρὸν γάρ ἐστι γυναιξὶν ἐν ἐκκλησίᾳ  
 λαλεῖν. <sup>36</sup> Ἡ ἀφ' ὑμῶν ὁ λόγος τοῦ Θεοῦ ἐξήλθεν; ἢ εἰς ὑμᾶς

g 2 Cor. 10.

1 John 4. 6.

r 1 Thess. 5.  
20.

a Gal. 1. 11,

12.

Rom. 5. 1, 2.

2 Cor. 1. 24.

1 Pet. 4. 12.

μόνους κατήχησεν; <sup>37</sup> Ἐἴ τις δοκεῖ προφήτης εἶναι ἢ πνευ-  
 ματικός, ἐπνυγισκῶτω ἃ γράφω ὑμῖν, ὅτι [τοῦ] Κυρίου εἰσὶν  
 ἐντολαί· <sup>38</sup> εἰ δέ τις ἀγνοεῖ, ἀγνοεῖτω. <sup>39</sup> Ὡς, ἀδελφοί, ζη-  
 λούτε τὸ προφητεύειν, καὶ τὸ λαλεῖν γλώσσαις μὴ κωλύετε.

<sup>40</sup> Πάντα εὐσχημόνως καὶ κατὰ τάξιν γινέσθω.

XV. <sup>1</sup> Ἐγνωρίζω δὲ ὑμῖν, ἀδελφοί, τὸ εὐαγγέλιον ὃ εὐηγγε-  
 λισαί μοι ἐστίν.

expounding Scripture,) as should not, by its exercise in public, contravene the order in this passage.

<sup>35</sup> εἰ δέ τι μαθεῖν, &c.] This is meant to exclude the pretence of speaking for the purpose of interrogation, in order to seek instruction; which, as it would produce disorder, is forbidden.

<sup>36</sup> The Apostle fortifies the injunctions contained in this and the two preceding chapters (but chiefly those in the foregoing verses, espec. ver. 33, which refers to the example of other churches) by adverting to a *fact*,—namely, that the Corinthians had no priority of conversion to plead, nor any superiority over other Churches, which might give them a privilege to deviate from the general practice; as if theirs were the mother Church, or the only Church. There is an allusion to Isaiah ii. 3. The implied inference is, 'You must therefore submit to the custom of the generality.' Now the mention of these irregularities naturally brought to the Apostle's mind the authors and abettors of them,—certain persons who pretended to be endued with the Gift of Prophecy, and other spiritual Gifts.

<sup>37</sup> Δοκεῖ is not well rendered in our common Version, 'seemeth to himself;' and still worse by Mackn., 'is sure;' a sense which the word no where bears. Rather, 'is accounted,' 'is reputed' (as iii. 18, εἰ τις δοκεῖ σοφὸς εἶναι); meaning, 'if any one be really a prophet.' Πνευματικός, for πνευματοφόρος used in Hosea ix. 7, to express πνεύματι, implying the possession of the extraordinary influence of the Holy Spirit. In the words ἐπνυγισκῶτω—ἐντολαί there is a frequent Hellenism; and we may render, 'let him understand, or know, that what I write unto you (i.e. my injunctions) are commands of the Lord;' just as what comes from an Ambassador may be said to come from his Sovereign. The τοῦ before Κυρίου—not found in many of the best MSS. and some Fathers, nor found in the earliest Editions,—is cancelled by Matthæi, Græb., Scholz., Lachm., Tisch., and Alf., and is prob. an interpolation.

<sup>38</sup> Ἀγνοεῖ i.e. professes ignorance, or, as it seems, from the antithesis, to mean, 'is not disposed to acknowledge them as such.' Ἀγνοεῖτω, i.e. by a popular idiom (being an example of the permissive imperative), 'per me licet, let him do so, suo periculo; I have no more to say to him.' Comp. xi. 16.

<sup>39</sup>, <sup>40</sup>. Here the Apostle recapitulates the main points of the foregoing arguments, summing them up in one comprehensive precept—μὴ κωλύετε, meaning, 'be no hindrance to, discountenance not.' Εὐσχημόνως καὶ κατὰ τάξιν,

'in a decorous and orderly manner.' Εὐσχ. refers to the breaches of Ecclesiastical decorum before adverted to; and κατὰ τάξιν to the violation of order and subordination in the ministrations of the Church, with allusion to which the Apostle enjoined Christians (Eph. v. 21) ὑποτάσσεσθαι ἀλλήλοις ἐν φόβῳ Θεοῦ. Comp. also Coloss. ii. 5, βλάπτον ὑμῶν τὴν τάξιν. In short, from the various passages of the Class. writers which I have adduced in Recens. Synop., it is plain that τάξιν was applied to 'discipline and subordination,' both political and religious.

XV. After repressing breaches of *decorum*, *order*, and *discipline*, the Apostle now proceeds to stop the progress of *heresy*; and especially on that vital doctrine of the Gospel, the RESURRECTION. The Corinthians were, it is plain, tainted both with the Sadducean spirit of Jewish scepticism, and corrupted with the philosophical dogmas of the Grecians; each alike subversive of all expectation of a resurrection,—at least in the sense in which it is here meant by St. Paul, namely, a resurrection of both soul and body in a future state. There were, it would seem, not a few, both of the Jewish and Gentile Christians at Corinth, who entertained notions (founded on the dogmas they had held before their conversion) adverse to, at least, a resurrection of the body; and who had, in fact, brought with them their old tenets into the Christian Church, and had hence corrupted its doctrines. Now the Sadducees, and also the Epicureans and Stoics, rejected alike the resurrection of the body and the soul; while the Essenes the Professors of the Oriental philosophy, and the Platonists in general, agreed in rejecting a resurrection of the body; while all three admitted a resurrection of the soul, at least in words, though there is great reason to think that the Philosophers of that age denied even the resurrection of the soul, at least in their *esoteric* doctrines. At all events, the various sects of Gentile Philosophers all agreed in rejecting a resurrection of the body. Hence the ill reception which St. Paul met with at Athens from his avowal of this doctrine. It appears, then, that the Corinthian heretics were of two kinds, corresponding to the above two classes; 1. those who rejected a resurrection both of the body and soul; 2. those who disbelieved a resurrection of the body, but admitted one of the soul. The persons of this class, however (namely, the Essenes and the Platonists), rejected a resurrection of the body on different grounds. The latter, taking for granted the absolute *physical identity* of the raised body with the mortal body

σάμην ὑμῶν ὃ καὶ παρελάβετε, ἐν ᾧ καὶ ἐστήκατε, <sup>2</sup> ὃ δὲ οὐ καὶ <sup>b Rom. 1. 12</sup>  
 σώξεσθε (τίνι λόγῳ εὐηγγελισάμην ὑμῖν, εἰ κατέχετε) ἐκτὸς <sup>ch. 1. 31.</sup>  
<sup>Gal. 2. 4.</sup>

before existing, denied the possibility of the thing; the former, taking for granted the *moral identity*, i. e. the being equally frail and corrupt, thought that if it were possible, it would be most *undesirable*, and the thing not to be reconciled with the wisdom and benevolence of the Deity. As to the former class,—those who had been Sadducees or Epicureans, and still clung to the same notion,—they endeavoured to justify this departure from what had been revealed by Christ, by taking (as the heathen Philosophers, of the Platonic school, often did) the term *ἀνάστασις* in a metaphorical and allegorical sense, to designate a bidding adieu to ignorance and vice, and embracing light and truth, also the practical approving of this regeneration by a reformed life. Thus the *ἀδύναμις* they professed was nearly equiv. to the Stoical *ἀναγίνωσις*, or *παλιγγενεσία*. Hence they might well maintain (as did Hymeneus and Philetus), that the resurrection (i. e. of the just), if such was its nature, was already past. The Sadducean notion had been plainly borrowed from the Gentile Philosophers, with whose writings the Jews became conversant soon after their return from the Babylonian captivity; and when the necessity of preserving their liberty against the attacks of the neighbouring monarchs of Syria, Persia, and Egypt, compelled them to form connexions with the Gentile nations of the West, espec. the Greeks and Romans. But, besides the *unbelievers*, and the *half-believers*, in the doctrine of the resurrection, there was a *third* class, composed of those who might be called *mis-believers*,—inasmuch as, though admitting the doctrine of a resurrection of the *body* as well as of the *soul*, they yet felt doubts and scruples as to the time when, and the manner in which, it would take place; and also whether those found alive at the general resurrection would have need to *die*, or be received into the company of the raised saints and angels without any such change.

Now to the above three classes of person the Apostle is here addressing himself; and he does so in the natural order; i. e. of *unbelievers*, *half* (or *mis*)-*believers*, and *doubting* believers as to the doctrine of the resurrection; the *first*, it should seem, vv. 1—34; the *second*, vv. 35—50; the *third*, vv. 51—57. V. 58 contains the inference to be drawn from what has been before said, and contains an earnest *exhortation*. To advert to particulars:—the errors, or doubts, of the several classes are encountered and corrected by the discussion of the two following questions: I. Whether there will be a resurrection of the dead? This is proved, 1. from Scripture, vv. 1—4; 2. from the testimony of eye-witnesses of Christ's resurrection, vv. 5—12. For the connexion of the truth of Christ's resurrection from the dead with that of the doctrine of the resurrection of the dead generally, was of the closest nature; so that what proved one, must prove the other; and the possibility of such a resurrection being once shown, all arguments on the score of the impossibility of the thing would be completely demolished; II. he argues the same question *ex absurdo*,—i. e. by showing the absurdity of the contrary doctrine: thus; 1. If the dead rise not,

Christ is not risen (ver. 13); 2. it would be absurd to have faith in him, according to the preaching of the Gospel, if he be not risen; 3. the Apostles, who attest his resurrection, must be false witnesses; 4. the faith of the Corinthians, who believe it, must be vain; 5. all the believers, who have died in the faith of Christ, have perished if Christ be not risen; 6. believers in Christ are in a more miserable state than any others, if there be no resurrection; 7. those who are baptized in the faith, that Christ died for them, and rose again, are deceived; 8. the Apostles, and Christians in general, who suffer persecution on the ground that, after they had suffered awhile here, they shall have a glorious resurrection, are acting a foolish part (vv. 30—35). Now here it may be proper to observe, that there seems great reason to suppose (with Cocceius and Gerdes,) that by *ἀνάστασις νεκρῶν* the Apostle, in his arguments for the resurrection of the soul, means, in a general sense, not merely a resurrection of the body, but also the transition of the soul to a state of bliss in heaven. For, as they show, the Apostle's arguments at vv. 19—35 would be inconclusive, as based on a *sophism*, technically called *fallacia consequentis*, unless those, whom he is here immediately encountering, denied the resurrection of the *soul* as well as of the *body*; i. e. the doctrine of a future state in general, as did the Sadducees and Epicureans. And consequently *ἀνάστ.* must be taken as at Matt. xxii. 31. Assuredly the strong expressions, *ἀπολίσθαι*, and others, would lose their force; since the reply would have been at hand,—that 'the soul might live apart from the body; that thus our better part might *ἐνδημῆσαι πρὸς τὸν Κύριον*, and consequently our hope would not be utterly cut off, though the particles of flesh should not be restored to life; and, accordingly, there would still remain that anchor of hope for the faithful,—that of preserving the *soul* in the blissful communion of Christ, and in the fruition of God himself.' Again, how would it follow, from there being no resurrection of the *body only*, that there would be no such thing as virtue, piety, or faith, since those might nevertheless profit the *soul*? So that, supposing an immortality of the *soul only*, it would still be the true interest of man to mortify carnal lusts, and 'to live soberly, righteously, and godly, in this present world.' Whereas the contrary doctrine, which denied the immortality of the soul, cut at the root of all virtue, and was calculated to engender immorality of every kind. We are (as Gerdes, well suggests) carefully to distinguish between the persons here had in view. The persons whom the Apostle addresses, informs, *warns*, and *exhorts*, are different from those against whose heresy and arts of persuasion he cautions his readers. The latter he no where directly attacks, but confines himself to addressing the former. Otherwise, indeed, his arguments would have been invalid (as addressed to Sadducean Jews, or Atheistical Gentiles); whereas they have their full force, as addressed to persons who acknowledged certain principles on which the Apostle argues. Hence what is said of the resurrection, is meant of the resurrection of

o Isa. 53. 5.  
Dan. 9. 24.  
Zech. 12. 7.  
1 Pet. 2. 24.

εἰ μὴ εἰκὴ ἐπιστεύσατε. <sup>3</sup> Παρέδωκα γὰρ ὑμῖν ἐν πρώτοις,  
ὃ καὶ παρέλαβον, ὅτι Χριστὸς ἀπέθανεν ὑπὲρ τῶν ἁμαρτιῶν

Christians, and of the just and pious, not of the wicked (though the Apostle recognizes both at Acts xxiv. 15); their resurrection (which, as it appears, will be after that of the just) being, in some measure, implied in the former, as in the case of the immortality of the soul, in regard to the resurrection of the body.—To pass on to the two other general heads, the Apostle at vv. 35—49, or 50, with reference to the second class above mentioned (namely, those who disbelieved, or at least doubted of, the resurrection of the body, but held a resurrection of the soul), shows that the resurrection in question will be a resurrection of the body as well as of the soul, and informs us what will be the nature of the bodies thus raised, and in what manner the whole will be accomplished. Again, at v. 49, or vv. 50—57 inclusive, he adverts to the third class, and shows the time and manner of the resurrection, and what will become of those who are found alive at that period. Finally, he concludes with a most solemn and impressive exhortation, as to the use to be made of the doctrine he is now communicating.

1, 2. The construction (here somewhat irregular) is: Ἐγνωρίζω δὲ ὑμῖν, ἀδελφοί, τὸ εὐαγγέλιον, ὃ εὐηγγελισάμην ὑμῖν,—ὃ καὶ παρέλαβετε, ἐν ᾧ καὶ ἐστήκατε, δι' οὗ καὶ σώζεσθε—τῷ λόγῳ εὐηγγ. ὑμῖν. Render: 'Now I would have you bear in mind, as to the Gospel that I first preached to you, which, moreover, ye received, wherein, too, ye stand (see Rom. v. 2 and note), whereby also ye are being saved, to what tenor and purpose I preached it to you,—(if ye keep it in mind, [as ye must] unless [with the exception that ye] have believed or embraced the Christian faith in vain).' Such may be considered the general purport of the passage; which forms an *exordium*, or introduction, to the subsequent matter treated of throughout the chapter,—namely, the resurrection of the dead; on some points of which subject the Corinthians had in their letter requested further information. Accordingly it bears the same relation to the whole chapter as the first 18 verses of John i. does to his whole Gospel. The words are few, but select, and full of point. And, although the composition may seem a little confused, and immethodical, yet that circumstance is by no means to be attributed to negligence,—but rather to somewhat of mental agitation, experienced by the sacred writer in treating on a subject so deeply interesting and momentous. There is much truth in the remark of Bulling.: 'Ad affectum facit, quod per interitum membra, tanquam crebris ictibus, auditorum [rather, lectorum] animos ferit.'—To advert to the phraseology. Ἐγνωρίζω has here, and in the parallel passage of Gal. i. 11, been variously, but, for the most part, unsuccessfully explained. Nay, Translators and Expositors vary in rendering the same words in the two passages. E. V. has here 'declare;' in Gal. 'certify.' Mackn. has 'repeat' here; 'certify' in Gal. Dr. Peile uses in both passages 'certify,' which is the least exact version of all. Declare, in the sense 'to make any thing known,' is greatly preferable, and is more agreeable than any other to the *usus loquendi*; but it does not well suit the context; and

it is opposed to plain fact, for the Apostle had already taught them the doctrine. Hence many of the best Commentators render 'I remind,' and with reason; for, as Chrys. observes, ὁ γνωρίζων τὸ ἥδη γνωρισθὲν, εἶτα εἰς λήθην ἐμπίπτει, γνωρίζει πάλιν εἰς μνήμην ἀγων (by bringing it to memory). And so Theophyl., Beza, and Theodor. explain. The best way of settling the question is, to suppose that here (*brevitatis gratia*), Paul employs a *pregnancy of sense*, in which the two significations, *declare*, and *in memoriam revocare*, are united. This view I find confirmed by the opinion of the very learned Gerdes, in his *Meletemata Sacra* (a quarto volume of 600 pages on this chap. only), p. 54, who explains the term by, *declarare amplius, adque istis in memoriam revocare*. It is obvious, that knowledge of every kind requires to be kept up by attentive reflection; otherwise it will become imperfect, and have to be by instruction restored, or even renovated, so as to make it exact; which was prob. the case with many of those whom Paul was addressing; and consequently he selected the term γνωρίζω, on which see 2 Pet. ii. 12, and note. By εὐαγγέλιον we are to understand the doctrines of the Gospel generally, espec. those of the incarnation and resurrection of Christ, and the like resurrection and redemption of the righteous; see Rom. viii. 11. In ἐστήκατε (which means 'ye have persevered and do persevere') there is either an *agonistic* metaphor (see Eph. vi. 13), or an *architectural* one, like ἰδεῖσθαι γινώσκον ἀμειψαντοί, ver. 58, where see note; and comp. Col. i. 23. 2 Cor. i. 24. 1 Pet. v. 8, 9, 12, and see espec. note on Rom. v. 2.—ὃ καὶ παρέλα.—καὶ σώζ. Render: 'Which ye also received (or, "embraced"), in which also ye stand, whereby, too, ye are being saved; or, if there be a climax in the καὶ—καὶ—καὶ, "even being saved." The rendering "embraced" is preferable, because, as supra xi. 23, it denotes, as Olsh. says, "not a receiving from men, but from the Lord himself."

2. δι' οὗ—σώζ. 'are in the way of being finally saved;' 'implying meanwhile,' says Gerdes, 'the process of regeneration, justification, and sanctification, together with the hope by which believers are saved, and glorification, "the end of our faith, even the salvation of our souls."—τῷ λόγῳ εὐηγγελ. ὑμ. Of the term λόγῳ the sense has been not a little disputed. That adopted by Kuttner, and Dr. Peile, *sermons*, 'the wording and terms,' though supported by the Pesch. Syr. and Ambrose, is open to objection, on the ground of not yielding a sufficiently weighty sense: that of *τρόπος*, *ratione*, *method*, *way*, though yielding a sense weighty enough, is destitute of proof. Hence I am induced to agree with Beza in thinking that, although Paul speaks as if he meant the wording of his *viola vocis* instruction, yet in reality he means the *matter* and *substance* of the word preached, or rather its general tenor, or scope (Theodor.) as to doctrine, as being the simple, unadulterated doctrine of Christ crucified.—καὶ κατέχευτε, &c., meaning (as Prof. Dobree well expresses freely) 'as you will perceive, if you have not forgotten my words; and



ἡμῶν, κατὰ τὰς γραφάς· <sup>4</sup> καὶ ὅτι ἐτάφη, καὶ ὅτι ἐγήγερται τῇ <sup>d Ps. 16. 10.</sup>  
 τρίτῃ ἡμέρᾳ, κατὰ τὰς γραφάς· <sup>5</sup> καὶ ὅτι ὤφθη Κηφᾶ, εἰτα <sup>1sa. 53. 9.</sup>  
 τοῖς δώδεκα· <sup>6</sup> ἔπειτα ὤφθη ἐπάνω πεντακοσίοις ἀδελφοῖς ἐφ- <sup>Hos. 6. 2.</sup>  
<sup>Mat. 12. 40.</sup>  
<sup>Luke 24.</sup>  
<sup>Mark 16. 14.</sup>  
<sup>Acts 10. 41.</sup>

less, indeed, you,' &c. Of *κατέχουσιν*, in this rare sense, to *keep hold of, remember*, the only apposite ex. that I have noted is in Jos. Antt. ii. 5, 4, ταύτης μὲν ἡμνημόνης ('forgot'), τῶν δὲ ἀναιρέτων κατέσχον. The sense which Dr. Peile assigns to *εἰσέχουσιν*, 'in mere levity,' without sufficient reason, is indeed found in the Class. writers; but here it would be unsuitable to the context, which requires the sense *in vain*, as has been evinced by the able logic of Crell. and Est., which see; and also the notes of Calv. and Hyper., who well observe, that these two exceptions, *εἰ κατέχουσιν* and *ἐκτός ἐστι μὴ εἰσέχουσιν*, have much point: the Apostle meaning thereby to make them at once attentive and docile. They must have believed in vain if they have not truly believed; if they have been careless, they must have heard the Gospel without profit. In short, though the word is capable of several meanings, the only one which suits the context is 'in vain,' *μᾶτηρ*, meaning that 'their faith will be what is called at ver. 14, *κνήρ*, or, as it is said ver. 17, *ματαια*, inasmuch as the holder of this faith fails to attain the end of his faith, even the salvation of his soul,' 1 Pet. i. 9; the doctrine of the resurrection being, as Chrys. and Theophyl. point out, the corner-stone of all Christian faith.

3. After having, in the foregoing brief exordium, paved the way for making a strong impression on the minds of the Corinthians, the Apostle applies himself to the discussion of the weighty subject itself; and he sets forth, in the first place, how that article of the resurrection of the dead is inseparably connected with the rest of the leading points of the Christian faith, which form the *one whole Gospel*. This truth the Apostle strenuously exerts himself at vv. 3-34 to firmly establish, and to vindicate from every kind of objection; in order to which he, by way of *foundation*, enumerates certain *primary Evangelical truths*, as to Christ and his resurrection (which, as such, he had more particularly impressed on the minds of the Corinthians), and he sets forth the inseparable connexion existing between them,—that he may thus be enabled to satisfactorily deduce this inference, that, as intimately united with, and as inseparable from, there is this great doctrine of the resurrection of the dead.

—*παρίδωκα γὰρ ὑμῖν ἐν πρώτοις, ὃ καὶ παρίλ[αβον]* The recent foreign Commentators, for the most part, explain *παρίδωκα*, 'I taught,' referring to Rom. vi. 17, and other passages. But the word often signifies to 'communicate to another learner any information or knowledge derived from some common TEACHER.' And this appears to be the sense here intended, such being called for by the words following, *ὃ καὶ παρίλαβον*, which, notwithstanding the refinements of several recent Expositors (who refer them to information derived from some of the canonical gospels then extant, or others now lost; viz. the apocryphal ones), can only (as I have shown in my note on the kindred passage, supra, xi. 23) be understood of the information derived by the Apostle from the personal and immediate revela-

tion of Jesus Christ, adverted to at Gal. i. 12, and elsewhere, though it may include the instruction communicated by Ananias, and afterwards by the rest of the Apostles, as spoken of in Acts ix. 17-19.

—*ἐν πρώτοις*] i. e. 'among the principal, fundamental truths of the Gospel.'—*ὃ καὶ παρίλαβον*. Comp. supra xi. 23, and Gal. i. 12, and note. This is, Hyper. observes, said by way of commendation and confirmation of his doctrine, that he did not invent it, but had simply delivered what he had received from God.

—*ἀπὸθεν ἐπὶ τῶν ἁμ[ι]*. The *ὅτι* is *not*, as some consider it, for *πρὶν*, but should be rendered 'on account of,' 'for the expiation of;' with allusion to the atonement made for us by Christ suffering in our stead. See Rom. iv. 25. —*τὰς γραφάς*, meaning such parts of the Scriptures of the Old Test. as have reference to the sufferings, death, and resurrection of Christ,—namely, not only the prophecies of the Messiah, but also the sacrifices, and, in general, the ritual and typical ordinances which prefigured the great Sacrifice. See Is. liii. 4.

4. καὶ ὅτι ἐτάφη] Christ's burial is mentioned, as proving his death, just as the appearing to Cephas and the 500 brethren attested his resurrection.

5. τοῖς δώδεκα] There were then but eleven. But the Apostles were so called, by a figure common to all languages, whereby any body of persons who act as *colleagues* are called by the number of which the body is properly composed, though it may not be complete at the time.

6. ὤφθη ἐπάνω πεντ. ἀδελφ. ἐφάπαξ] Render: 'he appeared (lit. 'showed himself') to upwards of five hundred brethren at once.' On the time when, and the place where, this remarkable circumstance occurred, no little difference of opinion exists, as will appear from my Recens. Synop. On attentively reconsidering the question in all its bearings, I can no longer agree with the generality of the Commentators, that the appearance here mentioned is that recorded in Matt. xxviii. 16 seqq. After all that the ability of Est., Whitby, and Mackn. was enabled to effect towards establishing this hypothesis, it is one not sufficiently well-grounded to be relied on. Hence I now prefer to suppose, with other Expositors, that the transaction in question is—like that of the appearance to Cephas spoken of in the next verse—one which has not been recorded in the Gospels; and no wonder,—since it was not the purpose of the Evangelists to record all the transactions that could have been recorded respecting the Lord Jesus, and the founding of the Gospel, but only those which seemed to them of the greatest importance. And they might not think this one of that kind; considering that the re-appearance of Christ to his Apostles and disciples was attested by the personal evidence of those many of the five hundred in question, who must, when the Gospels of Matthew, Mark, and Luke were written, have been yet alive. Hence I would suppose the



ἀπαξ· ἐξ ὧν οἱ πλείους μένουσιν ὅς ἄρτι, τινὲς δὲ καὶ ἐκοιμή-  
θησαν ἡ ἔπειτα ὤφθη Ἰακώβω, εἶτα τοῖς ἀποστόλοις πᾶσιν.  
8 ἔσχατον δὲ πάντων, ὥσπερ ἐν τῷ ἐκτρώματι, ὤφθη κάμοι.

† Acts 9. 2,  
17.  
‡ 28. 11.  
ch. 9. 1.

transaction in question to have been one of those not recorded by the Evangelists, otherwise than that it took place at the time when our Lord, having appeared for the last time to the disciples, and having led them forth from Jerusalem to Bethany, and then to the Mount of Olives (where, it seems, the Apostles and disciples were joined to the brethren at large), ascended up to heaven in the sight of them all. In this view I am supported by the authority of Priscus and Gerdes. Heumann is of opinion, that the order of the words has become disturbed, and needs transposition thus: 'Ἐπειτα ὤφθη Ἰακώβω, εἶτα τοῖς ἀποστόλοις πᾶσιν. Ἐπειτα ὤφθη ἰσραὺς πνικτικός., &c.; by which, observes Gerdes, 'neque Thomam inter testes resurrectionis Christi in Paulo recensitos desiderabimus, neque apostolos juxta mare Galilæum versatos, de quibus Johannes ch. xxi.:' a very ingenious conjecture, but not necessary to be adopted, since the Particles ἰσραὺς and ἰσραῖτα are not to be rigidly interpreted, as if Paul intended to place the appearances in question in exact chronological order, but regarded as merely bearing the sense of *porro*. As to what so many stumble at,—the *greatness* of the number; it is not greater on this supposition, than on that first mentioned. Nor is the difficulty to be removed by recognizing (with several Commentators) the use of a *certain* for an uncertain number; still less by adopting the principle suggested by Bp. Warburton, that 'the Apostle introduces his cloud of witnesses with a becoming dignity in the *gros*,'—for what would that imply? Leaving, then, the number as it stands, and accounting for it as well as we can, we may, with Lightf., Whitby, Gerdes, Heydenr., and Steuensen, suppose that, though the number of the disciples mentioned at Acts i. 15, is only one hundred and twenty, yet that could not be the *whole* number of believers at that time, but only the number of those who had followed our Lord continually, ver. 21; or rather, as Heydenr. and Steuensen think probable, 'those who were collected together with the Apostles when another Apostle had to be chosen and substituted in the place of the traitor Judas Iscariot.' Accordingly, we are not to understand them to be *all* the disciples in *Judæa*, but only all those in *Jerusalem*. In Galilee and in various parts of the country of Judæa there must have been a considerable number; which may well be supposed to have been at least five hundred. Moreover, though styled *brethren*, we may suppose that in some their belief might be weak and wavering, and require that *confirmation*, which the august circumstance of their Lord's visible ascent into heaven was calculated to afford them. Finally, admitting the full number of five hundred to have been co-assistant with the Apostles and disciples at Christ's ascension, we are thus better able to account for the extraordinary number of three thousand persons soon after added to the Church on the day of Pentecost,—partly, we may suppose, by the testimony of those five hundred reaching numerous persons, well disposed to Gospel truth.—οἱ πλείους μένουσιν &c., 'of

whom the greater part continue alive, remain yet living, unto this time.' By which it is meant to be intimated that they are *surviving eye-witnesses* to the august circumstance of the ascension. By the turn of the expression in τινὲς δὲ it is evident that the number of the deceased bore no proportion to that of the surviving. Why then, we may ask, should St. Matthew, the only Evangelist whose Gospel was in existence (and that in its early *Hebraic* form), have brought forward that which had the testimony of upwards of three hundred eye-witnesses?—τινὲς δὲ καὶ ἰσραῖ. The καὶ not found in A, B, D, E, F, G, and other MSS. and some Fathers, has been cancelled by Tisch., but on insufficient grounds, for internal evidence is quite in its favour, since it might have been omitted by accident, or, as seeming useless, by design; while for its having been inserted no reason can be imagined.

7. ἰσραῖτα ὤφθη Ἰακώβω, εἶτα τοῖς ἀποστ. πᾶσι On further consideration of these words, I am now of opinion, that this appearance to James (which, though unrecorded in the Gospels, was handed down by tradition, and is mentioned by the Fathers) took place, *not* at that time of the occurrence recorded in Matt. xxviii. 16, 20, but *afterwards*, in the order in which Grew. has placed the words. The words εἶτα τοῖς ἀποστ. πᾶσι. I would now refer, with Mackn., Grew., and Dr. Burton, to what is recorded in Luke xxiv. 44 seqq. And thus the Particles ἰσραῖτα and εἶτα will not need any difference of explanation. Thus also the foregoing occurrence,—the appearance to the five hundred brethren, will also come in the true chronological order as referred (agreeably to Grewell's arrangement) to what is recorded at Matt. xxviii. 16 as taking place in *Galilee*; though considering, as Dr. Burton remarks, that it might have been thought that this appearance took place in Galilee (Matt. xxviii. 16), it is best to suppose, with Grew., that the Apostle here too has followed the order of time, and that the occurrence took place at *Jerusalem*.

8. ὥσπερ ἐν τῷ ἐκτρώματι.—[μοί] There are two points connected with this passage on which Commentators are divided in opinion: 1. on the *sense*, and the nature of the metaphor ἐκτρώματι; 2. on the *force* of the Article. As to the former, ἐκτρώμα (thought to be not a pure Attic word, though found in good authors, as Hippocrates, Aristotle, Plato, and Aristides) has always elsewhere the sense which Heyseh. ascribes to it, ἐκβολὴ γυναικός, an *abortion*. With respect to the latter particular, many Expositors suppose an allusion to the name given (as Sueton. Aug. c. 35, tells us) by the Romans to *supererogatory* senators, viz. *abortivi*. To this, however, it is objected by Bp. Middleton, that thus the comparison would not hold good, since an abortion is brought forth *dead*, and the Apostle was *living*, both naturally and spiritually. He would therefore take the word to mean a *last-born child*, ὀστρίον, as often, for ὀστρεόν; with reference to the common notion, prevalent in all the remote parts of England, of the last-born being the

9 ἐγὼ γάρ εἰμι ὁ ἐλάχιστος τῶν ἀποστόλων ὃς οὐκ εἰμι ἰκα- § Eph. 2. 7.  
 νὸς καλεῖσθαι ἀπόστολος, διότι ἐδίωξα τὴν ἐκκλησίαν τοῦ Θεοῦ Acts 8. 3.  
 10 ἡ χάριτι δὲ Θεοῦ εἰμι ὃ εἰμι. Καὶ ἡ χάρις αὐτοῦ ἡ εἰς ἐμέ οὐ Gal. 1. 12.  
h Rom. 1. 5.  
§ 15. 12.  
§ Cor. 11. 23.  
§ 12. 11. § Cor. 2. 5, 6. Gal. 2. 2. Col. 1. 20.

smallest and weakest of the progeny. But for this sense there is little or no authority; and it would involve a harsh *anastrophe*. We may rather (with Hyper., Crell., and Newcome) recur to another sense of ἑκτρομα, which has not, perhaps, been preserved in any author; but which, no doubt, existed, and is preserved in Hesych. and the Glossaria, — namely, ἄωρον γέννημα, a child born before the due time. So the Latin *abortivus*, though it generally means an abortion, yet in Horat. Sat. i. 3, 46, 'ut abortivus fuit olim Siaphus' has this very sense. Now such infants are invariably weak and feeble, scarcely deserving the name of children; which is, I conceive, what the Apostle means to say of himself,—calling himself so, as being an Apostle not formed and matured by previous preparation and instruction, but suddenly called to the office by an *instantaneous conversion*, as the *abortivus* is suddenly and prematurely cast from the womb, and brought into the world. It is proper, however, to advert to the force of the Article here. According to the first and third of the foregoing interpretations, the Article seems to have no force; unless we suppose, with Bp. Middleton, that it is meant to apply the term particularly to the Apostle; as in Luke xviii. 13, ἐμοὶ τῷ ἁμαρτωλῷ. But this solution of the difficulty presented in accounting for the Article is inadmissible, as producing a sense which few will approve; and that of Mr. Green, p. 226, is much more objectionable, espec. as conveying a very revolting idea. To cancel the τῷ, with Dobree and others, would be to cut the knot. Besides being found in all the copies but a very few of no account, its authenticity is confirmed by a similar passage (imitated from the present) of Simeon Stylites in an Epistle to Basil: ἐγὼ (says he) ὁ ταπεινός καὶ ὑπερταλὴς, τὸ ἑκτρομα τῶν μονάχων. It would seem that Simeon was one of those 'certain persons' mentioned by Theophyl., who understood the sense to be τὸ ὑστατον γέννημα, 'the last-born offspring of a family.' Last-born children were supposed to be born before the due and regular time; and, accordingly, Hesych. explains ἑκτρομα by παιδίον ἄωρον, meaning, 'before the due time;' which is what our Common Version was intended to express; though *out of* is a sense not proper, since it might include that of beyond the due time. The gloss was doubtless borrowed from a Scholiast, and represents another ancient interpretation, distinct from that of Theophyl., and which I regard as the most ancient of all, and probably, the true one. It is liable to no objection but what may arise from over-nice refinement of erudition, especially as respects the force of the Article, the nice proprieties in the use of which we cannot imagine to have been known to or meant to be expressed by the Apostle. In short, this use of ἑκτρομα seems to have been an idiomatic expression of common life. And, if proof be desired of this use, something nearly approaching thereto is supplied by two passages of Tzetzes, adduced by Dindorf on Steph. Thea. in v., where τὰ ἑκτροματα are opposed to full-

grown men; a use evidently formed on the other. To read τῷ (for τινι) with many recent Critics, would introduce an Atticism no where found in the New Test. nor in the Sept.; nor, indeed, in any Hellenistic writer. Whichever of the above two senses be adopted, it is plain that the Apostle applies the expression from deep humility; the Particle ὅσπερ, with which he introduces it, being meant to soften the harshness of the expression, not that of the thing.

10. χάριτι δὲ Θεοῦ εἰμι ὃ εἰμι scil. ἀπόστολος. While, however, thus ascribing whatever he is, or has effected, to the grace of God, (i. e. his gracious aid,) yet, by way of asserting himself to the Church at Corinth, he then adverts to his labours, as greater than those of all the other Apostles, i. e. taken singly, not collectively. Of these see the detail in Gerdes., p. 114 sq. His humility, however, is evinced by his introducing this notice in words implying that they were done by Divine aid,—an aid, he says, which was not fruitless; meaning, by *meiosis*, was productive of great profit. This is even yet more apparent in the words added, *per correctionem*, οὐκ ἐγὼ δὲ, ἀλλ' ἡ χάρις, &c. 'It was not I that was the doer, but the grace of God aiding me.' Where, however, we are not to suppose that he represents himself as a mere machine, and God as the only doer. 'He ascribes (as Bp. Beveridge observes) the glory of all he did to the grace of God; yet nevertheless was the person that did it by that grace.' That the words are by no means subversive of free-will in man, is acknowledged even by St. Augustine, de Gratia et libero arbitrio, ch. iii., 'Non ego autem, i. e. non solus, sed gratia Dei mecum. Ac per hoc nec gratia Dei sola, nec ipse solus, sed gratia Dei cum illo.' And though Est. objects to the interpretation on the score of its not making grace sufficiently prominent, yet he grants that in this passage is intimated the co-operation of grace and free-will; so, however, that grace works principally by helping the will and making it operative, though not treating the man as a machine. Comp. Rom. viii. 26, where the meaning is, that 'we of ourselves know not, and therefore need the help of the Spirit to know.' Moreover, as Est. ably reasons, 'auxilium autem non est, nisi agente etiam eo qui adjuvatur.' And he concludes by remarking, that what is here written is as much as to say, 'Non ego principaliter,' or 'non tam ego quam gratia Dei,' comparing the same idiomatical form of expression in Hosea vi. 6, 'I desire mercy, and not sacrifice; the knowledge of God more than burnt-offerings.' Thus, after all, the doctrine here contained is no other than that found in the kindred passage of Phil. ii. 12, 13 (according to the explanation I have given of those words); and in vain is it that Calvin from this passage strives, *totis viribus*, to beat down the doctrine of free-will, which even Augustin and Est. (both holding the same doctrinal views with Calvin) admit at least by implication. To effect this, he scruples not to misrepresent what is said by the opponents of his system, by making them say that, 'in the

κενή ἐγενήθη· ἀλλὰ περισσώτερον αὐτῶν πάντων ἐκοπίασα—  
οὐκ ἐγὼ δὲ, ἀλλ' ἡ χάρις τοῦ Θεοῦ ἡ σὺν ἐμοί. <sup>11</sup> Εἴτε οὖν  
ἐγὼ, εἴτε ἐκεῖνοι, οὕτω κηρύσσομεν, καὶ οὕτως ἐπιστεύσατε.  
<sup>12</sup> Εἰ δὲ Χριστὸς κηρύσσεται, ὅτι ἐκ νεκρῶν ἐγήγερται, πῶς  
λέγουσί τινες ἐν ὑμῖν, ὅτι ἀνάστασις νεκρῶν οὐκ ἔστιν; <sup>13</sup> Εἰ  
δὲ ἀνάστασις νεκρῶν οὐκ ἔστιν, οὐδὲ Χριστὸς ἐγήγερται· <sup>14</sup> εἰ  
δὲ Χριστὸς οὐκ ἐγήγερται, κενὸν ἄρα τὸ κήρυγμα ἡμῶν, κενὴ  
<sup>1</sup> Acta 2. 24. <sup>22.</sup> δὲ καὶ ἡ πίστις ὑμῶν. <sup>15</sup> <sup>1</sup> Εὐρισκόμεθα δὲ καὶ ψευδομάρτυρες

working, half the praise is to be ascribed to God, and the other half left to man.' Whereas the above explanation (which is substantially true) cannot truly be so characterized.

11. Having enumerated separately the effects and testimonies of Christ's resurrection, the Apostle now sums them up in one brief saying, of which the full purport is, 'Whether it be I or they [who] laboured most, [it matters not:] this doctrine [the death and resurrection of Christ] we all preached, and ye professed your belief of it. And having thus attested your full credence, how can ye, consistently, call in question the other doctrine, so closely connected with it, that of the resurrection of *man* from the dead?'

12. The Apostle now comes more closely home to the point in question; and, having thus far stated it as a fundamental doctrine of Christianity, and a primary article of Christian faith, that 'Christ both died and *rose again on the third day*,' he now proceeds to show that with this is intimately connected, what certain heretical teachers have presumed to *deny*,—the doctrine of what is called the *resurrection of the dead*. Inasmuch that, if the *latter* be supposed baseless, the *former* must be supposed equally without foundation; and that, if this one article of the Christian faith be assumed false, *all the other* articles of the Christian faith,—as *baptism*, and the *atonement* of Christ,—must be assumed false likewise. We have here an *argumentum ex absurdo*, by a *conclusion* from the foregoing premises; q. d. 'Now Christ really and actually rose from the dead, as has been evinced on irrefragable evidence. How, then, can any deny the possibility of a resurrection? For what has once been, may again be; and, *é contrario*, ver. 13, if a resurrection of the dead were to be supposed to be a vain imagination, not deserving of our belief, our faith in the resurrection of *Christ* would be destroyed.' In short, the argument is: 'If, as has been proved, Christ rose from the dead, then the resurrection of the dead is not only possible, but *actual*;' for the *general* proposition, that there is no resurrection, is included in the *particular* one, that *Christ* is not risen; i. e. the resurrection of others could only need a continuation of that same exertion of omnipotence which raised *Him*.

13. εἰ δὲ ἀνάστασις—[ἐγγήγερται] Dr. Peile has with reason objected to the interpretation of Mackn. and Burton, which, as he truly observes, 'needlessly involves the Apostle's reasoning,—a reasoning, he adds, 'turning simply upon this plain inference: "If, as some say, there is no such thing as rising from the dead, then has Christ—who died, as I told you, for our sins—not been raised. For (ver. 16, &c.) if there be no rising from the dead, then Christ has not

risen. But if Christ has not risen, vain is your faith [in Him], ye are yet in your sins." It is scarcely necessary to say that this is the way in which the verses were long ago explained by me in my *Recens. Syn.* and in my *Gr. Test.*, though more at large, and proceeding on the profound discussions of Est., Hyper., Calv., Bulling., Heydenr., and, *instar omnium*, Gerdesius.

14. Here we have another *argumentum ex absurdo*.—i. e., 'supposing that.' *Κενόν* is by the ancient and earlier modern, and also some recent Expositors, explained *useless*, as not attaining the desired end. Most Expositors, however, from the time of Grot. and Mackn., assign to it the sense 'false and unfounded.' The former interpretation seems preferable; but *both* may be included, the latter as dependent on the former. The sense may be thus expressed: 'If Christ had not risen, our testimony of his resurrection to life and glory would have been false, and an imposture (see ver. 25), and without any benefit to ourselves; and your persuasion of the truth of our report would produce no good to yourselves.'

15. Here we have (as Hyper. observes) a *proof* of the former argument *ab absurdo*, as to their preaching being vain; for such it would be, if they brought forward falsehood for truth, and especially falsehood of *God*, the words τοῦ Θεοῦ being emphatic.—εὐρισκόμεθα δὲ καὶ ψευδ. Render, 'Yea, we should [thus] also be made out to be false witnesses concerning God.' *Κενά* is by the best Interpreters explained 'concerning;' a signification of the word very rare, but which the Apostle chose to employ, probably as wishing to include the sense 'to the prejudices of,' which *falsification* would occasion; inasmuch as it would almost imply a want of *power* in God to raise the dead; for the Gentile Philosophers *denied* it. So Pliny, *Hist. Nat. l. ii. c. 7*, "Revocare defunctos ne Deus quidem potest."—ὅτι ἑμάρτην. κατὰ τοῦ Θεοῦ, &c. These words are *explanatory* of the foregoing clause, showing in what sense the expression *ψευδομάρτυρες τοῦ Θεοῦ* was meant to be taken. I have, in my *Recens. Syn.*, clearly made it appear that, of the various senses that have been assigned to *ἑμάρτην. κατὰ τοῦ Θεοῦ*, the only true one is that of the Greek Commentators and the framers of our Common Version, 'against,' i. e. 'to the prejudices and dishonour of God.' It is truly observed by Grot., that 'every testimony is *κατὰ τοῦ Θεοῦ*, which represents God as having done that which he has *not* done;' and (as Mackn. observes) 'such a testimony, on the supposition that Christ was *not* raised, would be a witnessing *against* God; because, to testify that God raised Christ, Whom He did *not* raise, was to testify that He had confirmed the preta-

τοῦ Θεοῦ ὅτι ἐμαρτυρήσαμεν κατὰ τοῦ Θεοῦ, ὅτι ἤγειρε τὸν Χριστὸν ὃν οὐκ ἤγειρεν, εἴπερ ἄρα νεκροὶ οὐκ ἐγείρονται. <sup>16</sup> Εἰ γὰρ νεκροὶ οὐκ ἐγείρονται, οὐδὲ Χριστὸς ἐγήγερται. <sup>17</sup> <sup>k</sup> εἰ δὲ <sup>k</sup> Acts 5. 31. Rom. 4. 25. Χριστὸς οὐκ ἐγήγερται, ματαία ἡ πίστις ὑμῶν ἔτι ἐστὲ ἐν ταῖς ἁμαρτίαις ὑμῶν <sup>18</sup> ἄρα καὶ οἱ κοιμηθέντες ἐν Χριστῷ ἀπώλονται. <sup>19</sup> <sup>l</sup> Εἰ ἐν τῇ ζωῇ ταύτῃ ἡλικιώτεες ἐσμέν ἐν Χριστῷ μόνον, ἐλεεινότεροι πάντων ἀνθρώπων ἐσμέν. <sup>20</sup> <sup>m</sup> Νυνὶ δὲ Χρι-

<sup>12</sup> Tim. 2.  
<sup>12.</sup>  
<sup>m</sup> Acts 20.  
<sup>22.</sup>  
ch. ver. 23.  
Col. 1. 15.  
Rev. 1. 8.

sions of an impostor, which were a blasphemy against God.'

16, 17. Here we have (as Gerdes. shows) not a mere repetition of the arguments at vv. 13, 14, but something to serve for *further illustration*; and the conclusion at ver. 17 completes the proof of the resurrection: for (to use the words of Heydenr.) 'πίστις does not here, as before, denote *assent* to the testimony of the Apostles concerning the resurrection of Christ, but that *faith* which the Corinthians had accorded to the whole Christian doctrine; or (if it be thought better to understand τὴν πίστιν *objectively*) the *doctrine itself* of the Gospel, which would be without any solid foundation, would be of doubtful and ambiguous faith; nay, would be liable to strong suspicion, were the resurrection of Christ taken away, in which we have the plainest demonstration of Gospel truth, and the most certain confirmation of its divine origin.' The Apostle (continues Heydenr.) addresses them by an interchange of persons, speaking first in the second, then in the third, and lastly in the first, per *κοινωνίαν*. At ver. 17 he points out a new absurdity arising from the denial of Christ's resurrection,—that they would be under the penalty of unforgiven sin, which is inconsistent with the very elements of the Christian system; 'ye are yet subject to, liable to, the penalty of your sins, from their being thus unatoned for,' a sense highly suitable to the Apostle's argument. But the question is, how the expression ἐν ἁμαρτίαις εἶναι comes to mean, as Gerdes. renders, *sub reatu esse*, and where ἐν has ever the sense *sub*, as used for ὑπὸ? No where. Gerdes. appeals, indeed, to 2 Pet. ii. 19, τοῦτω καὶ διδούλωται. But that passage will only tend to afford countenance to the idea that ἐν is used here as at Rom. vii. 6, κατηγορ. ἀπὸ τοῦ νόμου, ἀποθανόντες ἐν ᾧ κατεχόμεθα, 'by which we were held in bondage.' But that would not here suit the context; for the Apostle is not speaking of the *dominion* of sin in the members. Gerdes. assigns that as a principal sense, including, as the subordinate one, the punishment of our sins by their being not atoned for. And this sense may quite as well be extracted from the words, by taking ἐν in its usual signif. Accordingly, the meaning of the words will simply be, 'ye still remain in the same condition in which ye were formerly, when no remission of sins was held out to you: as before, so also even now ye are subject to sin and its penalty (eternal death).' Accordingly, the full sense intended seems to be this: 'ye are still in the same state of habitual sin, unrepented of and un-forgotten; and which will ultimately prove perdition when consigned to a state of eternal misery in Hades.'

18. Ἐρα καὶ—ἀπώλονται] Here is pointed out another fatal consequence of the denial of the

resurrection; q. d. 'It follows, also, that those who have died in [the faith of, in communion with] Christ (οἱ νεκροὶ ἐν Χριστῷ Rev. xiv. 13) are perished: there is an end of them and of all their hopes; all their labour, toil, and suffering for Christ's sake are thrown away and perish; they are disappointed of their hope of salvation, and are no better, in a worldly view, than if they had not encountered them.'

19. Here (as Crell. and Calv. remark) there is an *answer to a tacit objection*,—namely, that the Apostles know there will be no resurrection, but preach the doctrine for present advantage. Now this is shown to involve an absurdity; because, by preaching the doctrine in question, they expose themselves to *present* evil of every kind; and if there is to be no resurrection of the dead, there will be no *future* state in which they could enjoy any reward. Thus they would act as they do *without any motive*.

—εἰ ἐν τῇ ζωῇ ταύτῃ, &c.] The μόνον must be construed after ζωῇ. By *we* is especially meant the Apostles and preachers of the word, though it may be extended to all Christians in that age of persecution. 'Ἐλεεινότεροι πάντων,' 'we are of all men the most to be pitied'; too manifest a truth to need proof or illustration. I would not, with several recent Commentators, regard ἡλικιώτεες ἰσμεν as standing for ἡλικία-μεν. The Participle, far from being pleonastic, adds not a little meaning and significance, and its force may be thus expressed: 'If we, who are hoping in, reposing our hopes in, Christ, look, as to the *end* of these hopes, to the advantages of *this* world only.' Whether the ἡμεῖς be referred to the *Apostles and preachers of the word*, or to *Christians in general*, this will hold equally good, since, in 2 Tim. iii. 12, it is said that 'all who will live godly in Jesus Christ will (i. e. must) suffer persecution'; nay, 'that they were even hereunto appointed.' 1 Thess. iii. 3. And the bitterness of that persecution, both from the Jews and from the heathen, was such as we can scarcely imagine; though the 'Lives of the Saints,' amidst much matter that is exaggerated, or rests on apocryphal authority, contain much that will help us to form a just idea of the thing. Besides, however, the bitterness of *persecution*, is also to be included the peculiar bitterness of *disappointment* as to the full assurance of hope in Christ unto the *end* (Heb. vi. 11); since the hope of salvation (the 'hope full of immortality') could alone counterbalance the many peculiar trials and tribulations to which Christians were then exposed.

20. Having already shown, from the fact of Christ's resurrection, the possibility of *our* resurrection, the Apostle now applies himself to establish its *certainty*; and, after having taken for granted—as being already fully established—the

στὸς ἐγγέρηται ἐκ νεκρῶν ἀπαρχὴ τῶν κεκοιμημένων [ἐγένετο].  
 n Gen. 2. 17. 21 Ὡς περὶ γὰρ δι' ἀνθρώπου ὁ θάνατος, καὶ δι' ἀνθρώπου  
 & 3. 6. ἀνάστασις νεκρῶν. 22 ὥσπερ γὰρ ἐν τῷ Ἀδὰμ πάντες ἀποθνή-  
 Rom. 5. 13. σκουσιν, οὕτως καὶ ἐν τῷ Χριστῷ πάντες ζωοποιηθήσονται.  
 18. John 11. 26. οἱ τοῦ Χριστοῦ ἐν τῇ παρουσίᾳ αὐτοῦ. 24 Ἔτι τὸ τέλος, ὅταν

truth of *Christ's* resurrection, he proceeds, in the three following verses, to deduce from it some considerations, on which we may ground the most confident reliance of all pious Christians being raised from the dead. These are deduced, 1. from the close consanguinity, as it were, of Christ, as Head of the Covenant, with faithful Christians, his *members*; inasmuch that a close connexion must be *supposed* between one and the other, however dissimilar may be the *modes*, vv. 20—23, inclusive. The Apostle then, at v. 22, draws a parallel between our relationship to Adam and to Christ; and reasons that the *fruits* of each (*death* or *life*) must naturally arise. At v. 23 he intimates that this connexion of Christ with faithful Christians, as of the *head* and the *members*, suggests naturally the *order* in which this resurrection should take place; and as *Christ's* resurrection was admitted by the persons he is addressing, to have really taken place, so may that of *his faithful servants* be confidently expected to follow.—*vivi δὲ, &c.* The full sense is,—‘But as things *now* are, [this is *not* the case;] *Christ hath risen.*’

—*vivi δὲ—ἐγένετο*] Here Dr. Peile, stumbling at the abruptness of the expression, and the harshness of the construction, would understand the words *Χριστὸς ἐγγέρηται ἐκ νεκρῶν* to be a mere *anagoge* of *vivi δὲ*, to which it may, he thinks, stand in apposition, or be connected with it by an ellipsis of *ὅτι* or *ὅτι*. And he would render thus: ‘But now that Christ has been raised from the dead, a first-offering has been made to God of those that have been laid to sleep.’ But *apposition* cannot here apply; and the *ellipsis* thus supposed is harsh and unauthorized, nay, needless; for though it may be expressed in a paraphrase, yet he wishes that *ἐγγέρηται* had been written, and hence expresses it as equivalent. But that is uncritical. Allowance is here to be made for the brevity of the wording, and for the *asyndeton*,—both being often found in passages like this, where the writer feels deep interest in his subject. The full sense, then, will stand thus: ‘But as things now are [this is *not* to be feared]; *Christ hath risen* [and thereby laid open the way to life]; i. e. himself being the first-fruits; an ellipsis of *ὡς* or *γενόμενος*, which, indeed, is found in one or two MSS. Thus the *asyndeton* has the same force, without harshness. From this process of analysis it appears that *ἐγένετο*, found in the text rec. and the great body of the MSS., cannot stand, since, although external authority is in favour of the received reading, yet *internal* evidence is quite against it, from the probability of its having been introduced (like *γενόμενος*) by those who did not understand the force of the *asyndeton*, and the true construction of the sentence. Moreover, the authority for cancelling

*ἐγένετο* is the more weighty, from the circumstance that the MSS. which have it *not* are the most ancient, and to these may be added the Ital., Vulg., Copt., Armen., and other *Versions*, besides several Greek and Latin *Fathers*. Finally, that the words which I have supplied after *vivi δὲ* (or, at least, some amounting to the same sense) were left to be mentally understood, was seen by Chrys. and Theophyl. (who here supply τὰ ἄποκα ταῦτα οὐ συμβάλλεται), and, of modern Commentators, by Croll., Gerdes., and Stenerson, who similarly supply.

21, 22. The Apostle here further proves the resurrection of Christ to be the *cause*, as well as the *pledge*, of our resurrection; arguing, that ‘since by man (i. e. a human being) sin and death entered into the world; so by Man, by One in human nature, came the resurrection of the dead: as, in consequence of their relation to Adam, all men are born mortal, and at length die; even so, in and by Christ, shall all be made alive.’ In other words: ‘Our connexion with Adam brought us death; our connexion with Christ, life: by the one we became subject to the dominion of death; by the other, being raised from the dead, we shall be delivered from that dominion: the evils inflicted on us by the former will be entirely done away by the latter.’

23. Here we have, as Heydenr. observes, an answer to a supposed doubt, or question, as to the seeming delay, and the tardy period allotted to the awful change in question; q. d. ‘a certain order and fixed period of time is appointed of God for this effect: in due order and succession, and by certain intervals, must this take place to all, and not before the time appointed must that resurrection be expected.’ The Apostle then proceeds to show *what* that order will be. It is, indeed, not agreed whether by *τάγμα* be here meant order of *time*, or of *dignity*. But the *former* sense is probably the true one; the meaning being ‘each at the time, and in the manner ordained by God,’—namely, that Christ should rise *first*, by *himself*, long before the rest; then, at his second advent, *all true Christians*.—Οἱ τοῦ Χριστοῦ: as Gal. v. 24, οἱ τ. Χρ. The Apostle says nothing about those who are *not* Christ’s. Those, we know, will be raised too, and, as it appears, last; but with the ‘resurrection of damnation.’

24. We have now (as Croll. observes) a sort of digression, extending from v. 24 to v. 28; v. 29 connecting with v. 23, the intermediate verses being hypo-parentetical. Still there exists a thread of connexion, which has been well traced by Croll., who supposes what is said at v. 24 to be meant to give a *reason* for the preceding assertion, and to meet a tacit objection; q. d. ‘Why do you say that those who are Christ’s are to be raised at the advent of Christ? Why

παραδῶ τὴν βασιλείαν τῷ Θεῷ καὶ Πατρὶ ὅταν καταργήσῃ  
 πᾶσαν ἀρχὴν καὶ πᾶσαν ἐξουσίαν καὶ δυνάμιν. <sup>25</sup> Ἄδει γὰρ  
 αὐτὸν βασιλεύειν, ἄχρις οὗ ἂν θῇ πάντας τοὺς ἐχθροὺς  
 ὑπὸ τοὺς πόδας αὐτοῦ. <sup>26</sup> Ἐσχάτος ἐχθρὸς καταργεῖται  
 ὁ θάνατος. <sup>27</sup> πάντα γὰρ ὑπέταξεν ὑπὸ τοὺς πόδας  
 αὐτοῦ. Ὅταν δὲ εἴπῃ ὅτι πάντα ὑποτέτακται, δηλῶν, ὅτι ἐκτὸς  
 τοῦ ὑποτάξαντος αὐτῷ τὰ πάντα. <sup>28</sup> ὅταν δὲ ὑποταγῇ αὐτῷ

q Ps. 110. 1.  
 Acts 2. 34.  
 Eph. 1. 22.  
 r Rev. 20. 14.  
 s 21. 2.  
 t Ps. 110. 1.  
 Matt. 11. 27.  
 & 23. 13.  
 Eph. 1. 22.  
 Heb. 2. 8.  
 & Ps. 110. 1.  
 21.  
 ch. 2. 28.  
 & 11. 2.

not before, or after? Ans. It must be at his advent, because immediately afterwards his reign must come to an end. But that cannot be till his enemies are utterly subjected and destroyed,' &c. &c.—*ἄχρι τοῦ τέλους*. Supply *ἵσταται*. On the exact sense of *τέλος* some difference of opinion exists. Heydenr. thinks the expression is to be taken for of *ἵσταται* (as at v. 23 *ἀπαρχή* is equiv. to *ἀπρώτος*), meaning 'those who shall rise last,' i. e. either all the rest, except Christ's faithful servants: or, at the termination of the period of the resurrection. Yet either interpretation is harsh: and there is no reason to reject the one adopted by the ancient and most modern Expositors, by which *τέλος* is supposed to mean 'the end of the world,' or 'of the Christian dispensation,' or 'the world of redemption.' (the economical or mediatorial kingdom of Christ,) or *ἔσχατος*,—when Christ shall have gained a complete victory over sin and death, wicked angels and wicked men, and shall resign the government of all things to God the Father; adverted to in the words following, *ὅταν παραδῶ τὴν βασιλ. τ. Θ*; which Grot. illustrates from the custom of Presidents, sent by the Roman Emperor to govern provinces; who, at their return, used formally to restore their authority into the hands of their sovereign.—*ὅταν καταργήσῃ δυνάμιν*. Some doubt exists as to the persons meant by *πᾶσαν ἀρχὴν καὶ πᾶσαν ἐξουσίαν καὶ δυνάμιν*. Of course, powers adverse to Christ must be intended; but not, as some suppose, the empires and kingdoms of this world, i. e. human power generally, but such powers as yet impede the consummation of the felicity obtained for us by Christ, and are a hindrance to the Divine counsels for the completion of man's restoration to the favour of God; namely, the kingdom of Satan, & *ἐξουσία τοῦ σκότους*, Col. i. 13. Eph. vi. 12; also *sin, misery, and death*. See also v. 26. The powers who act in league with Satan, to further his purposes, are called *ἐξουσία* and *δυνάμεις*, to suggest their systematic opposition to the kingdom of God and Christ (comp. 2 Thes. ii. 4); and likewise *ἀρχή*, as being a regularly organized body, in opposition to the *ἀρχή* of Christ.

<sup>25</sup> *Ἄδει γὰρ αὐ. βασιλ.*] The *ἄδει* seems chiefly meant of the necessity of fulfilling the Scriptures, 'which cannot be broken.' This is clear from the words of David, Ps. cx. 1, then introduced.—*βασιλεύειν*, i. e. reign, as King Messiah.—*ἄχρις εἰς*, i. e. as long as his mediatorial reign shall continue. And that is not to terminate until he has, as the next words express, brought all his enemies to complete subjection. The words are not those of David, but only adopted from those of Ps. cx. 1, *ἵνα ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου*. See note on Matt. xxii. 44, where the whole verse is cited

verbatim. The *ἂν* before *θῇ*, not found in six uncial and six small-letter MSS., and several early Fathers, has been cancelled by Lachm. and Tisch.; perhaps rightly, both here and supra, xi. 26, since the *ἂν* was likely to be introduced by those Critics who deemed it necessary to the sense; though it is not.

<sup>26</sup> *ἵσταται—θάνατος*] I would render (with the sanction of some eminent Commentators), 'And, last of all, the enemy *Death* is to be destroyed.' Now as all our enemies and obstacles are generally encountered in the order of difficulty, this suggests an idea of death being the most formidable enemy. Thus what is said is equiv. to, 'He will subject all his enemies,—even, at last, Death, [the greatest.]' Death is here personified, though elsewhere more usually represented under the name 'Αἰδης, or Samiel, or Asmodeus; the meaning, however, being the state of death. The above view of the sense will enable us to explain the next words, *πάντα γὰρ ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ*, which can only be done by supplying a short clause, taken from the preceding, to which the *γὰρ* has reference; q. d. 'I say all, since *δεῖ πάντας τοὺς ἐχθροὺς ὑπὸ τοὺς πόδας αὐτοῦ τίθεσθαι*, it is predicted of him, that he [i. e. God] hath put all things (by which is necessarily included all persons, all creatures, animate as well as inanimate) under his feet.' The words of the Psalm (viii. 4) were primarily meant of the first Adam, as being the representative of the human race; but are here, and in Heb. ii. 6, referred, in their secondary and mystical application, to the second Adam, Christ. Indeed, the whole Psalm is referred to the Messiah by our Lord himself, Matt. xxi. 16.—*Εἰπῇ, sub. ἡ γραφή*. Ἀδ. *ὅτι ἐκτὸς supply τοῦτό ἐστι*. Render: 'It is plain that [this must be] with the exception of him who put all things under him.' This sense of *ἐκτὸς* occurs in Acts xxvi. 22, sometimes in the Sept., and occasionally in the Class. writers.

<sup>28</sup> *ὅταν δὲ ὑποταγῇ, &c.*] Of this obscure and disputed passage, the meaning seems to be: 'and when all things shall be subjected to him (i. e. the Son), then shall the Son also himself declare himself to be subject to him that had subjected all things to him;' meaning, that 'when all the designs of the Son's Mediatorial kingdom shall be accomplished, the Son, as Mediator, will become subject to the Father,—i. e. will resign his mediatorial office to the Father, from whom he received it; that God (meaning the Godhead, comprehending Father, Son, and Holy Ghost) may be all in all [to men], i. e. reign without the intervention of a Mediator, which will no longer be necessary. That this passage, when properly understood, gives no support to the Arian and Socinian notions of the Son's nature being inferior to the

τὰ πάντα, τότε καὶ αὐτὸς ὁ Ὑῖος ὑποταγήσεται τῷ ὑποτάξαντι αὐτῷ τὰ πάντα, ἵνα ᾗ ὁ Θεὸς τὰ πάντα ἐν πᾶσιν. <sup>29</sup> Ἐπει, τί

Father's, has been proved by all the best Expositors, but most fully and ably by Gerdes, and Heydenr.—ἵνα ᾗ ὁ Θεὸς τὰ πάντα ἐν πᾶσιν, meaning, 'that He may be supreme in power'; lit. 'omnia apud omnes creaturas ejus,' a phrase denoting, 'to be possessed of complete power,' equiv. to ἐν ἐκὶ πάντων (or ἐπάνω πάντων) in Rom. ix. 5. See also John iii. 31. Eph. iv. 6, and i. 23, also my note on Thucyd. viii. 95. Clem. Alex. p. 603, Ζεῖν τοι τὰ πάντα, and Themist. p. 275, τὰ πάντα ἐν αὐτοῖς ὁ Χ., and Pausan. Arcad. 50, ἀφορώντων εἰς αὐτὸν καὶ τὰ πάντα ἐκείνων ποιούμενων.

29. *ἔπει, τί ποιήσουσι οἱ βαπτ. ὑπὲρ τῶν νεκρῶν;* Here the Apostle resumes the subject he had broken off at ver. 23. At *ἔπει* there is an ellipsis of ἄλλως, 'Since [otherwise, if that were not the case, i. e. if there were no resurrection]. Of this idiom an example occurs in Joseph. Bell. i. 19, 4, *ἔπει, τί δύναται τοῦ σισιμου μίτον;* I have pointed accordingly.—On the sense of the obscure words, *οἱ βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν*, a considerable diversity of opinion exists. The main points of inquiry are these: 1. Whether *βαπτιζόμενοι* is to be taken in a *literal*, or in a *metaphorical* sense. 2. Whether *τῶν νεκρῶν* is to be understood *literally*, or *figuratively*. 3. What is the force of the *ὑπὲρ*. Now on every one of these questions the great fault of Expositors has been that of devising certain novel, nay, almost unheard of, significations; and which, even if they could be admitted, are not agreeable to the context and the scope of the Apostle throughout this whole chapter. As to those interpretations which proceed on taking *βαπτιζόμενοι* in a *metaphorical* sense, they seem entitled to little attention; and that which explains it 'overwhelmed with miseries and calamities,' cannot be admitted, for want of the addition of some word or words denoting misery or suffering. There is little doubt that the expression is to be taken in the *natural* sense. Worthy of *attention*, at least, is the interpretation of some ancient, as Augustin, and many modern Expositors (as Scaliger, Grotius, Heydenreich, and Crell.), by which an allusion is supposed to the practice (in use, as we learn from Tertullian, Epiphanius, and Ambrose, in the first century) of *vicarious baptism*; i. e. of baptizing a living person in the place of, and for the benefit of, one who had died unbaptized; just as, by some, the Eucharist was administered to the dead. But no certain proof has been adduced that the practice was prevalent so early as the time when this passage was written, or that it was in use at Corinth. Nor is it to be believed that the Apostle would, for the sake of a very precarious argument (for the practice was, doubtless, very

rare and secret), countenance so grovelling a superstition,—involving, as Calv. says, 'a profanation of baptism, and drawing it into an abuse quite magical.' Yet surely the interpretation adopted by that able Expositor, 'to be baptized in articulo mortis, besides being destitute of philosophical proof, is liable, in some degree, to the same objection.' And vain is it to urge, with Heydenr., that in such a case the Apostle argues *ex concessis*, and is using an *argumentum ad hominem*; for no other argument so used by St. Paul would have the same consequences. Although, therefore, the interpretation, which refers it to *vicarious baptism* does indeed *fit* in with the words as they stand (rather, however, by a sort of *coincidence than agreement*); it cannot be admitted, since, besides being liable to the foregoing fatal objection, it is unsuitable to the context; the sense thence arising, in conjunction with the argument of the context, being not a little frigid. The interpretation most likely to be the true one, must be such as shall depend on no remote or far-fetched allusion, shall be agreeable to the context, and inherent in the words themselves. Now this, if I mistake not, will apply to the one adopted by Chrysostom and the Greek Commentators, and the generality of Expositors in modern times, including Hammond, Burkitt, and Wetst., who explain: 'What will they be doing (i. e. what will they benefit themselves) who are baptized on the score of, i. e. in hope of, the resurrection of the dead?' q. d. 'They will be no better for it, either in this world or the next;' by an *argumentum ex absurdo*. The only objection that can be urged to this interpretation is, its supposing the ellipsis of τῆς ἀναστάσεως; but as *that* forms the grand subject of the whole Chapter, there is surely no great harshness in supposing it left to be understood. How simple and agreeable to the context is this view of the sense, will appear from the accurate Analysis of Gerdesius. And that it should be the *general interpretation*, and such as unlettered persons immediately form in their mind, is a proof that it cannot be *really*, though it may be *grammatically*, harsh. This interpretation, then, in its simplicity carries upon it the stamp of truth. There is, with reason, supposed to be an allusion to the confession which preceded the rite of baptism, 'I believe in the resurrection of the dead,' and the interrogation which succeeded its answer in the affirmative, 'Wilt thou be baptized in this faith, i. e. in the hope of a resurrection?' There may also be (as the ancient Commentators think) an allusion to the ancient mode of baptism by *immersion*; which, while typifying a death unto sin and a new birth unto righteousness, had also a reference to the Christian's communion with his Lord, both in death and resurrection from the dead. See Rom. vi. 4, *συντάφηναι αὐτῷ διὰ τοῦ βαπτισματος εἰς τὸν θάνατον*, &c., and Col. ii. 12. Certainly baptism is, if not a type of the resurrection, yet a *sign* and *seal* thereof. We may add, that, as the reception of Christian baptism and the adoption of the religion was one with the recognition of a resurrection of the dead; so, for any persons, professing to be Christians, to *disavow* that doctrine, was gross inconsistency,



ποιήσουσιν οἱ βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν; εἰ ὅλως νεκροὶ οὐκ ἐγείρονται, τί καὶ βαπτίζονται ὑπὲρ τῶν νεκρῶν; 30 ἢ τί <sup>2 Cor. 11. 22.</sup> καὶ ἡμεῖς κινδυνεύομεν πᾶσαν ὥραν; 31 \* Καθ' ἡμέραν ἀποθνήσκω, νῆ τὴν ὑμετέραν καύχησιν, ἣν ἔχω ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν. 32 \* Εἰ κατὰ ἀνθρώπον ἐθνηριομάχησα ἐν <sup>2 Rom. 8. 26. 2 Cor. 4. 10. 1 Thess. 2. 10. 2 Cor. 1. 8. 1ss. 22. 12.</sup> Ἐφέσῳ, τί μοι τὸ ὄφελος; εἰ νεκροὶ οὐκ ἐγείρονται, φάγωμεν καὶ πίωμεν, αὐριον γὰρ ἀποθνήσκομεν. 33 \* Μὴ πλα- <sup>2 ch. 5. 6.</sup>

and must deprive them of all benefit from that religion.—To advert to a variety of readings,—for τῶν νεκρῶν, in the next clause, 7 ancient uncial, and 20 cursives (I add Lamb. 1182, 1185) have αὐτῶν, which is adopted by Griesb., Scholz, Lachm., Tisch., and Alf.; but without sufficient reason; for, though the external evidence is strong, yet the internal is weak for αὐτῶν, which has every appearance of an *alteration*, to remove a seeming tautology. But, in fact, such repetitions as this are often introduced for the sake of *emphasis*; or, as here, an intensity of sense; which Calv. recognizes. To regard it, with Meyer and Alf., as 'a mechanical repetition of the above,' is wholly unsatisfactory.

30. τί καὶ ἡμεῖς, &c.] By ἡμεῖς may be understood 'we Apostles,' meaning especially himself. The sense is, 'Why, too, are we encountering jeopardy every hour?' i. e. upon what other hope than of the resurrection of the dead?

31. καθ' ἡμέραν ἀποθνήσκω] 'I die by anticipation.' A strongly figurative and hyperbolic phrase, expressive of his being continually in imminent danger of his life. Comp. Philo, vol. ii. p. 542, καθ' ἑκάστην ἡμέραν, μάλλον δὲ ἔθαν, προκαθνήσκω.

—νῆ τὴν ὑμετέραν καύχησιν] i. e. 'I solemnly protest by the boasting, or ground of glorying, which I have concerning you,' ὑμετ. standing for ὑμῶν. So 2 Cor. viii. 8. Thucyd. i. 33, τοῦτε Λακ. φόβῳ τῷ ὑμῶν πολυμυσίοντες. See Matth. Gr. Gr. § 466, 2. 'It was (observes Mackn.) the custom anciently to swear by such things as were the objects of men's greatest affection. The Apostle, therefore, on this occasion swears by what was the subject of his continual glorying,—the conversion, namely, of the Corinthians, whereof God had made him the instrument.' This, however, may be said to be rather *solemnly protesting* than swearing, i. e. protesting any thing to be as true as some other thing is unquestionably such; which here was the case, as the Corinthians well knew. The appeal made by νῆ, as to the truth, sometimes implies an oath; but that cannot be the case here, as strong protestation was amply sufficient for the purpose.—ἐν Χριστῷ Ἰ. 'The Apostle (as Theophyl. observes) in this ascribing the whole to Christ our Lord, means to suggest, how justly he may expect from his Corinthian converts *constancy* in maintaining this their faith; for, if he finds matter of *boasting* in their spiritual improvement, so would he feel a corresponding feeling of *shame*, if, after all, they should disbelieve the resurrection of the dead.'

32. εἰ κατὰ ἀνθρ. ἰθνηριον. ἐν Ἐφ.] A difference of opinion exists as to the sense of ἰθνηριον, which some Expositors take in a *literal*, others in a *metaphorical* acceptance. Most, however, adopt the *former* view, urging that the air

of the passage suggests a reference to some *imminent danger*. This, they think, is confirmed by the strong language of the Apostle at 2 Cor. i. 8—10, with respect to some extreme peril at Ephesus. 2 Cor. xi. 23. They further urge that Tertullian, Origen, and Cyprian so took the word; and that the fact itself,—considering how frequent was this *punishment for alleged treason* in that age,—is not improbable. This may readily be admitted; but whether the thing *actually happened* in the case of St. Paul, may be doubted. That it should not have been recorded by St. Luke, would seem strange, and not to be paralleled by the omission of the story of the penitent thief in *three* of the four Evangelists; though it may be admitted that several important circumstances must have occurred at Ephesus, besides those recorded in Acts xix. As to the *air of the context*, it suggests, I think, no more than *extreme peril of life*; for that may well be all that is meant by the expression καθ' ἡμέραν ἀποθνήσκω; and the language of the passage of 2 Cor. xi. 23, is exactly of the same nature, and amounts to no more. As to Tertullian, Origen, and Cyprian recording a tradition of the Apostle being exposed to wild beasts, the tradition itself might easily arise from no more than taking ἰθνηρ. here in a *literal* sense. If, indeed, the expression stood alone, there would be less difficulty in admitting that such might be the sense. But the phrase κατὰ ἀνθρώπον, with which it is associated, alters the case, since that admits of no sense at all suitable to the *literal* import of ἰθνηρ.; whereas the acceptance in which it is elsewhere used by the Apostle, is such as highly favours the *metaphorical* sense ascribed to ἰθνηρ. by some ancient and several eminent modern Commentators, who suppose the Apostle to mean only the *imminent peril of life* which he ran (as we find by Acts xix.) from the opposition of ferocious adversaries. And when we consider that such a use of θνηριομάχην was (as is proved by philological illustrations) usual in that age, being found in Ignat. Epist. to the Romans, c. 5, there is great reason to think that this interpretation is the true one. Κατὰ ἀνθρώπον may thus be regarded as an elliptical expression for ὥστε κατὰ ἀνθρώπον λίγαι, or ὡς κατὰ ἀνθρ. λίγαι, *Anglicè*, 'to employ a popular phrase.' To the examples adduced of this figurative use of θνηριομάχην I add another, more apposite, from Liban. Epist. 606, 1, & ἰποῖον ἀν περὶ Σακράτην, εἰ κατὰ Σακράτην ἡγρόνουν, ὅτε αὐτῷ τὰ θηρία ἐπὶ κείνῳ, σκυόφανται τρεῖς.

—φάγωμεν καὶ πίωμεν, &c.] The words are derived from 1a. xxii. 13, Sept. Similar sentiments abound in the heathen writers. See Athen. Deipn. viii. 3. Arrian, Exp. Alex. ii. 5, 3. Herodot. ii. 78.



a Rom. 13.  
11.  
ch. 6. 5.  
Eph. 5. 14.

νᾶσθε· φθείρουσιν ἤθη χρηστὰ ὁμίλῳι κακαί. 34 \* Ἐκνήψατε  
δικαίως καὶ μὴ ἁμαρτάνετε· ἀγνωσίαν γὰρ Θεοῦ τινὲς ἔχουσιν  
πρὸς ἐντροπὴν ὑμῶν λέγω.

b Ezek. 37.  
2.

c John 13.  
24.

35 ὁ ἄλλ' ἐρεῖ τις· Πῶς ἐγείρονται οἱ νεκροί; ποίῳ δὲ σώματι  
ἔρχονται; 36 \* Ἄφρον, σὺ δ' σπείρεις, οὐ ζωοποιεῖται, ἐὰν μὴ

33. Leaving the *argumentum ad absurdum*, the Apostle now proceeds to *direct exhortation* and *earnest admonition*.

— μὴ πλανᾶσθε.] A form appropriate to warning men against falling into error; with allusion, in the present case, to the sins just mentioned. So Philémon, p. 860, 'Be not deceived: Death hath his solemn courts.'

— φθείρουσιν ἤθη χρηστὰ ὁμίλ. κακαί.] Κακαί, for πρός τοὺς κακοῦς. These words are by some supposed to be taken from *Euripides*; by others, from *Menander*. They occur in both; the latter prob. deriving them from the former. This is not, however, a regular *quotation* (for then the metre would require *χρηστ'* instead of *χρηστὰ*); and indeed the sentiment had prob. grown, by frequent use, into a *popular saying*. The implied censure was, no doubt, meant for certain teachers, who encouraged or permitted close intercourse with the heathens, the same probably who had countenanced attendance at the idol-feasts.

34. The Apostle now presses home his admonition. Ἐκνήψειν properly signifies 'to awake from a deep sleep,' especially that of drunkenness, as Gen. ix. 24, and elsewhere in the Sept., as also in the Class. writers; but it is also used, in a figurative sense, of 'sobering from the inebriety of error, and returning to a right mind.' See Rom. xiii. 1. Eph. v. 14. As to the force of the conjoined Adverb, Chrys. and Theophyl. and other ancient Commentators take it as standing for ἐπὶ δικαίῳ, so as to be equiv. to εἰς δικαιοσύνην, i. e. ὥστε δίκαιοι εἶναι. And so Erasmus, Beza, Grot., and Est., as also the Framers of our Authorized Version, and Wakef., explain it; while Luther and Schmid take it in the sense *serio*, 'rightly,' 'thoroughly.' But this cannot be admitted, since that sense is contained or implied in ἐκνήψ. With the former interpretation Dr. Peile thinks we shall be satisfied, if we compare the use of the Adverb in Thucyd. i. 21, τὰ πολλὰ ὑπὸ χρόνον αὐτῶν ἀπίστωες (so as to become incredible) ἐπὶ τῷ μυθῶδες, and other [similar] passages adduced by Goeller. These are i. 140, τὰς ἐμφυλάδας ἡμαρτὰς χωρῆσαι ('so as not to be foreseen'), and ii. 64, φέρειν χρὴ τὰ δαιμόνια ἀναγκαίως. Poppo adds also iii. 40, ἀθροώμενος, and iv. 62, vii. 63, αἱ. And this use of the Adverb in the early Attic writers is unquestionable. But δικαίως is not, I apprehend, *one* of the Adverbs so used; neither is the Grecism of St. Paul at all Attic in its character. Hence, although the sentiment may be thought not inapposite, as compared with that of Tit. ii. 12, where we have *ἅλα σωφρόνως καὶ δικαίως καὶ εὐσεβῶς ζήσωμεν*, yet it involves so much of *hyperbaticness*, unsupported by any similar use of this or any other adverb in St. Paul's writings, that I still continue to prefer the interpretation of the Arabic Version, which has been adopted by Bullinger, Hyper. Crell., Casaub., Vorst., Sclater, Hamm., Whitby, Bp.

Pearce, Mackn., Gerdes., Dodd., Krause, Heydenr., and Stenersen. Of *δικαίως*, in this sense, to signify '*ut par est*,' as it is just and right you should,' examples are adduced by Alberti and Palairer. And in the passage of Thucyd. ii. 64, *ἀναγκαίως* should similarly be understood to mean 'as it is necessary for you to do.' It may be further remarked, that the sentiment thus arising is more suitable to the context; for, as Hyper. well saw, the Apostle uses an argument *ex æquo*, q. d. 'justum et æquum est vos experiri fieri et respiciere, quando tot rationes vos impellunt, et tot occasionibus provocamini.'—ἀγνωσίαν γὰρ Θεοῦ τινὲς ἔχουσιν, meaning persons who, by upholding pernicious errors as to the resurrection, and other fundamental doctrines, show that they know not God aright.—πρὸς ἐντροπὴν ὑμῶν λέγω. A formula of affectionate exhortation; as supra vi. 5.

35. πῶς ἐγείρονται—ἔρχονται:] The Apostle now proceeds to refute two *objections* (which were probably often urged by cavillers, in the form of puzzling questions) to the doctrine of the resurrection. 1. *How* can all the different parts of our bodies, which have been resolved into dust, or apparently annihilated by fire,—or have become so mingled with, and converted into, the nature of other animals,—nay, of trees, plants, &c.,—how can these, after having been for so many ages thus dissipated, be at length reunited, and coalesce into one body? 2. If that be possible, with *what kind* of body are the dead to rise? what sort of body will that be? meaning thereby to virtually deny its possibility. These objections, the Apostle first shows, proceed from *folly*; and he then introduces a *popular illustration* of the doctrine, derived from what exists in nature, as respects *plants*.

36. Here the Apostle *first* proves, in a popular way, the *possibility* of the resurrection, by adverting to a similar process going on in the *vegetable world* (comp. John xii. 24); where the same objection to the *possibility* might, *a priori*, be made. Thus he shows that, by a parity of reasoning, the body which dies may be quickened again; and at ver. 42 asserts that it is so. Of course, *ἀποθνήσκει* is here to be taken, in a popular sense, for '*as it were* dies,' namely, by suffering corruption. There is allusion to that mysterious process (as little to be accounted for as the resurrection of the body) going on in the buried and rotting grain, whereby the germ, or bud, fed by the corruption of the roots, springs up into new life.—Ἄφρον. The expression must not be too rigidly interpreted; since it may only convey the idea of *inconsiderateness*, and want of due thought. Of several passages of the Class. writers that might here be adduced, *one* must suffice; Ælian de Provid. Frag. p. 1052 (Gronov. Ed. of the Var. Hist.), σὺ δὲ λέγεις ἀποθνήσκει (scil. τὸ θεὸς) μὴ ὅμως προΐσται, ὡς σπέρμα; Similar terms employed by our Lord are probably to be taken with a similar limitation of sense; see the

ἀποθάνῃ 37 καὶ ὁ σπείρεις, οὐ τὸ σῶμα τὸ γενησόμενον σπείρεις, ἀλλὰ γυμνὸν κόκκον, εἰ τύχοι, σίτου ἢ τινος τῶν λουπῶν. 38 Ὁ δὲ Θεὸς αὐτῷ δίδωσι σῶμα καθὼς ἠθέλησε, καὶ ἐκάστω τῶν σπερμάτων τὸ ἴδιον σῶμα. 39 Οὐ πάντα σὰρξ ἡ αὕτη σὰρξ· ἀλλὰ ἄλλη μὲν [σὰρξ] ἀνθρώπων, ἄλλη δὲ σὰρξ κτηνῶν, ἄλλη δὲ ἰχθύων, ἄλλη δὲ πτηνῶν. 40 <sup>d</sup> καὶ σώματα ἐπουράνια, καὶ <sup>d</sup> Gen. 1. 16. σώματα ἐπίγεια· ἄλλ' ἑτέρα μὲν ἢ τῶν ἐπουρανίων δόξα, ἑτέρα δὲ

note on Matt. xxiii. 17, *μυροὶ καὶ τυφλοί*, where see note. The meaning of the passage is thus expressed by Prof. Dobree: 'The living body is, like a seed, organized matter united with a vital principle: when the body dies, and the seed is sown, the organized matter is thrown off, and replaced by other matter of different form and properties.' This is well put, but it keeps out of sight the force of the Pronoun *σὺ*, which, I agree with Mr. Green, when thus prominently expressed, seems to be this: ['does not thine own experience supply an illustration of this?] *for* that which thou sowest,' &c.

37, 38. In these verses the Apostle adverts to the other objection involved in the words of ver. 35, *τοῖς δὲ σώματι ἔρχονται*; and, continuing the same similitude, he shows that it is *not necessary* that the bodies of the raised should be precisely, and in all respects, the same as when they died; since in like manner, in the case of grain and plants, the body committed to the earth is *not the same*, but in many respects different, yet *essentially* the same. Thus the objection raised from the dissipation of the particles of the body which has died loses its force; since it is not necessary to that general identity, that the body raised should be composed of the *very same* particles; which were indeed inconsistent with what the Apostle subjoins, *ἀλλὰ γυμνὸν κόκκον* (i. e. the grain apart from the blade and ear, which shall afterwards spring from it); in which expression it seems plainly implied, that the bodies shall differ as the grain and the ear differ, the latter being far more glorious than the former.

38. *καθὼς ἠθέλησεν* 'God,' observes Doddridge, 'is said to give it this body as he pleases, because we know not how it is produced; and the Apostle's leading thought is, that it is absurd to argue against a resurrection on a principle which is so palpably false as that must be, which supposes us to *understand* all the processes of the divine works.' The expression *ἴδιον σῶμα* seems meant to *further explain* the *σῶμα καθὼς ἠθέλησεν*, on which the whole sentence seems to turn; q. d. 'God hath ordained that each particular seed should reproduce, not its *own* body, but one far more glorious, and of a form such as it hath pleased the Almighty to assign to it.'

39—44. In this passage the Apostle, proceeding in his confutation of the objections of his adversaries as to the *quality* of the bodies to be raised, employs an *illustration* of what he has been saying, and that by *similitude*. His main purpose is to inculcate, *directly* and expressly, the important truth, which at vv. 37, 38 he had only *intimated*, as it were by *implication*; namely, that the raised body, though in all essential points the same with the body buried, would be very different and far more excellent. Accord-

ingly the argument is this: that, 'as throughout the works of the whole creation, whether earthly or heavenly, animate or inanimate, a great difference subsists between the bodies of one class, as compared with those of another class; and even those of the same class differ widely; *such* (ver. 42) will be the case here; so will be the difference, at the resurrection, between the bodies which shall arise, as compared with those that were committed to the earth.' In the verses following, the *nature* of that difference is pointed out, and the reasons on which it is founded are intimated. It might, indeed, seem that the Apostle has *enlarged more* on the diversity of the various classes of bodies from each other, than was necessary for the purpose of the illustration in question. But it was done for a good reason; for (as Rosenmüller justly suggests) 'the Apostle means to infer from the vast *variety* of bodies, yet all *bodies*, the power of the Deity to produce from a mass of corruption a glorious and immortal body.' And surely, as Locke observes, 'it is not more incomprehensible that a glorious immortal body should arise from a mass of corruption, than that all this variety of splendid forms should arise from nothing.'

As to the precise *nature* of the difference between the earthly and the glorified body, on this much has been written, but to little purpose. Indeed, the Apostle's words were not meant to teach us, what perhaps no human language could have made comprehensible. It is sufficient for us to be assured that the bodies of the righteous will be raised in a spiritualized state, and yet be, in a certain sense, the same with those that were buried.

39. *οὐ πάντα σὰρξ, &c.* *Σὰρξ* is here used for *σῶμα*, because, as Heydenr. observes, 'corpora animantia tria sunt, *sensibilia, animata, ψυχικά*, non inanimata, ut plantas et corpora celestia; attemen *mortalia*, non perennia, ut corpora πνευματικά, ἀθάτα, in resurrectione restituenda.' Δόξα, vv. 40, 41, denotes 'dignity and excellence.' *Ἐν φθορᾷ*, ver. 43, and *ἐν ἀτιμίᾳ*, ver. 44, are Adjectival phrases, for the Adjectives *φθαρτός* and *ἀτιμος*. And *ψυχικός*, in ver. 44, as being opposed to *πνευματικός* (espec. as the expression is used with a reference to the words of Moses respecting the body of Adam, *ἐγένετο εἰς ψυχὴν ζῶσαν*) must signify 'animal' (lit. 'that which draws in the breath of life,' necessary to the existence of all animal bodies), that which is endued with faculties of sense, and has need of food, drink, and sleep, for its support. So the word is used by Diod. Sic. i. 12, *αἷτιος τοῦ ψυχικοῦ τοῖς ἀνθρώποις*.—The word *σὰρξ* after μὲν, not found in very many of the most ancient MSS., uncial and cursive, including all the Lamb. and Mus. copies, some Versions, and Fathers, Greek and Latin,

ἡ τῶν ἐπυγείων. <sup>41</sup> Ἄλλη δόξα ἡλίου, καὶ ἄλλη δόξα σελήνης, καὶ ἄλλη δόξα ἀστέρων· ἀστὴρ γὰρ ἀστέρος διαφέρει ἐν δόξῃ <sup>42</sup> οὕτω καὶ ἡ ἀνάστασις τῶν νεκρῶν. σπείρεται ἐν φθορᾷ, ἐγείρεται ἐν ἀφθαρσίᾳ· <sup>43</sup> σπείρεται ἐν ἀτιμίᾳ, ἐγείρεται ἐν δόξῃ· σπείρεται ἐν ἀσθενείᾳ, ἐγείρεται ἐν δυνάμει· <sup>44</sup> σπείρεται σῶμα ψυχικόν, ἐγείρεται σῶμα πνευματικόν. Ἔστι σῶμα ψυχικόν, καὶ ἔστι σῶμα πνευματικόν. <sup>45</sup> Οὕτω καὶ γέγραπται· Ἐγένετο ὁ πρῶτος ἄνθρωπος Ἀδὰμ εἰς ψυχὴν ζῶσαν· ὁ ἔσχατος Ἀδὰμ εἰς πνεῦμα ζωοποιοῦν. <sup>46</sup> Ἀλλ' οὐ πρῶτον τὸ πνευματικόν, ἀλλὰ τὸ ψυχικόν, ἔπειτα τὸ πνευματικόν. <sup>47</sup> Ὁ πρῶτος ἄνθρωπος ἐκ γῆς, χοϊκός· ὁ δεύτερος ἄνθρωπος, [ὁ Κύριος] ἐξ οὐρανοῦ. <sup>48</sup> Οἷος ὁ χοϊκός, τοιοῦτοι καὶ οἱ χοϊκοί· καὶ

φ. Phil. 3. 21.  
Matt. 13. 43.  
Dan. 12. 3.

φ. Gen. 2. 7.  
Rom. 8. 14.  
John 5. 21.  
2d. 33, 20.  
Col. 2. 2, 4.

φ. Gen. 2. 19.  
John 2. 13.  
2d.

has been cancelled by Grieseb., Matthæi, Scholz, Lach., Tisch., and Alf.; perhaps rightly; since internal evidence is against the word.

44. ἔστι σῶμα ψυχικόν, &c.] These words are meant to throw light on what has been said at vv. 42—44; but, as there seems something awkward, Gerdes. would suppose a *confusion* in the whole passage; in order to effectually remove which he recommends a *transposition* of vv. 45, 46. This, however, will not be necessary if we suppose, with Photius ap. Œcum. and Heydenr., that the clause ἔστι σῶμα ψυχ.—πνευματικόν with its *illustration* in ver. 45 is interposed between vv. 44 and 46 (which verses are closely connected together), to show the meaning intended to be affixed to the words ψυχικόν and πνευματικόν. In order to complete the sense, we must supply, from the subject-matter, the words 'to every human being so sown in corruption.'

45. οὕτω γέγραπται] Namely, in Gen. ii. 7; but the *quotation* terminates at ζῶσαν. Indeed, it is, properly speaking, not a *citation*, but only an *application* of the words of Scripture; in which also, for adaptation's sake, πρῶτος and Ἀδὰμ are inserted. To this clause, thus brought forward, the Apostle subjoins an *apodosis*, in the words ὁ ἔσχατος Ἀδὰμ εἰς πνεῦμα ζωοποι., which are formed on our Lord's words at John v. 26; see also v. 21. vi. 33. By ζῶσαν ψυχὴν is properly meant 'a living, sentient creature; but in the *application* made of the passage by the Apostle, it must mean *more*; namely, 'a *vital principle*,' intended for *immortality*, but lost by sin, and only to be restored by the *last Adam*, the antitype of the first, i. e. Christ, who is elsewhere so called; see Rom. v. 14.

46. 'In order to see clearly the object of *these* verses we must keep in view what the Apostle says in the *following* verses. The two *principles*, of which the one was operative in Adam, the other in Christ, are repeated in the Christian—the physical, or animal, life is the basis upon which the spiritual erects itself.' (Billr.) And so Hyper., Bulling., and Calv.—ἀλλ' οὐ πρῶτον τὸ πνευμ., &c. Supply σῶμά ἐστι. These words are to be referred, not to ver. 45, which immediately precedes, but to the last words of ver. 44, ἔστι σῶμα ψυχικόν, καὶ ἔστι σῶμα πνευματικόν, since that might suggest a question why the *spiritualized body* might not have pre-

ceded the animal body. To this the answer is (by a reference to the Divine decree), that the *animal* must *precede*, the *spiritual* follow. The reason for this procedure is suggested in the very nature of the terms themselves, ψυχικός and πνευματικός, which imply that the latter is far more *perfect* than the former: since it is agreeable to the usual course of God's operations, both in the physical and moral world, that the more perfect should succeed the less perfect (and not *vices versa*), and from the natural to proceed to the supernatural. The Apostle, however, intimates the reason for this procedure more clearly in the verses following.

47. ὁ πρῶτος ἄνθρωπος—οὐρανοῦ] The first and second *man* are here opposed to each other, as at ver. 45 the first and last *Adam*; and as, in the former case, the second *Adam* is Christ, so here the second *man* must be so too. The best Expositors are agreed that ἐξ οὐρανοῦ must refer to the *heavenly original* of Christ; thus making him superhuman and *Divine*; see Bp. Bull's Jud. Eccl. Cathol. v. 5, and Dr. Smith's Script. Test. vol. ii. p. 121.

—χοϊκός is a very rare word, found neither in the Class. writers, nor in the Sept., and prob. occurring no where else. It is explained by Hesych. Lex. *τῆλινος*, 'formed of clay.' Prob. the Apostle had in mind Job x. 9, *τῆλινος με ἐπλασας*. xxxiii. 6, *ἐκ τῆλινος διηρτισμεθα*. As *χοϊκός* and *ἐπουράνιος* are here opposed, so in Lucian, Icarom. c. 2, are the parallel terms *ἐπίγειος* and *ὑπερεπίφαιος*.

48, 49. The full sense here may be expressed in paraphrase as follows: 'As [was] the *earthly* [man, Adam], such also are [in origin] those that are earthy (i. e. they live in an animal and corruptible body as he did); and [on the other hand] as is the *heavenly* [man, CHRIST], so are also they that are [to be] heavenly (i. e. to have glorious and immortal bodies). And as we have borne, and do bear (for *ἰσφορ.* may signify both), in our bodies the image (or characteristics) of the earthy [man, Adam,—namely, in frailty, sin, sorrow, and death]; so shall we [at the resurrection] bear the stamp of the heavenly man, [CHRIST], viz. resemble him in our glorified and immortal frames. The word *εἰκὼς* is, as Kypke observes, used properly of *statues*, *pictures*, &c., formed after an *archetype*, and consequently representing it exactly.

οἷος ὁ ἐπουράνιος, τοιοῦτοι καὶ οἱ ἐπουράνιοι <sup>49</sup> καὶ καθὼς <sup>h Gen. 2. 2. John 8. 21. Rom. 8. 29. 2 Cor. 3. 18. 2 Phil. 3. 21. 1 John 3. 2. 1 ch. 6. 12.</sup> ἐφορέσαμεν τὴν εἰκόνα τοῦ χοϊκοῦ, φορέσομεν καὶ τὴν εἰκόνα τοῦ ἐπουρανίου. <sup>50</sup> Τοῦτο δέ φημι, ἀδελφοί, ὅτι σὰρξ καὶ αἷμα βασιλείαν Θεοῦ κληρονομήσαι οὐ δύνανται, οὐδὲ ἡ φθορὰ τὴν ἀφθαρσίαν κληρονομεῖ. <sup>51</sup> Ἴδου, μυστήριον ὑμῖν λέγω πάν- <sup>1 Thess. 4. 15—17.</sup>

49. *φορέσομεν*] Most of the ancient MSS. with the Vulg. and Italic Versions, and several Fathers, chiefly Latin, have *φορίσωμεν*, which has been edited by Lachm., Tisch., and Alf.; but not on good grounds; since, besides that the letters *o* and *ω* are very frequently confounded, the course of the Apostle's reasoning requires—as will appear from the able discussions in Crell., Est., and Gerdes,—the Fut. Indicat., and not the Subjunct.; for, as Est. observes, 'it is said of a thing *future*, i. e. what kind of body we *shall* receive at the resurrection; there being here a *continuation* of the doctrine of the resurrection, and a sort of *explanation* of it' Chrys., indeed, as did Tertullian before him, regards the term as *hortative*, and consequently *doctrinal*. But to that view well-founded objections have been stated by Theodor. and Theophyl., who, together with Calv., have shown that the Apostle means not here to speak of *acquirement of life*, but the *resurrection of the just*. Finally, the reading *-σομεν* is confirmed by the most ancient of MSS., the Vat. B, and, of Versions, by the Pesch. Syr.; to which I add all the Lamb., and nearly all the Mus. copies.

50. Thus far the Apostle has shown the *possibility* that God should give us, at the resurrection, bodies very different from our present ones. He now shows the *impossibility* that those bodies should be, like our present ones, of flesh and blood,—mortal, frail, and continually changing.

—τοῦτο δέ φημι, ἀδελφοί, ὅτι σὰρξ, &c.] Of this verse (on which Expositors have differed more than might have been expected) Dr. Peile expresses the general sense as follows: 'But this I admit, brethren,—thus far I go along with the objections started at ver. 35,—that this mortal body is *not* that body in which we may be glorified with him: *that* would involve a physical and a moral incompatibility, and *cannot* be.' The above, however, though it aims at presenting the *general* sense, yet is the less likely to be the *true* one, from the great violence it does to the words of the original, which, to convey such a meaning, must be not a little strained. Certainly *φημι* cannot possibly signify *admit*,—a sense which the word is no where found to bear even in the writers of late Grecism. To express *that* *ὁμολογέω*, or some such term, would have been required. Add to this that here the word can only have such a sense as is suitable to the formula which went before it, ch. vii. 29, where see note, and such as is subservient to the introduction of a weighty truth (to which *attention* is thus drawn) and that bearing on the whole matter treated of both in the preceding and the following context, especially the latter. Now this truth is one the more suitable to be inculcated *here*, from its important bearing on the general doctrine (namely, the resurrection of the dead) now at large set forth by the Apostle. And so *here*, as in the other passage, the formula in question has reference both to the *preceding*

and the *following* context,—the *latter* as referred to what is said in the subsequent verses respecting the *transfiguration* of our mortal bodies. In this view it is remarked by Stenensen, that the formula is one of customary use by the Apostle to intimate that he is going to explain and further unfold something that he had been before saying. Thus here he intimates thereby that he is about to bring forward the sum and substance of the things which have been thus far considered. Upon the whole, it would seem best to suppose the reference to be, as at ch. vii. 29, to both what precedes and what follows, and that *explanation* of the subject generally, in sum and substance, is what is here intended. Such seems to have been the view taken by Grot., as it certainly was by Bullinger.

—οὐ δύνανται] i. e. 'cannot in the nature of things.' *Κληρον.* here signifies simply 'possess and enjoy.' The words *οὐδὲ ἡ φθορὰ τὴν ἀφθ.* κλ. are exegetical of the preceding: 'It is not possible, I say, for those fleshly, corruptible, and mortal frames to enjoy a place fitted for incorruptible and immortal beings.'

51—53. Here commences the *third* part of the discourse, which is more especially intended for those who, while admitting the doctrine of a resurrection of the body, staggered at the *manner, time, and other circumstances*. The preceding verse seems to have been intended as a connecting link, to unite what is said from vv. 34—50 inclusive, to what is said at vv. 51—57. Or (as Calvin understands it), having, 1st, shown that there will be a resurrection of the dead,—and, 2ndly, pointed out of *what kind* it will be, the Apostle now enters into a more minute description of the *manner* [spec. for the sake of those who stumbled at *that* only], which he calls a *mystery*, because it had been hitherto not unfolded in Scripture, and also for the purpose of drawing greater attention to what he is saying.

51. Ἴδου, μυστήριον ὑμῖν λέγω, &c.] Having sufficiently shown how the objections and cavils of the adversaries were to be removed and refuted, and the belief of the faithful fortified, the Apostle now proceeds to communicate, for their information, some new and most important *mysteries* of the faith; certain *verities* hitherto quite unknown, and which could be derived from no other source but a Divine revelation,—spec. of the *transmutation*, and, as it were, *transfiguration* of those faithful servants of Christ who shall be found alive at the last day, and of the *incorruptibility* and *immortality* to be communicated; intermixing some intimations as to the *manner and the order of events* which shall usher in the last great day. I would regard this verse as forming the connecting link between the portion which precedes and that which follows. The Apostle proceeds to meet the doubts and surmises of certain, who staggered at the circumstances, the *how* and the *when*, &c., of this resur-

1<sup>a</sup> 1 Thess. 4. *ΤΕΣ ΜΕΝ ΟΥ ΚΟΙΜΗΘΗΣΟΜΕΘΑ, ΠΑΝΤΕΣ ΔΕ ΑΛΛΑΓΗΣΟΜΕΘΑ,* 52 <sup>h</sup> *ἐν ἀτόμῳ, ἐν ῥιπῇ ὀφθαλμοῦ, ἐν τῇ ἐσχάτῃ σάλπυνγι· (σαλπίσει γὰρ, καὶ οἱ νεκροὶ ἐγερθήσονται ἄφθαρτοι, καὶ ἡμεῖς ἀλλαγῶ-*

rection. In order to clear up which doubts and difficulties, the Apostle appeals to the principle of *acknowledged authority* [knowing, as the philosophical BACON has well pointed out, that 'of all means to fortify belief the most potent is *authority*; for others, on *reason* and *experience*, will stagger']—and that an authority from which there is no appeal, even to Christ Jesus, the *Revealer* of the mysteries of God, he who, as 'the Only Begotten Son of God,' hath 'emphatically 'revealed and declared him,' John i., and who, as such, is characterized, at Eph. i. 9, as having 'made known to us the mystery of his will' (even the calling of the Gentiles). Thus the scope and general sense of the Apostle's words may be expressed as follows: 'Now, as to these doubts and difficulties, behold! I have a mysterious revelation to announce to you, which is no other than this, We shall not all, &c.' The general force of the words *ἐν ἀτόμῳ*, *ἐν ῥιπῇ*, *ἐν τῇ ἐσχάτῃ σάλπυνγι* is ably pointed out by Crell., who remarks that the formula, *ἐν τῇ ἐσχάτῃ σάλπυνγι*, is meant to pave the way for, and in some sense to commend, the sentiment about to be propounded to the attention of the Corinthians. It is well adapted to serve this purpose, since it has the force of calling their attention to what was both new and momentous,—a matter at once of wonder and of joy. By *μυστήριον* is here meant a thing hitherto unknown, and not to be known without a Divine revelation. 'Ἀλλάσσεσθαι is here put for μετασχηματίζεσθαι, Phil. iii. 21, or μεταμορφοῦσθαι, Matt. xvii. 2. Render: 'We shall not indeed all of us die; but we shall (i. e. must) all be changed (i. e. undergo a transmutation, in order to incorruptibility) before we can enter into heaven;' meaning, 'All must undergo the change necessary to fit them for immortality, both those alive and those dead. The latter, after previous death and corruption, on being again restored to life, shall receive a glorified body; the former without having undergone death and corruption, being alive, shall be so changed, that the mortal body shall be absorbed by an immortal one (2 Cor. v. 4); and those parts of the body, which are incapable of eternal life and heavenly felicity, shall be separated and cast aside; while those, which may furnish the materials of a glorified body, shall remain and be preserved, and assume a form and fashion suited to eternity.'

The use of the first person (*we*) will not prove that the Apostle thought the day of judgment to be so near at hand, that he and his contemporaries might see it, since (as the best Expositors are agreed) it appears to be used *per κοινισμόν*; the Apostle here speaking in the person of those alive at the last day, or, at least, meaning thereby to designate such as should be found alive.

52. The Apostle now indicates the *manner* of this change, as being *most sudden*; for *ἐν ἀτόμῳ* (scil. χρόνῳ) and *ἐν ῥιπῇ* were, say our Expositors, expressions to denote 'the shortest conceivable time.' True; but the latter phrase is not to be dismissed so summarily, it being peculiar, and, from its extreme rarity of occurrence it is

not easily to be determined to any fixed sense. The rendering of our Authorized Version,—'in the twinkling of an eye,' has been thought by Wakef. and others unsatisfactory; and they would render, 'in the *glance* of an eye.' But '*glance*' implies reference to some object of vision; which here would be irrelevant. Not to say that the expression *ἐν ῥιπῇ ὀφθαλμοῦ* admits not of such a sense (which would, indeed, require *ἐν προσβολῇ ὀφθ.*, found in Aristid. and Philo), and can only denote 'the period of time occupied by such a *ῥιπῇ ὀφθαλμοῦ*,' and thus may well serve to express 'the briefest possible period of time.' As respects the rendering of our Authorized Version,—'*twinkling of an eye*,' there is no good reason to reject it, the term being well adapted to denote the space of time (the briefest possible) here meant. And this is confirmed by what Jerome says, that '*nostrī interpretati sunt in ictu oculi*.' Perhaps he wrote in *visione*, for *visitatione*. Such is the use of the term *twinkling*, by Chaucer in his 'Romance of the Rose,' where it is said of Fortune: 'Now friend, now foe, shall her feeble; For a twinkling turneth her wheel.'—*ἐν ἐσχάτῃ σάλπυνγι*] To discuss, with some, the number of trumpets to be sounded, is quite irrelevant; though the opinion that there will be seven trumpets has some countenance from a passage of Rev. x. 7, where the seventh trumpet is the solemn announcement that the mystery of God is accomplished. We may here suppose an allusion to the custom both of the Jews and Greeks, by which summons to judicature, or other meetings for civil or religious purposes, were signified by sound of trumpet; yet I cannot agree with Heydenr., who would resolve all into metaphor. We cannot surely venture to infer less from the plain words of the Apostle, than that the Almighty will issue his FLAT for the solemn convocation of the dead and living,—if not by sound of a trumpet literally, yet by some notable external sign; but of what nature, we must not presume to pronounce.—*καὶ οἱ νεκροί, &c.* In the *καὶ* there is an implied notion of instantaneous performance. See Pa. xxxiii. 9. cxlviii. 5. Judith xvi. 14. Job v. 20. By *ἡμεῖς* is meant *ἡμεῖς οἱ τότε ζῶντες*; the Apostle here, as before, speaking not in his own person, but in that of the persons then alive.—*καὶ ἡμ. ἀλλαγῶμεθα*, signif. 'and then we shall undergo the change in question, receive incorruptible in the place of corruptible bodies.' This use of *καὶ* is meant, observes Gerdan, 'to advert first to the resurrection of the dead, and then to the future change before spoken of.' From a comparison of this passage with the parallel one at 1 Thess. iv. 17, it plainly appears that by the *ἡμεῖς* here is to be understood the *ἡμεῖς οἱ ζῶντες*, scil. *περιλειπόμενοι*, there. But from neither expression can it be justly inferred that the Apostle expected to be one of those then living. Expositors, ancient and modern, are agreed that St. Paul speaks *κατὰ μετασχηματισμόν, per κοινισμόν*, meaning thus to designate those, whoever they might be, who should be then alive.

μεθα·) <sup>53</sup> <sup>1</sup> δὲ γὰρ τὸ φθαρτὸν τοῦτο ἐνδύσασθαι ἀφθαρσίαν, <sup>1</sup> <sup>2</sup> <sup>3</sup> <sup>4</sup> <sup>5</sup> <sup>6</sup> <sup>7</sup> <sup>8</sup> <sup>9</sup> <sup>10</sup> <sup>11</sup> <sup>12</sup> <sup>13</sup> <sup>14</sup> <sup>15</sup> <sup>16</sup> <sup>17</sup> <sup>18</sup> <sup>19</sup> <sup>20</sup> <sup>21</sup> <sup>22</sup> <sup>23</sup> <sup>24</sup> <sup>25</sup> <sup>26</sup> <sup>27</sup> <sup>28</sup> <sup>29</sup> <sup>30</sup> <sup>31</sup> <sup>32</sup> <sup>33</sup> <sup>34</sup> <sup>35</sup> <sup>36</sup> <sup>37</sup> <sup>38</sup> <sup>39</sup> <sup>40</sup> <sup>41</sup> <sup>42</sup> <sup>43</sup> <sup>44</sup> <sup>45</sup> <sup>46</sup> <sup>47</sup> <sup>48</sup> <sup>49</sup> <sup>50</sup> <sup>51</sup> <sup>52</sup> <sup>53</sup> <sup>54</sup> <sup>55</sup> <sup>56</sup> <sup>57</sup> <sup>58</sup> <sup>59</sup> <sup>60</sup> <sup>61</sup> <sup>62</sup> <sup>63</sup> <sup>64</sup> <sup>65</sup> <sup>66</sup> 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φθαρτὸν τοῦτο ἐνδύσεται ἀφθαρσίαν, καὶ τὸ θνητὸν τοῦτο ἐνδύσεται ἀθανασίαν, τότε γενήσεται ὁ λόγος ὁ γεγραμμένος· Κατεπόθη ὁ θάνατος εἰς νίκος. <sup>55</sup> Πού σου, θάνατε, τὸ

η Rom. 5. 12.  
ε 2. 30.  
ε 7. 5.

ο 1 John 5. 5.  
Rom. 7. 25.  
ε 2. 37.

κέντρον; πού σου, ἄδη, τὸ νίκος; <sup>56</sup> (τὸ δὲ κέντρον τοῦ θανάτου ἡ ἁμαρτία· ἡ δὲ δύναμις τῆς ἁμαρτίας ὁ νόμος.)

<sup>57</sup> Ὁ τῷ δὲ Θεῷ χάρις τῷ διδόντι ἡμῖν τὸ νίκος διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ! <sup>58</sup> Ὡστε, ἀδελφοί μου ἀγαπητοί, ἐδραῖοι

the force of the antithetic parallelism, cannot but mean *in æternum*. Or it may be for the purer Greek εἰς τέλος (sometimes used by the Sept.), and that equiv. to εἰς παντελὲς = πανταχῶς, 'entirely.' Thus εἰς denotes 'end,' or 'purpose,'—what any thing finally tends to.

<sup>55</sup>. In this verse the style rises, by a bold personification of Ἀϊδης, to the highest pitch, and the sense is couched in a kind of *song of triumph* for the victory obtained by Christ over Death and the Grave; whatever of bitterness either might heretofore have had, being then removed by Christ. The passage is from Hos. xiii. 14, πού τὸ κέντρον σου, ἄδη; and the Apostle's words differ only from the ancient Versions by the transposition of νίκος and κέντρον, except that for νίκος the Sept. has δίκη. But I suspect that to be only a *gliss* on νίκος, which reading is found in some of the Fathers, though evidently only an error of the scribes for νίκος. The Hebrew, indeed, differs too materially to admit of any mode of reconciliation. Yet it differs more in *words* than *sense*; so that it was not inapplicable to the Apostle's purpose. Dr. Henderson (after Calvin, whom he quotes) observes, that 'the appropriation of the words here made by the Apostle to the doctrine of the final resurrection is made, not in the way of *proof*, but merely to give *expression* to the animated feelings of his breast.' The term κέντρον is by some supposed to allude to the *dart*, which the Jewish writers, and many Classical and modern poets, depict Death as holding. See Milton's *Par. Lost*, b. ii. 672. The Greek Commentators, however, and of the modern ones, Grot., Crell., Vorst., and Krause (more rightly, I think, suppose an allusion to the *sting* of serpents or scorpions. So Rev. ix. 10, καὶ ἔχουσιν οὐράς ὁμοίας σκορπίου, καὶ κέντρα ἦν ἐν ταῖς οὐραῖς αὐτῶν. This, indeed, is exceedingly confirmed by the next words; for, as Theophyl. remarks, 'the *sting* of serpents constitutes their *strength*, and when that is taken away, they cannot hurt, if they would.' Thus the sense of the next words is,—'Now it is sin that gives death its chief power over us, and thus occasions its greatest bitterness.' For ἄδη, Lachm., Tisch., and Alf. read θάνατος, from 6 uncial, and 2 cursive MSS. (to which I can make no addition), the Vulg., and some later Versions, and several early Greek Fathers. But ἄδη is defended by all the copies in the Sept., confirmed by the Hebrew. And since this is, notwithstanding Bp. Randolph's assertion to the contrary, a *quotation* from the prophet Hosea, and, as is plain from the other words, from the *Septuagint* Version, we shall do best to retain the reading of the great bulk of the MSS. of that Version (including the Alexandrian), confirmed as it is by all the copies of the Greek Test., except eight, and the Pesch. Syr. Version.

<sup>56</sup>. ἡ δὲ δύναμις τῆς ἁμαρτίας ὁ νόμος] Reader: 'It is the Law which is the strength of sin; i. e. what causes this power of sin, imparts this power to it. By ὁ νόμος seems to be meant, not the *law* of Moses (as most Commentators explain), but, as the Greek Commentators, and, of the modern ones, Grot., Crell., &c., understand, *law* of every kind, both natural and revealed. So Rom. v. 13, ἁμαρτία δὲ οὐκ ἔλλαγεῖται μὴ ὄντος νόμου. See also Rom. iv. 15, and vii. 9, and notes. If it be asked, Why is the Law called 'the strength of sin?' we may answer, with Mr. Conyb., 'Because the Law of Duty, being acknowledged, gives to sin its power to wound the conscience; in fact, a moral law of precepts and penalties announces the fatal consequences of sin, without giving us any power of conquering sin.'

<sup>57</sup>. The Apostle concludes with a *thanksgiving* to God, the Author of all good, and an *exhortation* (as in the parallel passage of 1 Thess. iv. 13—18) to be steadfast in the faith of the Gospel, and especially in this important article of the resurrection of the dead. And first with respect to the former, it may be regarded as uttered by the Apostle in a sort of *foretaste*, through faith, of that period of glory, when he should join with the heavenly choir in singing, ἡ σωτηρία τῷ Θεῷ ἡμῶν, τῷ καθήμενῳ ἐπὶ τοῦ θρόνου, καὶ τῷ Ἄρην! Rev. vii. 10. Of this verse the full sense is ably drawn forth in a masterly Sermon of Cudworth (on this text), where he considers this *victory* as a *threefold* victory, obtained over a threefold enemy; 1. over *Sin*, as that which is the cause of death; 2. over the *Law*, as that which aggravates the guilt, and exasperates the power of Sin; 3. over *Death*, the consequence of sin; and shows that the victory over death is expressed by the resurrection of the body to life and immortality; which, as it was *meritoriously procured* for us by Christ's dying upon the cross, so it will be *really effected* at last by the same Spirit of Christ which gives the victory over sin here. See Rom. viii. 11.

<sup>58</sup>. The Apostle now concludes his appeal with a *practical corollary* on the foregoing ratiocination on the resurrection of the dead, enjoining *three duties*; 1. *firmness in faith*; 2. *immovableness in hope*; 3. *proficiency in holiness* and good works of every kind.

They were very properly exhorted to that *firmness in the faith*, which was justly called for by the august authority on which the above revelations were made; that *hope*, full of immortality, which must result from a firm faith; and lastly, that zealous performance of all *good works*, which would put to the test the firmness of their faith, and furnish the fairest fruits of its efficacy. In ἐδραῖοι καὶ ἀμειψικίνητοι there



γίνεσθε, ἀμετακίνητοι, περισσεύοντες ἐν τῷ ἔργῳ τοῦ Κυρίου πάντοτε, εἰδότες ὅτι ὁ κόπος ὑμῶν οὐκ ἔστι κενὸς ἐν Κυρίῳ.

XVI. 1<sup>a</sup> Περὶ δὲ τῆς λογίας τῆς εἰς τοὺς ἁγίους, ὥσπερ δι-  
έταξα ταῖς ἐκκλησίαις τῆς Γαλατίας, οὕτω καὶ ὑμεῖς ποιήσατε. a Acts 11. 30.  
Rom. 12. 13.  
2 Cor. 8. 4.  
9. 1.

2<sup>b</sup> Κατὰ μίαν σαββάτων ἕκαστος ὑμῶν παρ' ἐαυτῷ τιθέτω, θη- b Acts 20. 7.  
Rev. 1. 10.

seems to be, as will appear from *supra* v. 1, and Col. i. 23, and notes, not (what Gerdes. imagines) an *agonistic*, but an *architectural* metaphor. Thus Simonides, cited by Grotius, calls a good man *χρῆσις τε καὶ ποσις καὶ νόμ. τετραγώνον*. The view which I have taken of the nature of the metaphor is much confirmed and illustrated by what I have annotated on 2 Pet. iii. 17, *ἵνα μὴ ἐκπίσθῃ τοῦ ἰδίου στηριγμοῦ*.

— *περισσεύοντες ἐν τῷ ἔργῳ τ. κ.* The exact import of these words mainly turns on that of the expression *περισσεύοντες*, which has been variously, but not satisfactorily, interpreted. Of the several senses assigned, that of 'excelling ourselves' is, upon the whole, to be preferred. Theophyl. well explains, *ὅτι μόνον αὐτοῖς ἐπαχθόμενοι, ἀλλὰ καὶ ἐκ περιουσίας αὐτοῖς ποιοῦντες*, 'endeavouring continually to make greater progress'; implying both diligence and perseverance.

By the expression *ἔργον τοῦ Θεοῦ* (with which comp. *τὸ ἔργον τοῦ Θεοῦ*, John vi. 29, and see note) is not meant *almshiving*, nor any other special virtue. But as the exhortation is general, and the motives urging it are general, so must the sense be so too; i. e. 'doing all that the Lord would have us do as Christians;' including, of course, good works of every kind (see *Estius*), and espec. works of benevolence, as appears from the next words.

The last clause, *εἰδότες ὅτι ὁ κόπος, &c.*, which means 'knowing assuredly that your labour is never in vain in the sight of the Lord,' has reference to the preceding words, *περισσεύοντες ἐν τῷ ἔργῳ τοῦ Κυρίου πάντοτε*, with allusion to that recompense at the resurrection of the just, the hope of which would be necessary to animate them to be continually abounding in every good work; for, as Dr. South remarks, 'He who takes away the incitements to duty (in the two great *main-springs* of action, Hope and Fear) not only impedes the performance of duty, but hinders its very attempt.'

XVI. 1. Chrys., Theophyl., and Œcumen. remark, that the Apostle, having concluded his treatment of *doctrines*, proceeds to treat on moral duties, and espec. on the queen of virtues—*Almsgiving*. One should rather say, that the Apostle here, as he usually does at the end of his Epistles, assembles together, as Thom. Aquin. says, 'quædam specialia et familiaria,' and among sundry minute directions and suggestions, certain arrangements for ecclesiastical duties, commencing with the matter about the charitable collection he had enjoined them to make. Thus there is a *Transition*. I cannot, however, but suspect that there is a *connexion* with the preceding context, and that in tracing it, the true *vinculum* will be found in the words *περισσεύοντες ἐν τῷ Κυρίῳ*, and the labour of love connected with that exhortation.—*τῆς λογίας τῆς εἰς τοὺς ἁγ.*, i. e. the collection of alms for the relief of poor Christians. Such collections for

the relief of indigent *Jews of Palestine* had been not unfrequent among the *foreign Jews*; and had now, it seems, been introduced among the *Gentile Christians*. The reason for which was, that the Christians of Judæa were, by the various arts of Jewish persecution, direct and indirect, brought into great poverty; and their distress would be the greater, inasmuch as,—from the sad state of society in Judæa, so accurately described by Joseph. as existing at this period, when the national ruin was impending,—the poorer classes would be more and more brought to destitution. The Article *τῆς* shows that the collection was well known, and perhaps spoken of in the letter of the Corinthians to St. Paul. The word *λογία* is not found in Class. writers; but that it was occasionally used by them is probable, since Suid. and Hesych. attest that the *plur.*, as in ver. 2, was used in the sense *ἱερολογίας*. Accordingly it is adduced by Dind. in Steph. Thea. in v. from Theod. Stud. p. 459. Indeed, the *sing.* form occ. in 2 Macc. xii. 43, *ποιήσάμενος κατ' ἀνδρολογίαν κατασκευάσματα εἰς ἀργυρίου δραχμαὶ δισχιλίας, δέδοται εἰς Ἱερουσόλυμα*, where Valckenaer's masterly emendation, *κατ' ἀνδρα λογίαν*, is undoubtedly the true reading. The word seems to have been a term of common Greek.

2. *κατὰ μίαν σαββάτων*] 'on the first day of the week;' *μίαν* being used, by Hebraism, for *πρώτην*, as in Matt. xxviii. 1; and *ἡμέραν* understood; q. d. 'on the first of the days of the week;' from which it is plain that Sunday was then set apart by Christians for religious purposes.—*τιθέτω, for κατατιθ.* Παρ' ἐαυτῷ, 'by him.' French, *chez lui*, 'at home.'—*8 τι ἂν σοὸς*, 'he has been prospered in.' *Εὐδοκῶσθαι* signifies properly, 'to be set right on one's way,' and metaphorically, 'to be prospered in any undertaking;' and, if a pecuniary undertaking, the result thereof in *profit*, = the *sum* so gained. The turn of the expression seems meant to suggest the *duty* pointed out; q. d. 'as any one's industry has been prospered by God, so it is his duty to make a proper return out of the amount, by doing good unto men, according to his will.' And this, it is suggested, should be done on the principle of the offerings, under the old Law, of the *δραχμαί*, which were meant as an acknowledgment to the Giver. Here the Apostle had probably in mind Ecclus. xxxv. 10, 'Give unto the Most High according as he hath enriched thee.' The collections in question were directed to be made *weekly*, because every one is more inclined to contribute by little and little, than all at once; and on the *Lord's day*, because a participation in the offices of religion most effectually opens the heart to charity. The propriety of our Common Version will be evident; and the difficulties started by many Commentators at *ἵνα μὴ—γίνωσκται* may be removed by supposing that the Apostle only meant that there should be no *private and petty gatherings*, then first to be



σανρίζων ὃ τι ἂν εὐδοῶται· ἵνα μὴ ὅταν ἔλθω, τότε λογίαι γίνωνται. 3<sup>c</sup> \*Ὅταν δὲ παραγένομαι, οὓς ἂν δοκιμάσητε, δι' ἐπιστολῶν τούτους πέμψω ἀπενεγκεῖν τὴν χάριν ὑμῶν εἰς Ἱερουσαλήμ.

o 3 Cor. 8.  
16, 19.

4 ἂν δὲ ἡ ἀξίον τοῦ καμὲ πορεύεσθαι, σὺν ἐμοὶ πορεύονται.

d Acts 19. 21.  
2 Cor. 1. 18.

5 δ' Ἐλεύσομαι δὲ πρὸς ὑμᾶς, ὅταν Μακεδονίαν διέλθω· Μακεδονίαν γὰρ διέρχομαι. 6 \*πρὸς ὑμᾶς δὲ, τυχὸν, παραμενῶ, ἡ καὶ παραχεμῶσω, ἵνα ὑμεῖς με προπέμψητε οὐδ' ἂν πορεύομαι.

o 3 Cor. 1.  
15.  
Rom. 15. 24.

7 ὃ οὐ θέλω γὰρ ὑμᾶς ἄρτι ἐν παρόδῳ ἰδεῖν· ἐλπίζω ἡ γὰρ χρόνον τινὰ ἐπιμεῖναι πρὸς ὑμᾶς, ἂν ὁ Κύριος \*ἐπιτρέψῃ. 8 Ἐπιμενῶ

f Acts 18. 21.  
ch. 4. 19.  
James 4. 15.

δὲ ἐν Ἐφέσῳ ἕως τῆς Πεντηκοστῆς· 9 \*θύρα γὰρ μοι ἀνέφηγε μεγάλη καὶ ἐνεργής, καὶ ἀντικείμενοι πολλοί.

g Acts 14.  
27.

h ch. 4. 17.  
1 Thess. 2. 2.

10 ἂν δὲ ἔλθῃ Τιμόθεος, βλέπετε ἵνα ἀφόβως γένηται πρὸς

made, when he came, but only one συνεισφορά formed, comprehending all the sums which had been gradually laid up by each in private.

3. οὓς ἂν δοκ. δι' ἐπιστ. τούτους τίμψω] There has been some doubt as to the construction, and, as depending thereupon, the sense of the words. Now δι' ἐπιστολῶν may be construed either with the preceding, or the following words. But the latter construction is preferable. Thus the διὰ will be for *in*, or *on*, and may be rendered 'charged with.'—οὓς ἂν δοκιμάσητε is to be taken as a brief expression ('whom ye may think fit to choose'), of which examples are found in the Class. writers.—τὴν χάριν ὑμῶν is for τὴν ὑμῶν ἐλεημοσύνην: see examples in my Lex.

4. ἂν δὲ ἡ ἀξίον] Sub. τὸ πρᾶγμα. At ἀξίον supply τῆς ἡμῶν διακονίας. Theophyl., Œcumen., and others, point out that the force of σὺν ἐμοὶ πορεύονται is, 'they shall have my company,' I will accompany them. But the sense plainly is, 'they shall go in my company,' involving, as Bengel points out, a just sense of his Apostolic dignity. It seems that the money was always sent by two persons. That this had been the case with the sacred money contributed by the foreign Jews to the temple at Jerusalem, appears from Joseph. Ant. xvi. 6, 7, where he speaks of the persons who were to carry it to Jerusalem ἵνα κακομίδῃ (for so I would conjecture, instead of the corrupt ἀνακομίδῃ) συμπορευομένους ('going together'), which implies at least two.

6. πρὸς ὑμᾶς δὲ, τυχὸν, παραμενῶ] 'And I shall, perhaps [in my way] make some stay with you.—ἡ καὶ παραχ., 'or even remain for the winter.' This sending, and, in some degree, accompanying forward the teachers of Christianity, was an established custom in the first ages; and especially when the stay was long.

7. οὐ θέλω—ἰδεῖν] This is exegetical of the preceding. The ἄρτι is meant to be *emphatical*, and is not well rendered *now*. The full sense is, 'now that I have delayed so long.' The second γὰρ here is altered into διὰ by Lachm. and Tisch., from 7 uncial, and not a few cursive MSS. (to which I can only add Cov. 2, omitted by Mill). But internal evidence is in favour of γὰρ, which was, I suspect, altered to διὰ for the purpose of removing a tautology; and, moreover, γὰρ has the support of the Pesh. Syr. and Vulg. Versions. The case is different with ἐπιτρέψῃ, just

after, which has been, on competent authority (to which I add Lamb. 1185), altered to ἐπιτρέψῃ by Lachm., Tisch., and Alf., whom I have now followed; since internal evidence here comes in aid of external authority. The text rec. arose, I doubt not, from the scribes here, as often, confounding the letters π and ψ, which, in some MSS., are written very much alike. Propriety of language (which is rarely quite overlooked in the writings of St. Paul) is in favour of ἐπιτρέψῃ, though it is possible that St. Paul wrote ἐπιτρέψῃ, by a colloquial idiom, which would be not unsuitable to this part of the Epistle.

8. ἐπιμενῶ ἐν Ἐφέσῳ] This, Paley remarks, Horse Paul. ch. iii. No. II., 'is in terms almost asserting that he was at Ephesus at the time of writing the Epistle,' which (vor. 5 and ch. iv. 19) 'purports to have been written a short time before St. Paul's second journey into Greece;' and this, we know, from Acts xx. 1, was on his leaving Ephesus, where (ib. xix. 10) he had been resident for the space of two years. Hence the remark of the Apostle in ch. xv. 32; on which Paley observes: 'I allow that the Apostle might say this, wherever he was; but it was more natural, and more to the purpose, to say it, if he was in conflicts at Ephesus at the time.'

9. θύρα] figur. 'an opportunity for effecting any thing; a sense in which the word was sometimes used by the Class. writers; see Acts xiv. 27.—ἀνέφηγε is for ἀνέφετα, which some Atticists thought a solecism, but others defended. It only occurs in the later writers.—Ἐνεργής is well explained by a Glossographer ἰσχυρὰ πρὸς ἐργασίαν, and may be rendered 'effective.' So Thucyd. iii. 17, πλεῖστα δὲ ἦσαν ἀνέργοι ἰσχυροί. In καὶ ἀντικείμενοι, πολλοὶ the καὶ may be better taken for καίπερ, 'although,' than rendered 'for.' But it would rather seem that the meaning is not fully evolved, but is to be supplied from what precedes; q. d. ['And as there are many adversaries, there is need of my farther stay;] for, &c.

10. ἰδεῖν] 'should come [unto you]' or 'be come.' It appears from ch. iv. 17, that that was doubtful. Βλέπετε—ὑμᾶς, 'take heed that he may be (i. e. abide) with you without molestation,'—namely, that of factions opposition. The words τὸ γὰρ ἔργον—ἰδεῖν seem meant to anticipate their undervaluing him on the score of his youth and inferior spiritual gifts; and their general sense is, 'He discharges the office of preacher

ὡς αὐτὸν ἐξουθενήσῃ. Προπέμψατε δὲ αὐτὸν ἐν εἰρήνῃ, ἵνα ἔλθῃ πρὸς με· ἐκδέχομαι γὰρ αὐτὸν μετὰ τῶν ἀδελφῶν. <sup>12</sup> Περὶ δὲ Ἀπολλῶν τοῦ ἀδελφοῦ, πολλὰ παρεκάλεσα αὐτὸν, ἵνα ἔλθῃ πρὸς ὑμᾶς μετὰ τῶν ἀδελφῶν· καὶ πάντως οὐκ ἦν θέλημα ἵνα νῦν ἔλθῃ, ἐλεύσεται δὲ ὅταν εὐκαιρήσῃ. <sup>13</sup> Ἐγρηγορεῖτε, στήκετε ἐν τῇ πίστει· ἀνδρίζεσθε, κραταιοῦσθε. <sup>14</sup> Πάντα ὑμῶν ἐν ἀγάπῃ γινέσθω.

<sup>15</sup> Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί· οἴδατε τὴν οἰκίαν Στεφανῶ, ὅτι ἐστὶν ἀπαρχὴ τῆς Ἀχαΐας, καὶ εἰς διακονίαν τοῖς ἁγίοις ἔταξαν ἑαυτούς· <sup>16</sup> ἵνα καὶ ὑμεῖς ὑποτάσσησθε τοῖς τοιούτοις, καὶ παντὶ τῷ συνεργοῦντι καὶ κοπιῶντι. <sup>17</sup> Χαίρω δὲ ἐπὶ τῇ παρουσίᾳ Στεφανῶ καὶ Φουρτουνάτου καὶ Ἀχαικοῦ, ὅτι τὸ ὑμῶν

of the Gospel even as I do,' i. e. he is as much a divinely commissioned minister of God as myself.

<sup>11.</sup> μή τις—ἐξουθενήσῃ] There was, as Theophyl. observes, reason to fear this, since he was young, alone, and had the charge of so wealthy and proud a people.

<sup>12.</sup> πάντως οὐκ ἦν θέλημα, &c.] Supply αὐτῷ, meaning, 'but it was not fully his inclination to go now.' That αὐτῷ is the true ellipsis, and not, as Commentators suppose, αὐτοῦ, I have shown in the note on Matt. xviii. 14.

<sup>13, 14.</sup> This concluding counsel is given with reference to all the preceding cautions. They were in the midst of temptations of various kinds; therefore he bids them 'watch.' They had among them false teachers, and therefore he tells them to 'stand fast in the faith.' They had divers trials to encounter, and therefore he says to them, 'quit you like men; be strong.' There were, moreover, great contentions among them, and therefore he adds, 'Let all things be done with charity.' The term γρηγορεῖτε might, did the context permit, be taken to denote 'Christian watchfulness generally;' but from what follows it is plain that 'watchfulness against the arts of seducing spirits endeavouring to corrupt their faith' must be chiefly meant; and, as the next expression, στήκ. ἐν τ. πίστει, must be understood of *steadfastness in the faith*, so must γρηγ. signify 'watchfulness against the arts of false teachers,' and στήκ. 'a manly firmness in maintaining what they conscientiously believed to be the truth.' On στήκ. ἐν τῇ πίστει, see note supra ch. xv. 58. Ἀνδρ. and κρατ. may be *ornamental metaphors*; but it would rather seem that the Apostle had in mind I Sam. iv. 9, κραταιοῦσθε καὶ γίνεσθε αἰε ἀνδρες, i. e. by Hebraism, γίνεσθε ἀνδρες, with which we may compare the Homeric ἀνδρες ἱστί· comp. Eph. vi. 10.—Κρατ. is a word not occurring in the Class. writers, although frequent in the LXX., as Ps. xxx. 24, ἀνδρίζεσθε, καὶ κραταιοῦσθε ἢ καρδία ὑμῶν. It is often used of perseverance in opinion, or determination. The lit. meaning of κραταιοῦσθαι is, 'to gird up one's loins,' or 'string up one's nerves for any arduous undertaking.' The Apostle has espec. in view perseverance in sound doctrine; the 'not being henceforth tossed to and fro with every wind of doctrine;' see note supra xv. 58, and Eph. iv. 14.

The *Asyndeton* imparts peculiar vigour to the expression.

<sup>14.</sup> πάντα—ἀγάπῃ γινέσθω] It is worthy of remark, that exhortations to *constancy in doctrines* are often, as here, followed up with an admonition to love, and to 'keep the unity of the Spirit in the bond of peace.'

<sup>15.</sup> The construction here is somewhat involved; nor is it to be cleared either by throwing the words, with some, into a *parenthesis*; or with others, by supposing a *transposition*. The present order is very natural, and may be best adjusted by supposing an ellipsis of ὅτι, 'forasmuch as,' omitted because of the ὅτι after.

—αἰε διακ. τοῖς ἁγ. ἑ. ἰ.] The sense is, 'have devoted themselves to ministering unto the saints.' Xen. Mem. ii. 1, 11, οὐδὲ αἰε τὴν δουλίαν ἑαυτοῦς τέττω. The word διακ. cannot have reference to the offices and duties of *Deacons*; but may be supposed to denote zealously performing the duties of hospitality and general kindness to poor Christians, especially strangers.

<sup>16.</sup> The ἵνα connects with παρακαλῶ.—ὑποτάσσ. may mean, as many Commentators explain, 'show them all due respect and deference.' Though, as there seems to be some reference to the preceding ἔταξαν ἑαυτούς (which, by a military metaphor, signifies 'they have ranged or set themselves'), may rather mean 'range yourselves under and co-operate with them in their benevolent designs.'

<sup>17.</sup> ὅτι τὸ ὑμῶν ὅσοι. εἰς τοὺς ἀνέκλ.] The sense of these words is somewhat obscure, probably from the *popular* mode of expression adopted. The ancient Interpreters explain it, 'They have taken this long journey to act as your representatives.' This, however, seems not a little harsh; and such the Apostle could not mean. I prefer (with Beza, Rosenmuller, and Schleusner) to render, 'they have supplied your absence;' i. e. 'supplied the deficiency occasioned by your absence' (as in Phil. ii. 30).

For ὑμῶν, several of the most ancient MSS. have ὑμῶν, which has been edited by Lachm. and Tisch.; but not on good grounds; for we may suppose the ancient Critics to have stumbled at ὑμῶν, especially as standing before the noun, and so corrected ὑμῶν. See my note on Luke xxii. 53.

ὕστερῃμα οὗτοι ἀνεπλήρωσαν <sup>18</sup> ἀνέπαισαν γὰρ τὸ ἐμὸν πνεῦμα  
 ο Rom. 16. 5. καὶ τὸ ὑμῶν. ἐπυγινώσκετε οὖν τοὺς τοιούτους. <sup>19</sup> ὁ Ἀσπά-  
 ζονται ὑμᾶς αἱ ἐκκλησίαι τῆς Ἀσίας ἀσπάζονται ὑμᾶς ἐν Κυρίῳ  
 πολλὰ Ἀκύλας καὶ Πρίσκιλλα, σὺν τῇ κατ' οἶκον αὐτῶν ἐκκλη-  
 ς 2 Cor. 13. σία· <sup>20</sup> ἀσπάζονται ὑμᾶς οἱ ἀδελφοὶ πάντες. ἀσπάσασθε  
 1 Pet. 5. 14. ἀλλήλους ἐν φιλήματι ἁγίῳ.

<sup>21</sup> ὁ Ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου <sup>22</sup> εἰ τις οὐ φιλεῖ  
 τὸν Κύριον Ἰησοῦν Χριστὸν, ἦτω ἀνάθεμα, μαρὰν ἀθί· <sup>23</sup> ἡ  
 χάρις τοῦ Κυρίου Ἰησοῦ Χριστοῦ μεθ' ὑμῶν <sup>24</sup> ἡ ἀγάπη μου  
 μετὰ πάντων ὑμῶν ἐν Χριστῷ Ἰησοῦ. ἀμήν.

[Πρὸς Κορινθίους πρώτη ἐγράφη ἀπὸ Φιλίππων διὰ Στε-  
 φανᾶ, καὶ Φουρτουνάτου, καὶ Ἀχαικοῦ, καὶ Τιμοθέου.]

18. ἀνέπαισαν γὰρ—ὑμῶν] The sense of these words is mistaken by most of the modern Commentators, though well explained by the ancient ones, who rightly regard them as exegetical of the preceding, τὸ ὑμῶν ὕστ. ἀνέπλ. γὰρ meaning thus, for instance.—'Ανέπαισαν, 'have solaced;' a Hellenistic use of the word. The sense of the clause seems to be this: 'By thus supplying your absence, they have benefited us both: which was really the case; for St. Paul gained information of the state of those absent; and they gained, in the counsel afforded to them by the Apostle. The exact sense, however, of the words is, from being imperfectly developed, obscure and doubtful; but it cannot be that assigned by Bp. Shuttleworth and Dr. Peile, 'they have refreshed my spirit, and will refresh yours.' Such a sense cannot, without violence, be extracted from the words. Est. regards the words as expressive of a spirit of Christian courtesy, like that at Rom. xvi., as said of Rufus: ἀσπάσασθε Ῥούφον, καὶ τὴν μητέρα αὐτοῦ καὶ ἰμοῦ.

19. τῇ κατ' οἶκον αὐτῶν ἐκκλ.] It is strange that some of the best modern Commentators should explain this of all the Christians in their family. The most natural and probable sense is that adopted by the Greek Commentators, and of the modern ones, by Mede, Wells, Pearce, Iaspis, and Olah, 'the congregation that was accustomed to meet, for divine worship, at their house.' And this sense has the advantage of including the other. See more in the note on Rom. xvi. 5.

20. ἀσπάζονται—φιλ. ἁγ.] On this custom see note on Rom. xvi. 16; and comp. Justin Martyr. Apol. i. 85, ἀλλήλους ἀσπαζόμεθα παυσάμενοι τῶν ἐνῶν.

21. ὁ ἀσπασμὸς—II.] Schoettgen remarks on the ellipsis, which he supplies thus: 'Restat salutatio a me, quæ est adscripta a me ipso, propria manu.' There can be no question that this was written by Paul with his own hand, though he had dictated the rest to some scribe. The Apostle was accustomed to dictate letters, and, at the end, to add a sentence with his own hand to prevent fraud; see Rom. xvi. 23. Gal. vi. 11. 2 Thess. iii. 17. Philem. 19. Χειρ is rarely used, as here, for *handwriting*; inasmuch that, were there not an example found in Hypocrites, we might suspect this to be a Latinism.

22. To the salutation with his own hand Paul here subjoins, as in some other Epistles (e. gr. Col. iv. 18. Eph. vi. 24), a solemn declaration, or weighty sentiment; and with the sentiment is conjoined an Aramaic saying, כְּמָה יְדָ, 'The Lord cometh;' of which the most probable account is, that, as Alf. says, it was meant as a *weighty watch-word*, tending to recall to them the nearness of the Lord's coming, and the duty of being found ready for it. See Matt. xxiv. 18, comp. with Luke xi. 40. Dr. Lightfoot's opinion (Works, vol. v. 417—55, and xii. 461) is, that as the expression 'maranatha' implies 'the coming of the Lord, the Messiah, to judgment,' it was here applied by the Apostle as a home-thrust against the unbelieving Jews; q. d. 'the true Messiah, the Lord, is coming to execute vengeance on all who believe not in Jesus, and embrace not his Gospel;' q. d. 'On his own head be the awful consequences of his rejecting the only name which has been given among men, as that whereby we must be saved.' The full force of ἦτω ἀνάθεμα, 'let him be held accursed,' will appear from note on Rom. ix. 3. The words which designate the person, or rather the class of persons, so anathematized,—εἰ τις οὐ φιλεῖ τὸν Κύριον Ἰ. Χρ., 'whosoever doth not love the Lord Jesus Christ,'—have been variously explained by modern Expositors, though by the ancients in only one way, as represented by Chrys., thus: εἰ ἴναι τοῦτον ῥήματος πάντα ἐφόβηται, τοὺς τὰ μέλη αὐτῶν ποιούντας πόρνης μέλη, τοὺς σκανδαλίζοντας τοὺς ἀδελφούς διὰ τῶν εἰδωλοθύτων, τοὺς δὲ ἀνθρώπων ὀνομαζομένους, τοὺς τῇ ἀναστάσει διατιστούντας—Ἀνάθ. ἦτω! ejiciatur e cetera fidelium!

24. ἡ ἀγάπη μου μετὰ π. ὑμ.] Theodor., Theophyl., and Œcumen., point out (after Chrys.), that it was with good reason Paul subjoined his love to them, since, considering that the Epistle had contained much that was severe, it was well to conclude it with the expression of his parental love to them: thus showing them ὅτι οὐ θυμῷ, οὐδὲ ὀργῇ ἦσαν τὰ γραφόμενα, ἀλλ' ἀγάπῃ καὶ κηδεμονίας, εἰ καὶ πικρίας ἐνέφουν. The words ἐν Χριστῷ Ἰησ. are not added as mere words of course, but are as much as to say, 'My love has nothing merely human and fleshly, but is spiritual, and in Christ Jesus.'

# ΠΑΤΡΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

Η ΠΡΟΣ

ΚΟΡΙΝΘΙΟΥΣ

ΕΠΙΣΤΟΛΗ ΔΕΥΤΕΡΑ.

I. <sup>1</sup> ΠΑΥΛΟΣ, ἀπόστολος Ἰησοῦ Χριστοῦ, διὰ θελήματος <sup>a</sup> Phil. 1. 1.  
Θεοῦ, καὶ <sup>b</sup> Τιμόθεος ὁ ἀδελφός, τῇ ἐκκλησίᾳ τοῦ Θεοῦ τῇ οὐσῇ <sup>b</sup> Acts 16. 1.  
<sup>c</sup> Rom. 16. 21.  
<sup>d</sup> 1 Cor. 16. 10.

THIS second Epistle was written about seven or eight months (namely, late in the summer, or early in the autumn, of A. D. 57) after the first, and as St. Paul was on his progress through Macedonia (see 1 Cor. xvi. 5), at Philippi, as the subscription attests. This is plain from a consideration of the journeys and the occurrences which had taken place since his writing the first. From ch. ix. 2—4, it appears to have been transmitted to the Corinthians by Titus and his colleagues, who were on the road from Macedonia to Corinth, to finish the collection of the contributions for the relief of the poor Christians in Judea. The *circumstances* which led to the writing of this second Epistle were, 1. the peculiar state of the Church at Corinth; 2. the alacrity of the Corinthians in contributing to the necessities of the poor Christians in Judea, and their kind treatment of Titus; both of which required acknowledgments from the Apostle. Having heard that his first Epistle had produced much good among the Corinthians, and considerably broken the strength of the faction against him, he wrote this, to *confirm* them in the doctrine he had preached, to vindicate himself against the calumnies of his enemies, and so to pave the way for the *third* visit to them, which he meditated. The scope of the Epistle cannot, however, be well understood without adverting to the partial *failure* of success which his former Epistle had experienced, at least from certain persons, for whom, therefore, a second address seemed necessary. Not a few, it would seem, of the Corinthians even yet adhered to their false teacher or teachers, and virtually denied the Apostleship of Paul; founding their rejection of his claims even on his *manner of address* in his first Epistle. Because, too, he had changed his intention of visiting them (see vv. 15, 16) in his way from Ephesus to Macedonia, they charged him with *fickleness* and *irresolution*; also with *pride* and *tyranny*, on account of his severity towards the

incestuous person; and moreover with general *arrogance* in his ministry, and a haughtiness of demeanour little suitable to the insignificance of his personal appearance. The chief scope, therefore, of the Epistle is to rebut these charges; wherein he, 1. satisfactorily accounts for his not having come to them as soon as he had proposed; 2. he shows that his sentence against the incestuous person was *not* harsh or severe, but *necessary*; and, as it appears by the effects, *salutary*. Accordingly, he authorizes them to absolve him from that sentence, and restore him to communion with the Church; 3. he adverts to his great success in preaching the Gospel, and shows that he dwells not upon it for his *own* glory, but for that of the *Gospel*, in preaching which he used all diligence and faithfulness, notwithstanding the sore tribulations it brought upon him, and of which he gives a most affecting detail; 4. he excites them to lead a holy life; and, in order thereto, to avoid all communion with idolaters; 5. he desires them to complete their contributions for the poor saints in Judea; 6. he enters into a long defence of himself against the charge of timidity and personal insignificance. The former he effectually refutes by the severely obdurate air of his address to the disaffected. The most remarkable circumstance in this Epistle is the *confidence* of the Apostle in the goodness of his cause, and the support from above to bear him out in it, though under difficulties of the most formidable kind; see Scott, who shows at large that 'a stronger internal testimony, not only to his integrity, but divine inspiration, cannot exist; for had there been any collusion, it is next to impossible but such a conduct must have occasioned a disclosure of it.' On the chronological difficulty connected with xii. 14, and xiii. 1, 2, see the Notes there. The *generousness* of this Epistle is so manifest, from the strongest *internal* as well as *external* evidence, that it has never been seriously called in question.

ε Rom. 1. 7.  
1 Cor. 1. 3.  
Gal. 1. 10.  
Eph. 1. 2.  
1 Th. 1. 1.  
Phil. 1. 2.  
Col. 1. 3.  
1 Pet. 1. 2.

ἐν Κορίνθῳ, σὺν τοῖς ἁγίοις πᾶσι τοῖς οὖσιν ἐν ὄλῃ τῇ Ἀχαΐᾳ  
ἡ χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ Πατρὸς ἡμῶν καὶ Κυρίου  
Ἰησοῦ Χριστοῦ.

I have only to subjoin such observations as have, on careful reconsideration of the subject, occurred to me on the character and spirit, the manner and style, of the Epistle.—As to the first mentioned of these topics. Nothing is more striking, even to ordinary observers, than the marked variety of character in different parts. Besides the twofold character in the former and the latter portions of the Epistle, as addressed to two different classes of persons—the well-affected and the ill-affected to the Apostle—(in the former case overflowing with love, and in the latter redundant with oburgation and menace) the character often shifts from one phasis to another the opposite; so that consolation and rebuke, gentleness and severity, deep seriousness and bitter irony, succeed each other as rapidly as unexpectedly. Meyer remarks that ‘the excitement and interchange of the affections, and probably also the haste, under which Paul wrote this Epistle, render the expressions often obscure, and the construction difficult; but serve only to exalt our admiration of the great oratorical delicacy, art, and power, with which this outpouring of Paul’s spirit, especially interesting as a self-defensive apology, flows and streams onward.’ But there is something very indefinite in the ‘excitement, and interchange of affections;’ and I must take exception to Meyer’s ascribing the awkwardness of the construction, and the general obscurity, to ‘great haste.’ No proof has been adduced that Paul wrote the Epistle in ‘haste;’ nor can I trace any certain marks of haste impressed on the matter. I doubt not that the obscurity and anomalous phraseology arose from mental perturbation;—the excitement of intense emotions agitating the mind of the Apostle while writing the Epistle. As to the manner and tone, there is (with the exception of a few portions in the last four Chapters) the same Apostolic gravity, befitting the weightiness of the subject discussed, accompanied with a deep earnestness and anxiety for the spiritual welfare of those whom he addresses. As to ‘the great oratorical delicacy and art’ spoken of by Meyer, there is not a particle of art observable, all being nature unadorned save by Gospel truth; and as to ‘the delicacy of oratory,’ it is beyond my ken. There are a few specimens of oratorical power, and *demotic* almost Demosthenean; e. g. that noble portion vi. 1—10, than which there is nothing finer even in the First Epistle; and which for gravity and dignity, for long-sustained point, and just antithesis, I know of nothing comparable, except that inimitably fine passage in Thucyd. i. 70, where he contrasts the characters of the Lacedæmonians and the Athenians. There is, indeed, throughout the Epistle none of the loose and disjoint phraseology, and negligent diction, ascribed by some German Critics. It cannot, indeed, be denied that the style is very inferior to that of the First Epistle,—that there is a roughness,—not to say ruggedness,—of *tournerie*, seldom observable in that; there is, too, sometimes an awkwardness of moulding, as if the writer took no pleasure in his task. Besides, the scope of the

writer is occasionally indistinctly marked, the construction often irregular, and the composition, with few exceptions, without that polish bestowed on the First Epistle. In short, the style varies in the same degree in manner as does that of the eighth book of Thucydides, compared with the rest of his noble History. In both cases (though from very different causes) the work never received the ‘limæ labor’ indispensable to perfect composition. Thus in both cases the same character of diction and style stamps the compositions with the same Thucydidean, or Pauline, impress unmistakably. It cannot, however, be denied, that some portion of the ruggedness, awkwardness, and obscurity, has been introduced by the perverse officiousness of shallow Critics, or occasioned by unskillful interpretation, as will appear from not a few of the critical notes interspersed; though I do not deny that the text, like that of the eighth book of Thucydides, is in a very unsatisfactory state, such as will require the labour of more than one generation of *true* Critics before it can be ultimately, *not per saltum*, brought to a tolerably perfect condition.—But, to advert to a matter of far greater importance to truly Christian Bible students, the Epistle is peculiarly interesting, as giving, beyond any other, an insight into the personal character, and bringing to light the inmost feelings, of one who had once, at least, been admitted to a glimpse of the unrevealed wonders of the other world. And when we observe in the interesting character here depicted, all that we can imagine of Christian heroism and moral elevation, combined with the deepest Christian humility, the warmest affections, and the utmost simplicity of heart,—we cannot but consider this Epistle, though the vehicle of no new Scriptural truth, nor throwing any farther light on the more mysterious topics of Revelation (thereby less gratifying to mere speculative curiosity); yet, as by the force of so bright an example to all Christian pilgrims (especially of the ministry) as replete with spiritual edification as any whatever in the Sacred Writings. See more on this subject in Bishop Shuttleworth’s Introductory remarks on the Epistle, to which I have, in two or three sentences, been indebted for several suggestions.

I. In this Chapter, after his usual salutations, Paul (vv. 1, 2) blesses God for the consolations under tribulation, and the deliverances in dangers vouchsafed to him, which were intended both for the comfort of others similarly circumstanced, and to himself an earnest of future aid from above (vv. 3—11). He rejoices in the testimony of his conscience, and expresses his confidence in their attachment to him;—which had induced him to propose again visiting them (vv. 12—14), and shows that his deferring this visit did not arise from capricious mutability (vv. 15—18); and, after adverting to the stability of God’s promise, through Christ, assures them that he had postponed his visit from motives of *lenity*, that the saints might have time to repent, and that he

3<sup>a</sup> Εὐλογητὸς ὁ Θεὸς καὶ Πατὴρ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ Πατὴρ τῶν οἰκτιρῶν καὶ Θεὸς πάσης παρακλήσεως, 4<sup>e</sup> ὁ παρακαλῶν ἡμᾶς ἐπὶ πάσῃ τῇ θλίψει ἡμῶν, εἰς τὸ δύνασθαι ἡμᾶς παρακαλεῖν τοὺς ἐν πάσῃ θλίψει, διὰ τῆς παρακλήσεως ἧς παρακαλούμεθα αὐτοὶ ὑπὸ τοῦ Θεοῦ 5<sup>i</sup> ὅτι καθὼς περισσεύει τὰ παθήματα τοῦ Χριστοῦ εἰς ἡμᾶς, οὕτω διὰ τοῦ

4 Eph. 1. 2.  
1 Pet. 1. 3.

5 ch. 7. 4. 7.  
1sa. 12. 1.  
2 ad. 10.  
2 ad. 11. 12.  
2 ad. 12. 5.  
2 ad. 13. 12.  
2 ad. 14. 1.  
2 ad. 15. 12.  
2 ad. 16. 12.

himself might be spared the pain of using severity (vv. 17—24).

1, 2. Address, and salutation.

1. ἀπόστολ. [I. Xp.] See note on Rom. 1. 1.—διὰ θελήμ. Θ., see note on 1 Cor. i. 1.—δ ἀδελφ., 'our brother' (in Christ), or 'our brother-minister, fellow-labourer, in the Gospel.' This Est. and others, with some reason, think more apt and suitable to the *intent* of the Apostle—which was to give consequence to the person whom he had sent in some degree as his *legate*.

2. χάρις—Χριστοῦ] See Rom. 1. 7. 1 Cor. i. 3. and Luke xxiv. 36.

3. εὐλογ. ὁ Θεός, &c.] Dodd., Mackn., and Newc. translate, 'praised be the God and Father of,' &c. But there is, perhaps, no sufficient reason to deviate from the common version, 'blessed be God, even the Father,' &c., which is supported by the authority of the ancient Versions and ancient Commentators, and by the most eminent modern Expositors. See the notes of Calvin and Whitby. However, I grant that the rendering is an open question. Mr. Alf. prefers the *other* version, on account of its 'verisimilitude, and simplicity.' The former may be granted; but not the latter. Whichever be the true version, we have the very same exordial form occurring in nearly all the Pauline Epistles,—of praising God for some signal blessing, and thus adapting the wording of his thanksgiving to the circumstances before him; with allusion to which in the present case there is added ὁ Πατὴρ τῶν οἰκτιρῶν—παρακλήσεως, meaning, 'He who is the Fountain of all mercy, and the source of all comfort.' It is strange that De Wette should think that Paul, in so expressing himself in vv. 3, 4, had no definite purpose, except to pour out the thankfulness of his own heart. The true view of this purpose is well stated by Chrys. and Theophyl., and, of modern Expositors, by Est. and Calv., confirmed by Olah., who well remarks, that 'this true consolation is well represented as the operation of the Spirit, which is the (only) source of perfect consolation.' Accordingly, the Apostle's main purpose was, as Calv. remarks, 'to animate the Corinthians, by his own example, courageously to endure persecution; looking stedfastly, in all difficulties, to the only source of help—the God of all comfort, who worketh it out for his faithful servants who trust in him, in every form.' Comp. the similar expression Θεοῦ τ. ἐλπίδος, Rom. x. 13.

4. ὁ παρακαλῶν] for παρηγορῶν, or παραμυθῶν, as at Acts xvi. 40. xx. 12, and elsewhere. Thus παρακαλεῖν signifies lit. to 'bid any one take courage,' by suggesting to him the reasons for hope and confidence. By ἡμεῖς is meant (as the best Expositors are agreed) the *Apostle himself*, who, Theodor. thinks, uses the expression δύνασθαι out of modesty. But though the word must not be pressed on, neither must it be

thus explained away. For, as Calv. well remarks, 'ut non sibi vivebat Apostolus, sed Ecclesiam; qui quidquid gratiarum in ipsum conferebat Deus, non sibi soli datum reputabat, sed quo plus ad alios juvandos haberet facultatis.' The terms παρακλήσεως and παρακαλούμεθα must not be confined to any one of the sources of comfort, but be understood generally of *all*; especially of that spiritual support breathed into his soul by the great Comforter sent from God, and who is God. Now that comfort would be imparted to *others*, both for the purpose of communicating to them the *grounds* of it, and for inspiring them with the same spirit of devotedness to the Gospel which filled his own bosom.

5. περισσεύει—εἰς ἡμᾶς] lit., 'have occurred to us abundantly.' So Rom. v. 16, ἡ χάρις τοῦ Θεοῦ—εἰς τοὺς πολλοὺς ἐκπερισσεύουσα. The τοῦ just after is added on the authority of several of the most ancient MSS., and after the ex. of the most eminent Editors. In τὰ παθ. τοῦ Χριστοῦ the Genit. may, with most ancient and earlier modern Expositors, be so taken as to denote 'the sufferings endured by Christ,' inasmuch as the sufferings of Christ's *members* for his sake are styled *his* sufferings, as being evils inflicted on his members out of enmity to him, and by reason of their mystical union with him, and the sympathy he has with them in their sufferings, as Rom. viii. 17. It is better, however, with others, to interpret 'the sufferings endured for Christ's sake and for his glory': of which force of the Genit. exx. are not rare. So Eph. iii. 1, ἐγὼ Παῦλος ὁ δίδωμις τοῦ Χριστοῦ Ἰησοῦ. Thus the sense will be, 'because, in proportion to the sufferings to which the Gospel of Christ abundantly exposes us, so does the same Gospel supply us with abundant consolation [which we may administer to others];' which last words, implied from the preceding verse, form the true *vinculum* between this and the next verse, on the connexion of which Expositors have been perplexed. The words, then, of ver. 6 are meant to *further develop* the foregoing sense.—σωτηρίας ὡμῶν, 'for the saving of your souls.' In the next words the order varies exceedingly in different MSS. and Edd. The t. rec. has: εἰτε δὲ θλιβόμεθα, ὑπὲρ τῆς ὡμῶν παρακλήσεως καὶ σωτηρίας, τῆς ἐνεργουμένης ἐν ὑπομονῇ τῶν αὐτῶν παθημάτων ὧν καὶ ἡμεῖς πάσχομεν εἰτε παρακαλούμεθα, ὑπὲρ τῆς ὡμῶν παρακλήσεως καὶ σωτηρίας' καὶ ἡ ἐλπίς ἡμῶν βεβαία ὑπὲρ ὡμῶν. Some ancient MSS., as A, C, and 10 cursives, together with the Syriac, and most other Versions, have εἰτε παρακαλούμεθα, ὑπὲρ τῆς ὡμῶν παρακλήσεως, τῆς ἐνεργουμένης ἐν ὑπομονῇ τῶν αὐτῶν παθημάτων, ὧν καὶ ἡμεῖς πάσχομεν' (καὶ ἡ ἐλπίς ἡμῶν βεβαία ὑπὲρ ὡμῶν) εἰδότες ὅτι, &c., which is adopted by Griesb. and Vater. But it is founded on slender external evidence

g. ch. 4. 18.  
 2 Tim. 2. 10.

h Rom. 8. 17.  
 2 Tim. 2. 11.

i Acts 19.  
 25. &c.

1 Cor. 15. 22.  
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Χριστοῦ περισσεύει καὶ ἡ παράκλησις ἡμῶν. <sup>6</sup> Ἐἴτε δὲ θλίβομεθα, ὑπὲρ τῆς ὑμῶν παρακλήσεως καὶ σωτηρίας, τῆς ἐνεργουμένης ἐν ὑπομονῇ τῶν αὐτῶν παθημάτων, ὧν καὶ ἡμεῖς πάσχομεν (καὶ ἡ ἐλπίς ἡμῶν βεβαία ὑπὲρ ὑμῶν) εἴτε παρακαλούμεθα, ὑπὲρ τῆς ὑμῶν παρακλήσεως καὶ σωτηρίας. <sup>7</sup> Ἐἰδότες ὅτι ὥσπερ κοινωνοὶ ἐστε τῶν παθημάτων, οὕτω καὶ τῆς παρακλήσεως. <sup>8</sup> Οὐ γὰρ θέλομεν ὑμᾶς ἀγνοεῖν, ἀδελφοί, ὑπὲρ τῆς

(part of which is mis-stated; for it is not in the Cod. Cov. 2), and is by no means strong in internal; for it savours of the *alteration* of the early Critica. Greatly preferable is the reading of MSS. B, D, E, F, G, J, K, and 60 cursives; and I can add all the Lamb. and several ancient Mus. copies (including Cov. 2, omitted by Mill), also the Edit. Princ., Erasmi. 1, and other early Editions. This I have adopted, with Matth., Lachm., Tisch., and Alf.; it being called for by external and internal evidence, and also by the context. The transposition of the clause καὶ ἡ ἐλπίς—ὑμῶν to the end of the verse was, no doubt, made by those fastidious Critica, who thought it interrupted the antithesis between εἴτε θλίβ., &c. and εἴτε παρακ. This class of Critica were, however, far less bold than those who, besides making use of the same transposition, introduced other alterations,—partly to prevent a so-called tautology, and partly to render the interpretation the easier; though, in fact, it yields a very objectionable sense; for, adopting the transposition of the clause τῆς ἐνεργουμένης—πάσχομεν, it is difficult to see how their consolation could be promoted by their bearing the same sufferings as the Apostle. On carefully reconsidering the perplexing question of the reading in these verses (6, 7) I am quite of the same opinion as heretofore. Dr. Peile, indeed, adopts the t. rec.; which I should myself have been inclined to do, had it not been based on slender external authority, and ill-supported by internal evidence. This state of the case gives no encouragement to endeavour to make out, by exegetical contrivances, and the ever ready aid of paraphrase, any such sense as would not misrepresent the Apostle's evident meaning.—τῆς ἐνεργουμένης, here used as at 2 Cor. iv. 12. Gal. iii. 5, and v. 6. 1 Thessa. ii. 13. Rom. vii. 5. Gal. v. 6, should be referred to both παρακλήσεως and σωτηρίας. The Apostle means to say, that both his affliction and his consolation is calculated to profit them; and, in expressing this sentiment, he *interposes* the clause τῆς ἐνεργουμένης—πάσχομεν to show how his affliction may profit them: it will, he says, be made efficacious, by their patiently bearing, after his example, the same afflictions that he suffers. To this he subjoins a parenthetical clause, expressive of his hope and trust respecting them, namely, that they will follow his example.—For εἰδότες grammatical propriety would have required εἰδόντων. The same irregularity occurs in Jos. Antt. iv. 8. 38, εἰδότες ὧς, &c. Here ἡμεῖς is to be supplied from ἡμῶν above, as αὐτοὶ in the passage of Josephus. The ὧς for ὥσπερ, edited by Lachm., Tisch., and Alf. from a few MSS., is only a *correction* of the grammarians, who thought it called for by the subsequent ὧς.

Verse 7 is explanatory of the preceding. They

were partakers of his sufferings by sympathy; and of his consolation they could not fail to be likewise partakers, by being like-minded, and as firm in the faith as he was.

8. οὐ γὰρ θέλομεν ὑμᾶς ἀγνοεῖν, &c.] Dr. Peile renders by 'we have no wish you should not know.' But that version is not permitted by the use of this formula (highly characteristic of St. Paul, occurring also Rom. i. 15. 1 Cor. x. i. xii. 2, and 1 Thessa. iv. 13), the purpose of which is to *solicit special attention* to something about to be said. And such is its force here. The full sense, taken in conjunction with the γὰρ elliptical, and exemplificative, being this: '[sufferings, I may well say;] for, by way of example, I would have you fully to know that,' &c. The sense may be carried on as follows: 'I would have you to well know, that, as to the subject (or the matter) of our distress, which befell us in Asia, we were exceedingly hard pressed (lit. weighed down) with affliction beyond our strength to bear.' The words which follow serve to carry the description yet further, representing the peril as being all but mortal,—'inasmuch that we even despaired of life.' On this force of the Genit. (that of *relation*, without regimen) found also in Dionys. Hal. Ant. xii. 16, ὅποτε ἐξαπορηθεῖεν ἀργυρίου ('as to money'), and Thucyd. iv. 60, 2, τῆς ἀρχῆς προκοπτόντων αὐτοῖς, see my note there. This view of the force of the terms ἵβαν, and ἔξωαν, is supported by the authority of Chrysa. and Theophyl. The occasion of this mortal peril is, as has been shown by Dr. Paley, Hor. Paul. No. III., the popular tumult at Ephesus recorded in Acts xix. 29—32, and xx. 1. That the danger to St. Paul may very well have been such as it is here represented, will sufficiently appear by considering that the whole city was filled with confusion when the populace had seized his companions; and his friends thought him in such peril that they would not suffer him to adventure, as he wished, into the theatre, to endeavour to quell the tumult. I must not omit to animadvert on the want of judgment displayed by Lachm. and Tisch. in editing from several of the most ancient MSS., uncials and cursive, and some Fathers, for ὑπὲρ, *πρὸς*, certainly against a fundamental Critical canon, for ὑπὲρ is the more difficult reading; and *πρὸς*, as I long ago pointed out, is evidently a mere gloss, or correction. Profiting by my remark, Alf. has here deserted his *fidus Achates*, and retained ὑπὲρ. This use of the Preposition is somewhat unfrequent; but it occurs twice in the Sept., and several times in the Class. writers; and, indeed, it would present itself more frequently were it not on some other occasions thrown out, and the more usual Preposition brought in, by rash and mis-judging Critica. Billroth's preference



θλίψεως ἡμῶν τῆς γενομένης ἡμῶν ἐν τῇ Ἀσίᾳ, ὅτι καθ' ὑπερ-  
βολὴν ἐβαρῆθημεν ὑπὲρ δύναμιν, ὥστε ἐξαπορηθῆναι ἡμᾶς καὶ  
τοῦ ζῆν· <sup>9</sup> ἄλλὰ αὐτοὶ ἐν ἑαυτοῖς τὸ ἀπόκριμα τοῦ θανάτου  
ἐσχήκαμεν, ἵνα μὴ πεποιθότες ὦμεν ἐφ' ἑαυτοῖς, ἀλλ' ἐπὶ τῷ  
Θεῷ τῷ ἐγείροντι τοὺς νεκρούς· <sup>10</sup> ὃς ἐκ τηλικούτου θανάτου  
ἐῤῥύσατο ἡμᾶς, καὶ ῥύεται· εἰς ὃν ἠλπικαμεν ὅτι καὶ ἔτι ῥύσεται·  
<sup>11</sup> συνυπουργούντων καὶ ὑμῶν ὑπὲρ ἡμῶν τῇ δεήσει, ἵνα ἐκ  
πολλῶν προσώπων τὸ εἰς ἡμᾶς χάρισμα διὰ πολλῶν εὐχα-  
ριστηθῇ ὑπὲρ ἡμῶν.

<sup>12</sup> Ἡ γὰρ καύχησις ἡμῶν αὕτη ἐστὶ, τὸ μαρτύριον τῆς συνει-

of the false reading, *περὶ*, solely arose from his mistaking the construction, on which a most competent judge (Dr. Peile), has schooled him effectually. With *ἐβαρῆθ*, I would compare Aristoph. ap. Zonara Lex., p. 1785, *ἰσχυμῖνος ταῖς συμφοραῖς*. Notwithstanding what Rosenmüller and others think, *ὥστε ἐξαπορηθῆναι*—*ζῆν* can only mean, 'inasmuch that we even despaired of life.'—*ἐξαρ.* signifies properly 'to stop short in one's progress, from being utterly at a loss to know what course to take.' So iv. 8.

<sup>9</sup> *ἐν ἑαυτοῖς τὸ ἀπόκριμα τ. θανάτου ἐσχήκαμεν*] This contains a strongly figurative mode of expressing *utter despair of life*; q. d. the having nought but death before one's eyes, and the sentence of death in one's ears; meaning to say, that he was like one who is lying under condemnation to death; over whom the sword of the Law is continually suspended. In short, it is as when a man not only looks upon himself as one already *condemned* to death, but when he has absolutely made up his mind to die, may regard himself as already a dead man, and so may be said to have the verdict of death recorded in the court of his own mind. It would seem, then, that the present expression is one even stronger than three already adduced by me from Thucyd. ii. 53, Joseph. Ant. xviii. 6, 2, and Philostr. vii. 28, to which I now add Soph. Elect. 772, where Clytemnestra says, in reference to the threats of Orestes, ἀλλ' ὃ προστάτος Χρόνος ('the close-at-hand time') διηγέ μ' αὖν ὡς θανούμην, where the sense is, 'carried me forward (passed over my head) as if every day was to be my last,' as if (i. e. thinking that) every day, &c. Hence it is plain that the strong figure in this verse is only the top step in the *climax*, commenced at the verse preceding, consisting of four degrees, καθ' ὑπερβολήν, ὑπὲρ δύναμιν, ἐξαπορηθῆναι τοῦ ζῆν (ver. 8), and the present: for the expression in this verse is *stronger* than in those which preceded; and, accordingly, the ἀλλὰ should be rendered, not *and*, but *into*, or *quasi* *into*. The masterly discussions of Dr. Paley, in his Hor. Paul., have shown that the language of the Apostle is *not overcharged*, *not* a mere rhetorical ebullition, but the expression of the lively sensations arising from extreme peril, and the impressions occasioned by recent deliverance from this peril. The next words, *ἵνα μὴ, &c.*, are meant to intimate the purpose for which Divine Providence permitted him to be reduced to this state, —namely, that he should thereby be brought not to confide in his own strength, but rather trust implicitly in Him who can raise the very dead,

—and consequently can preserve the living from perils, however imminent. See the admirable notes of Calv. and Hyper.—The words *πεποιθότες ἑμιν* are not merely for *πεποιθῆσθαι*, but the Partic. and Verb Subst. are used to express *continuity of action*, implying *continua*. By 'trusting in ourselves,' is meant having regard to our own strength [alone], without reference to Divine aid.—*Τῷ ἐγείροντι τοὺς νεκρούς*, 'who raiseth the very dead, [and therefore who can preserve the living, in whatsoever peril.]' Thus intimating that the deliverance was so great, as to be a kind of resurrection from the dead. Ver. 10 refers to the perils in question as deadly, adverting to former deliverances and present preservation, and expressing hope and trust of future deliverance. There is a sort of climax at the words *ἐῤῥύσατο, —ῥύεται, —and ἔτι ῥύσεται*, meaning, 'who formerly delivered, now delivereth, and, we hope and trust, will yet again deliver us.'

<sup>11</sup> *συνυπουργούντων—ὑπὲρ ἡμῶν*] 'you, too, co-operating in supplication on our behalf.' Of the words following, *ἵνα ἐκ πολλῶν προσώπων, &c.*, the sense is, 'that so the gracious gift [of deliverance] being bestowed on me, by means of the petition of many persons on my behalf, may by many persons be acknowledged with thanks; for, as Doddr. observes, nothing is more reasonable than that what is obtained by prayer should be owned in praises. This use of *εὐχαριστεῖσθαι* (as said of a thing to be returned *thanks for*), is very rare. See my Lex.

<sup>12</sup> *Ἡ γὰρ καύχησις—τὸ μαρτύριον τῆς συνειδήσεως ἡμῶν, &c.*] In handling this passage the greatest difficulty is, to ascertain the connexion with the foregoing words. Indeed, that is so far from clear, that some have thought there is *none*; and, while few attempt to trace any connexion, even those few differ as to the mode. Dr. Peile lays it down as follows: 'This affectionate interest in our favour we are entitled to expect [from you]; for our conscience warrants us in asserting that,' &c. Such is also the view taken by Calvin, who thinks that the γὰρ adverts to the reason why his safety ought to be commended to them all, inasmuch as, &c. This, however, carries with it a spirit of *self-praise* little suitable to the character of the Apostle. And Dr. Peile's mode of *turning* and *winding* the sense, though it gets rid of much of this objection, yet supposes words to be referred to in γὰρ which have nothing to warrant them in the context; not to say, that thus the term *καύχησις* is well-nigh sunk. It is, at any rate, better to suppose, as I



δήσεως ἡμῶν, ὅτι ἐν ἀπλότῃ καὶ εἰλικρινεῖ Θεοῦ, (οὐκ ἐν σοφίᾳ σαρκικῇ, ἀλλ' ἐν χάριτι Θεοῦ) ἀνεστράφημεν ἐν τῷ κόσμῳ, περισσοτέρως δὲ πρὸς ὑμᾶς. 13 Οὐ γὰρ ἄλλα γράφομεν ὑμῖν,

have done, that the connexion is with ver. 10. Thus the full meaning intended will be as follows: 'And we hope and trust that God will continue to deliver us, you co-operating with us in prayer for support, &c. &c.; FOR the ground of our glorying is the testimony of,' &c. This view of the connexion is, I find, supported by the authority of Hyper. and Bullinger, who, however, express the purport of the words in language liable to the same objection as that above adverted to. The mode of tracing the connexion pursued by Est. has the advantage of avoiding that objection. He, too, with Hyper. and Bullinger, refers the γάρ (as I have done) to ἡλιπίκαμεν at ver. 10. However, on attentively reconsidering the point, it occurs to me that the reference in γάρ may be with the words *συμ-υποκρούμεται—ἐν δέήσει*, in the verse preceding. Thus the full meaning intended will be: '[And this co-operation we may justly expect at your hands] for there is to us [as respects you] a matter of glorying and rejoicing [as founded on] the testimony of our conscience that, &c. Of these somewhat harshly phrased words ἡ γὰρ καύχησις ἡμῶν αὐτῇ ἐστὶ, the lit. rendering is, 'for our matter of glorying and rejoicing is,' &c. Had ἡμῖν and τοῦτο even been written, the sense would have been the same. And the permutation in construction of ἡμῶν and ἡμῖν, ὑμῶν and ὑμῖν, as also of αὐτῇ, when coming after a subst. feminine and τοῦτο, is not unfrequent both in the N. T. and in Thucyd. In thus taking ἡμῶν as standing for ἡμῖν, and αὐτῇ for τοῦτο, I am supported by Chrys., Theophyl., and Theodoret. There is in καύχ. a double sense, of *glorying* and of *rejoicing*; which twofold sense may have place at 1 Cor. xv. 31, and Phil. ii. 1. 1 Thess. ii. 19, and perhaps in the use of καύχημα Heb. iii. 6.—Τὸ μαρτ. Sub. ὅν, 'that which is testified by our own consciences.' On the value of this testimony, and how far we ought to rest on it, see Bp. Sanderson's Second Sermon ad Magistratum, § 9—30. On the former it is finely said by Eurip. Hippol. 431, *μόνον δὲ τοῦτο φασ' ἀμιλλᾶσθαι βίᾳ* ('can compete in value with life'), *γνώμην δικαίαν κάγαθην*.

—ἐν ἀπλότῃ καὶ εἰλικρ. ['in,' or 'with simplicity, or singleness of heart [as opposed to duplicity and guile], and with sincerity and purity of mind and disposition, such as will bear the strictest scrutiny.' See note on Rom. xii. 7, 8, and my Lex. in voc. Comp. Wisd. i. 1, ἐν ἀπλότῃ καρδίᾳ ζητεῖτε αὐτὸν (τὸν Κύριον). For ἀπλότ., however, Lachm., Tisch., and Alf. read, from MSS. A, B, C, D, E, and 4 cursives, ἀγιότῃ, prob. from supposing the t. rec. to have been introduced from Eph. vi. 5, and Col. iii. 22. But ἀπλότ. is more called for by the term following, εἰλικρ. Not to mention that ἀγιότῃ is not used either in the New Test. (except in one passage of Hebrews) or the Sept.; nor would it be quite suitable here, where it may have arisen from a mistake on the part of the scribes, for the words are in manuscript characters very similar. The scribes, or perhaps the critics, in like manner stumbled at ἀπλότῃς in 2 Cor. xi. 3, οὕτως φανερὸν τὰ νοήματα ὑμῶν

ἀπὸ τῆς ἀπλότῃς, &c., where some of the most ancient MSS. have ἀπλ. καὶ ἀγιότῃς, or ἀγιότῃς, while in others is *πρὸς ἐκτὸς καὶ τῆς ἀγιότῃς*, evidently for the purpose of qualifying and explaining ἀπλότ. In using the words ἀπλότ. and εἰλικρ. here, Paul seems to allude to his opponents, who accused him of dishonesty and inconsistency in his words and deeds, as if he had written privately to some individuals in the church in a different strain from that of his public letters to them.—The word Θεοῦ may (as most recent Commentators suppose) be meant to raise the quality to the highest pitch. But it is more agreeable to the characteristic modesty of the Apostle to suppose it to have reference to God as the author thereof by his grace, or to denote something done with reference to him. See Rom. iii. 21, 22.—MSS. A, B, C, D, E, and 4 cursives (I add Lamb. 1182, one Mus. copy, and Cov. 2, omitted by Mill) prefix τοῦ, read by Chrys. and Theophyl., and adopted by Griesb., Lachm., Tisch., and Alf. But, specious as the reading is, I continue to retain, with Scholz, the text. rec., especially since internal evidence is in its favour; for it would seem that the early Critical Revisers inserted it as thinking it called for by propriety of language, which is not the case. The article is just afterwards, in the same position, absent from all the MSS. Though I imagine our German Critics will, with their usual sophistry, represent that as a proof positive against the genuineness of the word. Against the Fathers whom they adduce we may bring the far weightier authority of Origen, and even Papias; in the second of whose Fragments (ap. Routh. Rel. 8.) we have the words, *τοῦ κατὰ Θεὸν ἀκασίας ἀκούοντες παῖδες ἐκάλουν*, i. e. the first Christians, *where κατὰ Θεὸν* may, as Θεοῦ here, qualify the Substant., and be translated 'godly'; with the difference, however, that though *κατὰ Θεοῦ* may mean, either 'such as God inspires,' or 'such as God requires in the Christian,' as agreeable to his own goodness (see Matt. v. 48); but in the passage of Papias it can only mean the latter, which is prob. the sense here: and this is confirmed by the use of the same phrase in Eph. iv. 24, *τὸν κατὰ Θεὸν κτισθέντα ἐν δικ. καὶ δόξῃ τῇ, where see note*. But if so, Papias prob. had this passage in mind, and must have had Θεοῦ, not τοῦ Θεοῦ, in his copy.

—οὐκ ἐν σοφίᾳ σαρκικῇ] meaning, in a general way, carnal or secular wisdom, the wisdom of this world. Probably alluding to the arts of the Heathen Sophists and Rhetoricians, and also the Christian false teachers. Comp. 1 Cor. i. 17, and ii. 1.—ἐν χάριτι Θεοῦ, 'by the gracious help of God,' as shown in the communication of supernatural gifts and miraculous endowments, imparted to the Apostle. See 1 Cor. xv. 10.—ἀνεστράφημεν, 'we have behaved ourselves.' An expression (like the Latin *versari*) used with reference to conduct of every kind.

13, 14. There is here, as Hyper. remarks, a confirmation of the truth of the Apostle's teaching and writing, a 'testimonio Scripturarum, et ab ipsorum judicio et experientia in vita ejus.'

ἀλλὰ ἢ ἂ ἀναγινώσκετε, ἢ καὶ ἐπιγινώσκετε ἐλπίζω δὲ ὅτι καὶ  
 εἰς τέλους ἐπιγινώσεσθε, <sup>14</sup> καθὼς καὶ ἐπέγνωτε ἡμᾶς ἀπὸ  
 μέρους ὅτι καύχημα ὑμῶν ἐσμεν, καθάπερ καὶ ὑμεῖς ἡμῶν, ἐν  
 τῇ ἡμέρᾳ τοῦ Κυρίου Ἰησοῦ. <sup>15</sup> Καὶ ταύτη τῇ πεποιθήσει,  
 ἐβουλόμην πρὸς ὑμᾶς ἐλθεῖν πρότερον, (ἵνα δευτέραν χάριν  
 ἔχητε,) <sup>16</sup> καὶ δι' ὑμῶν διελθεῖν εἰς Μακεδονίαν, καὶ πάλιν  
 ἀπὸ Μακεδονίας ἐλθεῖν πρὸς ὑμᾶς, καὶ ὑφ' ὑμῶν προπεμφθῆναι  
 εἰς τὴν Ἰουδαίαν. <sup>17</sup> Τοῦτο οὖν βουλευόμενος μήτι ἄρα τῇ  
 ἐλαφρίᾳ ἐχρησάμην; ἢ ἂ βουλευόμαι, κατὰ σάρκα βουλευόμαι,

<sup>14</sup> οὐ γὰρ ἄλλα—ἐπιγινώσκετε] The sense is not very clear; but the best Commentators, ancient and modern, are generally agreed, that there is a reference to the words ἀπλότης and ἀλλοτριᾶ. just before. And the real and full sense (not a little mistaken by Expositors) seems to be this: [‘I may well say in godly sincerity:] for we write no other things [i. e. doctrines] unto you than what you read, what you even recognize [to be true], and I trust will continue to acknowledge always.’ This seems to be a popular manner of speaking, of which the sense is, ‘I have no other meaning in what I write, than what is open and legible; agreeably to the obvious purport of the words; I do not write one thing and intend another, express one doctrine and mean another.’ For (as Mackn. observes) ‘it seems the Faction had affirmed that some passages of Paul’s first Epistle were designedly written in ambiguous language, that he might afterwards interpret them as it suited his purpose.’ If this interpretation (which is supported by the opinion of almost all the recent Expositors) be thought, as it may, to rest on somewhat precarious proof, and little accordant with the words following, we may suppose, with Theophyl., Est., Beza, and Calvin, that the Apostle here means to soften what might be called arrogance in what he had said; q. d. ‘he makes no more boasting in words than what can be proved by deeds; nay, the Corinthians themselves being witnesses, whose own previous knowledge of him would bear testimony to the truth of what they read.’ Thus ἀναγινώσκετε should be rendered, as it is by Calvin, *recognoscitis*, ‘recognize.’ And the word is used thus in Xen. Anab. v. 8, 6, and elsewhere in the Class. writers. There is, too, a kind of *cinna*; for ἐπιγινώσκετε, as Calvin shows, is more significant than ἀναγιν. Thus ἀναγινώσκω has reference to the less favourably disposed; ἐπιγινώσκω, to those who were sincerely and firmly attached to the Apostle. This distinction seems adverted to in the next verse; where, after saying ἐπίγνωτε, he corrects the term by the *imitatio* phrase ἀπὸ μέρους, meaning, ‘a part at least of you.’

ἢ ἀλλὰ ἢ there is a pleonasm; since either of the two particles would have been sufficient. Or we may regard this (with Emmerling) as a blending of two modes of expression.

<sup>14</sup> ὅτι καύχημα—ἡμῶν meaning, [‘You will find and acknowledge [say] that we are your rejoicing, as also you are ours, in the day of the Lord.’—Καύχ. ὑμῶν, i. e. ‘such as may make you proud of having me as a teacher.’—

Καθάπερ καὶ ἔματε ἡμῶν,—namely, as being proud of such disciples.

<sup>15</sup>—<sup>24</sup>. A defence of himself against the charge of fickleness of purpose in not having come to them.

<sup>15</sup> καὶ ταύτῃ τῇ πεποιθήσει, ἰβουλ., &c.] The full sense is, ‘And it was in this firm confidence that ye, to wit, would recognize me [to be] even as I wrote [that I should be able myself to be what I promised], that I should be able to keep my word,—that I was desirous to come unto you,’ &c.—χάριν, ‘benefit,’ lit. ‘gratification.’

<sup>17</sup> τοῦτο οὖν βουλευόμενος, μήτι—ἐχρησ.] ‘Now, in thus purposing, did I at all use (i. e. act from) levity of mind?’ i. e. infirmity of purpose, from fickleness and inconstancy.—ἢ ἂ βουλευόμαι, κατὰ σάρκα βουλ., ‘or what I [at any time] purpose [to do], do I purpose after [the infirmity of] human nature [which is prone to halt between two opinions]?’ The next words serve to illustrate the idea of this levity and inconstancy of purpose by a peculiar form of expression, originating in some adagial saying.—I have been induced to now abandon the view of the Greek Commentators, and several modern Expositors, who regard this formula as an exemplification of self-willed obstinacy of purpose, ‘*vult or vult*,’ ad libitum; and that not so much because of the construction which this sense requires, ἵνα τὸ εἶ ναι, καὶ τὸ εἶ οὐ, which would, as Dr. Peile shows, violate propriety of language by detaching ναι as a predicate from τὸ ναι, and οὐ from οὐ, but because, as he says, ‘it accords neither with the collocation of St. Paul’s words, nor with the tenor of his argument, which, from ver. 12 to the end of the chapter, is combating the notion of his playing fast and loose with the Corinthians,’—viz. by saying and unsaying as the whim might dictate. Thus at εἶ we may supply πρῶτα, and render, ‘so that the thing should be,’ or, taking it *impersonally*, ‘so that there should be with me [at one time], Yea, yea! [at another] No, no!’

For βουλευόμαι, A, B, C, F, G, and 12 cursives, have βούλομαι, adopted by Lachm., and by Tisch., in ed. 1; but in ed. 2 βουλευόμαι, which is retained by Alf., who regards the other reading as a correction to suit ἰβουλόμενον supra 15; but if so, how low must he rate the judgment of the Critics whom he half worships! I suspect, however, that the reading (which I find also in Lamb. 1152, 1184, Mus. 5116, 11,836, 16,164, and Cov. 5, omitted by Mill) arose, not from correction of Critics, but was derived (like multitudes of other corruptions of reading) from the

Acts 9. 20. ἵνα ἡ παρ' ἐμοὶ τὸ ναὶ ναὶ, καὶ τὸ οὐ οὐ ; 18 \* Πιστὸς δὲ ὁ Θεός, ὅτι ὁ λόγος ἡμῶν ὁ πρὸς ὑμᾶς οὐκ ἔγένετο ναὶ καὶ οὐ 19 ὁ γὰρ τοῦ Θεοῦ υἱὸς Ἰησοῦς Χριστὸς, ὁ ἐν ὑμῖν δι' ἡμῶν κηρυχθεὶς, δι' ἐμοῦ καὶ Σιλουανοῦ καὶ Τιμοθέου, οὐκ ἔγένετο ναὶ καὶ οὐ, ἀλλὰ ναὶ ἐν αὐτῷ γέγονεν 20 ὅσαι γὰρ ἐπαγγελίαι Θεοῦ, ἐν αὐτῷ τὸ ναὶ, καὶ ἐν αὐτῷ τὸ ἀμήν, τῷ Θεῷ πρὸς δόξαν δι' ἡμῶν. 21 Ὁ δὲ βεβαιῶν ἡμᾶς σὺν ὑμῖν εἰς Χριστὸν, καὶ χρίσας ἡμᾶς,

† Exod. 3. 14.  
Matt. 24. 35.  
John 8. 58.  
Heb. 1. 11.  
12. & 12. 4.  
Rev. 1. 8, 11,  
17.  
u ch. 5. 5.  
1 John 2. 20,  
27.

Vulgate Version, where, for 'voluissim,' the true reading from Jerome, was, I doubt not, 'voluissim.' Upon the whole, the Apostle's meaning appears to be, that 'he did not use the terms in question as mere words of course, but intended to make them good; and that, although his design was frustrated, yet the word was stable.'

18. πιστὸς δὲ ὁ Θεός—οὐ] This may (as Chrys. thinks) be meant to anticipate an objection; q. d. 'If what you say be not firm and stable (and you often say ναὶ, and it is found οὐ), may we not fear lest your word (doctrine and preaching) be found such?' viz. ναὶ καὶ οὐ, i. e. *unstable and wavering*. To which the Apostle answers,—My purpose to come to you was my own,—wherefore I attained it not; but my doctrine is of God, and what, as such, cannot deceive. Now God is true (πιστός, verax), so that, as He is constant, neither is his word to you, which we preach, inconstant and unstable. With πιστός ὁ Θεός comp. Heb. x. 23, πιστός ὁ ἐπαγγελάμενος, and 1 John i. 9. Emmerling remarks on the *defectiveness* of the phrasing, usual in oaths [though here is meant only *solemn asseveration, or obtestation*], by which the veraciousness of God is pledged for the truth of the assertion. The phrase occurs in the Sept. in Gen. xxi. 50, and 1 Kings xii. 5. The sense intimated by St. Paul is this,—that 'his purpose to come was his own, but his doctrine is of God, and, as such, cannot deceive. And, as God is immutable, neither is his word which is preached to them by himself unstable, but sure.'

For ἐγένετο, A, B, C, D, F, G, and 5 cursives (to which I can make no addition), with the Vulg. Version, and Cyrill., have ἐστίν, received by Scholz, Lachm., Tisch., and Alf., but rejected by Matth. and Griesb. Internal evidence seems in its favour; but the paucity of the cursive MSS. and the confirmation afforded to the great body of the MSS. by the Pech. Syr. Version, induce me to still decline receiving it. Alford's account of it, as 'a correction to suit the supposed reference to the past, is very plausible; but is purely a gratuitous supposition. Why should we not suppose ἐστίν a correction to suit what the Critics thought a required reference to the present; not aware that the Imperf. is often used to designate *habitual action*, so as to be nearly equivalent to the Present. In confirmation of my opinion as to the reading being a Critical alteration, I add, that one of the most ancient of the MSS. which have it (the Cod. C), has at v. 9 ἐστίν instead of ἐγένετο,—a manifest Critical alteration, but so ungrounded as to prove the Critic to have been as stupid as presumptuous.

19. For ὁ γὰρ τοῦ Θεοῦ, Lachm., Tisch., and Alf. edit ὁ τοῦ Θεοῦ, from A, B, C, and 4 car-

sives, to which I can only add Cov. 2, omitted by Mill; authority too slender to warrant the reception of the reading,—especially since internal evidence is not, as it should be, entirely in its favour. The text. rec. may have been, as Alf. says, a *correction of order*; but that it should have been corrected in all the copies except nine is incredible. It is more likely to have been, as those nine, an error of a scribe, who, after having passed over the γὰρ (very often omitted by scribes), and perceiving it after having written τοῦ Θεοῦ, brought it in after those words, to avoid defacing his copy. The *et alii* of Griesb. and Scholz is purely imaginary. The case I have supposed,—of the γὰρ being omitted by the scribe,—does occur in one of Matthew's MSS., though unrecorded by Griesb. and Scholz.

20. This is meant to further evince how steadfast and unbending ought to be the preaching of Christ, since in him it is that all the promises of God are made sure and steadfast. (Olivet.)

—ὅσαι γὰρ ἐπαγγελίαι, &c.] Bp. Middl. well renders, 'for, how many soever be the promises of God, in Him (Christ) is the Yea, and in him the Amen;' i. e. 'whatever God hath promised, He will through Christ assuredly fulfil; ναὶ and ἀμήν being strong and frequent asseverations of the truth;' q. d. (in the words of Newc.) 'For whatever promises God has made, they are confirmed to mankind through him; and the truth of them is and will be conveyed through him; to the glory of God by our preaching.'

21. ὁ δὲ βεβαιῶν, &c.] God is here designated as the author both of their original conversion to the Christian faith, and of their confirmation in it. So Abp. Newcome well paraphrases: ['But I do not arrogate any thing to myself when I use the expression *by us*.] It is God that establishes both me and you with respect to Christ as disciples of Christ.' Dr. Peile thinks that this verse and the next contain an *enlargement* upon the Divine assurances through Christ, which the Apostle has just declared to be the unchanging feature in his preaching ἐμπαράλητα γὰρ τὰ χερσίνου καὶ ἡ κληρίς τοῦ Θεοῦ, Rom. xi. 29, 'Yea, He that is confirming [or rather, 'confirmeth,' as said of what is *habituat*], us the teachers and you the taught, in our progressive growth into complete identity with Christ, and in Christ hath anointed us (Rom. viii. 29, Eph. i. 3—6. ii. 5—7. 1 John ii. 20. 27), is none other than God, who hath both *outwardly* set his seal upon us in baptism, and given us *inwardly* the earnest of his Spirit in our hearts.' Comp. Rom. v. 5. Eph. i. 13. iv. 30. Rev. vii. 3. By the Spirit is to be understood the operation of the Spirit by his spiritual gifts, and also by his graces ('given to every man to profit withal') for sanctification. The anointing, too, is of course by the same Spirit. See Eph. i. 13. 1 John ii. 20. The best

Θεός<sup>23</sup> ὁ καὶ σφραγισάμενος ἡμᾶς, καὶ δούς τὸν ἀράβωνα<sup>24</sup> τὸν Πνεύματος ἐν ταῖς καρδίαις ἡμῶν. v Eph. i. 13, 14, & 4. 30.

23 Ἐγὼ δὲ μάρτυρα τὸν Θεὸν ἐπικαλοῦμαι ἐπὶ τὴν ἐμὴν ψυχὴν, ὅτι φειδόμενος ὑμῶν οὐκέτι ἦλθον εἰς Κόρινθον. 24 οὐχ ὅτι κυριεύομεν ὑμῶν τῆς πίστεως, ἀλλὰ συνεργοὶ ἐσμεν τῆς χαρᾶς ὑμῶν τῇ γὰρ πίστει ἐστήκατε. II. 1 Ἐκρῖνα δὲ ἑμαυτῷ τούτο, τὸ μὴ πάλιν ἐν λύπῃ πρὸς ὑμᾶς ἐλθεῖν. 2 Εἰ

x Rom. i. 9.  
1 Cor. 4. 21.  
ch. 13. 2, 10.  
1 Cor. 2. 4.  
15. 1.  
1 Pet. 5. 3.  
Rom. 11. 30.  
a ch. 7. 5-8.  
12. 20, 31.  
13. 10.  
1 Cor. 4. 21.

comment on the terms *σφραγ.* and *ἀράβων*. is found in the words of Eph. i. 13, 14.

23. The Apostle now returns to his principal subject, and here the second chapter ought properly to have commenced.

— ἐπὶ τὴν ἐμὴν ψυχὴν ] ‘against my soul,’ ‘to its great detriment,’ i. e. if I speak not the truth. The solemnity of the asseveration here, and in other parts of this Epistle, was justified by the unworthy imputation (of fickleness of purpose, see xiii. 3, and x. 2,) which called it forth.

Φειδόμενος is for ὡς φειδ., i. e. ὥστε φειδῶσθαι, ‘to spare you the pain of the severe censure, which I must have passed on your irregularities.’

24. οὐχ ὅτι κυριεύομεν—ὑμῶν] We have here, Beza and Grotius remark, a softening, rather an explanation. By *κυριεύειν* is meant ‘the assumption of an arbitrary power.’ See Luke xxii. 25. The general sense of the verse is well expressed by Bp. Middl.,—‘Though I speak of punishment, I would not have you think that we [seek to] tyrannize over your faith by wanton acts of severity, but rather that we may be fellow-workers of your joy; for by your faith alone, that faith which we seek to strengthen in you, can ye attain to salvation.’ Comp. Rom. xi. 20. For a reason which will appear from note on 1 Cor. iii. 9, I would here render *συνεργ.*, not ‘cooperators,’ with most translators, but ‘adjutors,’ the sense assigned by the Vulg. and others, ‘promoters,’= ‘fellow-helpers, of your joy in the Lord,’ or ‘joy in the Holy Ghost by the consolations of the Gospel.’

— τῇ γὰρ πίστει ἐστήκατε ] ‘for by faith (only), [which we would strengthen in you] do ye stand.’ Stand is here said in opposition to *failing* in salvation. Comp. infra ch. vi. 13. Rom. xi. 20. 1 Pet. v. 12. 1 John v. 3. We are to bear in mind that (as Bp. Sanderson observes), ‘though it is by faith that we stand, if we do stand, yet it is by the grace of God that our faith itself standeth.’ Take that grace away, and our faith faileth: and then our hearts will faint. And then there is neither courage, nor patience, nor obedience, nor any thing good in us.’

II. In this Chapter the Apostle continues his justification of himself (intermixing a direction as to the course they should now take with the incestuous person), and contrasts his own conduct with that of the false teachers. Then, after mentioning his disappointment in not meeting Titus at Troas, blesses God for the success of his ministry. On the train of sentiment in this whole portion, and on the general conduct of the Apostle in the matter adverted to, see the able

remarks of Paley in his *Homœ Paulinæ*, and Canon Tate’s notes.

1. ἔκρῖνα δὲ ἑμαυτῷ τούτο, τὸ μὴ πάλιν, &c.] Instead of the text, rec. *ἐλθεῖν ἐν λύπῃ πρὸς ὑμᾶς*, 9 uncials, and 40 cursives (I add all the Lamb. and several Mss. copies), have, what I have edited with Scholz, Matthæi, Grieseb., Lachm., Tisch., and Alf., *ἐν λύπῃ πρ. ὁ. ἑ.*: a reading which, in its Pauline nerve and vigour, has far more of the character of genuineness. ‘*Ἐν λύπῃ* must not be confined to Paul, or to the *Corinthians*, but be extended to both, and the sense is,—‘so as to give myself and you pain,’ viz. by causing your irregularities. Compare 1 Cor. iv. 21, *ἐν ῥάβδῳ ἐλθεῖν*.

— ἔκρῖνα ἑμαυτῷ τούτῳ] Billr. remarks, that almost all Commentators explain the dative *ἑμαυτῷ* by *apud* me, and say it is used as elsewhere with *παρὰ* or *ἐν*. This, however, he justly thinks quite arbitrary, and would regard *ἐμ.* as a *dat. cosmocod.*, ‘I determined for myself,’ i. e. for my own sole advantage, best for myself. But this view, though adopted by Dr. Peile and Mr. Alf., appears to me hardly admissible, as yielding a strained and jejune sense. And no need is there to resort to it, since the sense presented by the Versions, in itself natural and suitable, may be obtained without any such philological subtlety, but simply by reading either, with Theophyl., *ἔκρῖνα δ’ ἐν ἑμαυτῷ*, a variation, however, unnoticed by all the Critical Editors. That the Peach. Syr. Translator had this reading in his MS. cannot be doubted,—since, although the Latin Versions of Trost. and Schaaf. have ‘*apud* me *ipsum*,’ the true and literal rendering would be ‘*in* meipso,’ for the Syriac preposition is 2, ‘*in*,’ and, accordingly, Mr. Etheridge (the translator of that Version) well renders ‘in myself.’

2. αἱ γὰρ ἐγὼ λύπῃ—ἐξ ἐμοῦ;] There is here some obscurity, perhaps occasioned by the refined delicacy of the remark; which was, I conceive, meant to be explanatory of *ἐν λύπῃ ἐλθεῖν*, just before. The *καὶ*, like the Heb. *ו*, increases the force of the interrogation, and may be rendered ‘then;’ and in the interrogative *τίς* is implied, in the answer, *οὐδείς*. The phrase *τίς ἐστὶν ὁ εὐφ.* is expressed *populariter*, the sense being, ‘Who, then, is there (i. e. *would* there be) to soothe my sorrows, but the grieved person?’ i. e. *persons*; for the singular is put for the plural, as in collectives. Here that designation might be said, in some degree, to embrace both the sound and the unsound part of the congregation; for the *former* would so sympathize with the latter, as to afford the Apostle but little cordial consolation; and the *latter* could not be expected to do it, unless in the event of entire repentance and thorough reforma-

b ver. 12.  
Gal. 5. 10.  
Philom. 31.

c ch. 7. 2, 9.

d 1 Cor. 5.  
1—4, 12, 13.  
e 1 Cor. 5. 4.  
f.

g Gal. 6. 1, 2.  
h Gal. 1. 3, 10.  
Jude 22, 23.

γὰρ ἐγὼ λυπῶ ὑμᾶς, καὶ τίς ἐστιν ὁ εὐφραίνειν με, εἰ μὴ ὁ λυπούμενος ἐξ ἐμοῦ; <sup>3</sup> Καὶ ἔγραψα ὑμῖν τούτο αὐτό, ἵνα μὴ ἐλθὼν λύπησιν ἔχω ἀφ' ὧν ἔδει με χαίρειν πεποιθὸς ἐπὶ πάντας ὑμᾶς, ὅτι ἡ ἐμὴ χαρὰ πάντων ὑμῶν ἐστιν. <sup>4</sup> ἐκ γὰρ πολλῆς θλίψεως καὶ συνοχῆς καρδίας ἔγραψα ὑμῖν διὰ πολλῶν δακρύων οὐχ ἵνα λυπηθῆτε, ἀλλὰ τὴν ἀγάπην ἵνα γνῶτε ἦν ἔχω περισσοτέρως εἰς ὑμᾶς.

<sup>5</sup> Εἰ δέ τις λελύπηκεν, οὐκ ἐμέ λελύπηκεν, ἀλλ' ἀπὸ μέρους (ἵνα μὴ ἐπιβαρῶ πάντας) ὑμᾶς. <sup>6</sup> Ἰκανὸν τῷ τοιοῦτῳ ἡ ἐπιτιμία αὕτη ἡ ὑπὸ τῶν πλειόνων ὥστε τοῖναντίον μᾶλλον ὑμᾶς χαρίσασθαι καὶ παρακαλέσαι, μήπως τῇ περισσοτέρᾳ λύπῃ καταποθῇ ὁ τοιοῦτος. <sup>8</sup> Διὸ παρακαλῶ ὑμᾶς κυρῶσαι εἰς αὐτὸν

tion, which the Apostle would not stay to see put to the proof. And thus his comfort with both of them could be but small.

3. ἔγραψα ὑμῖν τούτο αὐτό] Most Expositors, supposing an ellipse of ἐπιστόλιον, understand this of the present letter; but others, of the former one; while others take τούτο αὐτό to refer to the order given to excommunicate the incestuous person, and the general reproach on their moral conduct; which is greatly preferable, and is confirmed by the following context. Alf. supposes τούτο to mean 'the announcement of his change of purpose'; which seems the least probable of all the numerous interpretations. However, the plain truth is, so indefinite is the Apostle's language, that even a bolder man than Mr. Alf. might admit that the meaning intended by the Apostle is never likely to be fully ascertained.

4. The connexion, obscure enough, is traced by Abp. Newcome as follows: ['I wrote my former Epistle, I say, that I might not have occasion of grief;]—for I am so much interested in your welfare, that I was deeply affected when I wrote it; and its end was not so much to grieve you, as to show my great love towards you.' He rightly suspends the sense on the γὰρ, but wrongly takes it to be causal, and drowns the sense in a multitude of words. But why should not the γὰρ be *expository*, introducing, by way of explanation, the reason for something proceeding; on which see my Lex. ? Thus, here, it introduces an explanation of Paul's conduct; q. d. 'why it was out of much tribulation, and heartfelt anguish, that I wrote unto you (with many tears) as I did [and not from any inconsistency of purpose]; in doing which, my meaning was, not that ye should be pained, but that [sensible of the motive which induced me so to write as to give pain] ye might recognize therein my love, which I bear abundantly towards you.'

5. αἰ δέ τις λελύπηκεν] Whatever may be uncertain in the interpretation of this passage, one thing is clear (though it has been pointed out only by Beza), that the αἰ is used here as a softening of speech, whereby indirect is preferred to direct assertion,—and, indeed, is often used of things past, and therefore certain; as in Æschin., p. 337, οὐκ ἀγαπᾷ εἰ μὴ δίκην δέδοκε. Eurip. Ion 1321, φθονεῖς αἰ πατὴρ ἔξευρέ με; De-

mosth. Mid. p. 29, οὐκ ἡσύχῃ αἰ τιποῦτο κακὸν ἰλάγαι τῷ. Yet αἰ τις is not simply put for εἰ τις (as in Luke xiv. 26, and often elsewhere, see my Lex. N. T.), but the τις retains its usual force, though it is meant to denote (but tacitly) 'a certain person' (meaning the incestuous person), and is not to be understood indefinitely. Render: 'But if any one (meaning the vicious person in question) have caused grief, he hath not [so much] grieved me, as (that I may not be too severe in saying) all of you,—partly, 'With regard to the sentiment,' says Mr. Comyn, 'St. Paul intends to say, that not all the Corinthian Church had been included in his former censure, but only that part of it which had supported the offender; and therefore the pain which the offender had drawn down on the Church was not inflicted on the whole Church, but only on that erring part of it.'

6. Reasons are now adduced for showing mercy to the penitent offender.—ἡ ἐπιτιμία. The term signifies properly 'the fine,' or other 'penishment adjudged to an offender;' but here, that of 'ecclesiastical censure, awarded at the hand of the body of the congregation.'—αὕτη, 'of itself.'—ἐκ τῶν πλειόνων, 'at the hands of the many,' 'the general body of the Church'—the πλῆθος, meaning all except the persons so punished. Thus the *Exco*mes sometimes received back a brother who had been expelled from the society, after he had suffered much misery, *ἰσχυρῶς ἐπὶ τοῖς ἁμαρτήμασιν αὐτῶν τὴν βέβαιον ἠγοῦμενος*, says Joa. Bell. ii. 8, 8.

7. χαρίσασθαι] Of course implying that he had repented of his sin.—λύπη αἰσθησῶν, 'be overwhelmed by the excess of his sorrow: a metaphor derived, I conceive, not from the being devoured by a beast, as is generally supposed, but from *drowning*; compare Ps. cxiv. 2—4. The destruction here alluded to is that from excess of affliction, or self-destruction from despair.

8. κυρῶσαι εἰς αὐτὸν ἀγάπην] This is rendered, 'to confirm your love to him.' But the proper import of the word permits, and the context and circumstances of the case rather require, the sense, 'to make him assured of your love'; namely, by some public testimony of it; i. e. the annulment of the act of excommunication, in order to confirm that reconciliation. That some public testimony of kind feeling to him, namely, by the reversal of his excommunication, is here

ἀγάπην <sup>9</sup> εἰς τοῦτο γὰρ καὶ ἔγραψα, ἵνα γνῶ τὴν δοκιμὴν ὑμῶν, εἰ εἰς πάντα ὑπήκοοί ἐστε. <sup>10</sup> Ὡς δέ τι χαρίζεσθε, καὶ ἐγὼ (καὶ γὰρ ἐγὼ εἶ τι κεχάρισμαι, ᾧ κεχάρισμαι, δι' ὑμᾶς) ἐν προσώπῳ Χριστοῦ, <sup>11</sup> ἵνα μὴ πλεονεκτηθῶμεν ὑπὸ τοῦ Σατανᾶ· οὐ γὰρ αὐτοῦ τὰ νοήματα ἀγνοοῦμεν.

<sup>12</sup> Ἐλθὼν δέ εἰς τὴν Τρωάδα εἰς τὸ εὐαγγέλιον τοῦ Χριστοῦ, καὶ θύρας μοι ἀνεφγμένης ἐν Κυρίῳ, οὐκ ἔσχηκα ἀνεσις τῷ πνεύματί μου, τῷ μὴ εὐρεῖν με Τίτον τὸν ἀδελφόν μου. <sup>13</sup> Ἄλλὰ ἀποταξάμενος αὐτοῖς, ἐξῆλθον εἰς Μακεδονίαν. <sup>14</sup> Τῷ δὲ Θεῷ χάρις, τῷ πάντοτε θριαμβεύοντι ἡμᾶς ἐν τῷ Χριστῷ, καὶ τὴν ὁσμὴν τῆς γνώσεως αὐτοῦ φανερῶντι δι' ἡμῶν ἐν παντὶ τόπῳ. <sup>15</sup> Ὅτι Χριστοῦ εὐδία ἐσμὲν τῷ Θεῷ ἐν τοῖς σωζομένοις καὶ

intended, was also, I find, the opinion of Theophyl. Of the phrase here used I have never met with any example elsewhere. Probably it was a provincialism.

<sup>9</sup> εἰς τοῦτο γὰρ ἔγραψα—[εἰς] The full sense contained in this briefly worded passage seems to be this: '[Forgive him, I say:] for the chief object I had in writing [that you should punish him is answered; and that] was, that I might know the proof of you (i.e. that I might put you to the test), whether you be obedient in all things. Comp. Phil. ii. 22.]

<sup>10</sup> ὡς δέ τι χαρίζεσθε, καὶ ἐγὼ Sub. χαρίζομαι. The sense intended is well expressed by Laeppis thus: 'in omnibus judiciis, quæ equitatem et lenitatem animi producant, nemo liberius vos sequitur quam ego.'—καὶ γὰρ ἐγὼ—δι' ὑμᾶς. The sense seems to be, 'For whatever I have [hereby] forgiven any one (if I myself can be said to have forgiven), I forgive it for your sakes, and to testify my regard for you.' At ὡς, sub. κεχάρ., which was suppressed to avoid repetition. The next words, ἐν προσώπῳ Χριστοῦ, are by almost all Commentators joined with the words immediately preceding. And thus a good sense arises; but one, I conceive, not very agreeable to the words following. ἵνα μὴ πλεον. ὑπὸ τοῦ Σατ. I therefore agree with the Bala Editor, that the words καὶ γὰρ—ὑμᾶς are parenthetical; and that ἐν προσώπῳ, &c., belong to καὶ ἐγὼ (χαρίζομαι)—ἐν προσώπῳ Χρ. means, 'acting in the name and in behalf of Christ, as it were in his person;' synonymous with ἐν τῷ ὀνόματι τοῦ Κυρίου ἡμῶν Ἰ. Χρ. 1 Cor. v. 4.]

<sup>11</sup> ἵνα μὴ πλεονεκτηθῶμεν, &c.] These words seem meant to give a reason why he and they should be always disposed to show lenity on sincere repentance; namely, lest, by their excessive severity, Satan might obtain an advantage over them, by tempting the offender either to despair or to apostacy; thus bringing Christianity into evil report, as a harsh religion, and deterring others from embracing it; or, by exciting divisions in the Church, and preventing the success of the Gospel.

<sup>12, 13</sup> What is here said is meant to give a further proof of his affectionate concern for them, and his desire to visit them; namely, that after he went to Troas to preach the Gospel, and had good opportunity of success; yet, because he

found not Titus there (who was to bring him account of the state of the Corinthian converts), he could not rest, but must go in search of him into Macedonia.

<sup>12</sup> καὶ θύρας μοι ἀνεφγ. See note 1 Cor. xvi. 9, and Acts xiv. 2. Ὅς ἄλλα, &c., the full sense is, 'But however [effecting what I could without his assistance] I bade adieu to them (i.e. the Trojans), and went into Macedonia.'

<sup>14</sup> τῷ δὲ Θεῷ—Χριστῷ Render: 'But [so that as it may] thanks be unto God;' i.e. with reference to the happy turn affairs had taken at Corinth, and the good account he had received of the Corinthians from Titus (see vii. 6), the Apostle breaks forth into thanksgivings to God, for the success with which he is pleased to bless his Evangelical labours.—θριαμβ. ἡμᾶς ἐν τῷ Χριστῷ shows the grounds of the thanksgiving; namely, because 'he maketh us to triumph.' The word properly signifies 'to triumph over;' but here is used (as the best Commentators, ancient and modern, suppose) in a *Hiphal* or *causative* sense; as in Eur. Herc. Fur. 1596; and in other verbs, as βασιλεύειν, ἐπιστάσκειν, ἀνταρκεῖν, κληρονομεῖν, &c. The sense is, 'causeth us to triumphantly overcome all difficulties,' 'to go from city to city as triumphing conquerors in the cause of Christ.' But the metaphor is not to be too much pressed on. So also the expressions πάντοτε and ἐν παντὶ τόπῳ are not to be rigidly interpreted, but understood of what, upon the whole, was the case. Indeed, when the Apostle was least successful, there was always some kind of victory obtained over the kingdom of Satan—καὶ τὴν ὁσμὴν—φανερῶντι, &c. The sense is, 'And who diffuseth, by us, every where the odour of his Divine knowledge.' There is an allusion to the fragrant odour of flowers and aromatics scattered around conquerors when going in triumph. So Plutarch (cited by Kypke) says the streets were on such occasions θυμιαμάτων πληρεῖς. Some confusion of metaphor, indeed, exists; but, under a lively allusion to the wide spreading of aromatic odours, it represents the wide diffusion of the Gospel, and its multifarious influence.

<sup>15</sup> Χριστοῦ εὐδία—ἀπολλυμένοις] Here the metaphor at ὁσμὴ is retained, but with some change of application; the Gospel thus propagated being now compared to a sweet odour diffused throughout any place, or among any per-

n Luke 2. 34. *ἐν τοῖς ἀπολλυμένοις* οἷς μὲν, ὁσμή θανάτου εἰς θάνατον, 16 οἷς  
 John 9. 30. *δὲ, ὁσμή ζωῆς εἰς ζωὴν.* καὶ πρὸς ταῦτα τίς ἱκανός; 17 οὐ  
 ch. 2. 5, 6. γάρ ἐσμεν, ὡς οἱ πολλοὶ, καπηλεύοντες τὸν λόγον τοῦ Θεοῦ  
 o ch. 4. 1. *ἵνα ἡμεῖς σωθῶμεν.* καὶ ἐν τοῖς ἀπολλυμένοις, both among those who are  
 & 11. 12-13. saved, and among those who perish.' On the  
 Jer. 5. 31. exact import of these two expressions considerable  
 & 23. 37-32. diversity of opinion exists. Calvin, as may  
 Matt. 24. 24. I Tim. 1. 19, 20. & 4. 1-3.

sons (John xii. 3): and as the odours of aromatic herbs possess the property of being salutiferous as well as grateful;—such is the quality here meant to be ascribed to the Gospel, and such is the idea particularly contained in the words of the next verse. Here the Apostle is said to have had in mind similar modes of expression found in the Rabbinical writings. So the Rabbis speak of the Law as 'a savour of life to Israel, but to the Gentiles a savour of death.' Thus the sense is, 'We are those by whom God, through Christ, diffuseth this odoriferous and salutiferous knowledge of the Gospel: 'we are the means of disseminating it ἐν τοῖς σωζομένοις καὶ ἐν τοῖς ἀπολλυμένοις, both among those who are saved, and among those who perish.' On the exact import of these two expressions considerable diversity of opinion exists. Calvin, as may be imagined, finds no difficulty whatever, by referring the former term to the *elect*, and the latter to the *reprobate*. But here, it is observable, he stands almost alone. No countenance to this view is to be found in the *ancient Fathers*, whether Greek or Latin, not even in *Augustin*: and next to none in the *great Reformers*. Thus Melancthon, Bucer, Bullinger, and Beza, take no such view; which has, however, been adopted by some *Calvinistic-English* Commentators. In order to effectually exclude which sense, Dr. Poole explains of *σωζ.* to mean 'they who, in the exercise of their own free-will, submit themselves to be saved by the power of God (Acts ii. 40, 41. 47. Rom. i. 16. 1 Cor. i. 18), are the followers of the great Captain of Salvation, Acts v. 31. Heb. ii. 10; but, οἱ ἀπολλύμενοι, they that are in the way to perish, that willfully reject the proffered means of grace, and by their own deliberate choice proclaim themselves unworthy of that eternal life which God, on certain prescribed conditions, has proposed to their acceptance' (Acts xiii. 46). It is, however, better to explain the terms in question, as the best Commentators have done, without reference to any theological system, which it could not be the Apostle's purpose here to introduce. In short, it is best to regard the words as meant to be understood populariter: thus taking the former, with Grot., Hamm., Whitby, Dodd., and Wesley, of *true believers*, who receive the faith, and live according to it; the latter, of *willful unbelievers*, who receive it not, and, accordingly, perish by its non-reception.' In short, the present passage is parallel to that at 1 Cor. i. 18; so much so, that no interpretation ought to be introduced here that will not suit what is adopted there. The sense I have laid down there will apply here; and this differs little from the explanation of the terms here offered by Dr. Poole. At ver. 16 the application of the metaphor is again somewhat changed; the Gospel being considered, not as the odour of sweet-smelling perfumes, but of aromatics, to which we apply the term *savour*, as admitting both of a good and of a bad sense. And so in Greek ὁσμή is applied in both ways; but espec. the latter. Considering, then, that of aromatics some are salutiferous, others dele-

rious; hence the Apostle, with reference to each of these two classes (under which he here comprehends professing Christians in general), means to say, 'To those (i. e. those who are perishing) the salutiferous savour of the Gospel we diffuse becomes a deadly savour, tending to death, while to those who are saved it is a life-bestowing savour or odour tending to life (overlasting).' The above view of the nature of the metaphor in ὁσμή is further confirmed by the use, probably as early as the time of St. Paul, by the Rabbinical writers of the expressions *aroma vite* and *aroma mortis*, wherein they characterize the law as an *aroma vite* to Israel, but to the heathens as an *aroma mortis*, thus using the term 'aroma' simply in the sense *odour*. Iachm. and Tisch. at the next verse subjoin *ἐκ* to both *θανάτου* and *ζωῆς*, from 3 uncial, and 7 cursive, MSS. and some later Versions, besides not a few Fathers; but wrongly. The external authority for the reading is too slender to be relied on; espec. when in direct opposition to all the *early Versions*, that recognize the simple Genit., which only requires to be understood, to be approved.

16. καὶ πρὸς ταῦτα τίς ἱκανός;] The interrogation implies a strong negation; the sense being, in other words, 'No one of himself;' meaning, that his sufficiency must be from God [to whom all things are possible], through his Holy Spirit. See Matt. xix. 16.

17. οὐ γὰρ ἴσμεν, καπηλ. τὸν λόγον τ. Θ.] The γὰρ refers to ver. 14, the full meaning being, in other words, 'We are put in trust to do, and enabled to do, all this,—however arduous the task; and we do it with zeal and singleness of heart; for we are not, as the many (the majority), corrupting the Gospel (in order to make a gain of it).' The view which I have thus taken of the force of καπηλ. I am now enabled to further confirm from what is said by Dr. Bentley, in his admirable Sermon from this text on Popery, vol. iii. p. 242, where he shows that καπηλεύειν has a complex idea, and a wider signification than δολοῦν, since κατ. always comprehends δολ., but δολ. never extends to κατ.; which, besides the sense of *adulterating*, has an additional notion of *unjust gain or profit*. Thus κατ. was, by an easy and natural metaphor, diverted to other expressions, denoting cheating, and lucre, as κατ. τὰς δίκας, τὴν σοφίαν, τὰ μαθήματα, 'to corrupt and sell justice,' to prostitute learning and philosophy for gain. 'Cheating and adulterating' is part of the notion of κατ.; but the principal essential of it is 'sordid lucre.' Wherefore, to do justice to our text, we must add to 'who corrupt the word of God,' by the words 'for filthy lucre.'—I would add that ἀετλος means a petty retail dealer, or huckster, 'one who sells at second hand; as is plain from Plato, p. 581, c, ἔργα ἀλλότρια παραδεχόμενοι, διέτερον πωλοῦσι πάλιν οἱ κάπηλοι, and p. 606. And so Heych. explains καπηλεύειν μετὰ πωλῆ. Eschyl., too, Theb. 541, by a bold figure (formed on the foregoing sense), says, ἔλθων δ' ἰοικανὸν οὐ καπηλεύειν μίχην, 'he will not fight by retail;' i. e. in a peddling



ἀλλ' ὡς ἐξ εἰδικρινείας, ἀλλ' ὡς ἐκ Θεοῦ, κατενώπιον τοῦ Θεοῦ, ἔν Χριστῷ λαλοῦμεν. III. <sup>1</sup> Ἀρχόμεθα πάλιν ἐαυτοῖς συν- a ch. 5. 12.  
10. 3. 12.  
3. 11. 19.  
1 Cor. 3. 10.  
4. 15. & 10. 32.

way. In short, the *κἀπηλοι* were *petty charmen* (and that chiefly in *estables* or *drinkables*) exactly corresponding to our *lucksters*. And as *provisions* are most susceptible of that adulteration, which is so likely to be practised by petty vendors, so these *κἀπηλοι* were, from a very early period, accused of this trickery. So *Is. i. 22. οἱ κἀπηλοι σοὶ μισγοῦσι τὸν οἶνον ὕδατι. Καπηλεύειν*, therefore, came to mean 'make a gain of'; and also, as here, to 'corrupt for the purpose of gain.' So *Lucian. Herm. 59. ὥσπερ οἱ κἀπηλοι κερασάμενοι καὶ δολώσαντες*. The sense, then, is, 'corrupting the Gospel, in order to make a gain of it, by representing its doctrines and injunctions as otherwise than they really are.' What these admixtures were, may easily be conceived, though they, no doubt, differed in different teachers; sometimes consisting of Jewish superstitions, and sometimes of philosophical notions, and the dreams of the sophists.

The idea is further unfolded in the words following, ἀλλ' ὡς ἐξ εἰλ., where, from extreme brevity, the sense is left indeterminate. Hence the variety of interpretations, not a few of which are manifestly untenable. Whitby paraphrases as if *πράσσουσι* could be supplied after the former ἁλλά; but it cannot; and the sense which he deduces from the remaining words is only such as is *wrested* from them. Nearly the same may be said of Dr. Peile's paraphrase; in framing which he did not discern the *pregnant brevity* of the words. And strange it is, that so excellent a Greek scholar could come to the conclusion that *ὡς ἐκ Θεοῦ* can stand for *ὡς Θεοῦ ἀνθρώποι*, or that *ἐν Χριστῷ* means, 'as ministers of Christ.' The construction is, indeed, somewhat perturbed, and may at first appearance seem *overcharged in phraseology*. But a *right view* of the construction will dissipate this appearance of redundancy; and, in order to this, we have only to take the words *ὡς ἐξ εἰλικρ.* *ὡς ἐκ Θεοῦ* as pertaining to *λαλοῦμεν* *circumstantially*, i. e. so as to qualify *λαλ.* by a circumstance of *mode*,—namely, either by regarding *ἐξ εἰλ.* as an Adverbial phrase, to signify, 'as in (lit. out of) sincerity,' or (as the accompanying phrase *ὡς ἐκ Θεοῦ* seems to require) rather to view it as suspended on the Participle *οἱ λαλοῦντες*, to be understood from *λαλοῦμεν*; and this is supported by the authority of the *Pesh. Syr. Version*, which so renders at each of the *clausulae* *ὡς ἐξ εἰλικρ.* and *ὡς ἐκ Θεοῦ*. Of *ἐκ Θεοῦ* the sense is, not, 'of God,' but, 'from God,' i. e. *Dei instructus*, by his authority and instruction. With respect to the phrases which follow, *κατενώπιον τοῦ Θεοῦ* and *ἐν Χριστῷ*, they are likewise to be considered as *qualifying adjuncts* of circumstances as to mode, pertaining to *λαλοῦμεν*. And the former signifies 'as in the sight (or presence) of God,' i. e. 'having him always before us,' and consequently having an eye to him, *his will* and pleasure, and his *approbation* alone. The latter admits of several senses, each not inapposite. I should still be inclined to think that its real sense is, 'according to the truth in Jesus, and without any admixture of falsehood,'—but that this now seems to me objectionable, from its being an *over-strained* interpretation. Hence I prefer the sense assigned

by Grot. and Est. (which has the support of the Syriac and Vulg. Versions, and of the ancient Commentators), 'in the name and by the authority of Christ,' as his ministers. This is confirmed by a similar passage, *infra*, ch. xii. 19, *κατενώπιον τοῦ Θεοῦ, ἐν Χριστῷ λαλοῦμεν*, where see my note. It is proper for me to remark, that the second ἁλλά is intensive, as at ch. vii. 11, and the Participle with Verb. Subst. is put for the Verb *καπηλιεύομεν* (= *καπηλεύεσθαι ἔσμεν*) to denote *habitual action*. Render: 'for we are not, like most, corrupting the word of God; but as in sincerity, but as from God do we speak (i. e. deliver our Gospel message), as in the presence of God, in the name [by the authority] of Christ.'

III. In this Chapter the Apostle obviates any charge of self-commendation, desiring to ascribe all his success to God, vv. 1—6. And in adverting to the superiority of the Gospel over the Law, vv. 7—11, he especially points out *plain speaking* (probably to excuse his own freedom of animadversion) as most accordant with its nature; and concludes with describing the liberty and progressive holiness which arose from the Gospel, vv. 11—18.

1. *ἀρχόμεθα—συνιστάνειν*;] This is meant to anticipate an objection, that by thus mentioning his *sincerity* he was *recommending* himself. In the interrogation is implied a strong negation, *οὐδαμῶς*! The next words, *εἰ μὴ χρῆζομεν*, are to be considered as having reference to something omitted for brevity's sake; q. d. '[Nor have we any occasion so to do], unless we need, &c.' Thus there will be no occasion, with Griesb., Scholz, Lachm., Tisch., Alf., and other Editors, to read *ἡ μὴ* for *εἰ μὴ*, from C, D, F, G, and a few cursives (to which I can only add Lamb. 1182), Versions, and Fathers. 'H *μὴ* is probably an alteration to remove a difficulty, which, after all, is, as we have seen, but imaginary. This view I find confirmed by the opinion of Meyer and Dr. Peile, who supply, as I have done, the ellipsis. 'No!' nor has there been any occasion, unless we need,' &c.; and the same Critics deem that the strong external authority for *εἰ μὴ* is supported by *internal evidence*, arising from *εἰ μὴ* being the more difficult reading. But that canon has its modification; and, on carefully reconsidering the question, I am of opinion, as heretofore, that *ἡ μὴ* may possibly be the true reading, nay that it probably is such. But I cannot agree with Mr. Alford as to the origin of *εἰ μὴ*, because his hypothesis is too far-fetched. Critics might stumble at *μὴ*, and its awkward position in the question; (at what would they not stumble?) but the fault, if any, is to be laid at the door of the scribes, who would be likely to stumble at the unfrequent *ἡ μὴ*, and read it as *εἰ μὴ*, by *itacism*; not to say that *εἰ* and *ἡ* are perpetually interchanged.—*σοῦτα. ἱστο.* These (called by Arrian, Ep. iii. 2, 1, *γράμματα σοῦτα*) were letters of introduction, probably deriving their origin from the *tersera hospitalitatis* of the earlier Greeks. They were much employed among the Greeks and Romans, and also the Jews;

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ιστάνειν; † εἰ μὴ χρῆζομεν, ὥς τινες, συστατικῶν ἐπιστολῶν πρὸς ὑμᾶς, ἢ ἐξ ὑμῶν συστατικῶν. <sup>2</sup> Ἡ ἐπιστολὴ ἡμῶν ὑμεῖς ἐστε, ἐγγεγραμμένη ἐν ταῖς καρδίαις ἡμῶν, γινωσκομένη καὶ ἀναγινωσκομένη ὑπὸ πάντων ἀνθρώπων <sup>3</sup> φανερούμενοι ὅτι ἐστὲ ἐπιστολὴ Χριστοῦ διακονηθεῖσα ὑφ' ἡμῶν, ἐγγεγραμμένη οὐ μέλανι, ἀλλὰ Πνεύματι Θεοῦ ζώντος, οὐκ ἐν πλαξὶ λιθίναις, ἀλλὰ ἐν πλαξὶ καρδίας σαρκίνας. <sup>4</sup> Πεποιθήσιν δὲ τοιαύτην ἔχομεν διὰ τοῦ Χριστοῦ πρὸς τὸν Θεόν <sup>5</sup> οὐχ ὅτι ἱκανοὶ ἐσμεν

b 1 Cor. 2.  
2, 3.

c Exod. 24.  
12.  
N 24. 1.  
Jer. 31. 33.  
Ezek. 11. 19.  
N 30. 20.  
Heb. 8. 10.

d ch. 2. 16.  
Phil. 2. 12.

from whom, it is probable, was immediately derived the frequent use of them in the primitive Church. The *τινες* alludes to the false teachers, who, it seems, had *thus* introduced themselves to the Church at Corinth.

2, 3. These verses present a certain difficulty, and that arising partly from harshness of metaphor, but chiefly from the circumstance of *ἐπιστολὴ* bearing two different senses in these two verses:—in the *first*, denoting an *ἐπιστολὴ συστατικὴ*, or letter serving to recommend him; in the *second*, simply an *epistle*, or *writing*.

— ἡ ἐπιστ. ἡμῶν ὑμῖς ἐστε, &c. ] As if he had said (observes Theodor.), ἡμῖς οὐ δέσμεθα γραμμάτων· αὐτὰ γὰρ ἡμεῖς τὰ πράγματα μαρτυροῦν, according to the sense expressed by Theophylact, 'that which letters of introduction and recommendation would have done, this *ye yourselves* do when seen and heard.' Thus the meaning is, 'Ye are [in fact] our recommendatory Epistle, one written by Christ, through our instrumentality; not with ink, but with the Holy Spirit; not on tablets of stone, but on the heart;' q. d. 'your conversion to the Christian faith, by my preaching and miracles, is a sufficient recommendation of me as a true Apostle, and of the Gospel through me. Now this conversion, and the moral reformation therein implied, must (from the extensive communication of Corinth with almost every part of the world) have been known to all, and were in that sense *read* by all.' By the words a little further on, *γινωσκομένη—ἀνθρώπων*, it is simply meant that 'this recommendatory Epistle is easy to be read and known by all men.' The words *ἐγγεγραμμένη ἐν ταῖς καρδ. ἡμ.* are merely meant to point at the peculiar *circumstance* of the Apostle's being *himself* deeply impressed with the fact, that *they* are an Epistle recommendatory of him, and of the Gospel which he was bearing to all parts of the world.

3. *φανερούμενοι ὅτι ἐστὲ, &c.* ] 'Here,' observes Prof. Dobree, 'we have a transition from the heart of Paul to the heart of the Corinthians, as at infra vv. 13—16 from Moses veiled to the Jews veiled.' Hence arises a comparison of the ministry of Paul, as compared with that of Moses; see Exod. xxxiv. 33. *Φανερ. ὅτι ἐστὲ, &c.* is for *ὅτι φανερῶς ἐστὲ*, 'it being manifest that ye are,' &c. The same metaphor is here continued, but with alteration, and a different application. When it is said that they are even *Christ's* Epistle, the latter must be understood in a different sense from the former; and the sense may be thus traced: 'Ye bear the commands of Christ on your heart, and transcribe them into your practice.' The words *διακονηθεῖσα ὑφ' ἡμῶν* refer to the Apostle's *own instrumentality* in the

matter, as much as to say: 'Ye are, indeed, an epistle of Christ,—but one which He has ordained to be written *by us*—a writing not with ink [as letters of recommendation are], but with the Spirit of the living God; but which he has *taken* care to have written *by us*.' By *ἐπιστολὴ Χρ.* is meant the *Gospel*; and to this the term *ἐπιστολὴ* is very applicable. The term being, from its original sense, applicable to 'any revelation of God's will to man.'

The remainder of the verse is meant further to unfold the sense of *ἐπιστολὴ*, and to show the superiority of the *Gospel* over the *Law*. 'The Law was written with ink; the Gospel was written upon your hearts by the Spirit: accordingly, as far as the Spirit is superior to ink, and the heart to stone, so far is the new Dispensation superior to the old.' Again, in the *Law* there was a bare *command*; in the Gospel the injunction was rendered effectual by the operation of the Holy Spirit. The words *ἐν πλαξὶ καρδίας σαρκ.* are, by transposition, put for *ἐν πλαξὶ σαρκ.* κ., i. e. on *fleshy* tablets, namely, those of the heart; in which words the Apostle prob. had in mind the expression *ἐν τῇ* in Prov. lii. 3 and Jer. xvii. 1, though the Greek Versions there inadequately render by *ἐν τῇ* τοῦ στόματος: except that in the Alex. MS. for *ἐν τῇ* τοῦ πλάτους τῆς καρδίας, the true reading, I doubt not, is *ἐν τῇ* πλακῶς τ. κ., as found in the Compl. and Ald. edd. and some MSS. Comp. Sirach xvii. 13 in the Complut. and 2 other copies; and *ἐσθ.* I am persuaded, had place in St. Paul's copy.

4. The *connexion* which I have traced after Chrys., Theoph., and Calv., supposes the Apostle here means to deprecate the accusation of *boasting of himself*. And this view I find supported by Est. Thus it is to be considered rather as a *softening* of language that might have seemed *boastful*; and, accordingly, the connexion will be with vv. 2 and, partly, 3; and Paul means to say, that, 'whatever his superiority might be, it rested solely on his confidence in (lit. 'affiance on'; as supra i. 15, infra viii. 2. x. 2. Eph. iii. 12) God, through Christ, from whom alone he derived his sufficiency to spread the Gospel.' The full sense, then, may be expressed thus: 'We, however, have such a cause for entire *affiance* [as this superiority implies] in God alone, through Christ.'

5. *οὐχ ὅτι, &c.* ] A brief form of expression for *οὐ λέγω ὅτι, &c.* '[I mean not to say] that we are of ourselves able to excogitate, or derive, any thing [of this kind, as it is said Acts iii. 12, *ἐξ ἑδρας δυνάμεως*] as coming out of, from ourselves,' namely, any thing in relation to the truths, much less the mysteries, of the Gospel: 'but our competency, or ability to utter them

ἀφ' ἐαυτῶν λογίσασθαι τι, ὡς ἐξ ἐαυτῶν, ἀλλ' ἡ ἰκανότης ἡμῶν  
ἐκ τοῦ Θεοῦ <sup>6</sup> ὅς καὶ ἰκάνωσεν ἡμᾶς διακόνους καινῆς δια-  
θήκης, οὐ γράμματος, ἀλλὰ πνεύματος· τὸ γὰρ γράμμα ἀπο-  
κτείνει, τὸ δὲ πνεῦμα ζωοποιεῖ. <sup>7</sup> Εἰ δὲ ἡ διακονία τοῦ θανάτου  
ἐν \* γράμματι ἐντετυπωμένη ἐν λίθοις, ἐγενήθη ἐν δόξῃ, — ὥστε  
μὴ δύνασθαι ἀτενίσαι τοὺς υἱοὺς Ἰσραὴλ εἰς τὸ πρόσωπον Μωϋ-  
σέως, διὰ τὴν δόξαν τοῦ προσώπου αὐτοῦ τὴν καταργουμένην  
<sup>8</sup> πῶς οὐχὶ μᾶλλον ἡ διακονία τοῦ Πνεύματος ἔσται ἐν δόξῃ;  
<sup>9</sup> Εἰ γὰρ ἡ διακονία τῆς κατακρίσεως δόξα, πολλῶ μᾶλλον

e Jer. 31. 31.  
Heb. 3. 6. 8.  
Rom. 7. 6.  
ch. 5. 18.  
1 Deut. 4. 12.  
Exod. 34. 20  
—30.  
Heb. 9. 4.  
e Luke 9.  
29—31.  
Act. 8. 18.  
e Exod. 19.  
13—19.  
e 30. 18, 19.  
Rom. 1. 18.  
e 8. 5, 4.  
Gal. 3. 10.  
Heb. 12. 18—  
31.

with effect is from God.' The above view of the sense is confirmed by Chrys., Theophyl., Theodor., and (Ecumen., cited in Recens. Syn., where I have adduced exx. of the phrase λογίζεσθαι ἐξ ἑαυτοῦ, and ἀφ' ἑαυτοῦ, from Demetr. Phaler. and Elian. Of the two expressions, *ὡς ἐξ ἑαυτῶν* and *ἀφ' ἑαυτῶν*, Wolf refers the former to the *will*, the latter to the *power*. It would rather seem that *ὡς ἐξ ἑαυτῶν* is meant to further explain the sense; the meaning being, what Emmerling expresses, 'ita ut ex me profectum putem.' The words are perhaps to be construed, not with *ἰκανοί*, but with *λογίσασθαι τι*: which is confirmed by Liban. Or. 44, p. 914, D, *ἀφ' ἑαυτῶν αὐτὰ λογίζομενοι καὶ σκοποῦντες οἱ δικάσται*, &c. Of the words following (which ought not to have been discovered from those preceding) *ὅς ἡμᾶς—διαθήκης*, the sense is, 'and He alone it is that hath fitted us to be ministers,' &c., viz. 'by giving us, through the grace of the Spirit, *ability* to minister in the Gospel.' The terms *ἰκανοί*, *ἰκανότης*, and *ἰκάνωσεν*, could only be meant (as the best Commentators are agreed) to be applied to the work of *evangelizing*, and therefore ought not to be urged in support of a doctrine as they are by those whose purpose is to establish a *system*. Such, however, has, I lament to say, been done by Augustin, Thom. Aquin., Est., Calv., Beza, Hyper., and Bulling., of whom Thom. Aquin., Calv., and Beza, in particular, extend it to *every thing*,—using the most unmeasured language, so as almost to deny the power not only to *think* a good thought, but almost to think *at all*, and pronouncing, after the manner of the Council of Trent, that whosoever shall oppose their dogma is deceived by an heretical spirit. In the words *οὐ γράμματος*, &c., the Apostle takes occasion to again advert to the difference between the Law and the Gospel; where by *τὸ γράμμα* is meant 'what is literal,'—namely, the Law; and by *τὸ πνεῦμα*, 'what is spiritual,' (namely, internal and spiritual religion,) the Gospel. See Calv. on Rom. ii. 29. Such (in opposition to the Mystics, who take these words of the literal, and the spiritual interpretation) Bp. Marsh. in his Lect. p. 369, has proved to be the only sense which the context admits. 'The Apostle (says he) is drawing a parallel, which has no concern with interpretation, but is between the Law of Moses and the Gospel of Christ. The former "kills," inasmuch as it denounces death without hope on all who disobey it; nay, sometimes occasioned death, by the multiplicity and difficulty of its ceremonial rites. See Rom. iii. 20, and Gal. ii. 19. On the contrary, the πνεῦμα, the Spiritual System

of the Gospel, *ζωοποιεῖ*, 1st, brings life and immortality to light, and affords the means of salvation; 2dly, it imparts life, a new life, by the Holy Spirit. There is also an allusion to that expiatory sacrifice by which this vivification is effected. The two Dispensations, moreover, are contrasted as to their *tendency*: that of the Law was *punishment*; that of the Gospel, *reformation* rather than punishment,—*salvation* rather than condemnation.'

7, 8. The Apostle now further evinces this superiority of the Gospel over the Law, by showing, 1. that its *glory is greater*; inasmuch as the Law had only a corporeal and visible glory,—namely, that in the face of Moses; but the New Dispensation an intellectual and spiritual one. (Theophyl.) We have here an *argumentum à minori ad majus*; and the full sense of the two verses may be thus expressed: 'If the ministry or office of promulgating a covenant which, in the letter (when written on tables of stone), brought nothing but death with it, was *glorious* (namely, by the appearance of angels with the cloud of glory), and so glorious that the children of Israel were not able to look at the face of Moses, because of the shining of his countenance, which glory was soon to vanish; how much more shall not the ministration of the *Spiritual*, or the Spirit-giving Dispensation (i. e. the Gospel) be glorious?' I now point to *δόξα*,—and *καταργουμένην*,—thus keeping apart the words *ὥστε—καταργουμένην*, for a reason which will appear from note on 1 Cor. i. 6. For *γράμματος*, I now, with Lachm. and Tisch., edit, on competent authority, *γράμματι*, which is called for by the course of argument which I have already explained. As to *τὴν καταργουμένην*, it must not be understood, with some, of 'fading away with youth, and ceasing with death.' The best mode of taking the words is that of the ancient, and some eminent modern, Expositors; namely, to suppose that *τὴν καταργουμένην* (introduced to impart force to the argumentation), though it pertains in appearance to *τὴν δόξαν*, yet, in fact, belongs to *γράμματα*, meaning 'the *Mosaic economy*;' and that the Apostle meant to hint that, as *that* glory was temporary, and would cease at death, so was the Dispensation, of whose Divine origin this was the symbol, meant also to be temporary.

9. *εἰ γὰρ ἡ διακονία—ἐν δόξῃ*] The Apostle here (observes Theophyl.) 'gives another turn to the same thought.' Indeed, *ἡ διακ. τῆς κατακρ.* is meant to further illustrate what was said at ver. 7, *ἡ διακονία τοῦ θανάτου ἐν γράμματι*. The condemnatory Law, and the justifi-

περισσεύει ἡ διακονία τῆς δικαιοσύνης ἐν δόξῃ. <sup>10</sup> Καὶ γὰρ οὐ[δὲ] δεδόξασται τὸ δεδοξασμένον ἐν τούτῳ τῷ μέρει, ἕνεκεν τῆς ὑπερβαλλούσης δόξης. <sup>11</sup> Εἰ γὰρ τὸ καταργούμενον, διὰ δόξης· πολλῶ μᾶλλον τὸ μένον ἐν δόξῃ. <sup>12</sup> Ἐχοντες οὖν τοιαύτην ἐλπίδα, πολλῇ παρρησίᾳ χρώμεθα. <sup>13</sup> καὶ οὐ, καθάπερ

1 Rom. i. 17.  
1 Eph. i. 13.  
2 Exod. 34.  
33, 35.  
Rom. 10. 4.  
Gal. 3. 26.

catory Gospel, are contrasted; the former as a ministry of condemnation, the latter as one of justification; conferring justification on all who heartily embrace it.

10. What is here said is not a correction, but a confirmation of the preceding; meaning that the glory of the Law is eclipsed when the Gospel goes forth; as the moon and stars, though diffusing their light over all the earth, yet fade before the beams of the sun, so the Law, glorious as it is in itself, yet in glory is as nothing compared with the greatness of the Gospel (Calv.): in other words, that the *ministry* of the New Covenant so far excels that of the Old,—outshines it so much in dignity,—that the latter was hardly glorious at all in comparison with the surpassing glory of the New. This use of *δοξάζουσα*, 'to be glorious,' which recurs at 1 Pet. i. 8, is not found in the Class. writers, and was doubtless Hellenistic, espec. considering that in the Sept. it often occurs, e. gr. Exod. xv. 1, 21. Pa. xxvi. 21. lxxxvi. 2. Mal. i. 11. It was, in fact, formed on the Hebr. *תָּרַח* in Is. lxiii. 1, *glorified, glorious*, and *תָּרַח* in Exod. xv. 11. The same use of the Part. Pass. for Noun-adj. is found in 1 Pet. i. 8, *χαρὰ δεδοξασμένη*.—*τούτῳ τῷ μέρει* signifies (like the French *en cet égard*), in this reference, that of comparison; and *ἕνεκα* bears the sense in respect to, in regard of, as in 2 Cor. iii. 10. To the examples from the Class. writers adduced by Raphael, I add Thucyd. viii. 92, *δύον ἀπὸ βοῆς ἕνεκα*, and Xen. Hist. ii. 4, 31, *δύον ἀπὸ βοῆς ἕνεκα*, in both which passages there is no such *pleonasm* as the Commentators suppose; but *ἕνεκα* (scil. *τούτου*) is subjoined, by way of explanation, = as far as regards this.

11. We have in this verse a more extended proof of the assertion,—that the ministry of the New Covenant very far excels that of the Old. This it does, inasmuch as its glory is more *permanent*; whereas the ministry of the *Old* was one that, on every occasion, soon *passed away*.—*τὸ καταργ.*, not 'which was done away,' but 'which was to be done away,' as being intended to be only temporary.—*τὸ μένον*, 'what was to be permanent,' *μόνιμον* (viz. until the end of the world), and so called, as being the last Dispensation of God, and to be succeeded by no other.—*ἐν δόξῃ*, sub. *ἡ*, 'was attended with glory,' both at its delivery, and in its use.

12, 13. Here the Apostle further develops the sentiment conveyed at vv. 4 and 8, and resumed at ch. iv. 1, as to the superiority of the Gospel ministrations, and consequently his *own*, over that of the Law, intimating that he is warranted in using great *παρρησία*, and not, as Moses, employing a veil.—*παρρησία χρ.* is, as in many other nouns, used with the verb *χρῆσθαι*, supposed to be put for the verb cognate with the subject, and thus to be equiv. to *παρρησιαζόμεθα*. But the phrase carries with it an intensity of sense. As to the term *παρρησία*, it admits of two senses, either of them applicable

in the present case. I. It may mean plainness or openness of speech, *sine verborum involucria*. So Chrys., Theophyl., and (Ecumen., of the ancients, and, of modern Commentators, Baling., Pisc., and Beza. Thus they explain, 'Quod Moses umbris obiectum indicavit, evangelium perspicue declarat'; comparing Mark viii. 32, *καὶ παρρησίᾳ τὸν λόγον ἔλάλει*, i. e. 'spoke of his approaching sufferings, &c., plainly,' and without using, as on former occasions, figures or types to denote it. And so the word is used in John x. 29. xi. 14. xvi. 25, 29, where it stands opposed to *ἐν παροιμίαις*. II. The term may signify openness, or bluntness of speaking, boldness of speech (such as befits the minister of the Gospel, Rom. i. 16); as Theodor., Calv., Hyper., Grot., Est., Rosenm., and others explain. This latter interpretation is recommended by its being more agreeable to the *usus loquendi* of the Class., and still more of the Scriptural writers; and it is, perhaps, here to be preferred on the ground of, I think, greater suitability to the following context. However, the exact sense intended by the Apostle seems to have been open straight-forwardness of speech, *sincerity*, as opposed to what is *kept close* (tectum), *cloaked up*; probably with allusion to the *false teachers*, whose teaching and dealings, we have reason to think, answered to that character. This interpretation is confirmed by what is said at ch. iv. 1, where the Apostle resumes the subject (here interrupted by the portion at vv. 13—18, containing the allegory of the veil, and the subjoined completion of the contrast between the Law and the Gospel), and that with words serving to introduce another allusion to the *underhand, crafty practices* of the false teachers, as conveyed in *ἀπειπάμεθα τὰ κρυπτά*—*μὴ περιπατοῦντες ἐν πανουργίᾳ*—*ἀλλὰ τῇ φανερῶσι* [namely, as opposed to *τὰ κρυπτά* just before] *ἀληθείας*; in which expressions, *τὰ κρυπτά*, *πανουργία*, and *φανερῶσι*, there is an allusion to the term *παρρησία* here; and by those expressions the false teachers are, as all Expositors admit, meant to be characterized. Thus we are enabled to see how the term *κάλυμμα*, at the next verse, came into the Apostle's mind,—namely, through the idea, by contrast, of concealment involved in *παρρησία*. Consequently the idea in *παρρησία* suggested the use of the term *κάλυμμα*, and that again suggested (as Paley has shown) the use of the *allegory* in question.

13—15. The Apostle here means to say, that his doctrine is not hid in obscurity, or ambiguity, or under types and shadows, as the *Legal* Dispensation had been; of which the veil on the face of Moses was a figure, or emblem. As this covering concealed the lustre of his countenance, so the obscurity of that Dispensation concealed its real glory; and the Israelites were unable to look steadfastly to Christ,—the great End and Scope of those ceremonies which were shortly to be abolished.

Μωϋσῆς ἐτίθει κάλυμμα ἐπὶ τὸ πρόσωπον ἑαυτοῦ, πρὸς τὸ μὴ ἀτενίσαι τοὺς υἱοὺς Ἰσραὴλ εἰς τὸ τέλος τοῦ καταργουμένου  
 14<sup>1</sup> ἄλλ' ἐπωρώθη τὰ νοήματα αὐτῶν ἄχρι γὰρ τῆς σήμερον  
 τὸ αὐτὸ κάλυμμα ἐπὶ τῇ ἀναγνώσει τῆς παλαιᾶς διαθήκης μένει,  
 μὴ ἀνακαλυπτόμενον, ὅτι ἐν Χριστῷ καταργεῖται. 15 Ἀλλ' ἔως

1 Isa. 6. 10.  
 & 20. 10-12.  
 & 42. 18-20.  
 Ezek. 13. 2.  
 Matt. 13. 14.  
 Acts 28. 28.  
 Rom. 11. 7-10, 26.

13. καὶ οὐ] Subaud. ποιῶμεν τοῦτο, i.e. παρακαλύπτωμεν, or κάλυμμα ἐπιτίθεμεν (from the context), 'we do not use a veiled and mysterious form of speaking.' The narrative (Est. observes) contained in Exodus is here converted into an allegory, and the mystery concealed under it is pointed out; or rather the whole is, as Cameron observes, mystical and typical. A carnal people could not endure the splendour of Moses' countenance, a type of the Gospel of Christ; and thus, agreeably to the figure, the Law was veiled until the Spirit should come, who was to take it away. It has been well noticed by Calvin, Beza, and Emmerling, that πρὸς τὸ μὴ ἀτενίσαι τ. vi. 1. is not to be understood of any intention on the part of Moses, as if he spoke obscurely in the Law, in order that its ultimate import might not be discovered. Moses (as Calvin shows) would doubtless have wished that the true intent *should* have been known, but that he had a simple duty to perform,—to publish the Law; and as he could not regenerate the minds of the people, so also no blame is imputable (or is here imputed) to him, 'quia non debuit plus prestare quam ferebat dispensatio sibi commissæ.' In short, the πρὸς is to be taken simply to express *occurrit rei* (i.e. by the blindness of the Israelites): and this Cameron proves by a reference, 1. to facts; 2. to the antithesis at ver. 14; 3. to the nature of the thing; and 4. to the propriety of the thing.

The words πρὸς τὸ μὴ ἀτενίσαι—καταργουμένου may be paraphrased thus: 'So that they did not see what was adumbrated under the Law which was to be done away, even the substance—the Gospel of Christ, the end and object, the complementum of the Law.' Here the construction is carried on by the words left to be supplied, thus: 'We do not use a κάλυμμα, as Moses used one over his face [to hide the splendence of Divine glory] inasmuch that the children of Israel did not fix their eyes unto (i.e. their mental sight did not reach unto, so as to discern) the end and object of that which was being done away;' said, perhaps, in allusion to the transient manifestation of Divine glory on the august occasion recorded in Exod. xxxiv., when God was pleased to impart to Moses a portion of his own glory, in order to confirm his authority by a visible image of the Fountain of all authority impressed on his countenance, as much as to say, 'Hear ye him!' As to the term κάλυμμα, used here and at ver. 15 (derived from the Sept. Version at Exod. xxxiv.), I must remark, that *veil* seems not the right version to express what is really meant; which is rather *hood*, such as was worn by the Greeks (chiefly, however, women) as a *head-covering*, which concealed all the face, except the eyes, and fell upon the shoulders. Comp. Eurip. Iph. T. 372, with Soph. Aj. 245, *κάρα καλύμματα κρυψάμενον*. Now this both concealed the face, and shaded, though it did not quite hide, the eyes, as

in the case of the *hood* of the middle ages, to which there is an *allusion* in Shakespeare's Merchant of Venice, ii. 2: 'While grace is saying I'll *hood* mine eyes, thus, with my hat.' This was all the covering that, in the case of Moses, the occasion required,—since it was the skin of Moses' face which so shone that the Israelites durst not look upon it (as beaming with the reflection of the Divine glory), and as such required to be *hooded*.

14—17. These verses form a parenthetical portion, of which the matter (which is allegorical) was suggested by the mention of the *veil* before spoken of, alluding to the custom of putting a veil on the face of the reader of the Law in the Jewish synagogue, and showing that the disposition of the Jews, as to blindness and dullness of understanding, is now just as it was in the days of Moses, and is no other than that which has occasioned their rejection of Jesus Christ. At vv. 14, 15 it is shown that the disposition of the Jews, as to blindness and stubborn aversion to knowledge, is no other than what was in the days of Moses; and is that which has now occasioned their rejection of Christ the Lord.

14. ἄλλ' ἐπωρώθη τὰ νοήμ. α.] Ἀλλὰ refers to a clause omitted, and the full sense seems to be this: '[Nor has this only been in old time,] but [it has ever since been the case,] that their understanding and perceptions have been, and are, dull and stupid.' On this sense of *πωρ.* see Mark vi. 52. viii. 17. John xii. 40, notes. It is proper to bear in mind, that what is said here, and in the whole context, was chiefly intended to show that the disposition of the Jews was then very much as that of the Israelites had been in the time of Moses. During these verses, 14—16, the construction is suspended, and then at ver. 17 et seq. it is resumed and completed.

—τὸ αὐτὸ κάλυμμα—μένει, μὴ ἀνακ.] The sense is: 'For, to this day, the same veil as that which Moses used (i.e. the obscurity of the Mosaic Law, typified by the veil on Moses' face) still remains, when they read the Old Testament.' The next words, *μὴ ἀνακαλυπτόμενον—καταργεῖται*, are best interpreted to mean 'it not being discovered by (as made known) to them, that in Christ it (i.e. ἡ παλαιὰ διαθήκη) is being disannulled (done away).'

15. ἄλλ' ἔως σήμερον—κεῖται] Here the Apostle repeats what he had said in the two preceding verses, and that by way of subjoining something whereby he may more clearly set forth what he meant by the term κάλυμμα. The words may be rendered thus: 'Yea, even unto this day, *whenever* (i.e. as often as) Moses is being read, there is a hood on their heart (i.e. lying against it); namely, so as (according to the ingenious tracing of the nature of the metaphor by Dr. Peile) to shut out and obstruct what the offer of "so great salvation" might have been expected to call forth, as the instinctive motion

σήμερον, ἥνικα ἀναγινώσκειται Μωϋσῆς, κάλυμμα ἐπὶ τὴν καρ-  
 m Rom. 11. διὰν αὐτῶν κείται· 16<sup>m</sup> ἥνικα δ' ἂν ἐπιστρέψῃ πρὸς Κύριον,  
 23, 26. περιαιρείται τὸ κάλυμμα. 17<sup>n</sup> Ὁ δὲ Κύριος τὸ Πνεῦμά ἐστιν  
 n John 4. 24. οὐδὲ τὸ πνεῦμα Κυρίου, ἐκεῖ ἐλευθερία.) 18<sup>o</sup> Ἡμεῖς δὲ πάντες,  
 o 1 Cor. 13.  
 19.  
 ch. 5. 7.

of the heart.' Thus the Apostle here declares that there yet remains the same *κάλυμμα* set, or fixed, at their heart. Thus it is intimated that this *κάλυμμα* is something adhering to the minds of the Jews. Accordingly, it is *not*, as some suppose, the obscurity of the books of the Old Test. that is signified mystically by the *κάλυμμα*, but the *darkness of mind* (produced by carnal and earthly affections) whereby the mind is prevented from comprehending the Scriptures, and acquiescing in the great truths they proclaim, because there is a disinclination to believe.

16. *ἥνικα δ' ἂν ἐπιστρέψῃ πρὸς Κύριον*, &c.] The words of this verse suggest the only *remedy* for this blindness and stupidity, and the only means of restoration. The use of the singular here, where the plural might have been expected, has occasioned perplexity, and a difference of opinion as to the *reference*. Some Expositors refer it to 'Israel' (the people of Israel) at ver. 13; others, to Μωϋσῆς in the preceding verse, meaning the *Law of Moses*, i. e. the Old Test.; others, again, to *καρδία* in the preceding. The view first mentioned seems to deserve the preference, yet only as involving the *least* harshness. It would seem that (as Cameron and Capell. point out, and the Pesch. Syr. Version confirms) the singular is here put for the plural, by a sort of impersonal use, or rather by an ellipsis of *τις* in a *collective* sense (for the *plural*, like the French *on*). So far in my former Editions.—On careful reconsideration of the subject for this ninth, I now think that the *last* of the three references in *ἐπιστρ.* merits the preference, viz. referring it to the nearest antecedent, *τὴν καρδίαν αὐτῶν*; which is much confirmed by what Dr. Burton points out, that there is an allusion to [the Sept. Version of] Exod. xxxiv. 34, *ἥνικα δ' ἂν ἐπιστρέψῃ πρὸς Κύριον*. Accordingly, the words of this verse should be rendered: 'But as often as it (i. e. the heart of the Jews) shall be turned to the Lord, the veil is withdrawn from it;' meaning, as Dr. Peile explains, that no sooner shall it have turned from exclusive trust in Moses to the Lord Jesus Christ (Acts ii. 36), than that obstructing veil [rather *hood*] is withdrawn from off it.

17. *ὁ δὲ Κύριος τὸ Πνεῦμά ἐστιν.*] If the view here taken by Abp. Newe. and Bp. Middl. be correct, the full meaning will be this: 'Now the Lord [of whom I am speaking, ver. 16] is the *Spirit*, as opposed to the *letter*;' in other words, the Lord and his doctrine is (i. e. imparts) the spiritual and life-giving religion (mentioned supra, ver. 6, *ὁ γράμματος, ἀλλὰ πνεύματος*), so that he who lives under the Gospel lives under the *Spirit*, is free from the *slavery* of the *letter*, as is alluded to in the words following, *οὐ δὲ τὸ πνεῦμα Κυρίου, ἐκτὶ ἐλευθερία*: by *liberty* being meant admission to the privileges of the Gospel. And so in James i. 27, and ii. 12, Christianity is termed "the perfect law of liberty," from the bondage of the *Law*. This view, confirmed by the ancient Expositors, and ably maintained by Hyper., has been adopted also by Prof. Dobree

and Scholefield, and by Mr. Simeon, who remarks that 'the Apostle is comparing the Law and the Gospel, which, if disjoined, may be considered the one as a mere letter, a ministration of death; the other a Spirit, a ministration of righteousness and life.'

By *ἐλευθερία* understand 'a dispensation of freedom, and not of bondage to ceremonies.' But we are also to advert to that freedom from *condemnation* imparted by the Gospel (Rom. viii. 34), freedom from the bondage of corrupt passions or slavish principles; imparted by Christ, whereby the believer is enabled to find liberty in willing obedience. See Rom. viii. 1, 2, 14, 17.

18. *ἡμεῖς δὲ πάντες—Πνεύματος*] This verse contains the *completion* of the contrast between the dispensation of the Law and of the Gospel, in respect to their spiritual efficacy, commenced at ver. 13, but interrupted by the intervention of a passage expressing an idea suggested by the term *κάλυμμα*. It is admitted to be a passage of more than ordinary difficulty and obscurity; and the terms and expressions on which this difficulty mainly rests are, *ἀνακαλυφμένον προσώπον, κατοπτρίζομενοι, μεταμορφούμεθα*, and *ἐκτὶ ἀπὸ Κυρίου Πνεύματος*. Of these the phrase *ἀνακε. προσώπου* simply signifies (as standing for the adverb *πρὸς*) 'without the view being intercepted by any interposing medium,' as was the face of Moses by the hood above mentioned. 'Ἡμεῖς, as being opposed to the *Israelites* spoken of ver. 13, must mean *we Christians*, as the subjoined *πάντες* signifies *all* without distinction of persons, or exception of any. Of the words *κατοπτρίζομενοι τὴν εἰκόνα Κυρίου* the most probable sense is that assigned by Chrys., Theophyl., Theodor., Ecumen., Luther, Est., Mackn., and Emmerl., '*instar speculī suscipientes aique reddentes*,' i. e. 'receiving and reflecting, after the manner of a mirror, the glory of the Lord;' where there is an allusion to the effect of looking at the 'natural face in a glass,' i. e. a metallic and highly burnished mirror (see Aesch. ap. Stob. 18, 13, compared with Xen. Cyr. viii. 1, 1, *ὥσπερ κάτοπτρον εἰδόμενοι*), by which the face of the beholder will be illumined by the reflected rays. The sense may be thus expressed: 'We Christians, on the contrary (*ἀντ.*) all of us, with unveiled face (clearly and plainly) beholding in the Gospel, as in a mirror, the glory of the Lord, (and not, like the Jews, seeing the truth veiled in types and shadows,) we, I say, are transformed into the same image and resemblance as that of the Lord, which we behold in the Gospel, [and go on] from glory to glory, even as we are supported by the Spirit of the Lord.' *Ὁ μεταμορφούμεθα* the sense is, 'are being [gradually] transformed,' i. e. undergoing a gradual transformation [of heart] (comp. Rom. xii. 2, *μεταμορφούσθε τῇ ἀνακάλυψι τοῦ προσώπου ὑμῶν*), which would be by the change of heart and renovation of soul effected in moral regeneration. This *μεταμόρφωσις*, or *ἀνακάλυψις*, is moreover said to be [*κατὰ τὴν αὐτὴν εἰκόνα*], 'after the very likeness,' viz. of the exemplar set forth

ἀνακαλυμμένῳ προσώπῳ τὴν δόξαν Κυρίου κατοπτριζόμενοι, τὴν αὐτὴν εἰκόνα μεταμορφούμεθα ἀπὸ δόξης εἰς δόξαν, καθάπερ ἀπὸ Κυρίου Πνεύματος. IV. <sup>1</sup> Διὰ τοῦτο ἔχοντες τὴν δια-  
 κονίαν ταύτην, καθὼς ἡλεήθημεν, οὐκ ἔκκακούμεν <sup>2</sup> ἀλλ' ἀπει-

a 1 Cor. 7.  
 b ch. 3. 17.  
 1 Thess. 2.  
 3. 6.  
 ch. 6. 4.

in the Son of God. So Rom. viii. 29, *προώρισε συμμόρφους (εἶναι) τῆς εἰκόνης τοῦ Υἱοῦ αὐτοῦ*. Comp. Col. iii. 10, *καὶ ἐνδυσάμενοι τὸν νῆον ('the new man') τὸν ἀνακαινούμενον—κατ' εἰκόνα τοῦ κτίσαντος αὐτόν*. The words *ἀπὸ δόξης εἰς δόξαν* (denoting 'the constant accession of fresh glory') may imply that, the more we behold this resplendent light, the more we reflect back its rays; intimating that, the more we contemplate the great truths of the Gospel of Christ as impressed on us by the teaching of the Spirit, the more do our minds become imbued with its true spirit, and we are enabled to "go on," in the words of the Psalmist, "from strength to strength" (from one stage of spiritual progress advancing to another).—until, at length, the view of *faith*, as in a mirror, shall be changed into immediate and perfect *sight*, even the glorified vision of God in heaven itself.' It only remains to determine the sense of the words which conclude the passage, *καθάπερ ἀπὸ Κυρίου Πνεύματος*. These, from the indeterminate nature of the wording, are susceptible of several senses, which have been assigned to them by one class or other of Expositors, and accordingly to decide which is the true interpretation must depend upon circumstances apart from words. Many modern Commentators (including Hamm., Whitby, Dodd., Mackn., and Billr.) render, 'the Lord of the Spirit,' namely, *Christ*, in whom the Spirit dwells, and by whom it is communicated in its gifts and graces. But this view of the sense proceeds on a most harsh construction, and is in itself little in accordance with any thing elsewhere to be found in Scripture. Again, by others, and those forming the greater part of the modern Commentators, the words are interpreted, 'as from the Spirit of the Lord,' i.e. the *Holy Spirit* sent from and imparted by the Lord. But that would suppose a *transposition* for *ἀπὸ Πνεύματος Κυρίου*, which occurs at ver. 17. Others render, 'by the Lord, the Spirit,' i.e. who is the Spirit; the second Genit. being in apposition with the first. So the Greek Commentators and Fathers, and the Pesch. Syr. Version, Beza, Est., Wolf, Abp. Newc., and Rosenm. But this lies open to the serious objection urged by Bp. Middl., that it would require the Article *τοῦ Πνεύματος*. I agree with the learned prelate in preferring the common interpretation, which to him appeared free from all objection, and to me seems to involve no serious one; for I cannot consider the so-called transposition such. And as to the one advanced by Dr. Peile, that this interpretation translates *ἀπὸ* just as if it had been *ὑπὸ*, that has little or no force, since the use of *ἀπὸ* for *ὑπὸ* is found in almost every Greek writer, very frequently in Thucyd., and occasionally in N. T. I am aware indeed that in most of these passages the *ἀπὸ* may be accounted for, and shown to be capable of a sense not quite equiv. to that of *ὑπὸ*. And such seems to be the case here, since it may mean 'from,' i.e. 'from the operation of, under the influence of,' as in Thucyd. vi. 61. viii. 48 and 68, and other passages which

come under the canon of Abresch on Thucyd. vi. 61, namely, that *ἀπὸ τινος προηχθῆναι* is said (by Thucyd.) of things which are done *ductu cūspirationis*. Indeed, such, I apprehend, is the sense intended in the present passage, where the obscurity has arisen from extreme brevity. I doubt not that the preceding term *μεταμορφούμεθα* was here intended to be mentally repeated, the full sense being, 'even as we are gradually transformed by the influence of the Spirit of the Lord, the Holy Ghost imparted by the Lord.'

IV. This Chapter and the two next form the second section of the Epistle. The Apostle here skillfully resumes the subject of his discourse, dropt at ch. iii. 12.—the dignity of the office he was invested with; from which topic he had been drawn by the comparison with the ministration of Moses, suggested by the allegory of the veil. In order to this, and as tending to that general purpose of *apology* which runs through a great part of the Epistle, he compares his own conduct with that of his adversaries, and intimates his superiority over them in the most important characteristics of the ministerial office,—*fidelity, sincerity, zeal, and diligence*. Then, to set in a still higher point of view his merit in the last-mentioned quality, he adverts to the various *trials and tribulations*, which had broken his strength, and consequently lessened his ability to serve them. To this *physical* weakness he then opposes, by contrast, the *power of the Lord*, by which alone he was enabled to persevere, and to faint not under trials.

1. *ἡλεσθημεν*] This word is oft. used in the New Test., as here, of the free grace of God, shown in bringing men to salvation, as Rom. ix. 15 seqq. xi. 30, 32. 1 Cor. vii. 25. 1 Pet. ii. 10. On the sense of *ἡκακεῖν*, see note on Luke xviii. 1, and my Lex. The word is properly a *military* term, signifying 'to give way from cowardice.' However, for *ἡκκ.* Lachm., Tisch., and Alf. read *ἡγκ.*, from A, B, D, F, G, and 4 cursives; while Matth., Gricab., and Scholz retain *ἡκκ.*, rightly; for external evidence is insufficient to warrant the reception of *ἡγκ.*; and internal evidence is adverse. I doubt not that *ἡγκ.* was a Critical correction, to introduce a more Classical, but less forcible term. See note on Luke xviii. 1.

2. *ἀπαί. τὰ κρυπτὰ τῆς αἰσχύνῃς*] Render: 'we disclaim, renounce, have nothing to do with the secret practices of shame; all such base practices as men, from shame, conceal (so Hdot. ii. 35, *τὰ μὲν αἰσχυρὰ, ἀναγκάζει δὲ, ἐν ἀποκρύφῳ ποιεῖν χρεῖον*); not meaning, I apprehend, as Est. and others explain, 'acts of secret flagitiousness (though such might be indirectly alluded to); nor simply, as Dr. Peile explains, 'dishonest reservation;' but generally all those *underhand artifices* by which the false teachers made a gain of godliness by corrupting the word of God, as it is said supra, ii. 17, *κατηλείποντες τὸν λόγον τοῦ Θεοῦ*, answering to what is here said, *δολοῦντες τὸν λόγον τοῦ*

πάμεθα τὰ κρυπτὰ τῆς αἰσχύνης, μὴ περιπατοῦντες ἐν πανουργίᾳ, μηδὲ δολοῦντες τὸν λόγον τοῦ Θεοῦ, ἀλλὰ τῇ φανερώσει τῆς ἀληθείας συνιστῶντες ἑαυτοὺς πρὸς πᾶσαν συνείδησιν ἀνθρώπων, ἐνώπιον τοῦ Θεοῦ. <sup>3c</sup> Εἰ δὲ καὶ ἔστι κεκαλυμμένον τὸ εὐαγγέλιον ἡμῶν, ἐν τοῖς ἀπολλυμένοις ἐστὶ κεκαλυμμένον <sup>4d</sup> ἐν οἷς ὁ θεὸς τοῦ αἰῶνος τούτου ἐτύφλωσε τὰ νοήματα τῶν

c 1 Cor. 1. 18.  
ch. 2. 15.  
d Isa. 6. 10.  
John 12. 31,  
40, 45.  
e 14. 9, 30.  
ch. 2. 8, 9,  
12.  
Col. 1. 15.  
Heb. 1. 2.

Θεοῦ, which would be either by corrupting the doctrines of the Gospel for filthy lucre's sake, or by teaching this or that *set of doctrines*,—'doctrines,' as Goldsmith says, 'fashion'd to the varying hour;' to suit times, and please persons; as Chrys. and Theophyl. explain.

The expression ἐν πανουργίᾳ stands in opposition to ἀπλοικῶς, denoting 'trickery' as opposed to 'straightforwardness' (the *παρόρησις* before mentioned), teaching one thing and thinking another (as it is explained by Theophyl. and Œcumen.), or *holding back* one truth, and putting forward another. In the next words, ἀλλὰ τῇ φανερώσει—ἀνθρώπων, the Apostle indirectly glances at the same class of persons by a tacit contrast of their course of action with his own; q. d. 'They recommend themselves to the acceptance of men by falsifying the truths of the Gospel; we commend ourselves to the candid judgment of every man's conscience by a simple declaration of the truth.' I have thus represented, as nearly as our language will permit, the force of the term *συνείδησις*, on which the gist of the argument turns, and which seems used *populariter*, by metonymy, to denote 'the judgment founded on internal conviction of the truth.' And the word *conscience* in our own language is often so used. See Johnson's Dictionary, where it is defined, 'the estimate, or determination, of conscience;' and he might have added, 'both as respects one's self, and (as here) others.' The interpretation I have propounded is confirmed by the authority of Theodor. and Photius ap. Œcumen. The added words, ἐνώπιον τοῦ Θεοῦ, absolutely require the sense which I have assigned to *συνείδησις* and, as to the general view I have taken of the passage, it is, I find, in accordance with the mode of explaining it adopted by Est. and Hyper., and the learned and judicious editor of Billroth.

For *συνιστῶντες*, MSS. C, D, F, G, and 3 cursives, have *συνιστάντες*, which is edited by Lachm., Tisch., and Alf., but without sufficient external authority, and against internal evidence, by a breach of the most certain of Critical Canons,—since it is expelling an unusual form, and bringing in an ordinary one. The same error is repeated *infra*, ch. vi. 4. In both passages Griesb. and Matth. rightly retain *συνιστῶντες*, also at ch. x. 18, where Alf. strangely calls *συνιστῶν* the more usual form; whereas it is the very reverse; though he might have learnt better from Buttm. Gr. § 106 and 107. The form occurs in two of the most ancient uncials, and in two or three cursives, *supra* ch. iii. 1, and was edited by Lachm. The simple form in the Present *ιστῶμεν* occurs in Rom. iii. 31, in all the MSS. except six uncials (one from alteration), where Lachm., Tisch., and Alf. bring in the more usual form *ιστάμεν*, pronouncing

the other a correction; though its rarity forbids that. See Buttm. Gr. § 107, who adduces Hdot. iv. 103, *ιστῆ—ὅτι τῆς οἰκίας*.

3. The figurative language before adopted is here continued. An objection is supposed, founded on the preceding *πᾶσαν*; q. d. 'all do not receive the Gospel, even when preached so plainly and strongly as Paul does.' To which the answer is, that the fault is not in the Gospel, nor in any obscurity which attaches to it, but in the blindness and perversity of those who are perishing, are in a lost state, meaning that of unbelief.—*εἰ δὲ καὶ ἔστι κεκαλ. τὸ εὐαγγ.*, &c. It has been disputed whether the reference here is to the *κέλυμμα* spoken of *supra*, ch. iii. 13—16, combined with the *ἀπιστία. πρὸς.* at ver. 18, or to the particular contained in ver. 2, *πᾶσαν συνείδησιν*; or, again, to what is contained in the same verse, *τῇ φανερώσει τῆς ἀληθείας*. Each of these modes of interpretation has been adopted by one or other of the Expositors, ancient as well as modern. Now, of these, the first-mentioned is evidently untenable. The third is recommended by its probability, and is ably supported by Calvin. I have heretofore, as above, decided on the reference to *πᾶσαν*, and with good reason; this opinion being borne out by the words following, and supported by what is admitted by the best Expositors, that there is here an anticipation of an objection on the part of the opposers of Paul's preaching. Now, however, I am of opinion that there is a reference to both the last-mentioned terms; though the reference to *φανερώσει* seems made subversively to *πᾶσαν*. The objection in question was, it seems, twofold; q. d. 'your Gospel is any thing but clear (any thing but a *φανερώσις* or manifestation); it is too *recondite* (*κεκαλυμμένον*) to be understood, except by a few: by the great majority (*πᾶσι*) it is not understood, and consequently not received, and carried out.' To which the answer is: 'But if our Gospel is, as you say, shrouded in mystery, it is so only in the case of those who are in a lost state, those who have no part nor lot in the matter of Gospel truth: the fault is not in the Gospel which we preach, or in our want of clearness in propounding its truths, but in the blindness of those who will not see. To them it brings no light, and to them it is no other than "the savour of death unto death."'

4. This verse serves to illustrate the foregoing one, showing how this incapacity to see the light of Gospel truth had arisen, and pointing out the results thereof. The incapacity in question is declared to have had its origin in the blindness of unbelief, produced by the influence of Satan, who thus wrought in them, that the light of the glorious Gospel of Christ (who is the image of God) should not shine unto them; and that thus they should neither understand nor appreciate its blessings; meaning, in other words, 'so that, in



ἀπίστων, εἰς τὸ μὴ αὐγάζειν [αὐτοῖς] τὸν φωτισμὸν τοῦ εὐαγγελίου τῆς δόξης τοῦ Χριστοῦ, ὅς ἐστιν εἰκὼν τοῦ Θεοῦ. <sup>5</sup> Ὁὐ γὰρ ἑαυτοὺς κηρύσσομεν, ἀλλὰ Χριστὸν Ἰησοῦν Κύριον ἑαυτοὺς δὲ, δούλους ὑμῶν διὰ Ἰησοῦν. <sup>6</sup> Ὅτι ὁ Θεὸς ὁ εἰπὼν ἐκ σκότους φῶς λάμψαι, ὃς ἔλαμψεν ἐν ταῖς καρδίαις ἡμῶν, πρὸς φωτισμὸν τῆς γνώσεως τῆς δόξης τοῦ Θεοῦ ἐν προσώπῳ Ἰησοῦ Χριστοῦ.

7 Ἐχόμεν δὲ τὸν θησαυρὸν τοῦτον ἐν ὀστροκίνοις σκεύεσιν,

point of fact, they receive no enlightening, even from the glorious light of the Gospel.—*Ἐν οἷς* should be rendered, 'in whose case,' the *ἐν* being used here as *supra*, ch. ii. 15, and elsewhere. There is a brevity of expression for *ἐν οἷς ἐστὶν ἡ κάλυψις* ὅτι, &c. Satan is called, not *lord*, but *god*, of this world (so too the Rabbinical writers sometimes style him, Schottg. H. H. p. 688), because he is worshipped and served in the *place* of God by the world at large. So Bp. Sanderson (in his 7th Sermon 'ad Populum') shows that it 'is by *doing service* to Satan that the men of the world make a god of him; service being a principal part of that honour which belongeth to God.' So Matt. iv. 10, *αὐτῷ μόνῳ λατρεύσεις*.—*Ἀπίστων* is here used by *anticipation*; and Christ is here, as in Col. i. 15, styled *εἰκὼν τοῦ Θεοῦ*, in respect of his *supernatural Divine nature*, proceeding from the Father, as 'very God of very God,' and, as such, exactly representing God the Father: so that 'he who hath seen *him* hath seen the Father,' as it is declared John xiv. 9. The Apostle had probably in mind Wisd. vii. 26, where it is said of Σοφία, that it is ἀπαύγασμα φωτὸς αἰδίου καὶ εἰκὼν τῆς ἀγαθότητος αὐτοῦ (i. e. Θεοῦ).—*Εἰς τὸ μὴ αὐγάζειν*, &c. The construction and sense is, 'So that the light of the glorious Gospel of Christ (who is the image of God) might not shine unto them,' i. e. that it might not show its true purport, and its real excellence to them; so that they should neither understand the one, nor appreciate the other.—The term *φωτισμὸς* is (as Est. shows) here used to match with the former figures of *light*, and, what is an *obstruction* of light, *κάλυμμα*. Now *φωτισμὸς* is (as Hyper. remarks) a term peculiarly suitable to the *Gospel*, which is properly *light*, as setting forth Him who is the Light of the world, and who is declared to be pre-eminently such John i. 9.

8. οὐ γὰρ ἑαυτοὺς κηρύσσομεν, &c.] The *compassion* of these words with those at ver. 2, and the force of the γὰρ, as laid down by me in my note, have the support of Chrys., Theophyl., and (Ecumen.), and nearly so that of Hyper. I am, however, now inclined to think, with Est., that the Apostle thus meant to introduce *why* to the words τὸν φωτισμὸν τοῦ εὐαγγελίου he chose to subjoin this additional particular, τῆς δόξης τοῦ Χριστοῦ: namely, in order to set forth the true office of a minister of the Gospel, which is not to preach *himself*, but Him who sent him. Comp. John vii. 18. While, however, supposing this as a sort of subordinate link of connexion, I must regard the *other* as the *principal* one intended, and would express the general sense as follows: 'we do not deal craftily, we do not deal unfaithfully with the word of God,

we dare not; for the glory of the light of the Gospel is not *ours*, but pertains to Christ the Lord, the Lord of the universe.' Parallel to this is a passage of Col. i. 15, compared with Heb. i. 2, and 1 Cor. xv. 28. So speaking, then, the Apostle intimates that he considers himself by no means as a *principal*, but as one acting, *on the part* of Christ the Lord, in the character only of an *Agent*, instrumental to their good; q. d. 'we are not able to enlighten, much less to *pardon* or *sanctify* you: but the Lord Jesus is your only pardon, justification, and sanctification,—and we simply his *instruments*.'

6. ὅτι ὁ Θεὸς—ὃς ἔλαμψεν, &c.] The Apostle here returns to the allegorical mode of speaking, alluding again to the shining of Moses' face. The construction, however, is somewhat irregular; and the best mode of tracing it is to suppose an ellipsis of οὗτός ἐστι before ὃς ἔλαμψεν. In determining the *interpretation*, it is necessary to fix the connexion; which seems as follows:—'[And fully are we qualified to act in that capacity]; FOR he (i. e. God) who [at the creation] bade light to shine out of darkness (so Job xxxvii. 15, φῶς ποιήσας ἐκ σκότους), he, I say, it is, who hath made the light [of the Gospel] to shine upon our *hearts* (i. e. minds), as formerly did the light of the glory on the face of Moses.' The next words, πρὸς φωτισμὸν—Χριστοῦ, serve to denote the *purpose* of this Divine illumination; namely, 'ad illuminandam, in facie Christi, cognitionem gloriæ Dei,' in order that [to those, to whom I should preach] the knowledge of the majesty and glory of God, might become clear, in the person (i. e. personal appearance) of Jesus Christ,' as being, what he is just before called, *εἰκὼν τοῦ Θεοῦ*. In ὁ εἰπὼν ('who bade') there is an allusion to Gen. i. 3, 'Let there be light: and there was light.' The Apostle, meaning to intimate, 'Physicè quasi in creando mundo, et moralitèr per Christum Deus dixit, Fiat lux! et facta est lux.'—ὃς ἔλαμψεν, [he it is] who hath caused the light to shine.' See note at Luke i. 78, ἀνεπαύθη ἐξ ὕψους, and my Lex. in *λάμπω*. How this light, which shineth on men by the revelation of God's truth and the illumination of his Spirit, through the ear or the understanding, conveying the light of truth into the heart, may (as in the case of those mentioned *supra* v. 4) be in many ways excluded and become ineffectual, has been well shown by Dr. Isaac Barrow, Sermons, vol. ii. p. 25. The Apostle has reference to the state of ignorance and prejudice to which he had formerly been so wedded; when (in a *twofold* sense) the light of heaven broke in upon him.

7. The Apostle now proceeds (from this verse to ch. v. 10) to advert to a very different sub-

f Gen. 1. 3.  
Ps. 14. 15.  
Ps. 74. 10.  
& 130. 7-9.  
Acts 7. 55.  
Eph. 5. 8.  
1 Pet. 2. 9.  
1 Cor. 5. 1.  
1 Cor. 2. 5.  
2 Cor. 3. 5.  
& 13. 9.



h Heb. 13.  
5, 6.  
i ch. 37, 34.  
j Rom. 8, 17.  
Gal. 6, 17.  
Phil. 2, 10.  
2 Tim. 2, 11.  
12.  
1 Pet. 4, 13.  
ch. 1, 5.  
k Pa. 44, 22.  
Rom. 8, 36.  
1 Cor. 4, 9.  
l 15, 31, 40.  
m ch. 13, 9.

ἵνα ἡ ὑπερβολὴ τῆς δυνάμεως ἢ τοῦ Θεοῦ, καὶ μὴ ἐξ ἡμῶν  
8 ἐν παντὶ θλιβόμενοι, ἀλλ' οὐ στενοχωρούμενοι ἀπορούμενοι,  
ἀλλ' οὐκ ἐξαπορούμενοι 9 ἡ διακόμενοι, ἀλλ' οὐκ ἐγκαταλειπό-  
μενοι καταβαλλόμενοι, ἀλλ' οὐκ ἀπολλύμενοι 10 ἡ πάντοτε  
τὴν νέκρωσιν τοῦ Κυρίου Ἰησοῦ ἐν τῷ σώματι περιφέροντες,  
ἵνα καὶ ἡ ζωὴ τοῦ Ἰησοῦ ἐν τῷ σώματι ἡμῶν φανερωθῇ.  
11 ἡ Δεῖ γὰρ ἡμεῖς οἱ ζῶντες εἰς θάνατον παραδιδόμεθα διὰ  
Ἰησοῦν, ἵνα καὶ ἡ ζωὴ τοῦ Ἰησοῦ φανερωθῇ ἐν τῇ θνητῇ σαρκί  
ἡμῶν. 12 ἡ Ὡστε ὁ [μὲν] θάνατος ἐν ἡμῖν ἐνεργεῖται, ἡ δὲ ζωὴ

ject,—namely, his own infirmities of body, and the trials under which he suffered; probably to preclude the idea that these were inconsistent with the possession of those illustrious gifts and that Apostolical dignity which he claimed. In refutation of this, he shows that his heavy trials and tribulations are appointed by God for his own wise and merciful purposes; that he is amply supported under them by Divine aid (a manifest attestation to the truth of his claim), that the trials are not without profit to them, and benefit to himself both here and hereafter.—*ἔχομεν, for κατέχομεν.*—τὸν θησαυρὸν τ., i.e. 'the light of the knowledge of the glory of God in the face of Christ' just spoken of, and the important ministry which related to it. The term *θησαυρὸς* is here applied to the Gospel of Christ, considered as a most precious deposit, laid up to be improved (like money at interest in a bank); and *δοτῆται* is said by way of denoting what is *mean* and *fragile*, as opposed to the rich and solid materials of which the *caskets*, to hold treasure, were formed. Comp. Lam. iv. 2, οἱ υἱοὶ Σιών οἱ τιμιοὶ—πάντες ἐλογίσθησαν εἰς ἀγγαίαν δοτῆκαι! Moreover, as *σκεῦος* is here put for *bodies*, so, in a passage of Plato, p. 213, et al., the human body is called τὸ σκεῦος, as being, so to speak, the vessel of the soul. There may, however, be an *allusion* (agreeably to the Platonic doctrine) to the body, as standing in the same relation to the soul, as the *shell* does to the fish—ἡ ὑπερβολὴ τῆς δυνάμεως, i.e. 'the exceeding great power [committed to me as an Apostle].' Or it may refer to the *mightiness* of the things effected—whether miracles, or the scarcely less preternatural work of conversion effected with such strikingly insufficient means.—*ἦ, for φημιναί*, 'might clearly appear to be' of God (comp. Pa. lxiv. 9), and not of us: the same sentiment as at i. 9.

8. ἐν παντὶ θλιβόμενοι, &c.] The full sense is: 'So great is God's powerful aid, that although we as it were earthen, and beaten about by so many trials and tribulations, we are not broken down or destroyed.' In θλιβ., and the other similar terms employed in this figurative passage (where *antithesis* and *paronomasia* are united), the Commentators generally recognise *agonistical* metaphors. But we may rather, with Theophyl., suppose *military* ones; the allusion being to an *army*, so pressed upon and hemmed in, as scarcely to know whither to turn itself; yet not utterly reduced to despair. To which view of the sense θλιβ. and στενοχ. are far more suitable; θλιβ. denoting 'to be pressed upon, or thronged,' στενοχ., 'to be hemmed in;' of which see a

graphic description in Thucyd. v. 72, 73. The two terms are similarly combined in Arrian, Disc. Epict. i. 25. On the *military* allusion see Valckn. on Hdol. viii. 59, and Wakef. on Soph. Phil. 432. Render: 'hard pressed, yet not hemmed in [by the enemy];' in other words, while having much to *withstand*, yet having still *standing-room*, namely, as long as we can say from the heart, 'the Lord is our help, we will not fear what man can do unto us.'—Ἐξαπορούμενοι (where the *ix* signifies *utterly*, as in *ἰξασθαι*) is used in the same sense as at i. 8, ὥστε ἐξαπορηθῆναι ἡμᾶς τοῦ ζῆν, where see note. The *paronomasia* in ἀπορ. and ἰξασθ. cannot be more closely represented than as follows: 'reduced to straits, but not to utter straits,'—deprived of life.

9. ἐγκαταλ. 'deserted [by God],' as an army by its auxiliaries.—ἀπολλ. This term is alone applicable to *soldiers*, since the worsted athletes were not *destroyed*. And that must determine καταβαλλόμενοι to contain a *military* allusion; of which it is quite as susceptible as of an *agonistical* one.

10. πάντοτε—περιφέροντες] Here and at v. 11, we have a forcible mode of expressing the peril of life to which he was continually exposed (as 1 Cor. xv. 31, καθ' ἡμέραν ἀποθνήσκω); together with an indirect comparison of the sufferings endured by himself and the other Apostles, with those endured by the Lord Jesus even unto death. The sense is, 'bearing about, continually sustaining perils and sufferings, like those of the Lord Jesus.'

11. This verse serves to explain the foregoing, and espec. the second clause, which is meant to show the reasons why they were exposed to, and at the same time sustained under, these mortal perils and sufferings, namely, 'in order that the life of Jesus [and also his power], might be clearly manifested by their mortal bodies thus preserved alive.' Of ἡμῶν οἱ ζῶντες the sense is, 'we who are living,' 'who are [yet] alive.'—παραδιδόμεθα, 'are being delivered,' i.e. 'are continually delivered.' The words are well paraphrased by Est., 'We are daily (i.e. continually) delivered' unto peril of death for the sake of the Gospel of Jesus [who died for us]. Yet we do not die, but, by the power of God protecting us, we continue alive. And this is so, in order that by our mortal bodies, so often delivered to death, and nevertheless yet alive, it might manifestly appear that Jesus whom we preach is also living, 'ever liveth.' See 2 Cor. xiii. 4, and Heb. vii. 25.

12. ὥστε ὁ μὲν θάνατος—ἡμῖν] Here we

ἐν ὑμῖν. <sup>13 m</sup> Ἐχοντες δὲ τὸ αὐτὸ πνεῦμα τῆς πίστεως, (κατὰ <sup>m Pa. 116.</sup> τὸ γεγραμμένον Ἐπίστευσα, διὸ ἐλάλησα) καὶ ἡμεῖς <sup>10, ch. 2. 12.</sup> πιστεύομεν, διὸ καὶ λαλοῦμεν <sup>14 n</sup> εἰδότες ὅτι ὁ ἐγειρας τὸν <sup>n Rom. 8. 11.</sup> Κύριον Ἰησοῦν, καὶ ἡμᾶς διὰ Ἰησοῦ ἐγερεῖ, καὶ παραστήσει <sup>1 Cor. 6. 14.</sup> σὺν ὑμῖν. <sup>15 o</sup> Τὰ γὰρ πάντα δι' ὑμᾶς ἵνα ἡ χάρις πλεονάσῃ, <sup>o ch. 1. 6. 11.</sup> διὰ τῶν πλειόνων τὴν εὐχαριστίαν, περισσέσῃ εἰς τὴν δόξαν <sup>2 Tim. 2. 10.</sup> τοῦ Θεοῦ. <sup>16 p</sup> διὸ οὐκ ἐκκακοῦμεν ἀλλ' εἰ καὶ ὁ ἔξω ἡμῶν <sup>p Rom. 7. 22.</sup> <sup>Eph. 2. 16.</sup> <sup>Col. 3. 10.</sup> <sup>1 Pet. 2. 4.</sup>

have an *inference* introducing a *contrast* between their condition and that of their *converts*. In determining the exact nature of it, much depends upon the import assigned to *ἰεργυῖται*, which most interpreters, ancient and modern, take in an *active* sense, '*worketh*,' '*is efficacious*.' Others, however, see Beza, Grot., Est., and Bp. Bull, assign to it a *passive* sense, '*is brought about*,' '*produced*,' '*takes effect*;' which occurs at Rom. vii. 5, and is here preferable, as being, in the present instance and *supra* i. 6, and Eph. iii. 20, more suitable to the context. To adhere to the sense of the expressions *θάνατος* and *ζωή*, these may be taken (as they are by some ancient and modern Expositors) in their *proper* sense,—to mean that, '*while he is dying for Christ's sake, they are enjoying life*.' If so, this must be meant as an *ironical reproof*. Yet the sense thus arising is harsh and jejune. Hence it is better to suppose, with Chrys., that the sense is: 'In us the Gospel takes effect by producing trials and tribulations, but in you by *life*;' i. e. by comparative freedom therefrom; also as being made partakers of the vital efficacy of Christ by his spiritual gifts, and of an assimilation to his resurrection by a life of holiness.

13. The *vinculum* of the connexion here is ably traced by Theophyl. and Theodor. to the use of the term *ζωή* for *salvation*, which, resting in hope (and what is hoped for is not *seen*), must be centered in *faith*.—κατὰ τὸ γεγραμμένον, i. e. 'to adopt the words of Scripture.' The general sense may be thus expressed: 'Now we, having the same Spirit of faith [namely, in the resurrection.] as David had, do adopt his words (Pa. cxvi. 10), and [accordingly] we, too, having the same faith, speak and act as we do.'—πνεῦμα τῆς πίστεως is *not*, as many suppose, for *πίστις*; but the phrase may be compared with πνεῦμα σοφίας at Eph. i. 17, πνεῦμα νουθεσίας and πνεῦμα δουλείας at Rom. viii. 15, πνεῦμα προφῆτος Gal. vi. 1. Thus the sense is, 'a disposition, or spirit, animated by the same faith as David had.' This St. Paul describes in the words of the Psalmist, as urging him to a similar confession arising from a similar certainty: and no wonder; since firm persuasion naturally tends to produce it in others. So Plato, Symp., says, *καίτοις δ' ἰγὺς, καίτοις δὲ πειρώμαι καὶ τοὺς ἄλλους πείθειν*.

14. This verse is confirmatory of what has been said of deliverance by the power of God after the example of Christ; q. d. 'God could raise up *Christ*;' hence he can deliver us from perils, and even death.' Comp. similar passages at Rom. viii. 11, and 1 Cor. vi. 14. 'In short the Apostle here (as observes Abp. Newcome) explains *how* the life of Jesus was to be manifested in his body or mortal flesh, vv. 10, 11.'—*εἰδότες* denotes full assurance of faith, as 1 Cor.

xv. 58.—καὶ Ἰησοῦ, 'by Jesus,' as the resurrection and the life, John xi. 25. The term *παραστήσει* is strong, and even graphic; alluding to the solemn introduction necessary to admission into the presence of kings. Here, however, the introduction is supposed to be made by the Prince himself. Comp. Eph. v. 27, ἵνα παραστήσῃ αὐτὴν ἑαυτῷ ἑκδοχὴν τὴν ἐκκλησίαν, with Jude v. 24, τῷ δυναμῶν φυλάξαι ὑμᾶς—καὶ στήσῃ κατωκίον τῆς δόξης αὐτοῦ ἀμώμου. Accordingly the full sense is, 'will admit us into his presence [with acceptance and approbation].'  
—σὺν ὑμῖν is most happily thrown in, by way of confirming them in the faith; as intimating that the blessings in question would extend likewise to all those who should have the like spirit of faith as they had. See 1 Cor. xv. 51. The Apostle may have also meant to hint, that the prospect of rejoining them in the society of 'just men made perfect' had been to him an encouragement to suffer for their spiritual benefit.

15. τὰ γὰρ πάντα δι' ὑμᾶς] The sense (obscure and disputed) depends on the connexion, and the reference in *πάντα*. Now the connexion, as Calv. shows, is with the verse just preceding. Thus by 'all things' are meant 'all events,' whether prosperous or adverse; and by δι' ὑμᾶς is meant, 'on your account,' 'for your spiritual good.' The next words, ἵνα ἡ χάρις πλεονάσῃ—τοῦ Θεοῦ, advert to the purpose, or result, of those sufferings,—namely, 'in order that the abundant favour of God, displayed in his preservation, might, through the thanksgiving of many persons, redound to the glory of God.' Meaning to intimate, that, under all his afflictions, he shall at least have the comfort of their sympathy, and the benefit of their prayers; agreeably to what he says at the kindred passage, *supra* i. 11.—*περισσέσῃ*. From the antithesis here between the two terms *πλεονάζειν* and *περισσεύειν*, it is plain that the sense is not simply *redound*, i. e. conduce; but (by a stronger sense) 'be superabundantly conducive.' The words are capable of other senses, and have been explained in other ways; but this seems to me the simplest and most natural sense.

16. διὸ οὐκ ἐκκακοῦμεν, &c.] The course of reasoning is this: 'Wherefore, although we suffer evils, and encounter perils of various kinds, yet, stayed by the power of faith and hope, knowing the power of God,—and feeling assured that as he *has* delivered us *now*, he will continue to deliver us, and finally raise us up at the last day,—we faint not, nor despair under our sufferings.'—Ὁ ἔξω ἄνθρ. denotes the *body*, as ὁ ἰσθμῖν ἄνθρ. the *mind*, or rather *soul*. See Rom. vii. 22. Διαφθείρεται, 'is impaired [in its strength];' 'well-nigh consumed.'—ἀνακαινύεται, 'is gradually renovated,' 'acquires fresh strength,'—namely, the strength of faith and hope. For, as

ἄνθρωπος διαφθείρεται, ἀλλ' ὁ ἔσωθεν ἀνακαινύεται ἡμέρα καὶ ἡμέρα. <sup>17</sup> Ὁ γὰρ παραντίκα ἐλαφρὸν τῆς θλίψεως ἡμῶν καθ' ὑπερβολὴν εἰς ὑπερβολὴν αἰώνιον βάρος δόξης κατεργάζεται ἡμῖν. <sup>18</sup> μὴ σκοποῦντων ἡμῶν τὰ βλεπόμενα, ἀλλὰ τὰ μὴ βλεπόμενα· τὰ γὰρ βλεπόμενα πρόσκαιρα· τὰ δὲ μὴ βλεπόμενα αἰώνια. V. 1· Οἶδαμεν γὰρ, ὅτι, ἐὰν ἡ ἐπίγειος ἡμῶν

g Ps. 30. 5.  
Rom. 8. 18.  
1 Pet. 1. 6.  
r Rom. 8. 24.  
Heb. 11. 1.  
a Job 4. 19.  
e 19. 25, 26.  
Ps. 30. 9.  
2 Tim. 1. 12.  
2 Pet. 1. 12.  
14.

Bp. Sanderson finely remarks, 'the testimony of a good conscience from within, and the light of God's countenance from above, put more true joy into the heart, than any outward thing can sorrow.'

17. τὸ γὰρ παραντίκα ἔλ., &c.] This is meant, as Theophyl. observes, to be explanatory of the preceding, as showing *how* the inner man acquires fresh strength, even under such trials. There has, however, been some doubt as to the sense of τὸ παραντίκα—θλίψεως ἡμῶν. As bearing a strong resemblance to the present, I would compare a passage of Thucyd. iii. 56, καὶ ὅταν τὸ παραντίκα πον ἡμῖν ἐφίλιμον καθίστηται, 'and when, too, our own advantage for the present is consulted.' In both these places παραντίκα means 'for the present'; which, indeed, is the literal sense of the word. Thus the sense *here* will be that which the Syriac Translator, and most of the recent Commentators assign, 'our present [comparatively] light affliction.' But the ancients generally, and almost all the earlier moderns, took παραντίκα (which signifies literally, 'for the present') to mean *momentary*; regarding the words as put for ἡ θλίψις ἡμῶν ἢ παρ. καὶ ἑλαφρὰ οὖσα, 'our affliction, which is but momentary, and therefore light.' Indeed, the sense 'for the present' readily suggests an idea of what is *temporary*; and is required by the antithetical αἰώνιον. The phrase καθ' ὑπερβολὴν εἰς ὑπ. is highly significant, the repetition having an intensive force (like the Heb. *מְּוֹתָם*), and may be rendered '*infinitely exceeding*.' See a fine passage illustrative of the present in Dr. Ia. Barrow's Sermons, vol. i. p. 55, and also Hooker's Eccl. Pol., p. 18. 1st edit.—Βάρος signifies here, as often in the Sept., *greatness*, or *abundance*; and αἰώνιον βάρος is for βάρος αἰώνιον δόξης, with which compare a similar construction in 2 Mac. ix. 10, διὰ τὸ τῆς δόξης ἀφόρητον βάρος, for τὸ τῆς δόξης ἀφόρητον βάρος, and Soph. Oed. Col. 297, πατρῶον αὐτῷ γῆς, for πατρῶας γῆς αὐτῷ.—κατεργάζεται, 'produces,' 'obtains.' So Dionys. Hal. Antiq. lib. v. τούτῳ τὸ ἔργον ἀθάνατον αὐτῷ δόξαν ἐργάσατο.

18. μὴ σκοποῦντων, &c.] These words are explanatory of the foregoing, and meant to show *how* it comes to pass, that the afflictions seem light. Now that is not only because they are temporary, but because we consider them as things of *temporary interest only*, compared with those of an eternal existence. Σκοποῦντων (sc. ἡμῶν) is by the best Interpreters taken as a Participle for a Verb and Participle, 'while we consider not, or keep not our minds intent upon;' as in Phil. ii. 4. iii. 17, and sometimes in the O. T. and the Class. writers. By βλέπ. seem meant 'all the visible and sensible things of the world, whether pleasurable or painful,' elsewhere called τὰ ἐπίγεια and τὰ ἐν κόσμῳ; by the τὰ μὴ

βλέπ., 'the things not corporeally seen, but which are realized by faith.' The intent of the Apostle seems to be, to show *how* heavy afflictions may come to seem light,—namely, by a due consideration of the *glory* which will attend the enduring of them as we ought, and also by a due estimate of the *value* of the things which can be put in balance against the glory that shall be revealed. The difference is, that the glory, though unseen, is real and eternal; whereas the objects of the world are, though seen, unreal,—only a vain show (see Ps. xxxix. 6); considering that even their longest duration is temporary, since our life is (James iv. 14) 'but a vapour,' as unreal as it is fleeting. Chrysost. finely remarks, that the future life, which seems to be ἀδελος, is yet more manifest than the present, more stable, yea, more permanent: a truth forcibly expressed by Euripides, Hippol. 188—195 (Matthias); which Chry. may have had in mind. Simil. Seneca, Ep. 59, 'ista imaginaria sunt, et ad tempus aliquam faciem ferunt. Nihil horum stabile nec solidum est. Mittamus (igitur) animum ad ea quæ æterna sunt.' Simil. the philosopher Proclus counsels men to withdraw their minds ἀπὸ τῶν φαινομένων ἐπὶ τὰ ἀφανή.

V. 1. The sentiment of this verse is closely connected with the preceding chapter; not, however (as has been thought), with the last verse, but with the words διὸ οὐκ ἐκκακοῦμεν, ver. 16; vv. 17, 18, being, in some measure, parenthetical.—οἶδαμεν γὰρ—οὐρανοῖς. There is an allusion to what has been said of the perishableness and the fragility of the body (ch. iv. 7, 16) and the temporary nature of the things that are seen, and the eternity of those which are unseen: whence the Apostle takes occasion, from the mention of the future felicity of the saints, to enlarge thereon by setting forth the strong supports it afforded him under all trials. Render: 'for we assuredly know (comp. εἰδότες, supra, iv. 14) that if our earthly house of the tent (tent-house) should be destroyed (i. e. in the event of its being destroyed), we have [destined for us] a building from God (i. e. on the part of God, furnished and by him), a house not made with hands [immaterial], eternal in heaven.' With ἵκεμεν—οἰκίαν ἀχειρ. ἐν τοῖς οὐρανοῖς, comp. Æschin. Socr. Dial. iii. 4, ἥδη περιφρονῶ τοῦ ζῆν, εἰς εἰς αἰεὶ οἶκον μετασπένδοντες.—The expression καταλῦθῃ has peculiar propriety; the term being one employed of the destruction of substances of every kind, espec. *buildings*, and sometimes that of the human body. So Philostr. Vit. Soph. i. 9, μὴ καταλῦθῆναι τὸ σῶμα ὑπὸ γήραος.—In the expression ἡ ἐπίγειος ἡμῶν οἰκία τοῦ σκήνου, some, as Rosenm. and Wakef., regard the οἰκία as redundant; σκήνωσ, they say, of *itself* signifying 'the human body.' This is,

οἰκία τοῦ σκήνους καταλυθῇ, οἰκοδομῆν ἐκ Θεοῦ ἔχουσαν, οἰκίαν ἀχειροποιήτου, αἰώνιον, ἐν τοῖς οὐρανοῖς. <sup>2</sup> <sup>b</sup> Καὶ γὰρ ἐν τούτῳ <sup>b</sup> Rom. 8. 32 <sup>1</sup> Eodr. 2. 45. στενάζομεν, τὸ οἰκητήριον ἡμῶν τὸ ἐξ οὐρανοῦ ἐπενδύσασθαι ἐπιποθοῦντες <sup>3</sup> εἰ γε καὶ ἐνδυσάμενοι, οὐ γυμνοὶ εὐρεθισόμεθα. <sup>4</sup> <sup>c</sup> Καὶ γὰρ οἱ ὄντες ἐν τῷ σκήνει στενάζομεν, βαρούμενοι, ἐφ' <sup>c</sup> 1 Cor. 15. 13—15. <sup>1</sup> Rev. 2. 19. <sup>2</sup> 10. 15. <sup>3</sup> Wisd. 9. 15. <sup>4</sup> 1. 50. <sup>5</sup> 23. <sup>6</sup> 1. 32. <sup>7</sup> Eph. 1. 18. <sup>8</sup> 4. 30. ὃ οὐ θέλομεν ἐκδύσασθαι, ἀλλ' ἐπενδύσασθαι, ἵνα καταποθῇ τὸ θνητὸν ὑπὸ τῆς ζωῆς. <sup>5</sup> <sup>d</sup> Ὁ δὲ κατεργασάμενος ἡμᾶς εἰς αὐτὸ

however, merely evading the difficulty. It is, indeed, true that in the Class. writers σκήνος has sometimes that sense. So Plato calls the body γῆινον σκήνος, and at Wisd. ix. 15 we have τὸ γῆινον σκήνος. Comp. also Heb. xi. 10. Hence some Commentators (as Michaelis, Schleusn., and Bp. Middleton) take the sense to be, 'our earthly abode of the body.' The learned prelate, however, is more successful in showing the incorrectness of our Common Version, than in establishing the propriety of the one he adopts. It is plain that, as οἰκία must not be considered pleonastic, τοῦ σκήνους must be meant to be exegetical of the ἡ ἐν τῷ. ἡμῶν οἰκία. And yet, according to the sense assigned by the Bishop, the explanation would be scarcely necessary. Besides, as that signif. is no where else found in St. Paul's writings, nor, indeed, in the Scriptures either of the New Test. or the Old, it ought not to be here introduced. Why should we not translate 'of the tent?' (by a Genit. of explanation, as Grot. says,) which is not liable to Bp. Middleton's censure, and yields an excellent sense, as meant to suggest that the earthly house of the soul, the body, was a mere tent, set up for a temporary purpose, and formed for speedy decay and ruin.

2. ἐν τούτῳ] Supply, not (as some do) μίαν or πράγματι, but τῷ σκήνει and ὄντες. See v. 4.—στενάζομεν, namely, under the various distresses to which the frailty of that tent-house subjects us.—τὸ οἰκητήριον—ἐπιποθοῦντες. Here we have a change of the metaphor by which the body was compared to a habitation, into another, by which it is compared to a garment; both similes in use among the Greek Philosophers,—the former employed by the Pythagoreans,—the latter by the Platonists. We have here the two blended together, which has caused a misapprehension of the sense by some Expositors. Οἰκητήριον is here used, not σκήνος, because a permanent, and not a temporary building is intended.—τὸ ἐξ οὐρ., sup. διδόμενον, which is expressed in John iii. 27, though ἐξ οὐρ. is generally taken for ἰσχυράντων. On the true import of ἐκδύσ., which is simply to put on, see note on 1 Cor. xv. 53.—The expression τὸ οἰκητήριον—ἐπενδύσασθαι is said by comparison of the body (the fleshly frame) to a garment; a comparison found not only in the Platonists, but in perhaps the most ancient of the Books of Scripture, Job x. 11, 'Thou hast clothed me with skin and flesh.'

3. εἰ γε καὶ ἐνδυσ., οὐ γυμνοὶ εὐρ.] The sense here is disputed and dubious, and the expositions of Commentators in general liable to objection. The interpretation most usually adopted is that of Bos and Weta. (which has been followed recently by Emmerling and Rinck), who explain, 'If, indeed, it may be so, that we shall be found

[when the change takes place] clothed with a body, not having put it off by death.' For the Platonists, Bos shows, used the term γυμνοὶ to denote the dead, and ἰδυσάμενοι the living. So Max. Tyr. Diss. xiii. p. 240 (Reiske), ἡ μὲν οὖν ἀγαθὴ ψυχὴ, καὶ διατεταμένη ἀμειλίῃ, καὶ ὡς ταχίστα ἰφίσταται γυμνωθῆναι, where several parallel sentiments are adduced by Markland from Porphyry, Philo-Judæus, and other writers. The above interpretation, however, yields a sense not a little frigid, and is on various grounds (which I have stated in Recens. Synop.) wholly untenable. It would rather seem that the meaning intended is: 'Since being so clothed (i. e. having put on this dress) we shall not be found naked, i. e. destitute of a body (whatever may become of our earthly one). See 1 Cor. xv. 53, 54.

4. Here we have the same sentiment as that at v. 2, but more plainly expressed. The only doubt as to the sense regards the words ἐφ' ὃ οὐ θέλομεν ἐκδύσασθαι, ἀλλ' ἐπενδύσασθαι, which the best Expositors interpret, 'For we desire not to put it off, but to be clothed upon, in it; so that our mortal state may be at once exchanged for the immortal, by an immediate entrance into an eternal state.' This interpretation, however, especially the latter part, is open to many objections stated by me in Recens. Synop. Render: 'For even we, who are [yet] in the tabernacle or body, groan, feeling oppressed, inasmuch as we desire, not indeed to be unclothed [by death], but to be clothed upon [by a celestial body]. At ἐπενδ. we must repeat, from the preceding context, τὸ οἰκ. τὸ ἐξ οὐρανοῦ. As to the real meaning intended to be conveyed, many eminent Commentators have thought it to be, that the raised bodies of the just will be covered and encircled with another body, which shall be bright, aerial, and resplendent, and shall somehow communicate a principle of immortality to the raised mortal body. And this is supposed to be countenanced by 1 Cor. xv. 53, 54. But see the note there. I agree with Mr. Scott, that 'the Apostle did not mean to determine any thing concerning the manner, as to external circumstances, in which the body subsists after the resurrection.' The next words, ἵνα καταποθῇ τὸ θνητὸν ὑπὸ τῆς ζωῆς are best explained, with Chrys. and Theodor., 'that thus the mortal principle may be absorbed in and swallowed up by the vivifying and immortal one;' or, as Theophyl. explains, ἵνα ἀναλωθῇ καὶ δεκασθηῇ ἡ φθορὰ ὑπὸ τῆς ζωῆς. Comp. 1 Cor. xv. 51.

5. ὁ δὲ κατεργασάμενος—Θεός] Here not a little difference of opinion exists as to the import of κατεργ.; though, indeed, the senses assigned by various Expositors, wrought, destined, created, or fitted, do not materially differ. Which of them is to be adopted will depend upon what is

ε Heb. 11. 13. τοῦτο, Θεὸς, ὁ καὶ δὸς ἡμῖν τὸν ἀρραβῶνα τοῦ Πνεύματος.  
 f Rom. 8. 24, 25. 6<sup>a</sup> ὁ θαρρύνωντες οὖν πάντοτε, καὶ εἰδότες, ὅτι ἐνδημοῦντες ἐν τῷ  
 1 Cor. 13. 12. σώματι ἐκδημοῦμεν ἀπὸ τοῦ Κυρίου 7 (ἰ διὰ πίστεως γὰρ περι-  
 ch. 2. 18. πατούμεν, οὐ διὰ εἵδους) 8<sup>a</sup> θαρρῶμεν δὲ, καὶ εὐδοκοῦμεν μάλ-  
 g Phil. 1. 13. ῖον ἐκδημῆσαι ἐκ τοῦ σώματος, καὶ ἐνδημῆσαι πρὸς τὸν Κύριον.  
 f Ps. 62. 13. 9 Διὸ καὶ φιλοτιμούμεθα, εἴτε ἐνδημοῦντες εἴτε ἐκδημοῦντες,  
 Jer. 17. 10. & 22. 19. εὐάρεστοι αὐτῷ εἶναι. 10<sup>b</sup> Τοὺς γὰρ πάντας ἡμᾶς φανερωθῆναι  
 Matt. 26. 22. Rom. 2. 6, 7. & 14. 12. 1 Cor. 22. 12. & 4. 5. Gal. 6. 5. Col. 3. 24, 25. Rev. 2. 23.

understood by τοῦτο. Now from ver. 4 it would seem to mean *this change from corruption to incorruption, and from mortality to immortality*, the ἀπολύτρωσις τοῦ σώματος of Rom. viii. 23, the *deliverance* from the bondage of corruption, and restoration to the glorious liberty of the children of God by adoption and grace; where it is plain that the true sense of these words is: 'Now he who hath wrought (fitted) us unto (lit. moulded us unto) this very thing [meekness, by faith and hope, for a state of immortality in bliss] is God'; whose *creation* we are said to be, infra, v. 17, and his *workmanship* in Eph. ii. 10. This view of the sense I find supported by the authority of Calv., Hyper., Bulling., Est., and Cameron, who rightly understand *κατὰ*, to denote the *preparation*, by means of the word of God in the Gospel, through the teaching and renewing power of the Holy Spirit, alluded to in the next words; whereby we are brought, by regeneration, from a life the very reverse of heavenly, and are rendered fit for immortality. This sense of *κατὰ*, arises from the primary one 'to work up,' as said of a statuary, who works up his clay into a statue of the required form. So Plut. Pericl. *καταργασάμηναι τὴν ὕλην τεχνίται*. The expression may therefore be rendered, 'wrought us unto this [state of immortality],' or, as the idiom of our language rather requires, 'moulded us.' So Milton, P. L. x. 744, 'Did I request thee, Maker, from my clay to mould me man,' i. e. 'to mould me into man.' The words following, which strongly support this interpretation, are meant to show the *certainly* of the change in question; since God had given them the gifts and graces of the Holy Spirit as a *pledge* of future acceptance, by which they were sealed to the day of redemption (Eph. iv. 30). On the term ἀρραβῶνα see note supra i. 22.

6. θαρρύνοντες οὖν—Κυρίου] The οὖν has much force, implying an inference from the preceding; q. d. 'Such being the case, in reliance, therefore, on these gracious aids, which are the pledge of resurrection and glorification, we,' &c.

—καὶ εἰδότες, ὅτι, &c.] 'especially since we know this,' &c. These words are meant to show the *ground* of that confidence, and the *nature* of that courage, which is such as to enable them to meet death itself.—ἐνδημοῦντες is not well rendered, 'while we are at home'; for although the word is *susceptible* of that sense, it is unsuitable to the context, and at variance with the rest of the New Test., which represents this world as not our *home*, but our *sojourn*. Render: 'Accordingly, we are ever courageous, especially as knowing, that while we are sojourning in the body, we are residing away from our proper home with the Lord.'

7. διὰ πίστεως—εἰδόντες] This is meant to

show *how* the Apostles could be said to be ἐκδημοῦντες ἀπὸ τοῦ Κυρίου, namely, by faith, considering *heaven* as their only home, and what seemed to be such, a mere *sojourn*. The full sense here intended is: '[We, I say, regard ourselves as absent from our home with the Lord]; for (in our present state) we walk (i. e. lead our spiritual life) only through *faith* (in Christ), not in the *sight* (of him, as we shall when present with the Lord).'

8. θαρρῶμεν διὰ—Κυρίου] This is *reassuring*, and further illustrative of what was said at ver. 6; q. d. 'We are, I say, of good courage, desirous rather to be,' &c. The general sentiment is, that they wish circumstances to be quite *reversed*. The terms *ἐκδ.* and *ἐνδ.* are not well rendered *absent* and *present*; still less so by Macknight, *from home*, and *at home*. The true sense of *ἐκδ.* is *migrate*, to *depart*. On the other hand, the word *ἐνδημῆσαι* should be rendered, not to be *present with*, but (agreeably to the metaphor) *to be at home with*, implying *communion* with him in whose presence is fulness of joy. In the verse following, *ἐνδῆμ.* and *ἐκδῆμ.* must have the very same sense as in this, and may best be rendered, 'whether we are at home or from home;' i. e. remain in the body or depart from it.

9. Paul now returns to the main cause of his fidelity and diligence in his Apostolical office, and also the constancy and fortitude with which he encounters perils the most appalling; confirming withal what he said a little before; namely, that whatever he does in this life, his earnest desire is to please God and be with God. (Hyperius.)

—διὰ καὶ φιλοσ.] 'Wherefore [since we have such exalted hopes] we strive to the uttermost,' &c. The metaphor in φιλοσ. is one derived from striving for the mastery in the pursuits of ambition, as calling forth the most strenuous exertions; since the combatants must have learnt (to use the words of the Grecian historian) *μὴ φύγειν τοὺς πόνους, ἢ μηδὲ τὰς τιμὰς δάσκειν*. See Milton's Lycidas, l. 72.

10. τοὺς γὰρ πάντας ἡμᾶς φαν., &c.] The γὰρ refers to a clause omitted; q. d. '[And there is need to strive to act, so as to approve ourselves in his sight], for both we and all persons must appear,' &c.—φανερωθῆναι some Commentators, ancient and modern, explain, *be made manifest*, meaning that 'our inmost soul will be displayed:' see 1 Cor. iv. 5. But though that sense be a good one, and agreeable to what we read elsewhere in Scripture, it may be doubted whether such is here intended to be directly asserted. The expression is better rendered by others, as Piscator and H. Stephens, *compare*, *appear*; which sense may, indeed, include, by implication, that of *manifestos fieri*. Φανερωθῆναι was, I suspect,

δεῖ ἔμπροσθεν τοῦ βήματος τοῦ Χριστοῦ, ἵνα κομίσθαι ἕκαστος τὰ διὰ τοῦ σώματος, πρὸς ἃ ἔπραξεν, εἴτε ἀγαθόν, εἴτε † κακόν.

11<sup>1</sup> Εἰδότες οὖν τὸν φόβον τοῦ Κυρίου, ἀνθρώπους πείθομεν <sup>1 ch. 4. 2 Jude 26.</sup>

Θεῷ δὲ πεφανερῶμεθα. ἐλπίζω δὲ καὶ ἐν ταῖς συνειδήσεσιν ὑμῶν πεφανερῶσθαι. <sup>13</sup> Οὐ γὰρ πάλιν ἑαυτοὺς συνιστάνομεν <sup>k ch. 1. 14 & 10. 2 & 1. 1.</sup> ὑμῖν, ἀλλὰ ἀφορμὴν δίδόντες ὑμῖν καυχήματος ὑπὲρ ἡμῶν ἵνα ἔχητε πρὸς τοὺς ἐν προσώπῳ καυχωμένους, καὶ οὐ καρδίᾳ.

a forensic term, meaning 'to present oneself for trial.' So the Pesch. Syr. Version has, 'we must all stand up for trial.'

— τὰ διὰ τοῦ σώμ.] Supply *πραγμῆμα*, which word is expressed in *Ælian*, H. A. v. 26, τὰ διὰ τοῦ σώματος πραττόμενα. And thus the expression is (as Theodor. points out) equiv. to *βιβιωμένα*. In this manner, too, I find *Calv.* interprets the words, understanding by τὰ διὰ τοῦ σώματος not only external actions, but 'omnia opera que in vita corporali perpetrantur,' i. e. τὰ διὰ τοῦ σώμ. 'the things done by the person during his natural life in the body.' All the ancient Commentators are agreed, that 'hence it is plain the soul will be punished in conjunction with the body which it occupied in this life (see *Acts xvii. 31. 1 Cor. iv. 5. 2 Thesa. i. 7. 2 Tim. iv. 1*),' and consequently that the soul will be punished for its own evil thoughts. For κακόν I am inclined, with *Lachm.* and *Tisch.*, to read, on strong authority, φαῦλον, for reasons which will appear from my note on *Rom. x. 11*.

11. The Apostle now again speaks of himself; and takes occasion, from what he has just been saying, to express what powerful motives he has to fidelity and diligence in his office. There, however, exists a certain obscurity, which the Commentators have not entirely removed. The sense assigned by *Billroth* would be *suitable to the occasion*; but it cannot be fairly elicited from the words. And the same objection attaches to the interpretation of the expression *πειθῆναι ἀνθρώπους* offered by the Greek Commentators, namely, to 'persuade men of our integrity,' 'to persuade them to think favourably of us.' The sense which I have, in common with the generality of Expositors, assigned to *πειθῆναι*, namely, 'we use our utmost endeavours to persuade men, by pressing on them these awful considerations, to embrace the Gospel, and obey what it enjoins,' is, I doubt not, that intended by the Apostle; and this use of the term is placed beyond doubt by a passage of *Acts xviii. 4*, compared with *ch. xiii. 45*. The main difficulty, however, existing rests on the words Θεῷ δὲ πεφαν., which *Dr. Poile* seeks to remove by rendering, 'whilst God sees what we are.' But δὲ is not susceptible of the signification *whilst*, and the sense thus arising is forced and jejune. The difficulty is best encountered by supposing that, from extreme brevity, some words have been suppressed, which ought properly to have been expressed. In short, I am of opinion that, after all, no *antithesis* was intended. In the former clause, it seems, the Apostle meant to say, that, in his endeavours to convert his fellow-men, he was solely influenced by a sense of their awful danger, and his own heavy responsibility,—conse-

quently, not, as the false teachers represented, by any human motives of personal interest. In the words subjoined the Apostle means, delicately and by implication, to solemnly attest, as before God, his sincerity, and the rectitude of his motives, q. d. 'Moreover, we are made manifest to God, as so acting, from the sole motive of rescuing men from the wrath to come, and thus fulfilling a bounden duty on our part.' On this sentiment the Apostle then engrafts (though with an increase of the obscurity already existing, occasioned by a no inconsiderable harshness of comparison) the sentiment, 'But (or, yea) we trust also that we are in like manner made manifest [as so acting] to the satisfaction of the judgment of your conscience,' your innate convictions, the estimates of your consciences respectively.—τὸν φόβον. The term *may*, as Commentators say, be used, *per metalepsin*, for τὸ φοβερόν, by way of intimating the awful judgment of the Lord. But I am rather inclined to think, with *Calvin*, that the phrase εἰδέναι τὸν φόβον τοῦ Κυρίου is meant to denote 'the having a deep and reverential sense of our accountability to the Lord Jesus Christ.'

12. οὐ γὰρ πάλιν, &c.] This is, as *Calv.* observes, meant to anticipate an objection: 'Why, if your views be so manifest to us, commend yourselves to us?' The answer to which is: 'Not so; for we are not commending ourselves; that is not our purpose.' Ἀλλὰ ἀφορμὴ—ἡμῶν, 'but our intent in so speaking is to afford you matter for glorying in us'; namely, that you have been converted to Christianity by a true Apostle.—ἵνα ἔχητε. Supply *τι λῆγαι*, or *καυχᾶσθαι*. The words τοὺς ἐν προσώπῳ καυχ., καὶ οὐ καρδίᾳ are meant to stigmatize the false teachers, who prided themselves on those external advantages, by which they excited the admiration of the multitude, neglecting the virtues of the heart, and the testimony of a good conscience. The γὰρ, absent from *B. C. D. F. G.*, and 3 cursives, together with some Versions and Fathers, has been cancelled by *Lachm.* and *Tisch.*; but on insufficient grounds, since it has internal evidences in its favour,—being far more likely to have been put out of, than brought into, the text; and being, moreover, as ancient as the *Alex. MS.*, and even as the time of *Theodoret*,—since, though not found in the text of his Commentary, it has place in the Commentary itself. The reason for its being thrown out of the text was, I apprehend, that the Alexandrian Critics did not perceive its force; which, however, will sufficiently appear from the connexion traced by me, after *Calv.* and *Hyper*. The Particle in question not unfrequently comes in after the οὐ, serving to introduce the negation to some question put in the form of an objection.

1 ch. 11. 1,  
16, 17.  
& 12. 6, 11.  
m Rom. 8.  
15.  
& 6. 11, 12.  
& 14. 7.  
Gal. 2. 20.  
1 Thess. 5.  
10.  
1 Pet. 4. 2.  
n Gal. 2. 5, 6.  
& 5. 6. & 6. 15.

13 <sup>1</sup> Εἴτε γὰρ ἐξέστημεν, Θεῷ εἴτε σωφρονούμεν, ὑμῖν. <sup>14</sup> ἡ γὰρ ἀγάπη τοῦ Χριστοῦ συνέχει ἡμᾶς· <sup>15</sup> κρίναντας τοῦτο, ὅτι εἰ εἰς ὑπὲρ πάντων ἀπέθανεν, ἄρα οἱ πάντες ἀπέθανον. Καὶ ὑπὲρ πάντων ἀπέθανεν, ἵνα οἱ ζῶντες μηκέτι ἑαυτοὺς ζώσιν, ἀλλὰ τῷ ὑπὲρ αὐτῶν ἀποθανόντι καὶ ἐγερθέντι. <sup>16</sup> Ὥστε ἡμεῖς ἀπὸ

13. εἴτε ἐξέστημεν, &c.] We have here (as Calvin remarks), a *concessio*, or a speaking after the manner of his adversaries, making use, *per mimesin*, of the term they employed. So that what is here said forms a sort of tacit reply thereto. It remains, however, to decide what is the exact force of the term ἐξέστημεν. Some early Expositors, as Hyperius, and also Dodd., understand it to mean that he is transported beyond himself through zeal for God's glory. So Mark iii. 21, ἡλεγον ὅτι ἐξίστην, and Acts xxvi. 24, Μαίρω, Παῦλε. This sense, however, is forbidden by the antithetical term σωφρονούμεν, which, from the context, can only mean, 'speaking modestly of himself,' as opp. to ἀφρων εἶναι, xi. 16, and thus ἐξίστ. must mean the reverse. And so it is taken by some ancient, and all the most eminent modern, Interpreters,—namely, to denote 'the exceeding due measure in self-commendation'; a sense of the word the more easy to be accounted for, since the phrase ἐξέστηκέναι τοῦ νοῦ, or φρονέω, or ἑμυνοῦ (which last word is expressed in Eschin. de Falsa Legat. sub init., ἐξίστην δ' ἑμυνοῦ), was often used to denote *being a fool*, which frequently carries the adjunct sense of *boasting of oneself*. Thus far in my former Editions. On attentive reconsideration of the question, I am still, as before, of opinion that the former part of the sentence may very well be understood to denote 'exceeding due measure in self-commendation'; and the latter what is the reverse, namely, 'preserving due moderation in that respect.' This view is, indeed, not without its difficulties; though they are not so great as Billroth represents. It fails in the second clause of the sentence, by yielding a somewhat feeble sense; yet the same objection attaches to the other mode of taking the words. Thus Dr. Peile, who embraces that view of the sense, expresses the meaning of the clause in question as follows: 'If you believe that we are in our right mind, you must see it is for your advantage that we are labouring.' But thus the antithetic turn is spoiled. And, moreover, according to the above view of the sense of σωφρ., the words can only with propriety be rendered: 'If we are in our right mind, it is for your advantage that we are so, namely, that we may the better be enabled to instruct you.' Yet even thus the jejune result is not removed. Perhaps the truth may best be attained by adopting the modified view of Hyper., according to which εἰ σωφρ. will signify, 'if we are sober-minded, keeping within due bounds of zeal in our preaching for the salvation of our fellow-men, it is for you (i. e. for your advantage),—inasmuch as, in some cases, such a mode of carrying ourselves better promotes the end in view.' Accordingly, we may suppose that the Apostle in so doing acted on the same principle as that which induced him to 'be one *al*l things to all men, that he might by all means [i. e. by the use of all means of attaining the end in view, as to things indifferent]

save some.' And surely manner, and even style, adopted in preaching, may be reckoned among the ἀδιάφορα.

14. Here we have the *third* reason for his so doing, and that from a sense of gratitude for what he owes to Christ, as dying for him and all men.—ἡ γὰρ ἀγάπη—ἡμᾶς. The connexion may be traced as follows: 'For your advantage [I say]; for the love (or loving gratitude) we bear to Christ constraineth us (συμβέβηκεν, Ecumen.) [so to act in the promotion of his glory and your salvation].'

—κρίναντας τοῦτο, &c.] 'because we judge this,' equiv. to, 'form this judgment of our reason for the bounden duty in question that:—Εἴτε ὑπὲρ πάντων, 'one in the place of, as a substitute for, all, as making atonement for all.' It is scarcely necessary to observe how strongly this text inculcates the doctrine of Universal Redemption; see 1 Tim. ii. 6. Heb. ii. 9. Indeed, as observes Bp. Bull, in his Exam. Cens., 'unless Christ be understood to have died for *all*, that foundation on which ministers of the Gospel build exhortations of this kind will be always uncertain, and very often false. Always uncertain, because it cannot be made manifest to men *who* are the elect: very frequently false; as often,—namely, as it is used to the *non-elect*, who, on this ground of redemption, would not be held bound to live unto Christ, unless it were presupposed that Christ had really redeemed them. Finally, Christ himself could not, in right of his own death (Rom. xiv. 9), claim supreme dominion over all and every man.'—As respects the words ἀπὸ οἱ πάντων ἀπέθανον, on carefully reconsidering what has been urged by Prof. Scholes against the Common Version, 'then were all dead,' I admit the force of his objections; but I would render, not with the Professor, 'then all died,' but, with Dr. Peile, 'then did all those die, viz., whose substitute he was'; in other words, 'were in no better condition than dead men.' See Rom. v. 12, 19. Eph. ii. 1, 3, 5.

15. καὶ ὑπὲρ πάντων ἀπέθανεν, ἵνα. This seems meant to show the duty of the redeemed to be co-extensive with the purpose of Christ's death; which was not only to deliver man from spiritual death, or perdition, but to restore him to the spiritual life which he had lost in Adam; meaning to intimate that it is but just that the life so preserved should be devoted to the *Preserver*. I would further observe, that the words are more closely connected with what precedes than is generally supposed. Render: 'also he died for all,' ἵνα οἱ ζῶντες—ζώσιν, 'in order that those who are alive from the dead, redeemed to life from spiritual death [in trespasses and sins unexpiated] should live,' &c.—τῷ ὑπὲρ—ἐγερθέντι, 'who died for their sins, and hath been raised again [for their justification].' Comp. Rom. iv. 24.



τοῦ νῦν οὐδένα οἶδαμεν κατὰ σάρκα. εἰ δὲ καὶ ἐγνώκαμεν κατὰ σάρκα Χριστὸν, ἀλλὰ νῦν οὐκ ἔτι γινώσκομεν. 17 Ὅστε εἰ τις ἐν Χριστῷ, καινὴ κτίσις· τὰ ἀρχαῖα παρῆλθεν, ἰδοὺ γέγονε καινὰ τὰ πάντα. 18 Ἐὰν δὲ πάντα ἐκ τοῦ Θεοῦ, τοῦ καταλάξαντος ἡμᾶς ἐαυτῷ διὰ Ἰησοῦ Χριστοῦ, καὶ δόντος ἡμῖν

16. The words of this verse are, from the extreme flexibility of the terms, capable of several senses, among which the *connection* must determine our choice. Now that is not, I think, as some have maintained, with ver. 12, but with the verse immediately preceding; the *ἔστι* implying a conclusion from what went before; q. d. 'Such being the case,—since we owe every thing to Christ, and ought to be all dead to the present life,—we regard no man in respect of any worldly advantage;' alluding probably to the false teachers, who prided themselves, and were esteemed by others, on account of some personal, external, and adventitious advantages, as having known Christ personally, or his relatives, or at least the Apostles in Judea. See Calv. and Hyper. This sense of *εἶδος* recurs at 1 Thess. v. 12, and espec. at 1 Cor. ii. 2, οὐ γὰρ ἰκεῖνα τοῦ εἰδέναι τι ἐν ἡμῖν, εἰ μὴ Ἰησοῦν Χριστόν. The next words, εἰ δὲ καὶ ἐγνώκαμεν κατὰ σάρκα Χριστόν, ἀλλὰ νῦν οὐκ ἔτι γινώσκομεν, contain, as Hyper. remarks, a sentiment thrown in *per occasionem et obiter*, for the purpose of overturning the arrogant claims of the false teachers to superiority on the score of having known Christ personally. St. Paul says that he too had known Christ, although he claims no glory on that account; it being of little consequence whether any one has seen Christ in the flesh or not, so long as he does the duty enjoined on him by Christ; see more in Hyper.

17. *ἔστι εἰ τις, &c.* This is resumptive of what was said in the preceding *ἔστι ἡμεῖς ἀπὸ τοῦ νῦν οὐδένα οἶδαμεν κατὰ σάρκα*, and forms the second inference from vv. 14, 15, presenting a general maxim which constitutes, as Scott says, 'the standard of genuine Christianity.' From the *brevity*, however, with which it is expressed, the passage admits of being variously interpreted. From the nature of the passage, and the scope of the context, it is evident that *ἔστι* is here to be supplied; i. e. 'If any one is in Christ, he is a new creature;' meaning, he is wholly changed, conformably to the new and spiritual religion of Christ, which requires a renewal of the heart. Comp. Rev. xxi. 5, and note. By the expression *being in Christ*, I would understand not merely (as many have done) being grafted into the body of Christ by baptism, but being really united to him in faith, love, and obedience.—The next words, τὰ ἀρχαῖα παρῆλθεν, ἰδοὺ γέγονε καινὰ τὰ πάντα, are probatory, and illustrative of *καινὴ κτίσις* before, forming, as Calvin says, an 'eulogium ad extollendam regenerationem.' The words were probably formed on Isaiah xliii. 18, 19. The *newness* here spoken of is not to be understood in the limited sense assigned by many modern Commentators. As regarded the *Jew*, it would include an abandonment of all his former prejudices and narrow views; an undergoing that great change of principles and feelings, which may best be conceived by contrasting together the Dispensations of the Law and the Gospel. As it regarded the *Gentile*, it would denote a still

greater change; implying a total abandonment of the errors of Atheism or Polytheism, and an abjuring of those demoralizing principles which were generated by each of them. Finally, as regarded *δοῦλ*, it implied a complete abandonment of sin, a renouncing the works of the flesh and the devil, a ceasing to live after the flesh, and a living henceforth after the Spirit; a change so great, that it might well be called *καινὴ κτίσις*.—I am still of the same opinion as heretofore on the sense of these words, and must consider as inadmissible the rendering of Calv., Grot., and others, *sit, or debet*, and the marginal one of our Authorized Version; for the ellipse *ἔστι* is irregular. The right rendering is, I doubt not, that of the Pesch. Syr. Version, which supplies in each of the clauses the word *est, 'is'*; and the same was done by Pelagius and Ambrose, cited by Est. The sense then is,—'Whosoever (whatever person) is in Christ, he is a new creature;' though for this some express the sense thus: 'he is a new creation,' i. e. 'part of a new creation.' See Billroth and Dr. Peile, who urge in support of that mode of rendering, Gal. vi. 15. Eph. ii. 1—10. iv. 20—24. Col. iii. 9—11. But this, besides involving a change, to say the least, *unnecessary*, has far less of simplicity than the usual rendering '*creature*' (confirmed by the Greek Commentators), which is, moreover, preferable on the ground of its being capable of a wider acceptance than the other expression; for to be '*a new creature*' is the same as being '*a new man*;' what is expressed at John iii. 3, by *γεννηθῆναι ἀνωθεν*. However, to 'be in Christ' must mean, not only to be 'grafted into the body of Christ by baptism, through faith,' but 'to really be, through spiritual grace, 'permanently dead unto sin and alive unto righteousness;' in other words, 'to be renovated by the Holy Spirit to a new and holy life,' such as is spent by faith in Christ (see St. Ambrose, cited by Est.); in short, 'to be a *justified believer*;' one who hath obtained the adoption of sons according to what we read in John i. 12, οἱ οὖν δὲ ἤλαβον αὐτὸν [ἐν πίστει] ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα Θεοῦ γίνεσθαι. See also 1 John iii. 2, comp. with Rom. viii. 17. Gal. iv. 7; one who hath become united to Christ, he being one with Christ, and Christ one with him.

18. τὰ δὲ πάντα ἐκ τοῦ Θεοῦ, &c., meaning, it would seem, to intimate the cause of the spiritual renovation effected by the Gospel; and that not by our own natural strength, but by the grace and strength derived from God alone. By τὰ πάντα we must understand all the component parts of the thing in question, namely, spiritual regeneration by the Gospel. The next words advert to the *means* whereby it was effected.

—ἐκ τοῦ Θεοῦ meaning, that 'it is by God, through the Spirit, that the regeneration in question is alone effected by God,' who, having reconciled men to himself by Jesus Christ, thus made man a fit subject for this regeneration.



q Rom. 3. 24. *τὴν διακονίαν τῆς καταλλαγῆς.* 19 <sup>q</sup> ὥς ὅτι Θεὸς ἦν ἐν Χριστῷ  
 25. κόσμον καταλλάσσων ἑαυτῷ, μὴ λογιζόμενος αὐτοῖς τὰ παρα-  
 r ch. 6. 1. πτώματα αὐτῶν, καὶ θέμενος ἐν ἡμῖν τὸν λόγον τῆς καταλλαγῆς.  
 Eph. 6. 20. 20 <sup>r</sup> Ὑπὲρ Χριστοῦ οὖν πρεσβεύομεν, ὡς τοῦ Θεοῦ παρακαλουν-  
 Mat. 2. 7. τος δι' ἡμῶν δεόμεθα ὑπὲρ Χριστοῦ, καταλλάγητε τῷ Θεῷ.  
 1 Lu. 23. 4. 21 <sup>s</sup> τὸν γὰρ μὴ γνόντα ἁμαρτίαν, ὑπὲρ ἡμῶν ἁμαρτίαν ἐποίησεν,  
 9. 12. ἵνα ἡμεῖς γινώμεθα δικαιοσύνη Θεοῦ ἐν αὐτῷ, VI. 1 <sup>s</sup> συνερ-  
 Rom. 5. 10. 20.  
 1 Cor. 2. 9. 21.  
 Heb. 12. 18.

19. *ὥς ὅτι Θεός, &c.*] This is further illustrative, with amplification, of the preceding subject of reconciliation through Christ. Some obscurity, however, here exists, occasioned partly by the peculiar idiom in *ὥς ὅτι* (best rendered *quippe* or *nempe quod*, literally, *that is, namely, that*), but chiefly by the harshness of the construction. As to the *sense*, there is no difficulty, except as regards the words *ἐν Χριστῷ*, which may be taken either with the *preceding* (and thus the meaning will be, that God reconciled the world to himself by Christ), or with the *following*, by which the sense will be, that God was in, i. e. united to, Christ, reconciling, &c. The latter mode is the more simple and natural; according to *either* view, the doctrine of Christ's divinity is strongly attested. Thus far in my former Editions. On more mature consideration, I am now less inclined than before to give the preference to the *latter* mode of interpretation, at least on the score of its greater simplicity and facility of construction, for *that* reason has less force in St. Paul's writings than in most others. However, it seems best to render, 'God was reconciling the world to himself through Christ;' which view is adopted by the Greek Fathers and Commentators, the Pesch. Syr., Arabic, and Æthiopic Versions, and by modern Commentators generally; and this has been preferred by Est., on the ground of its so aptly corresponding both to the preceding and the following words. It is also ably maintained by Billroth. The reason why the *periphrastic* form was here used in preference to the simple verb imperfect is well stated by Billroth thus: 'The *reconciliation* spoken of in both these verses must include both *forgiveness of sins, justification by faith*, and the adoption of sons. See Gal. iv. 5, compared with Eph. i. 5.' I would now interpret *τὸν κόσμον*, not 'of the human race generally,' because that would require much qualification of the sense, and would be unsuitable to this passage: for, as observes Estius, 'Scripture no where so speaks, as to say that God reconciles to himself those who shall not believe in him; and that he does not impute to them their trespasses.' I can by no means, with certain Commentators, understand by 'the world' to be denoted 'the persons out of the whole world, who are elected and predestinated to salvation.' I do not hesitate to adopt the view of Augustin, De Lyræ, and Cajetan, that by *κόσμος* is meant the 'Church of Christ throughout the world,' that *part* of the world which is incorporated in the body of Christ.—*μὴ λογιζόμενος*, 'not imputing;' as Rom. iv. 8, *οὐ μὴ λογιζήται Κύριος ἁμαρτίαν*. So also *οὐκ ἔλλογαι* in Rom. v. 13.—*θέμενος ἐν ἡμῖν* τὸν λ., literally, 'putting into our hands;' i. e. committing to our trust.—*τὸν λόγον τῆς κατ.*, 'the message

of reconciliation.'—*καταλλάγητε* is a Genit. of *εὐρίσκειν*.

20. The *οὖν* is very significant, an inference being now drawn from what has been said; q. d. 'In the exercise, then, of this office of reconciliation, we the Apostles are ambassadors on the part of Christ.' The words following, *ὥς—ἡμῶν*, are exegetical of *ὑπὲρ Χρ. πρ.*, and mean, that, in delivering the message, they act on the part of God, and represent his person; and therefore God may be said by them to persuade, and CHRIST to entreat, when they address the exhortation, *καταλλάγητε τῷ Θεῷ*, 'embrace the means of reconciliation afforded to you, through Christ, by God.'

21. *τὸν γὰρ μὴ γνόντα, &c.*] The *γὰρ* has reference to what follows, as suggesting an *especial reason* why they should hearken to the message of reconciliation; namely, that 'he who sent it has been so benignant and merciful as to make,' &c.—*τὸν μὴ γνόντα ἁμαρτίαν*: a most significant designation of Christ, denoting 'the perfectly Holy and Righteous;' or, as Theophyl. explains, *αὐτοδικαιοσύνην*. *Righteousness* itself. In *ἁμαρτίαν* *ἐποίησεν*, the *ἁμαρτίαν* is taken by many eminent Commentators to mean 'a sin-offering,' or a sacrifice by which he expiated our transgressions; and, as that sense is frequent in the Sept., it is likely to be the one meant here. Other Interpreters, however, of not less note, take *ἁμαρτίαν* for *ὁμολογούμενον*, abstract for concrete. And thus the meaning will be, that 'though Christ was free from sin, he underwent the punishment of death, which is the consequence of sin: he was accounted as a sinner.' And this is somewhat confirmed by the next clause, of which the sense is, 'that we might be accounted righteous, and justified through the redemption that is in Christ Jesus;' *δικαιοσύνη* being for *δικαιοσύνην* (comp. 1 Cor. i. 30), and *Θεὸν* for *παρὰ Θεοῦ*. On either interpretation the doctrine of the Atonement is abundantly evident from this passage: see Abp. Magee, Illustr. No. xx. viii., Bp. Bull's Exam. Cena. p. 39—43, and Dr. L. Barrow's Sermons, vol. i. serm. 32.

VI. This Chapter consists of two parts, vv. 1—10 (or 1—13), and v. 11—ult., with the first verse of the following Chapter. 1. The Apostle, continuing his vindication of his ministry, shows with what faithfulness, zeal, charity, and patience he has discharged it, amidst all the afflictions and disgraces to which he has been subjected. Then, 2, at vv. 11, 12, he desires, as a return for his ardent affection for them, a similar affection from them,—such as should be evinced in abstinence from a certain practice which was contrary to Christian principles, and must be destructive of their happiness here, as well as endanger their

γούντες δὲ καὶ παρακαλοῦμεν, μὴ εἰς κενὸν τὴν χάριν τοῦ Θεοῦ  
δέξασθαι ὑμᾶς.<sup>2</sup> (Ὁ λέγει γάρ· Καιρῷ δεκτῷ ἐπήκουσά σου, καὶ ἐν ἡμέρᾳ σωτηρίας ἐβοήθησά σου· ἰδοὺ, νῦν  
καιρὸς εὐπρόσδεκτος, ἰδοὺ, νῦν ἡμέρα σωτηρίας.)<sup>3</sup> ° μηδεμίαν  
ἐν μηδενὶ δίδόντες προσκοπήν, ἵνα μὴ μωμηθῇ ἡ διακονία.  
<sup>4</sup> ἀλλ' ἐν παντὶ συνιστῶντες ἑαυτοὺς ὡς Θεοῦ διάκονοι, ἐν ὑπο-

salvation hereafter; namely, intermarrying with idolaters or unbelievers. In short, ver. 14—ult. seem to properly connect with the exhortation at ver. 1, 'not to receive the grace of God in vain.' For vv. 3—10 seem to be parenthetical, and meant to strengthen the force of the exhortation, by adverting to the *character* of those who gave it. After desiring a proper return for such devotedness, the Apostle proceeds to notice the practice in question.

1. *συνεργούντες δὲ καὶ παρακ.*] See note on 1 Cor. iii. 9, and 1 Thes. iii. 2, from which it will appear that *συνεργούντες* is put for *συνεργεῖτε*, scil. τοῦ Θεοῦ, which is to be taken from the immediately preceding Θεοῦ, confirmed by the immediately subsequent τοῦ Θεοῦ. This view of the sense has the support of Œcumen., among the ancient, and, of the modern Commentators, of De Lyra, Cajetan, and Est, which last-mentioned Expositor ably traces the connexion, and sets forth the general sense of the passage thus: 'Cum Deus in Christo mundum sibi reconciliaverit, causam exhibendo sufficientem reconciliationis ejus ac justificationis in merito passionis Christi, nos apostoli, quibus a Deo datum est ministerium reconciliationis annuntiande et exsequendæ, Deo co-operantes tamquam ejus ministri, cum obsecratione vos exhortamur.'—μὴ εἰς κενόν—δέξασθαι ὑμᾶς, meaning, 'not so to act, as that the grace of God, i. e. the gracious offer of reconciliation to God in the Gospel, shall have been received in vain,' by your living unworthy of your holy calling. In so rendering I have, I trust, represented the true force of the idiomatical phraseology in παρακ. μὴ δέξ., which has escaped almost all the translators; in order to understand which, we must carefully notice the *brevity of expression* in παρακαλοῦμεν—μὴ δέξασθαι, which seems to imply the omission of some intermediate verb, such as προσφίμεσθαι, 'to conduct yourself'; ὥστε μὴ δέξ. (δέξασθαι for δέξασθαι), 'so to act as that you shall not have received it in vain.' The result denoted by εἰς κενόν is such as might arise as well from non-perseverance in faith once embraced, as from failure to evince it by suitable fruits in the life and conversation. The sense which I have assigned to χάριν is confirmed by two passages supra, v. 18—21, and Tit. ii. 11.

2. This is meant to adduce a reason why the gracious offer should not be rejected, or abused. And there is, as Theodor. remarks, great propriety in the testimony of prophecy being called in to strengthen admonition.—λέγει γάρ, &c., 'for He (i. e. God) saith'; namely, in Isa. xlix. 8. Here Θεός must be supplied (as in Rom. xv. 10) from Θεοῦ in the preceding verse; not ἡ γραφή, or προφήτης, as many recent Commentators suppose; for such an ellipsis would be intolerably harsh; whereas the other is regular, and confirmed by the context of the passage of Isaiah; for there God is (as even the best Jewish interpreters ad-

mit) represented as saying to the Messiah, that 'he had heard his intercession, in behalf of the Gentiles, in an acceptable or favourable time, and at the day of salvation (that destined for salvation) had resolved to succour him.' This Scripture the Apostle in the next words applies; q. d. 'And mind—now is the acceptable time, now is the day of salvation; the time is now come when God will fulfil his promise respecting the salvation of the Gentiles through Christ; and that salvation is now offered by those, whose Divine mission is confirmed by signs, and wonders, and mighty deeds; and is regarded as the accepted time, or day of salvation, to all who seek an interest in the Redeemer's kingdom.' With the expression καιρῷ δεκτῷ, which is explained by the one occurring in the next clause, καιρὸς εὐπρόσδεκτος ('well accepted'), is meant 'the time for acceptance,' πρὸς ἑμὲ. So Seneca, Med. 1017, 'Meus dies est; tempore accepto utimur.' This is further explained by the antithetical phrase ἡμέρα σωτηρίας, 'time of (i. e. suitable for) deliverance.'—ἐπήκουσά σου, 'I have hearkened, or listened, to thee'; as Gen. xvi. 2, and 2 Chron. xiii. 20: the idea of *listening* being contained in the ἐπὶ, which denotes that the person not only *hears*, but *turns his ear towards* the speaker, and thus, as we say, 'lends an ear'; implying a granting of the request. So Lucian, Timon 34, ἐπήκουσας τῶν εὐχῶν.

3. *μηδεμίαν ἐν μηδ. δίδόντες προσκ.*] This closely connects with παρακαλοῦμεν at ver. 1, 'We beseech you—we, I say, who give no offence, &c. For the participle may be resolved into a verb and relative; a view confirmed by Theophyl., Theodor., and the Arab. Version, and some of the most eminent modern Expositors; who are agreed that the Apostle is not speaking (as several Commentators, espec. Mackn., suppose) of the Corinthians themselves (as if these were exhortations or precepts of a holy life), but of himself and Timothy; though, indeed, it comes to the same thing; since, as Theophyl. points out, ἐν τάξει διηγέσεται συμβουλίας ἵνα καὶ αὐτοὶ πρὸς αὐτὸν ἀφωσώσιν.—The Apostle then proceeds most earnestly to remind them of his most meritorious conduct in the ministry, and his unsparring sacrifices for their spiritual benefit, as an additional reason why they should not receive the grace of God in vain. The sense is, 'laying no stumbling-block' (πρόσκομμα, Rom. xiv. 13) in the way of Christians, by which any one might be shaken in his religious faith, or turned from it, or by which the ministry might incur censure, and become less efficient. Προσκοπή is put, by metonymy, for 'causes of offence' or 'falling'; i. e. 'giving no occasion for condemning and rejecting the Gospel.' By ἡ διακονία understand the above 'ministry of reconciliation,' 'the office of preaching the Gospel,' mentioned supra ver. 18, and so equiv. to 'our ministry.'

4. *συνιστῶντες ἑαυτοὺς*] 'manifesting, ap-

μονῇ πολλῇ, ἐν θλίψεσιν, ἐν ἀνάγκαις, ἐν στενοχωρίαις, <sup>5</sup> ἐν πληγαῖς, ἐν φυλακαῖς, ἐν ἀκαταστασίαις, ἐν κόποις, ἐν ἀγρυπνίαις, ἐν νηστείαις <sup>6</sup> ἐν ἀγνότητι, ἐν γνώσει, ἐν μακροθυμίᾳ, ἐν χρηστότητι, ἐν Πνεύματι ἀγίῳ, ἐν ἀγάπῃ ἀνυποκρίτῳ, <sup>7</sup> ἐν λόγῳ ἀληθείας, ἐν δυνάμει Θεοῦ, διὰ τῶν ὅπλων τῆς δικαιοσύνης

proving ourselves as; which figurative sense arises out of the proper one of placing together; here implying the *justa-position* of two things for the purpose of showing their comparative size or value.—Ὡς θ. διάκονοι. Supply δυντες; q. d. 'evinced ourselves to really be persons entrusted with a Divine legation.' The Apostle then proceeds to state the component parts of this his general Apostolic conduct; and that in a manner the most pathetic and impressive; with which comp. the parallel passage infra xi. 21—28, 'forming conjointly (to use the words of Canon Tate, Cont. Hist. 159) a splendid enumeration of particulars which,—unparalleled, as, from their nature, they must ever be,—may be ranked among the very highest examples of the sublime and pathetic.' I have now pointed as I have, since τῇ ὑπομονῇ is to be connected, not (as it is done by most editors) solely with the following context, nor, strictly speaking, at all; but rather with the preceding συνιστάντες ἑαυτούς; for, as Thom. Aquin. points out, 'the Apostle here purposes to set forth how we ought to approve ourselves as God's ministers; first, generally, in ὑπομονῇ, then specially by the other terms.' And this is confirmed by Calv., Bucer, Hyper., and Est., who are agreed that ὑπομ. is a general term, placed first, as being intended to be referred to all the particulars which follow in the subsequent enumeration, and denoting, in a general way, 'a patient endurance' of the various afflicting trials and tribulations specified in the words following; q. d. 'by the exercise of faith with patience.' This view, by which in ὑπομονῇ is taken for δι' ὑπομονῆς (comp. infra xii. 12), affords, I apprehend, the only clue to unravel the difficulty which otherwise exists, and to make what were otherwise confused, clear and intelligible. And thus the particulars following need not be regarded (as they have been by most Commentators) merely as synonymous expressions, forming together a complication of evils in general; but they are to be considered specially, as meant to be distributed into groups, forming a beautiful gradation. The several evils here enumerated, form, I apprehend, three classes, each composed of three particulars. In the first we have ἐν θλίψεσιν, ἐν ἀνάγκαις, ἐν στενοχωρίαις, 'in afflictions; in necessities; in pinching distresses'; where there seems to be a climax; comp. infra xii. 10, and Rom. viii. 35. So Bengel pithily remarks: 'In pressuris complures utent vix, sed difficiles; in necessitatibus, una difficilis; in στενοχωρίαις, nulla.'

5. As the foregoing trials were, more or less, the results of indirect persecution, so the next group, ἐν πληγαῖς, ἐν φυλακαῖς, ἐν ἀκαταστασίαις, represents the effects of direct persecution. Of these the first needs no comment; the second particular is illustrated by a passage of Clemens Romanus, who mentions St. Paul as ἐπὶ τῷ δίσμῳ φορέσας: as to the third, ἀκαταστασίαις, it may best, I now think, with Dr. Peile, be

rendered 'tumults,' meaning 'riots,' or 'uproars;' such as Paul was assailed with at Iconium, Lystra, Philippi, Thessalonica, Corinth itself, Ephesus, and Jerusalem. 'Unsettled circumstances of life,' by being, from tumults and persecutions, driven from place to place into a sort of exile,—the misery of which appears from Paul's connecting it, at 1 Cor. iv. 11, with endurance of hunger, thirst, and nakedness: πεινῶμεν καὶ διψῶμεν, καὶ γυμνητούμεν,—καὶ ἀστατούμεν, καὶ κοπιῶμεν ἐργαζόμενοι ταῖς ἰδίαις χερσὶ: which passage, indeed, is a good comment on the present; and hence it appears that κόποις here must be chiefly understood of his labours at his trade (though partly of those in travelling, mostly on foot); and νηστείαις, of that insufficient support which labours so interrupted by his Apostolic duties could alone be expected to supply. Ἀγρυπνίας seems to refer to the abridgment of his rest by night, to make up for the time expended by day on his evangelical labours.

6, 7. To the above statement of the afflictions endured is here subjoined another of the virtues and graces cultivated, under the influence of the Spirit, in the severe school of adversity.—ἀγνότητι, 'by purity and sanctity of life.'—Of ἐν γνώσει the sense is uncertain. As the Apostle is generally admitted to be here speaking of the practical virtues, there is much to countenance the opinion of Calvin and many recent Commentators, that γνώσις denotes a practical knowledge of religion, such as shows itself in actions: a sense, indeed, very suitable to the context, but which involves considerable harshness. As, however, the Apostle here intermixes with practical virtues some particulars which cannot be referred to that head (as ἐν Πνεύματι ἀγίῳ and ἐν δυνάμει Θεοῦ), it may be better to understand γνώσις of the cultivation of Divine knowledge; that wisdom from above, which James iii. 17, associates with purity and the other Christian virtues here specified; and St. Peter (2 Epist. i. 5) bids his converts to 'add to their faith; what St. Paul, infra, viii. 7, associates with πίστις, and at 1 Cor. xii. and xiii. enumerates among 'the gifts of the Holy Spirit.' See more in Estius.—ἐν μακροθυμίᾳ and ἐν χρηστότητι seem to have reference to the mode of exercising the ministry in question,—namely, by patience and forbearance towards those who oppose themselves, and by a general benignity of disposition, as contrasted with starchy austerity.—ἐν Πνεύματι ἀγίῳ must be understood of the influence of the Holy Spirit. Thus the sense will be, 'by evincing those dispositions produced under the influence and aids of the Holy Spirit.' Here it would seem the Apostle intended, in the words ἐν Πνεύμ. ἀγίῳ—ἐν δυνάμει Θεοῦ, to further illustrate what he had before said at ἐν γνώσει, ἐν μακροθ., ἐν χρηστ.; meaning to intimate, that the knowledge to be cultivated is Divine and inspired knowledge, and therefore emphatically

τῶν δεξιῶν καὶ ἀριστερῶν <sup>8</sup> διὰ δόξης καὶ ἀτιμίας, διὰ δυσφημίας καὶ εὐφημίας ὡς πλάνοι, καὶ ἀληθεῖς <sup>9</sup> ὡς ἀγνοοῦμενοι, καὶ ἐπιγνωσκόμενοι ὡς ἀποθνήσκοντες, καὶ ἰδοὺ ζῶμεν ὡς πα-

ch. 11. 4.  
1 Cor. 15. 31.  
Pa. 118. 18.

the Word of truth: also that the forbearance and benignity practised is to be genuine undissembled love to man for the sake of God; not like the hypocritical and self-interested love of false teachers. Comp. Rom. xii. 9. 2 Tim. i. 5. 1 Pet. i. 22.—The next particular, *ἐν δυνάμει Θεοῦ*, is variously interpreted. It may (with the ancients, and the earlier moderns) be understood of the mighty supernatural gifts enjoyed by the Apostles and others, and thus seem intended to complete the idea before represented by *ἐν αἰνῷ Πνεύματος*. But it would rather seem to denote that operation of inspiring influence enjoyed by the Apostles, to which Dr. Henderson (on Inspiration, p. 369) applies the term *inspiration*, 'whose energy (he observes) strengthened their mental powers, giving expansion to the understanding, quickness to the perception, vividness to the imagination, vigour to the memory, and solidity to the judgment.' Upon the whole, however, I prefer the view of Calv., Hyper., and Est., who take *δυνάμει Θεοῦ* to denote 'the power of doing all things with a certain authority and majesty,' by the exercise of a power imparted by God (1 Cor. ii. 5) of so doing all things, that it may be seen that God 'is of a truth with the doer by his grace and heavenly benediction.' This view I find supported by the authority of Theophyl. The words following, *διὰ τῶν ὤπλων*, &c., v. 7, are intended to suggest the means by which the *δυνάμει Θεοῦ* above spoken of was made effectual. Comp. Eph. vi. 10—12. Now these are, in that passage, called the *panoply of God*, and there the military figure is expanded into an *allegory*. Here the spiritual arms are not *particularized*, yet the terms *τῶν δεξιῶν καὶ ἀριστερῶν* are very *comprehensive*, referring to the complete armour and arms, on both sides—right and left—by spear and shield, with which the *ὡπλιτὴς*, or *completely-armed soldier*, was furnished, who was thus said to be *ἀμφιδίξιος*, as having weapons both of offence on the right, and of defence on the left: *φυλακτήρια* and *ἀμυντήρια*. So Bengel well observes, 'per arma offensiva quum floremus, per defensiva quum laboramus.' And such the Christian soldier has need of, since the attacks of his great spiritual Foe are right and left; in fact, on every side. The sense implied in *δικαιοσύνης* is this:—'We employ no other arms than those of *righteousness*;' meaning, as Calv. explains, 'a good conscience, and a holy life.' These were the arms employed by the great Apostle, who recommends their use to us: and how nobly did he use them! In the words of Theodoret, *οὕτῃ δόξα αὐτὸν ἐπῆρει, οὕτῃ ἀτιμία καθήγειρεν οὐκ εὐφημία ἐφύσησεν, οὐ δυσφημία ἠλάσεν* ἄλλὰ διὰ τῶν ἐναντιῶν οὐδέων, ἀματίσθητος ἔμεινεν.

8—10. Here the reference to the *circumstances*, under which they employed the armour of righteousness, passes into a sort of description of the *situations* in which they did all this; and that by way of contrasting their real character with that which their calumniators ascribed to them; and showing, as Theodor. says, in some other respects, their *real*, as compared with their re-

puted situation; by which, indeed, it might appear that their life was made up of seeming, though not real, contradictions.

8. *διὰ δόξης καὶ ἀτιμίας, διὰ δυσφημίας καὶ εὐφημίας* Here *διὰ*, as I long ago pointed out in my Recens. Syn., denotes, not the *means*, but the *medium*, through which; and it may be rendered '*amidst*.' Availing himself of this suggestion (which I was the first to make), Mr. Alf. observes, 'that, *thus understood*, these two pairs [the latter an exegetical parallelism to the former] will form an easy transition from instrumental, through *medial*, to the *passive* characteristics which follow.' It is well observed by Theophyl. (after Chrys.), that *δυσφημία* is ill to be borne by the generous and virtuous mind, being worse than bodily tortures; these affecting the *body only*, but those pressing, with their whole weight, on the *mind*. Calv. makes the same remark.

—*ὡς πλάνοι, καὶ ἀληθεῖς*, &c.] After *πλάνοι* supply *ὄντες*, to match the *Participles* in the clauses following, where the *καὶ* is for *καίτοι*, corresponding to the *δὲ* at *χαίροντες* and *πλουτίζοντες*, q. d. 'Our adversaries represent us as *impostors*, but falsely; we are *real* ambassadors from God.' Thus, as Alf. observes, 'from speaking of *repute* Paul passes to the *character* of the repute,—namely, by way of explanation and illustration; this Chrys. and Theophyl. well saw, when they remarked, *τοῦτο ἴστιν ὃ εἶπε διὰ δυσφημ. καὶ εὐφημ.* Πλάνοι was no doubt, the term applied to Paul and the other Apostles by their adversaries, the Pagan priests and the Jewish Rabbis, as it had formerly been done by the Scribes and Pharisees to Jesus, Matt. xvii. 63. And no wonder; since it was the ordinary term to denote an impostor, used by Joseph. and the later Class. writers. By *ἀγνοοῦμενοι* is meant *obscure* persons; lit. '*ὡς οὐκ οὐδὲν ἔγνωσεν*,' '*no bodies*;' and by *ἐπιγνωσκόμενοι*, 'well known as the dispensers of spiritual good.' In *ὡς ἀποθνήσκοντες*, &c. ver. 9, there is an *ὀξύμωρον*, the sense being 'near to death, devoted to death by our enemies.' See 1 Cor. xv. 31.—*καὶ ἰδοὺ ζῶμεν*, 'and yet, strange to say, we live.' Here Grot. compares the Latin verse, 'Semper casuris similes, nunquamque cadentes.'—*παίδευόμενοι* is by many eminent Commentators explained *punished*, or *corrected* by the magistrates, as in Luke xlii. 16, 22. But that sense is somewhat frigid, and the word is better interpreted (with all the ancient and most modern Commentators) 'chastened,' viz. by the Lord, in his fatherly correction; with allusion, perhaps, to Ps. cxvii. 18, Sept., *παίδεύεις ἐπαίδυνσί με ὁ Κύριος τῷ ὃ θανάτῳ οὐ παρίδωκί με*. And so 1 Cor. xi. 32, *κρινόμενοι δι' ὑπὸ Κυρίου, παίδυνόμεθα*, where see note. Thus the sense is: 'We are permitted to fall into these tribulations, as *chastenings* for our good in the end.' See Heb. xii. 6. The reflection in the words following, *ὡς λυπούμενοι*, &c. (v. 10) naturally arises out of the preceding; q. d. '[Under these afflictions and corrections] we seem to be suffering grief, and are thought the most unhappy of

h ch. 2. 4.  
 & 7. 8-10.  
 Matt. 5. 4-  
 12.  
 Luke 6. 21.  
 John 16. 22.

δευόμενοι, καὶ μὴ θανατούμενοι<sup>10</sup> ὡς λυπούμενοι, αἱ δὲ χαί-  
 ροντες ὡς πτωχοὶ, πολλοὺς δὲ πλουτίζοντες ὡς μηδὲν ἔχοντες,  
 καὶ πάντα κατέχοντες.

11 Τὸ στόμα ἡμῶν ἀνέφηγε πρὸς ὑμᾶς, Κορίνθιοι, ἡ καρδία  
 ἡμῶν πεπλάτυνται! 12 οὐ στενοχωρεῖσθε ἐν ἡμῖν, στενοχω-  
 ρεῖσθε δὲ ἐν τοῖς σπλάγχχνους ὑμῶν. 13 ἴτην δὲ αὐτὴν ἀντιμι-

men; yet, in fact, we are rejoicing in the testi-  
 mony of a good conscience, and in the consolations of Divine grace.

10. πλουτίζοντες] 'making [spiritually] rich.'—Μηδὲν ἔχοντες; i.e. 'having nothing that we can call our own, so property.'—Καὶ πάντα κατέχοντες, i.e. '[yet] possessing all things [essential to our real happiness]; and, in the promises of the Gospel, what must infinitely outweigh all that the world can give; even the boundless riches of glory in the heavenly inheritance.

11—13. The difficulty complained of in these verses has partly arisen from not attending to their scope, and partly from inattention to the nature of the metaphor in πεπλάτυνται and its antitheton στενοχ. As respects the former, the Apostle's intent is,—1st, to apologize for language which might seem to savour of egotism, and involve somewhat of reproach to the persons addressed; 2. under the expression of tender affection, to convey a delicate reproof to them for the want of a due return. See Chrysa., Theophyl., and Theodor. He tells them, that he has spoken thus frankly, from his strong affection for them, and his desire to promote their spiritual good. It is the warmth of his affection that has caused him to speak out, as he has,—and to pour forth all the feelings of his heart so unreservedly. And truly the expressions are very applicable to the preceding impassioned stream of fervid eloquence poured forth in the preceding verses, 'without overflowing full!'

11. ἡ καρδία ἡμῶν πεπλάτυνται] In the metaphor here employed we may observe an almost philosophic exactness; the effect of joy, affection, and unreserved confidence being to unloose the tongue (see Pa. xl. 3. cxvii. 2. Acts ii. 26), and expand the heart, which therefore feels as it were enlarged; while, under the contrary feeling, the tongue seems chained, and the heart tightened and contracted. See Hyper. Thus the full sense is,—'I pour forth my whole soul.' So Theophyl., ἡ θερμὴ τῆς ἀγάπης τὸ στόμα μου ἀνοίγει, καὶ τὴν καρδίαν μου ἐπλάτυνα. The Apostle, however, as Chrysa. observes, makes use of this profession of affection for them, in order to intimate their want of a due mutual ἀγάπη for him. This is couched in the words following:—οὐ στενοχωρεῖσθε ἐν ἡμῖν, &c., meaning, 'our affection for you is not contracted, but your affection for us is straitened and contracted,'—where the term στενοχωρεῖσθε is highly suitable; since any one who is hated is said to have no place in our affections. Comp. Arrian, Epict. i. 25, σὺ σαυτῷ στενοχωρίαν παρέχεις, σὺ σαυτὸν θλιβεῖς—κάθολον γὰρ ἐκείνου μὲνισσο ὅτι ἐαυτοῦς θλιβόμεν, ἐαυτοὺς στενοχωροῦμεν. I need scarcely say that σπλάγχχ. here (as at vii. 15) denotes the tender affections, as being supposed to be seated in the

heart; a use which has been thought Hebraistic, though it is of frequent occurrence in the Greek tragedians.—Ὡς τίκοντες λέγω suggests the ground of the claim,—namely, on the score of spiritual *paternity*. By this pathetic appeal to their hearts, the Apostle endeavours to draw their attention to some serious admonitions which he had to address to them.

13. τὴν δὲ αὐτὴν ἀντιμισθ.] The sense is, 'Be ye also thus enlarged as to your affections for us, according to (i.e. by making) that equal return of affection which is due to us:' in which words he shows how this ardent desire to serve them might by them be made most effectual to their benefit,—namely, by making a due return, and following his example: and as his heart was expanded in affection towards them, so should theirs be to him, by opening their minds to his salutary counsels; which he proceeds to give them in the remaining verses of this chap., and in the first of the next, containing earnest exhortations to separation from unbelief, and impurity in general; accordingly, at vv. 14—16, he especially adverts to the reason why they should abstain from intimacy with heathens, and that in a popular way; q.d. 'There is not the *idem velle aliquo idem nolle*, no affinity of sentiment or feeling: as being opposites, they can by no means unite: q.d. between believers and unbelievers there can be no congeniality of sentiment or feeling; as being opposites, they can no more unite than things the most heterogeneous. In short, the connection of these words with the foregoing context, and the course of thought in the Apostle's mind, is well stated by Billr. thus: 'The whole of the high-wrought discourse in vv. 4—10 was occasioned by the Apostle's desire to appear before the Corinthians as pure as possible, and thereby to enforce upon them his example. Inspired by the majesty of his office, which crowned him with honours even amid the most humiliating sufferings, and with the [abiding] consciousness that to this office all his powers were dedicated, he had allowed his words free course, and had opened his whole heart to his Corinthian readers. This gave him occasion once more to remind them of his close relations to them, and to pray them to receive him into their heart, even as he had received them into his; vv. 11—13. And now he returns to the admonitions given in vv. 1, 2. As there it is said, in general terms, that they ought to strive to show that they had not received the grace of God in vain; so here also it appears better to take the directions of the Apostle in as general a sense as possible, and to understand the words not merely of participation in what had been offered to idols, but of any partial relapse into heathenism (either in doctrine, or in walk, or in both) occasioned by [too] free intercourse with the heathen. The unsuitable-

σθίαν, (ὡς τέκνους λέγω,) πλατύνθητε καὶ ὑμεῖς. <sup>14</sup> *κ* Μὴ γίνεσθε ἑτεροζυγοῦντες ἀπίστοις· τίς γὰρ μετοχὴ δικαιοσύνης καὶ ἀνομία; τίς δὲ κοινωνία φωτὶ πρὸς σκότος; <sup>15</sup> τίς δὲ συμφώνησις Χριστῷ πρὸς Βελίαρ; ἢ τίς μερίς πιστῷ μετὰ ἀπίστου; <sup>16</sup> τίς δὲ συγκατάθεσις ναφ̄ Θεοῦ μετὰ εἰδώλων; Ὑμεῖς γὰρ

*Ezek. 27. 24, 27. Hos. 2. 22. Zech. 2. 5. & 12. 2. Rom. 9. 20. Heb. 8. 10. Rev. 21. 7.*

ness and injuriousness of such intercourse the Apostle first sets forth under the figure of two animals unequally yoked.

<sup>14</sup> *μὴ γίνεσθε ἑτεροζυγοῦντες ἀπίστοις*] The difference of opinion, which exists as to the sense of this injunction, has chiefly arisen from inattention to the nature of the metaphor under which it is couched. Now ζυγός denotes the beam of a balance, or steelyard; and σταθμός ἑτεροζυγῶν was applied to a steelyard that pulls one way, when it should draw equal. The sense, however, thence deduced is harsh and unsuitable, and it is better, with most ancient and modern Commentators, to derive the word from ἵταρος and ζυγός, a yoke. Thus ἑτεροζυγίω will denote 'to draw on the other side of a yoke with another,' 'to be a yoke-fellow.' And the sense will be, 'Do not maintain any close connexion or intimate society with unbelievers.' So in Lev. xix. 9 the term is used of heterogeneous animals; and at 1 Macc. i. 15 we have ἐξεύχθησαν τοῖς ἔθνεσιν. The Apostle did not intend hereby to forbid all communication with them; which would have been impracticable. See 1 Cor. v. 10, 11. Some, indeed, suppose the chief purpose of this injunction to be to forbid marriage with heathens. But that view does not well suit with what follows, which rather alludes to close society and intimacy. See Theophylact. At the same time, marriage may be thus said to be, *à fortiori*, virtually forbidden; and considering that the marriage bond was, in the idioms of all languages, represented under the metaphor of a yoke, or pole, to which draught cattle are harnessed together, there can be little doubt that, while he dissuaded from intimate society, he meant also to condemn marriage with heathens.—*τίς κοινωνία φωτὶ πρὸς σκότος*; Wetst. here compares Philo. t. iii. p. 56, 29, τίς οὖν κοινωνία πρὸς Ἀπόλλωνα τῷ μηδὲν οὐκ ἔων ἢ συγγενὲς ἐπιτατηδικοῦτι; I would add, Aristoph. Theam. 137, τίς δαὶ κατόπτρον καὶ ξίφος κοινωνία; and Epicharmus ap. Stob. p. 501, 4, τίς γὰρ κατόπτρου καὶ τοφλῷ κοινωνία;

<sup>15</sup> By Χριστῷ and Βελίαρ the systems of virtue and of vice are, as it were, personified. Βελίαρ is from the Syriac ܒܠܝܐ, and that from the Hebr. בלע, wickedness (derived from בל not, and בלע, to eat, lit. signifying that which profits not, but injures), which word occurs in 1 Sam. xxv. 25, and is applied (abstract for concrete) to denote κατ' ἐξοχὴν the Evil Spirit, Satan, as the Pesch. Syr. renders it.

<sup>16</sup> τίς δὲ συγκατάθεσις, &c.] Συγκατάθεσις signifies properly a putting together. It should be here rendered, not concord, or agreement, but community, or 'connexion'; q. d. 'What has a temple to do with idols and their worship?'—The words following, ὑμεῖς γὰρ—ζῶντες, are illustrative of the preceding: the image of a temple being transferred to Christians; q. d. 'For ye [Christians] are [each of you] a temple;' as 1 Cor. iii. 16, 17. vi. 19. Comp. Hierocles, in

Aur. Carm. p. 24, καὶ ναὸν εἰς ὑποδοχὴν τοῦ Θεοῦ φωτὸς τὸν αὐτοῦ παρασκευάσατε νοῦν. The ὑμεῖς may, however, be understood of the whole Christian Church, considered as a temple; as in Eph. ii. 20, 21. The epithet ζῶντες is applied to JEHOVAH, as denoting a real and existing Being, in opposition to the pretended gods of the heathens, which were but stocks and stones. The words καθὼς εἶπεν ὁ Θεός are a formula of application. The Apostle means to argue, that the ancient promises of God, to dwell among his people Israel, and to be their God, were now, by the Gospel covenant, renewed to believers, and belonged peculiarly to them. In this quotation there is some alteration in the words, but no change of sense. Verse 16 is taken from Levit. xxvi. 11, 12; and the alteration is, *in fact*, no more than a change of the person.—*νοικήσω ἐν αὐτοῖς*. In the New Test. the Verb *νοικῶ* is frequently used of God's fixing his seat, 'taking up his habitation' in some chosen spot,—such as Mount Zion. Accordingly, with that sense it carries the adjunct notion of his 'defending and blessing' that favoured spot. Moreover, the gracious presence of the Lord with his people on earth is denoted by his dwelling with them. See Ps. ix. 11, and Isa. lviii. 13. The term is here employed figuratively, to denote the Divine presence, aid, and blessing. Ver. 17 is taken from Isa. lii. 11, 12, and the general meaning of the prophet is correctly represented; at least according to the mystical sense, which some of the best Jewish Commentators admit. See Bp. Lowth in loc.—*Λύγαι* Κύριος is an insertion of the Apostle. Here ἔξελθετε ἐκ μέσου ἀφορίσθητε, and ἀκαθάρτου μὴ ἄπτεσθαι, form one and the same sentiment, expressed by three enunciations, first, directly, then by implication. The two first, however, are so closely connected, as to form, in fact, but one; q. d. ἐξελθόντες ἀφορ.; and it may be doubted whether μὴ ἄπτει ἀκυθ. should be taken figuratively, of intercourse with Pagans, or literally, of abstaining from the use of any thing impure, as idol-meats. The latter view is preferable: but the former may be admitted as a secondary sense, for (as Grot. observes) 'the wise Jews supposed the prohibition, not to touch unclean animals, meant also of abstinence from society with idolaters.' Yet it is not to be confined to that, but understood to denote also in any way countenancing their idolatries, since that would imply a sort of participation in them, which could not fail to communicate a moral defilement (μολυσμὸν πνεύματος), like that of contagious disease by the touch, and prove a grievous hindrance to their 'perfecting holiness in the fear of the Lord,' vii. 1. By the phrase ἐσθίσαι ὑμῶν is denoted 'reception into the close union with God,' contained in the spiritual adoption of sons: see Gal. iv. 5. Eph. i. 5. Rev. xxi. 7. Verse 18 is supposed, by Dr. Burton, not to be taken exactly from any passage of the Old Test., but to have reference to the

ναὸς Θεοῦ ἐστε ζῶντος, καθὼς εἶπεν ὁ Θεός· "Ὅτι ἐνοικήσω ἐν αὐτοῖς, καὶ ἐμπεριπατήσω καὶ ἔσομαι αὐτῶν Θεός, καὶ αὐτοὶ ἔσονται μοι λαός. 17 <sup>m</sup> Διὸ ἐξέλθετε ἐκ μέσου αὐτῶν καὶ ἀφορίσθητε, (λέγει Κύριος,) καὶ ἀκαθάρτου μὴ ἅπτεσθε· κἀγὼ εἰσδέξομαι ὑμᾶς, 18 <sup>n</sup> καὶ ἔσομαι ὑμῖν εἰς πατέρα, καὶ ὑμεῖς ἔσεσθέ μοι εἰς υἱοὺς καὶ θυγατέρας, λέγει Κύριος παντοκράτωρ. VII. 1 <sup>a</sup> Ταύτας οὖν ἔχοντες τὰς ἐπαγγελίας, ἀγαπητοὶ, καθαρίσωμεν ἑαυτοὺς ἀπὸ παντὸς μολυσμοῦ σαρκὸς καὶ πνεύματος, ἐπιτελοῦντες ἀγασύνην ἐν φόβῳ Θεοῦ.

<sup>m</sup> Isa. 56. 11.  
Rev. 18. 4.  
ch. 7. 1.

<sup>n</sup> Jer. 31. 1.  
Rev. 21. 7.

<sup>a</sup> ch. 6. 18.  
1 Tim. 4. 1.  
John 3. 3.

<sup>b</sup> Acts 20. 28.  
ch. 12. 17.

<sup>2</sup> <sup>b</sup> Χωρήσατε ἡμᾶς οὐδένα ἡδικήσαμεν, οὐδένα ἐφθείραμεν,

general declarations made by Jehovah concerning Israel in various parts of Scripture, namely, Exod. iv. 22, 23. Jer. xxxi. 1—9. Hos. i. 9, 10. But the words bear as strong a resemblance to 2 Sam. vii. 14, as those of the preceding verse do to Isa. lii. 11, 12. There is no more than the same change of person, for application sake; and the words λέγει Κύριος and παντοκράτωρ are taken from ver. 8 of the same chapter, which surely fixes the reference of the foregoing words. The words εἰσδέξομαι ὑμᾶς in the last clause of ver. 17 are not found *totidem verbis* in the passage of Isa. lii. 11; but the sense ('I will receive you into my favour') has been thought implied in the words at ver. 12 of the same chap., ὁ ἐπισυνάγει ὑμᾶς ὁ Θεός '1. Yet the metaphor there—derived from 'bringing up and closing the rear guard of a retreating army'—is here quite unsuitable. Accordingly, I prefer to suppose, with some eminent interpreters, that the expression εἰσδέξομαι ὑμᾶς is formed on Jer. xxxii. 37, 38, where the term used by the Sept., συνάγω, and intended to express the force of the Hebr. צָרַף, denoting 'the drawing together' of the Jews, by bringing them back to their own country and the Temple of their God,—may well imply their 'being received,' and becoming again God's people; as it is expressly said in the next verse, 'they shall be my people, and I will be their God;' where the words of the Sept., ἔσονται μοι εἰς λαόν καὶ ἔσομαι αὐτοῖς εἰς Θεόν, may well have suggested the words following of the Apostle here, ἔσομαι ὑμῖν εἰς πατέρα, καὶ ὑμεῖς ἔσεσθέ μοι εἰς υἱούς. However, I doubt not that he had likewise in mind the kindred passage of Zeph. iii. 19, 20, τὴν ἀπεσιμῆν (i. e. Jerusalem personified as the Jewish people) εἰσδέξομαι—καὶ ἐν τῷ καιρῷ θαν εἰσδέξομαι ὑμᾶς, 'adducam vos,' as the Vulg. renders: the literal sense being, 'bring you unto myself,' i. e. 'restore you to your filial relation to me, your Father and your God.' This is confirmed by the last words λέγει Κύριος π., thus corresponding to the last words in the parallel passage of Zeph., λέγει Κύριος. Paul adds παντοκρ., a designation of the Almighty, as being a not unusual adjunct to the phrase λέγει Κύριος. See 2 Kings vii. 8. 1 Chron. xvii. 7. Jer. v. 14. xxxii. 14. Amos v. 27. Nahum ii. 13. Hag. i. 2, 5, 7. Zech. i. 3, 4, 14, 16, 17, and often in that book and Malachi, and formed on the Hebr. נִצָּחַן יְהוָה. The term very often occurs in the Apocalypse.

VII. After having adduced the words of Scripture to inculcate this important truth, and comforted them with the promise therein attached to its observance, the Apostle proceeds to subjoin an earnest exhortation—and that in the way of *inference* from what has been before said—as to the privileges of those 'who are accepted in the Beloved.' With respect to the scope of the argument, the Apostle here means to intimate (as Calvin remarks) that 'promises are not only to them encouragements to serve God, but contain an *implied* contract on his part to save them.'

1. ταύτας οὖν ἔχοντες τὰς ἐπαγγ., καθαρίε. ] In this verse, which (like that of 1 Cor. xi. 1) ought not to have been separated from the foregoing chapter, the Apostle (as Billr. remarks) returns to the injunction with which he had commenced, ch. vi. 'Since, then, we have such promises (and now is the accepted time of their fulfilment), let us not render ourselves unworthy of God's grace by the defilement of our bodily or spiritual life.'—ἀπὸ παντὸς μολ., i. e. not only from the defilements of idol-meats, and idolatrous society, but from every sort of defilement. By μολ. σαρκός are denoted the pollutions of the sensual appetites, as exhibiting the outward expression of sin by the body, in word as well as deed; by μολ. πνεύμ. the pollutions of the passions, as shown in the inward workings of sin in the imagination and affections, involving all such thoughts as lead to evil actions. This view I find supported by the authority of Theophyl., who takes μολ. πνεύματος as standing for μολ. ψυχῆς, i. e. τὰς βυττανὰς λογισμῶν, those evil thoughts which lead to evil actions, or at any rate *defile* the man (the soul of man), as our Lord says, Matt. xv. 18, which passage was prob. in Paul's mind.—ἐπιτελοῦντες ἀγίωσ., 'striving to bring our holiness *εἰς τέλος*,' by seeking entire conformity to the law of God.'—Ἐν φόβῳ Θεοῦ, i. e. 'from reverence to his authority and fear of his displeasure;' as in Acts ix. 34. Rom. xiii. 7. Eph. v. 21: thus intimating the great influential principle by which men are led to cultivate such a purity,—namely, 'the fear of the Lord,' by which 'men depart from evil,' Prov. xvi. 6.

2. The Apostle now makes a transition from what is doctrinal, and has reference to Christians in general, to what is personal, and particular to himself; and resumes what he was saying supra



οὐδένα ἐπλεονεκτήσαμεν. <sup>3</sup> Οὐ πρὸς κατάκρισιν λέγω προ-  
 εἶρηκα γὰρ, ὅτι ἐν ταῖς καρδίαις ἡμῶν ἔστε, εἰς τὸ συναποθανεῖν  
 καὶ συζῆν. <sup>4</sup> Πολλή μοι παρρησία πρὸς ὑμᾶς, πολλή μοι καὶ  
 χησις ὑπὲρ ὑμῶν πεπλήρωμαι τῇ παρακλήσει, ὑπερπερισσεύ-  
 ομαι τῇ χαρᾷ ἐπὶ πάσῃ τῇ θλίψει ἡμῶν. <sup>5</sup> Καὶ γὰρ, ἐλθόντων  
 ἡμῶν εἰς Μακεδονίαν, οὐδεμίαν ἔσχηκεν ἄνεσιν ἢ σὰρξ ἡμῶν,

c. ch. 6. 11—12.

d. ch. 1. 14.  
Phil. 2. 17.  
Col. 1. 24.  
Deut. 22.  
25.Acts 16. 18.  
23.  
1 Cor. 15. 31.  
ch. 2. 12.

vi. 13, in nearly the same words; *χωρήσατε ἡμᾶς* being (as Calv. says) equiv. to *πλευνόμενοι*. So Theophyl. explains it: *δίξασθε ἡμᾶς πλεονεκτήσει, καὶ μὴ στενοχωρήσῃτε ἐν ἡμῖν*. Thus the sense is, 'Give us, I say, an enlarged place in your affections.' The next words suggest that there is no reason why they should not do so; since he *deserves* to hold that place in their affections, not having been guilty of any such conduct as alienates the affections of a people from their minister. *Ἡδὲ* is a general term, and *ἰφθίμω* and *ἰπλῶν* are particular ones; the former is usually explained of corrupting any one's religious principles; and the latter, of coveting his property. But I am rather inclined to agree with many of the best Commentators of the last century, that *οὐδ. ἰφθ.* means, 'we have not wasted your substance,' and *οὐδ. ἰπλῶν*, 'we have not made a gain of, or overreached any of you.' So ch. xii. 17, *δὲ αὐτοῦ ἰπλῶν ἐπλεονεκτήσα ὑμᾶς*; and 18, *μὴ τι ἐπλεονεκτήσῃτε ὑμᾶς τίττοι*; This language may be compared with that of the Prophet Samuel, 1 Sam. xii. 3, seq.; and, no doubt, there is reference to what was done by the false teachers; who not only received a *stipend* for their office, but in other ways fleeced their devotees. So ch. xi. 20, *ἀνίχεσθε—εἰ τις κατασθῆναι*,—namely, by, as we say, eating them up, by *living upon* them, and taking from them, if not money, yet *money's worth*, or otherwise making a gain of them by the many cunning arts of *overreaching*, in which sense the word occurs in Thucyd. iv. 86.

3. *οὐ πρὸς κατάκρισιν λέγω*] Of this briefly worded passage the full sense seems to be,—'I say not this to hint any reproach of *unkindness* to me; [but I speak merely to show my claim to a large place in your affections, as ye have in mine:] for, as I have before said (i.e. in tantamount expressions, ch. vi. 11), ye are in our hearts,' &c., 'to die at once, and live there;' i.e., as Dr. Peile explains, 'to be with me alike in death and in life, to go with me to my dying day;'—a singular expression, continues he (but noticed by Chrysa, whom he cites), 'every way worthy of the warm heart of St. Paul, which may remind us of Thucyd. ii. 44, *οἱ ἐνευδαίμωνοι τε ὁ βίος ὁμοίαι καὶ ἐντελευτήσαι* *ἐνταυμαρτήθη*, "unto whom life has been equally measured out for them to be (herein consists the equality which the connecting *τε*—*καὶ* would indicate) happy, and so die in it;" i.e. not live a moment longer than they were happy in living.'

Ἐν ταῖς καρδίαις, &c., is for *ἐν ταῖς καρδίαις ἡμῶν* (*οἱ* *ἐστέ*, *ὅ* *ἐστε* [ὑμῖν] *συναποθανεῖν καὶ συζῆν* [ἡμῖν]). And *ἐν ταῖς καρδίαις* *εἶναι* for *ἔχειν ἐν καρδίᾳ*. The sentiment is similar to that in Athen. p. 249, *τοῦτον δ' οἱ βασιλεῖς ἔχουσιν οὐκ ἔσθαι καὶ συναποθανέσκοντες*; and that of Horace, Carm. iii. 9, 24, 'Tecum vivere amem, tecum obeam libens.'

4. *πολλή—ὑμᾶς*] This is supposed to be meant to soften the harshness of the preceding expostulations; and is interpreted by the generality of older Commentators, 'I venture to use this freedom of plain speaking with you, which I know you will take in good part.' That sense, however, involves so much harshness, that it is better, with most recent Expositors, to render *παρρησία*, *reliance*, or *confidence*, 'I have great reliance on, or confidence in you,'—a signif. of the word frequent in the New Test. And this is supported by the authority of the Pesch. Syr. Version. However, I am inclined to think that *both* are intended, the sense of *confident reliance* being the *principal*, and that of *freepokenness* being the *subordinate*, sense. This view of the matter I find supported by the authority of Est. The next clause seems in *antithesis* to this; and the full sense is ably pointed out by Est., thus: 'multum ac saepe apud alios de vobis, ac vestri nomine, gloriar [prædicans obedientiam vestram erga me], 'great is my exultation [to others], ver. 14, ch. ix. 2—4, respecting you [on account of your faith, obedience, and attachment to me].' This view of the sense I find supported by the authority of Chrysa, Theophyl., and Theodor. The connexion with the words following seems founded on a sort of *climax*, thus: 'Not only do I boast of you to others, but your spiritual progress and well-affectedness to me gives me superabundant consolation after all my tribulation.'—*πεπλήρωμαι—ἡμῶν*, '[inasmuch that] I am full of comfort; nay, I superabound with joy,' 'amidst all my tribulation.' The verb *ὑπερπερισσεύω* occurs also at Rom. v. 20; but no where else. Compare *ὑπερπερισσεύω* at Mark vii. 37. Of these tribulations the nature and origin are then pointed out.

5. *οὐδεμίαν ἔσχηκεν ἄνεσιν*] The scope of the passage is well pointed out by Calv. thus:—'Magnitudo tristitiae argumento est, quantum efficaciam habuerit consolatio. Ego, inquit, undique premebar, tam intestinis quam externis afflictionibus: non tamen obstetit hoc totum, quo minus gaudium, quod mihi contulisti, prævaluerit, adeoque exundaverit.' The best recent Commentators are of opinion that *ἡ σὰρξ* is here (as often in the New Test.) used for 'the person;' meaning simply, 'We had no rest,' namely, from the persecutions of our unrelenting foes, the Jewish and Heathen zealots. But I would rather (with Beza, Sciator, and Calv.), take *ἡ σὰρξ* of 'the outer man,'—i.e. as regarded outward circumstances: though the Apostle, doubtless, suffered both in body and mind from the effects of his extreme anxiety; and was without any support, save that derived from spiritual consolations. The next words are *ερωγεται*; of which *ἐν παντί* *θλιβ.* is a general expression (see supra i. 6. iv. 8), and *ἐξωθεν—φόβος* a particular one. The sense is: 'externally (i.e. in our body) we were exposed to opposition and



f ch. 1. 3, 4. ἄλλ' ἐν παντὶ θλιβόμενοι· ἔξωθεν μάχαι, ἔσωθεν φόβοι. <sup>6</sup> Ἄλλ'  
 & 3. 13. ὁ παρακαλῶν τοὺς ταπεινοὺς παρεκάλεσεν ἡμᾶς, ὁ Θεὸς, ἐν  
 1 Cor. 10. 17. τῇ παρουσίᾳ Τίτου· οὐ μόνον δὲ ἐν τῇ παρουσίᾳ αὐτοῦ, ἀλλὰ  
 1 Thess. 3. 2. καὶ ἐν τῇ παρακλήσει ἣ παρεκλήθη ἐφ' ὑμῖν, ἀναγγέλλων ἡμῖν  
 3 John 2—4. τὴν ὑμῶν ἐπιπόθησιν, τὸν ὑμῶν ὀδυρμόν, τὸν ὑμῶν ζῆλον ὑπὲρ  
 ε ch. 2. 4. ἐμοῦ· ὥστε με μᾶλλον χαρῆναι. <sup>8</sup> Ὅτι εἰ καὶ ἐλύπησα ὑμᾶς  
 ἐν τῇ ἐπιστολῇ, οὐ μεταμέλομαι, εἰ καὶ μετεμελόμην. Βλέπω  
 h ch. 5. 11. γὰρ ὅτι ἐπιστολὴ ἐκείνη, εἰ καὶ πρὸς ὥραν, ἐλύπησεν ὑμᾶς.  
 1 Matt. 20. <sup>9</sup> Ἡ νῦν χαίρω, οὐχ ὅτι ἐλυπήθητε, ἀλλ' ὅτι ἐλυπήθητε εἰς μετά-  
 70. Prov. 17. 22. νοίαν· ἐλυπήθητε γὰρ κατὰ Θεόν, ἵνα ἐν μηδενὶ ζημιωθῆτε ἐξ  
 ἡμῶν. <sup>10</sup> Ἡ γὰρ κατὰ Θεὸν λύπη μετάνοιαν εἰς σωτηρίαν

violence, internally (in our mind) to anxieties and fears; namely, for the safety of the Church at Corinth, lest it should be destroyed by heresies and dissensions.' See Gal. v. 15. And as the mind presses on the body, the latter could have no *ἀνεσις*, or respite.

6. τοὺς ταπεινοὺς] 'those that are cast down and afflicted.' God is frequently in the Old Test. described as the comforter of those that are in trouble. See Ps. cxlv. 8.

7. ἀλλὰ καὶ ἐν τῇ παρακλήσει—ἀναγγ., &c.] 'but also by the comfort with which he was comforted on your account, by having to announce,' &c. The Apostle means to speak of the comfort, which it was to him, to find that Titus had been enabled to make report of their strong affection to him, and their longing for the sight of him. Comp. v. 13.—τὴν ὑμῶν ἐπιστ. is best interpreted, not 'your affection for me,' but 'your longing [to see me]'; as Rom. xv. 23, ἐπιστ. δὲ ἔχων τοῦ ἰλθεῖν πρὸς ὑμᾶς.—Ὁδυρμ. may be explained 'heartfelt sorrow for what had been displeasing to the Apostle.'—τὸν ὑμῶν ζῆλον ὑπὲρ ἐμοῦ, 'your attachment towards me,' implying a readiness to perform his injunctions.—ὥστε με μᾶλλον χαρ., 'so that I rejoiced the more'; i. e. 'in addition to that I felt at his coming, by what I heard of you.'

8. εἰ καὶ ἐλύπησα—μετεμ.] The best Commentators are agreed that the sense is, 'Wherefore, if I even did pain your feelings in the Epistle [which I wrote to you], I do not [now] repent; though I *did* repent,' 'was sorry' (see ii. 4); i. e. 'after I had sent it off, and before I saw Titus'; a mode of taking the words which removes all ambiguity. It cannot be hence inferred, that the Apostle had written with undue severity; still less need we stumble at the idea of repenting of what was done under the guidance of the Holy Spirit; for by such a repentance we are only to understand that *misgiving*, or *regret*,—which a good and kind-hearted man feels,—not from the consciousness of having done wrong; but from tenderness for the feelings of others, and an apprehension lest his well-meant reproofs may have been too severe.—βλέπω γάρ, &c. The sense of these words is thus laid down by most recent Commentators: 'For I perceive that the letter grieved you only for a short space.' Such, however, cannot be proved to be, nor is it likely to be, the sense,—which rather seems to be as follows: 'For I perceive that that letter did pain you, though it was but for a season.'

Now as οὐ μεταμέλομαι proceeding almost implied 'I am glad'; the Apostle, to soften what might seem harsh, and to explain his meaning, added νῦν χαίρω, &c.—Εἰ πρὸς ὥραν is meant to suggest, that the pain was temporary, the benefit permanent.

9. νῦν χαίρω, &c.] meaning, that the satisfaction which he has been speaking of is, not that they were *pained*, but that they were *so pained* as to be brought to a better frame of mind; and hence,—as is meant to be suggested by the words a little after, ἵνα ἐν μηδενὶ ζημιωθῆτε ἐξ ὑμῶν, 'that in no respect had they been aggrieved by him.' The *pain felt*, he means to say, was the *end* of the reproof, and not the *giving pain*, that being only a *means* to the other, the end. See Plut. de Discr. adul. et amic. 16, where it is shown, that the true friend must sometimes, like the physician, *pain* his friend in order to *benefit* him; yet he must not thereby *give* up his friendship: δαί γὰρ ὠφελούντα λυπαῖν τὸν φίλον, οὐ δὲ λυπούντα τὴν φίλῃ ἀναίρειν· ἀλλ', ὥς φαρμάκῳ τὸ δάκνυσθαι χρῆσθαι, σάζοντι καὶ φυλάττοντι τὸν θεραπευομένον.

10. The Apostle here means to show that, so far from having been *injured* by him, they have been *benefited*: and this he does by pointing out the salutary nature of the λύπη κατὰ Θεόν, to which he then opposes that κατ' ἀνθρώπου, the *worldly* with the *religious sorrow*. We must bear in mind, that ἡ κατὰ Θεὸν λύπη is not, as many Expositors suppose, 'sorrow produced by God'; but, as Bengel says, 'sensus animi Deum spectantis, sequentis.' See the able note of Est., who well defines (after Thom. Aquin.) ἡ κατὰ Θεὸν λύπη to be 'a sorrow proceeding from a love of God, and justice which God requires and approves; not such as flows from the love of the world, and which is, a little after, called ἡ τοῦ κόσμου λύπη.' In what follows (observes Winer), Paul *might* have written ἡ κατὰ τὸν κόσμον λύπη, but we have, instead, ἡ τοῦ κόσμου λύπη, meaning, 'such a sorrow as men of the world experience [and such only as they are capable of], who naturally regard the *things* of the world'; which tends both to death temporal, and, without the preventing grace of God, spiritual and eternal. The advantage of this godly grieving is pointed out by its effects, —μετάν. εἰς σωτηρ.—Μετάνοια here denotes 'such a change of mind as produces reformation in the life'; on which see Gataker's Misc. Poth. C. 29 (in which he ably discusses at large all the *terms* denoting

ἀμεταμέλητον κατεργάζεται· ἡ δὲ τοῦ κόσμου λύπη θάνατον κατεργάζεται. <sup>11</sup> Ἰδοὺ γὰρ, αὐτὸ τοῦτο τὸ κατὰ Θεὸν λυπηθῆναι ὑμᾶς, πόσῃν κατειργάσατο ὑμῖν σπουδὴν! ἀλλὰ ἀπολογίαν, ἀλλὰ ἀγανάκτησιν ἀλλὰ φόβον, ἀλλὰ ἐπιτόθησιν ἀλλὰ ἔλπον, ἀλλ' ἐκδικῆσιν! Ἐν παντὶ συνεστήσατε ἑαυτοὺς ἄγρους εἶναι ἐν τῷ πράγματι. <sup>12</sup> Ἄρα εἰ καὶ ἔγραψα ὑμῖν, <sup>1 ch. 2. 4. 1 Cor. 5. 1.</sup> οὐχ εἵνεκεν τοῦ ἀδικήσαντος, οὐδὲ εἵνεκεν τοῦ ἀδικηθέντος· ἀλλ' εἵνεκεν τοῦ φανερωθῆναι τὴν σπουδὴν \* ἡμῶν τὴν ὑπὲρ \* ὑμῶν πρὸς ὑμᾶς ἐνώπιον τοῦ Θεοῦ. <sup>13</sup> Διὰ τοῦτο παρακεκλήμεθα <sup>1 Rom. 16. 2.</sup> ἐπὶ τῇ παρακλήσει ὑμῶν περισσοτέρως δὲ μᾶλλον ἐχάρημεν ἐπὶ τῇ χαρᾷ Τίτου· ὅτι ἀναπέπανται τὸ πνεῦμα αὐτοῦ ἀπὸ πάντων ὑμῶν. <sup>14</sup> ὅτι εἴ τι αὐτῷ ὑπὲρ ὑμῶν κεκαύχημαι, οὐ κατησχύνθη· ἀλλ' ὡς πάντα ἐν ἀληθείᾳ ἐλαλήσαμεν ὑμῖν, οὕτω καὶ ἡ καύχησις ἡμῶν ἢ ἐπὶ Τίτου ἀλήθεια ἐγενήθη.

repentance); and the second chapter of Bp. Jer. Taylor's Tract on the Doctrine of Repentance, in which he considers the nature of true repentance.—κατεργάζεται, 'produces'; as Rom. iv. 15. And so Plut., vol. ii. p. 476, π, τὰς μὲν γὰρ ἄλλας ἀναιρᾷ λύπας ὁ λόγος, τὴν δὲ μετάνοιαν αὐτὸς ἐργάζεται.—With respect to ἀμεταμέλητον, it is not agreed whether we ought to refer it to σωτηρίαν, or to μετάνοιαν. In the former case it will mean *certain* and *unchangeable*. Yet this interpretation involves no little harshness, and the sense arising is somewhat jejune. It is therefore better to suppose a slight *transposition*, and a sort of *paronomasia*; which, if ἀμετάνοησεν had been written, would have been complete. There is also a *meiosis*; the sense being, 'never to be regretted, but rather to be rejoiced in': since no one will ever have cause to repent of godly sorrow for sin, that being necessary to produce reformation, and therefore indispensable to salvation. So Ἀντίθρονος, τὴν ἡδονὴν ἀγαθὴν εἶναι φάσκων, προσέθηκε τὴν ἀμεταμέλητον.

11. Ἰδοὺ γάρ] 'Now, mind!' q. d. 'for only see, in your own case; a strong term of expression, introducing an earnest representation of the blessed effects of the godly sorrow in themselves, as shown by facts.—αὐτὸ τοῦτο τὸ, &c. The words may mean, with Prof. Scholefield, 'this very circumstance, of your having sorrowed,' &c. 'The ἀλλὰ,' observes Billr., 'which forms a highly significant *anaphora*, may be rendered *item*, the Apostle, as it were, correcting himself, as if he had not said enough. The several expressions are well brought out (as to their force and application) by Chrys. 'Your sorrow,' he says, 'has not only caused you to condemn yourselves, as though ye had sorrowed to little purpose, but it has rendered you more anxious.' He then enumerates the marks of their anxious care, ἀλλὰ ἀπολογίαν πρὸς ἐμὶ—ἀλλὰ ἀγανάκτησιν, &c.—σπουδὴν (properly denoting *hustle*) here marks 'the anxiety and earnestness' with which they strove to clear themselves of the charges made, and remove the abuses censured by the Apostle. This *general* term is then followed up *particular* ones, of which Emmert. observes that some, as ἀπολογία,

φῶς, ἐπιπόθ., and ζῆλος, pertain to the *Apostle*,—to whom the Corinthians were anxious to clear themselves (they therefore earnestly desired to appease him, and to testify to him their prompt obedience)—the others, ἀγανάκτησιν and ἐκδικῆσιν (on which terms see my Lex.), belong to the incontinent person. The words may, however, refer to *others*, who had been in a less degree guilty, as, for instance, those who attended at, or encouraged attendance at, the idol-feasts.—ἐπιπόθ. and ζῆλος are to be taken as at ver. 7.—ἐκδ. means 'infliction of punishment' (on which see my Lex.), as in Rom. xii. 19, and elsewhere.—συνεστ. ἑαυτοὺς, 'ye have approved yourselves,' 'have shown yourselves by proof;' i. e. 'have shown yourselves, as a *society*, *dynasts*, pure of guilt, *in* τῷ πράγματι, in the matter in question,—that of the incontinent person.

12. Here the Apostle explains his *purpose* in writing as he had done, which was not for any particular person's sake, neither of the injurer, nor of the injured, or aggrieved person; not from any desire to punish the former, and procure justice for the latter; but chiefly, that his anxious care for them might be manifest to them in the sight of God. Render, 'if I even did write to you [as I did]; for we have here an ellipsis of οὕτως, or such like (as suggested by the καί). As respects the words ἐνεκεν τοῦ ἀδικήσαντος, the terms ἀδικεῖν and ἀδικεῖσθαι are used by the best Class. writers; not, indeed of *incest*, but of *adultery*; espec. ἀδικεῖν, as said of the *adulterer*.

13. διὰ τοῦτο—ὑμῖν] The sense seems to be this: 'Wherefore [from the love we bore you] we were comforted in the exhilarating news of you, which Titus brought;' comp. ver. 7. By the next words the Apostle means, that his own joy was exceedingly increased at the joy which Titus manifested at his reception among them. The words ὅτι ἀναπέπανται—ὑμῶν are illustrative of the term χαρὰ; comp. 1 Cor. xvi. 18.—ἀναπαύεσθαι means 'to be at rest.'

14. 'Causam expositi cur super gaudio isto Titi tantopere et ipse letatus sit' (Hyper.).—namely, on the ground that in whatever he had boasted of Titus, he was not put to shame, as having boasted in vain.—ἀλλ' ὅτι, &c., 'but as

m. ch. 2. 9.  
Phil. 2. 12.

n 3 Thess. 2.

Phillem. ver.

21.

a Rom. 15.

26.

ch. 9. 1—4.

Rom. 5. 3.

2 Cor. 7. 4.

James 1. 2.

Mark 12. 44.

15 <sup>m</sup> Καὶ τὰ σπλάγχνα αὐτοῦ περισσotέρως εἰς ὑμᾶς ἐστίν, ἀναμνησκομένου τὴν πάντων ὑμῶν ὑπακοήν, ὡς μετὰ φόβου καὶ τρόμου ἐδέξασθε αὐτόν. 16 <sup>n</sup> Χαίρω ὅτι ἐν παντὶ θαρρῶ ἐν ὑμῖν.

VIII. 1 <sup>a</sup> Γνωρίζομεν δὲ ὑμῖν, ἀδελφοί, τὴν χάριν τοῦ Θεοῦ τὴν δεδομένην ἐν ταῖς ἐκκλησίαις τῆς Μακεδονίας <sup>2</sup> ὅτι ἐν

we spake all things to you in faith, so also our boasting as respects Titus was (as shown by facts) the truth.'

15. What is said here is, as Theophyl. observes, meant to recommend Titus to their warm affections. On σπλάγγ. see my Lex. The Particip. ἀναμνησκ. is in apposition with αὐτοῦ.—Μετὰ φόβου καὶ τρ., 'with deep reverence and awe,' implying an anxiety not to offend him, and a marked diffidence in themselves. See note on Eph. vi. 5, and Phil. ii. 15.

16. χαίρω—ὑμῖν] The sense, however disputed, seems to be, 'I rejoice that, from the experience I have had of you, I may in every thing feel reassured, trusting in your ready obedience to all my admonitions or suggestions.' This forms an easy and natural transition to the subject now entered upon, and which forms the Second Part of the Epistle,—the collection for the relief of the poor Christians at Jerusalem ch. viii.—ix. 15.

VIII. The mention the Apostle had made (ch. vii. 16) of his full confidence in the Corinthians gave him an opportunity of again introducing the subject of the collection then making for the relief of the poor Christians at Jerusalem; which occupies this and the following chapter; and also, after informing them of what had been done elsewhere, of exhorting them to follow so good an example. They would thus, he says, testify their firm faith, by imitating their Saviour; they would justify his own boasting of them; and whatever they bestowed, the Divine blessing would amply compensate; besides that, they would have the prayers and intercessions to God on their behalf, of those whom they had relieved.

1. τὴν χάριν τοῦ Θεοῦ τὴν δέδ. There has here been some doubt as to the sense of these words. It is, however, generally agreed, that τὴν χάριν here means (as often in this chapter and elsewhere) gift, or liberality. But on τοῦ Θεοῦ a difference of opinion yet exists. Some (as Hamm., Newc., and Wakef.) take it as used, by Hebraism, to denote great. That idiom, however, is of very limited application, and cannot have place here. The word must have its usual sense. And we may suppose χάρις so termed, either,—as it is generally understood,—to suggest that it was God, who had by his grace put into their hearts to bestow this charity; or rather we may suppose the alms to be called God's, as being given for his sake, and in a certain sense given to Him, when given to his distressed servants; according to the gracious assurance, Matt. xxv. 40. Prov. xix. 17. Thus we may render, 'the God-alms,' and suppose that the collection was so termed, both to suggest the duty and reward of the giver, and to spare the feelings of the receiver.

2. The Apostle now, in order to enhance the merit of the gift, shows that it was done under the most unfavourable circumstances.—Ἐν πολλῇ

δοκ. θλίψ. is for ἐν θλίψει πολλῇ. ἡ ἰσχυρὴ δοκιμὴ, 'in affliction most trying.'—Ἡ περισσotεία τῆς χαρᾶς a. is usually rendered 'their abundant joy'; i. e. joy from the doctrines, promises, and consolations of the Gospel. Since, however, this is a sense not very apposite, the recent Commentators take χαρὰ for χάρις, which, however, is quite unauthorized. Why should we not take the word in the sense *alacrity*, viz. in giving. As giving is the subject of the context, there can be no objection to assigning such a sense here, by which all difficulty is removed. Of ἡ κατὰ βάθος πτωχεῖα (Adverbial phrase for Adjective βαθεῖα) the full sense is, 'their deep-sunk poverty'; lit. 'poverty to the depth (thereof).' So Rom. xi. 33, βάθος πλοῦτου, for πλοῦτος βαθύ. The same expression occurs in Soph. Ant. 150, and in Ælian, V. H. iii. 18. Thus κατὰ βάθος is a stronger expression than κ. βάθος, introduced here by the ancient Critics into some MSS., as D. And, indeed, the same has happened several times in the Class. writers; the true reading βάθος being lost in all the copies. Suffice it to advert to Diod. Sic. i. 41, ἐν τοῖς κατὰ βάθος τόποις (read βάθους τ.), 'in the deep dells' (comp. the κοῖλον αὐλόνων βάθος of Eur. Rhes. 112), also xii. 15, T. i. 38, Bip., ἔξεταζόμενοι κατὰ βάθος (read βάθους), 'examined down to the bottom'; which passage points at the true nature of the metaphor here, which is not, as Est. supposed, taken from draining a well by pumping, but from sounding a depth of water down to the bottom, an expression often used, or alluded to by Shakspear. In the Gloss. κατὰ βάθος, 'penitus,' read βάθους, since κατὰ βάθος can only mean 'at the depth,' as in Athen. p. 13, D, ἐν τῷ βαθύ κατὰ βάθος κειμένω, where Schaef. needlessly conjectured βάθους. I am surprised that so good a Greek scholar as Dr. Peile should, in rejecting my interpretation, which has been adopted by Mr. Alf., propound in its place so strange an exegesis as that κατὰ is really an Adverb in this phrase, and βάθους a Genit. of measurement! He fell into this error from not seeing the force of the κατὰ, to illustrate which Mr. Alf. should not have adduced the phrase καθ' ὅλον, but rather the Homeric κατὰ γαίης, and κ. χροὸν ὥχρετο, Il. xxiii. 10, comp. with Soph. Antig. 24. And surely the use of a phrase formed of a Preposit. and Noun Subst. for an Adject. is an idiom of perpetual occurrence both in the Class. and the Script. writers. In the following term, ἐπερίσσευσεν, examined in, there is, as Fritz has shown, a *dialogia*, or different reference, in the use of ἐπερίσσευσεν in respect to its two subjects. The general sense (as Billr. shows) is, that, 'notwithstanding their severe trials through oppression (and probably the plunder of their earthly goods), their joy in giving—though they were also themselves in deep poverty, and, so giving, they gave from their necessity—produced a richness of liberality.'

πολλῇ δοκιμῇ θλίψεως ἡ περισσεΐα τῆς χαρᾶς αὐτῶν, καὶ ἡ κατὰ βάθους πτωχεΐα αὐτῶν ἐπερίσσευσεν εἰς τὸν πλοῦτον τῆς ἀπλότητος αὐτῶν <sup>3</sup> ὅτι κατὰ δύναμιν, (μαρτυρῶ,) καὶ ὑπὲρ δύναμιν αὐθαίρετοι· <sup>4b</sup> μετὰ πολλῆς παρακλήσεως δεόμενοι ἡμῶν, <sup>b Acts 11. 29. Rom. 12. 20. 1 Cor. 16. 1. ch. 9. 1.</sup> τὴν χάριν, καὶ τὴν κοινωνίαν τῆς διακονίας τῆς εἰς τοὺς ἁγίους, [δέξασθαι ἡμᾶς] <sup>5</sup> καὶ οὐ, καθὼς ἡλπίσαμεν· ἀλλ' ἐαυτοὺς ἔδωκαν πρῶτον τῷ Κυρίῳ, καὶ ἡμῖν διὰ θελήματος Θεοῦ· <sup>c ver. 17. 2 Cor. 12—18.</sup> εἰς τὸ παρακαλέσαι ἡμᾶς τίτον, ἵνα καθὼς προεηγήξατο, <sup>d 1 Cor. 1. 8. ch. 9. 8.</sup> οὕτω καὶ ἐπιτελέσῃ εἰς ὑμᾶς καὶ τὴν χάριν ταύτην. <sup>7</sup> Ἄλλ',

3. For ὑπὲρ δύν. B, C, D, E, F, G, and 3 cursives (to which I can make no addition), have παρὰ δ., which is adopted by Lachm., Tisch., and Alf., while Matth., Griesb., and Scholz, retain ὑπὲρ, rightly, since external authority for παρὰ is insufficient, and internal evidence quite against it; because ὑπὲρ cannot be, as Alf. pronounces, an *explanatory gloss* on παρὰ, for it would need none; but παρὰ is a Critical correction to a more Classical term; for while παρὰ δύν. often occurs in the purest Attic Greek writers, ὑπὲρ δύν. occurs only in Demosth. p. 292, 25, and Thucyd. vi. 16, 2, μείζων ὑπὲρ δύναμιν, and even there it means 'above its power.' In the later writers it occurs, I believe, only in Epict. 51, 5. So that it is really a rare idiom; and accordingly it ought not to be displaced for one of frequent use, to the breach of a fundamental Critical canon. But the strongest of all reasons why our Critical Triumvirate should have retained ὑπὲρ is, that St. Paul uses it once elsewhere, supra i. 8, ὅτι καθ' ὑπερβολὴν ἰσαριθμήμεν ὑπὲρ δύναμιν, where even they have retained ὑπὲρ, though three of the six uncials here adduced for παρὰ have it there; and I find from Jackson that the Leic. MS. has παρὰ in the margin, but in the same hand as the textual ὑπὲρ. Of course had our Critics remembered this, they would have retained παρὰ; but Critical Editors, who set their standard so high as to pronounce, *ex cathedra*, judgment *en dernier ressort*, ought to remember what is in their own author, and what had occurred only a few Chapters before.

4. τὴν χάριν, καὶ τὴν κοιν. τῆς διακ.] In the interpretation of this passage much depends upon whether the words δέξασθαι ἡμᾶς after τοὺς ἁγίους be genuine, or not. They are absent from almost all the uncials and very many cursives; to which I can add all the Lamb., and almost all the Mus. copies; and on reconsidering the question of their genuineness, I am induced to abandon my former opinion, which cannot be maintained without no little *special pleading*; for, though internal evidence draws two ways, yet, when properly weighed, it is after all *against* the words, which, accordingly, I have now double bracketed. Thus the construction and sense will be, 'For even above their means, voluntarily, and most earnestly entreating us [to permit it], they gave this charitable collection of theirs.'

5. καὶ οὐ, καθὼς ἤλπ., &c.] We may supply ἰδρασσαν, as Dr. Peile, and μόνον; but I much prefer ἔδωκαν, from the preceding context. But it is not necessary to suppose an *ellipse*, at all. The sense may be thus expressed: 'And not

only this—which was what we had hoped, or expected they would do—but *themselves* gave they first to the Lord [to do his will], and [then] to us;' i.e. to observe our directions. *Giving themselves* to the Lord is a strong expression, to denote the devoting themselves, and whatever they possessed, to his service.—πρῶτον καὶ [first—and (then)] is put for πρῶτον μὲν—ἔπειτα δέ. The construction in the second clause is meant to illustrate the *difference* in the kind of devotion to the Lord, and to Paul. And that is more plainly indicated in the phrase διὰ θελήματος Θεοῦ, the force of which is best pointed out by Calvin, who, after comparing Exod. xiv. 81 ('The people believed the Lord and Moses his servant'), observes, that 'the words are meant to intimate, that when they were obedient to Paul, they conceived that they were obeying God, since they regarded him as speaking by the mouth of God.'

6. εἰς τῷ for ὥστε, 'inasmuch that.' The complete sense is this: 'The consequence of this unexpected liberality of the Macedonians was this,—that [fearing lest you should be outstripped by them,] I exhorted Titus, &c.—προεηγήξατο, 'had already begun;' i.e. when he delivered the first letter of Paul to the Corinthians, and exhorted them to make a contribution.—τὴν χάριν ταύτην, 'this work of liberality,' namely, the collection. See supra v. 1, and note. The καὶ may be emphatic, and refer to the *other* good works to which they were excited by Titus. See vii. 13.

7. ἀλλ'] This particle has here the *hortative* sense, *Now, then*; as in Mark ix. 22: a sense the more necessary to be adverted to, since from that alone can we account for the omission of a *verbum hortandi* before ἵνα περ. At *is παντὶ* supply χάριτι from what follows, 'all spiritual gifts and graces.' The next words, *πίστει καὶ λόγῳ καὶ γνώσει*, are meant to *exemplify* these gifts and graces, of which *πίστει* must have the same sense as at 1 Cor. xii. 9.—*γνώσει* seems to be equiv. to the *λόγους γνώσεως* at 1 Cor. xii. 8. Λόγῳ may have reference to the *προφητεία*, or power of instructing others, either by preaching, or explaining Divine truths. So Eph. vi. 19, ἵνα μοι δοθῇ λόγος—*γνωρίσαι τὸ μυστήριον τοῦ εὐαγγελίου*. Comp. John xvii. 20. Acts vi. 2. To the *gifts* of the Spirit are now subjoined the *graces* of the Spirit.—*πάσθ σπουδῇ*; i.e. 'earnestness' in the discharge of every religious duty, as Rom. xii. 11. Heb. vi. 11. 2 Pet. i. 5.—τῇ ἐξ ἡμῶν ἐν ἡμῖν ἀγ., 'and in the affection borne by you to us.'—ἐν ἡμῖν is for *eis ἡμᾶς*. At ἵνα περισσ. we may supply *ὁράτε*;

ὥσπερ ἐν παντὶ περισσεύετε, (πίστει καὶ λόγῳ καὶ γνώσει, καὶ  
 πάσῃ σπουδῇ, καὶ τῇ ἐξ ὑμῶν ἐν ἡμῖν ἀγάπῃ,) ἵνα καὶ ἐν ταύτῃ  
 e 1 Cor. 7. 6. τῇ χάριτι περισσεύητε. <sup>8</sup> Οὐ κατ' ἐπιταγὴν λέγω, ἀλλὰ διὰ  
 τῆς ἐτέρων σπουδῆς, καὶ τὸ τῆς ὑμετέρας ἀγάπης γνήσιον δοκι-  
 f Luke 9. 55. μαζῶν <sup>9</sup> γινώσκετε γὰρ τὴν χάριν τοῦ Κυρίου ἡμῶν Ἰησοῦ  
 Phil. 2. 6, 7. Χριστοῦ, ὅτι δι' ὑμᾶς ἐπτώχευσεν, πλούσιος ὢν, ἵνα ὑμεῖς τῇ  
 g 1 Cor. 7. 6. ἐκείνου πτωχεύα πλουτήσητε) <sup>10</sup> καὶ γνώμῃ ἐν τούτῳ δίδωμι.  
 h Cor. 9. 2. Τοῦτο γὰρ ὑμῖν συμφέρει, οὔτινες οὐ μόνον τὸ ποιῆσαι, ἀλλὰ  
 καὶ τὸ θέλειν προενηρξασθε ἀπὸ πέρσει. <sup>11</sup> Νυνὶ δὲ καὶ τὸ ποιῆ-

or take the *ἵνα* with a Subjunct. as put for an Imperat.—ταύτη τῇ χάριτι, 'this grace,' namely, that of liberality in relieving your Christian brethren.

8. οὐ κατ' ἐπιτ. λέγω] q. d. 'I do not say this by way of command, or injunction (see 1 Cor. vii. 6), as if I would dispose of your property authoritatively; [for works of charity should be voluntary:]' 'but because of the alacrity of others;' viz. the Macedonians; q. d. 'lest ye should be outstripped by them.' At ἅλλ' repeat λέγω. The words καὶ τὸ τῆς—δοκιμαζῶν contain the other reason for enjoining the duty on them; namely, that he might put to the test the genuineness of their love to God and man,—namely, by setting it in comparison with the zeal and liberality of the Macedonians. The construction is: καὶ [οὕτως λέγω, ὥς] δοκιμαζῶν, i. e. ἵνα δοκιμασῶν.

9. This verse is parenthetical, and the argument is the same as at 1 John iv. 19. The Corinthian converts are exhorted to give liberally, as bestowing some portion of the riches conferred on them by the Lord of the universe; who, for their sakes, left his own exalted state in the bosom of his Father (see John xvii. 5), and, divesting himself of those glories (compare Phil. ii. 7), assumed the condition of lowliness and poverty, that *they* might become spiritually rich,—rich in the blessings of his religion, in the means of grace afforded them here, and in the hopes of glory hereafter. It is obvious how irrefragable a proof is here supplied of the pre-existence and divinity of Christ. See Abp. Magee on the Atonement, vol. ii. p. 621, and Dr. Fye Smith, *Scrip. Test.*, vol. ii. p. 354, sq.—πλούσιος ὢν is well rendered by the Syriac and Vulgate, 'cum esset dives,' and by almost all our Versions, 'though he was rich;' ὢν being here, as not unfrequently, the Participle *Imperfect*.—δι' ὑμᾶς ἐπτώχευσεν—πλουτήσῃ. The full sense is, that 'although he was rich [in the glories of the Godhead] yet for our sakes he divested himself of riches, that we, through his [voluntary] poverty, might become [spiritually] rich.'

10. καὶ γνώμῃ ἐν τούτῳ δίδωμι.] Put for the more Classical γνώμῃ ποιοῦμαι. The Apostle means, that he does not issue orders, but merely gives his advice, showing them what is *expedient* for them. I agree with Dr. Peile, that the collocation of τοῦτο (first in the sentiment) conveys an emphasis = 'this alone,' 'only this;' q. d. (according to his paraphrase) 'I do but offer an opinion [not issue an injunction] on this point; for this is all that is needful for you;' rather, 'expedient for you,—as suitable to your profession and character;' συνδίδωμι, as the

Schol. explains.—οὔτινες, 'quippe qui,' 'seeing that you,' as Dr. Peile explains. Thus I would express the sense at ver. 8 and in the present passage as follows: (ver. 8), 'I say this not as a command;' (ver. 10), 'I give in this matter only an *opinion*: for this course [that I am taking] is expedient for you,' 'suitable to you, as being persons who have not only begun to do, but have begun first with the *will* to do.' This is, indeed, a very peculiar, and elsewhere, perhaps, unprecedented mode of expression, to intimate that the collection had been set on foot, and carried out, not of constraint, but of a willing mind. But though Dr. Peile seems persuaded that this is the true sense of the much disputed words, I do not concur with him, since it involves too forced and far-fetched a meaning; and I am inclined to fall in with the interpretation of Estius, adopted by De Wette and Meyer, and much improved by Wieseler, and adopted by Alf., according to which the rendering of the words will be, 'seeing that you began before them not only the act, but also the mind and purpose (to act) from a year ago;' meaning, 'not only were you before hand with them in the deed itself, but also in the mind and purpose, which issued in the deed.' Wieseler remarks, 'that there are three steps in the collection,—the wishing it; the setting about it; and the *ἐκτελέσειν*, completion of it: and the Corinthians had begun not only the second, but even the *first*, of these before the Macedonians.' I have nothing to object, except that for 'willing,' or 'wishing,' I would substitute 'willing and *purpose*;' and this is quite confirmed by the propriety of language; since, as Buttm. long ago pointed out, in his *Lexilogus*, i. p. 26, 'while βούλομαι merely expresses passive inclination, or willingness, θέλω expresses an active choice (rather, wish) and purpose.' It is strange that Mr. Alf. should retain the Common Version, 'it is expedient,' though the view which he adopts, with Estius, Meyer, and Wieseler, requires, by the argument therein involved, the exposition of the Schol., ἀρμόζει, συνδίδωμι, lit. 'it is befitting,' 'suitable to the case,' i. e. of persons who had long been engaged in the matter in question, and, consequently, to whom injunction would have been out of place, but opinion and counsel suitable, as given at v. 11.

11. νυνὶ δὲ καὶ τὸ ποιῆσαι ἐκ.] The sense is: 'But now bring to an end the doing,' or what has been doing: *finish* what was begun.—Ἡ προθ. τοῦ θέλ. may be rendered, 'the promptitude of wishing [to do good],' = 'alacrity of wish to do good.' Comp. 3 Macc. v. 26, ὑποδικνύντων τὸ πρόθυμον τοῦ βασιλέως ἐν

σαι ἐπιτελέσατε ὅπως, καθάπερ ἡ προθυμία τοῦ θέλειν, οὕτω  
καὶ τὸ ἐπιτελέσαι ἐκ τοῦ ἔχειν. <sup>12</sup> Ἐἰ γὰρ ἡ προθυμία πρό- <sup>h Prov. 2. 22.</sup>  
κειται, καθὼ ἐὰν ἔχη τις, εὐπρόσδεκτος, οὐ καθὼ οὐκ ἔχει. <sup>13</sup> Οὐ <sup>2. 19, 22.</sup>  
γὰρ, ἵνα ἄλλοις ἀνεσις, ὑμῖν δὲ θλίψις· ἀλλ', ἐξ ἰσότητος, <sup>Mark 12. 43</sup>  
ἐν τῷ νῦν καιρῷ τὸ ὑμῶν περίσσευμα εἰς τὸ ἐκείνων ὑστέρημα· <sup>24.</sup>  
<sup>8. 14, 7. 8.</sup>  
<sup>Luke 21. 2.</sup>  
<sup>1 Pet. 4. 10.</sup>  
<sup>14</sup> ἵνα καὶ τὸ ἐκείνων περίσσευμα γένηται εἰς τὸ ὑμῶν ὑστέρημα,  
ὅπως γένηται ἰσότης· <sup>15</sup> καθὼς γέγραπται· Ὁ τὸ πολὺν, οὐκ <sup>1 Exod. 16.</sup>  
ἐπλεόνασε· καὶ ὁ τὸ ὀλίγον, οὐκ ἡλαττόνησε. <sup>18.</sup>

<sup>16</sup> Ἥ χάρις δὲ τῷ Θεῷ τῷ [διδόντι τὴν αὐτὴν σπουδὴν ὑπὲρ <sup>h ver. 8.</sup>  
ὑμῶν ἐν τῇ καρδίᾳ Τίτου· <sup>17</sup> ὅτι τὴν μὲν παράκλησιν ἐδέξατο· <sup>Col. 3. 17.</sup>  
σπουδαιότερος δὲ ὑπάρχων, αὐθαίρετος ἐξῆλθε πρὸς ὑμᾶς. <sup>18</sup> Συν- <sup>Rev. 17. 17.</sup>  
<sup>1 ch. 12. 18.</sup>

ἰτοίμην ἱκανῶς.—Τὸ ἐπιτελέσαι, 'the accomplish-  
ing [of what ye have begun].—ἐκ τοῦ ἔχειν  
(sub. ὑμᾶς and τὸν βίον), lit. 'out of the means  
which ye have.'

<sup>12</sup> This verse is exegetical of the preceding.  
—Ἐἰ γὰρ ἡ προθυμία πρόκ. may be rendered,  
'for if this readiness of mind is but forth-  
coming,' πρόκ. for παράκειται, 'is at hand.'—  
Εὐπρόσδεκτος, scil. τῷ Θεῷ. With the senti-  
ment comp. Aristot. Eth. x. 8, p. 493, καὶ γὰρ  
ἀπὸ μετρίων δύναται ἂν τις εὖ πράττειν κατὰ  
τὴν ἀρετὴν, which passage may serve to defend  
the τῆς against Griesb. and other recent Critics,  
who are strongly inclined to cancel it, from 14  
MSS. and a few Versions and Fathers; though  
the latter evidence is here inadmissible; and the  
former is very weak, since, in so comparatively  
small a number of MSS., we might account for  
the omission from transposition; the word being  
in some MSS. found before ἔχη. But I suspect  
it was cancelled by certain over-nice Critics, who  
knew that it was often omitted in the Classical  
writers. Thus in a kindred passage of Soph.  
(Ed. T. 314, ἀνδρὰ δ' ὠφελεῖν ἀφ' ὧν ἔχοι τε  
καὶ δύναται, κάλλιστος πόνος, where the ὧν  
ἔχοι, scil. τῆς, is explained by the subsequent  
words καὶ δύναται. On the suppression of the  
subject of a proposition, see Matth. Gr. Gr. § 294.  
—Ἐὰν (for ἂν) ἔχη should be rendered, 'accord-  
ing to what a man may have, not according to  
what he hath not.' The reading of the MS. B,  
&c., ἔχει, edited by Lachm., has every appear-  
ance of being a mere correction, introduced from  
Acts ii. 45; though the construction in the two  
passages is quite different: or it may be an error  
of the scribe for ἔχοι. Ἐχη, however, might  
be suspected to be a correction of style, consider-  
ing that ἔαν or ἂν properly requires the subj. or  
optat. Though ἂν with the present indic. is  
found at Mark xi. 24 (where, however, there  
is a variation in the reading), as also Luke viii.  
18. x. 8, in the earliest editions.

<sup>13</sup> οὐ γὰρ, ἵνα, &c.] There is an ellipsis of  
τοῦτο βούλομαι, and the γὰρ refers to a clause  
omitted; q. d. '[according to his ability, I say,  
that all without distinction may bear a part:] for  
I would not,' &c. The words ἵνα ἄλλοις ἀνεσις  
are wrongly rendered in most of our English  
Versions, and the Commentators have quite mis-  
taken their sense.—Ἀνεσις, by a metaphor taken  
from loosening a cord, signifies 'abatement of  
pain, or of pressure, by remission.' That the  
letter is the sense here, is plain from the anti-

thetical term θλίψις, 'a pressing hard on.' So  
Jos. Ant. iii. 10, 6, τοῖς ἔργοις ἀνεσις οὐ  
διδόασιν. Comp. 2 Thess. i. 2. The full sense  
is, 'My meaning is not that they should be re-  
lieved by you from distress, so as to occasion dis-  
tress to yourselves [but only that you should  
give what you can spare].' Comp. ἀλλ' ἵνα in  
John i. 8. The words following are illustrative  
of the foregoing.—At ἀλλὰ repeat τοῦτο βού-  
λομαι. The verse may be rendered, 'But [my  
meaning is] that by an equalization, your su-  
perfluity, at the present time, may be a supply  
of their want; so that, in like manner, their  
superfluity [at another time] may serve to re-  
lieve your want; so that there may be [as I  
said] an equalization,' i. e. 'an equal reciprocity  
of giving and of receiving good offices between  
you.'

<sup>15</sup> καθὼς γέγραπ.] 'agreeably to what is written  
[of the manna];' q. d. (as Abp. Newcome ex-  
plains) 'So that there may be a general resem-  
blance to the case of the Israelites in Exod. xvi.  
18. And that the rich may, considering his sta-  
tion and circumstances, have no superfluity.' It  
is well observed by Theodoret, that the Lord in-  
timated this equality by the manner in which the  
manna was collected: Οὐδὲν γὰρ ἀνῆκαν ὁ τὸ  
πλεον συλλέξαν· τὸ γὰρ μέτρον ὁ μεγαλό-  
δωρος τῷ ὀλίῳ συνέμελε. At τὸ πολὺν  
τὸ ὀλίγον supply, not (as is usually done) ἔχων,  
but συλλεξάμενος, from the preceding συν-  
ἔλεξαν. The citation varies from the Sept., but  
faithfully represents the Hebrew.

<sup>16</sup> The Apostle now returns to the subject of  
Τίτου, which had been dropt at ver. 6; and, in  
order to leave them no excuse, he reminds them  
of two zealous advocates in the business, who  
had it much at heart. Adverting first to Τίτου,  
he commences with giving thanks to God for  
having put it into his heart to hearken to his  
request.—Διδόντι ἐν τῇ καρδίᾳ is for ἐντιθέμεν  
τῇ καρδίᾳ.—Σπουδὴ is to be taken as at vv. 7, 8,  
'the same earnest care for you [which I feel].'  
—Υπὲρ ὑμῶν, 'for your welfare and benefit.'

<sup>17</sup> τὴν μὲν παράκλη. ἰδέξ.] He received,  
indeed, the exhortation, but (ὁδὴ), which is said by  
way of correction, to intimate that Titus was 'very  
ready' to go; lit. 'readier to go than I to prompt  
him'; or, to use our English idiom, 'too ready  
to go, to need solicitation.' The result of this  
promptitude is intimated in the next words;  
and accordingly, 'he went forth of his own  
accord.'

ἐπέμψαμεν δὲ μετ' αὐτοῦ τὸν ἀδελφὸν, οὗ ὁ ἔπαινος ἐν τῷ εὐαγγελίῳ διὰ πασῶν τῶν ἐκκλησιῶν 19 (οὐ μόνον δὲ, ἀλλὰ καὶ χειροτονηθεὶς ὑπὸ τῶν ἐκκλησιῶν συνέκδημος ἡμῶν, σὺν τῇ χάριτι ταύτῃ τῇ διακονουμένῃ ὑφ' ἡμῶν, πρὸς τὴν αὐτοῦ τοῦ Κυρίου δόξαν καὶ προθυμίαν ὑμῶν) 20 στελλόμενοι τοῦτο, μή τις ἡμᾶς μωμήσῃται ἐν τῇ ἀδρότῃ ταύτῃ τῇ διακονουμένῃ ὑφ' ἡμῶν 21 ἡμῶν, ὃν ἐδοκιμάσαμεν ἐν πολλοῖς πολλαῖς σπουδαῖον ὄντα, νυνὶ δὲ πολὺ σπουδαιότερον πεποιθήσει πολλῇ τῇ εἰς ὑμᾶς. οὗτοι δὲ 22 Συνεπέμψαμεν δὲ αὐτοῖς τὸν ἀδελφὸν ἡμῶν, ὃν ἐδοκιμάσαμεν ἐν πολλοῖς πολλαῖς σπουδαῖον ὄντα, νυνὶ δὲ πολὺ σπουδαιότερον πεποιθήσει πολλῇ τῇ εἰς ὑμᾶς. οὗτοι δὲ 23 Ἐἴτε ὑπὲρ Τίτου, κοινωνὸς ἐμὸς καὶ εἰς ὑμᾶς συνεργός· εἴτε ἀδελφοὶ ἡμῶν, ἀπόστολοι ἐκκλησιῶν, δόξα Χριστοῦ. 24 Ἦν οὖν ἐνδείξιν τῆς ἀγάπης ὑμῶν, καὶ ἡμῶν καυχήσεως ὑπὲρ ὑμῶν, εἰς αὐτοὺς ἐνδείξασθε [καὶ] εἰς πρόσωπον τῶν ἐκκλησιῶν.

18. τὸν ἀδελφόν, οὗ, &c.] It is not agreed, nor is it possible to determine, who it is that is here meant, nor the exact sense intended in the words οὗ ὁ ἔπαινος ἐν τῷ εὐαγγελίῳ.

19. οὐ μόνον δέ] meaning, 'and he not only deserves that praise, but also,' &c.—Χειροτ., 'being constituted or appointed,' as Acts xiv. 23. —Τῇ χάριτι τ., i. e. the God's-gift mentioned at v. 1. At προθυμίαν ὑμῶν, repeat the πρὸς, 'for the manifestation of,' &c.

20. στελλόμενοι τοῦτο] This depends upon συνεπέμψαμεν at v. 18 (v. 19 being parenthetical); for the sense is, 'We have sent the brother, &c., we guarding against (i. e. in order to guard against) any blame to us, as to the distribution of your abundant liberality: a very peculiar use of στέλλειν, but found also in Hippocr., περί ἀρχ. ἰητρ., p. 1013, καὶ οὗτ' ἀν' ἀποσχεῖντο αὐτοὺς ὡς ἰπθυμοσύναι, οὐδὲ στείλαιντο, 'nor declined, avoided.' A metaphor, says Foes, taken from sailors who avoid rocks by furling their sails, or, as we should say, by clearing clear of them. How στελλ. comes to have this sense I have shown in my Lex. The ὑποστέλλ. of F, G, is a Critical correction. —Μή τις ἡμᾶς μωμή. The sense is, 'Least any one should have a handle for slander or calumny, as if I appropriated any part of the large sum collected by me to my private use.'

21. προνοούμενοι καλὰ, &c.] For προνοούμενοι, B, D, E, F, G, and 5 cursives, with the Vulg., Ital., and other Versions, and some Fathers, have προνοούμεν γάρ, which is adopted by Griesb., Scholz, Lachm., and Alf., but on insufficient external authority, and without any support from internal evidence; inasmuch as, had προνοούμεν γάρ been the original reading, it is difficult to imagine why it should have been altered at all, and espec. to a reading which makes but a lame construction, and seems wanting in a Particle of connexion. This, however, was readily furnished by the Critics, and as readily caught up by other Critics of the same intellectual calibre. The very words of the t. rec. occur also at Rom. xii. 17, where see note. In each instance Paul applies to the case in hand the words of Prov. iii. 4; and in each passage the words are suspended on the preceding, by making the latter

Participle stand in a sort of rude apposition with the former. It would be vain to urge, as, perhaps, the German Critics have done, that the t. rec. here was brought in from the passage of Romans; for *casi bono!* And how could it come into all the copies but 10? For I find not the reading in any of the Lamb. or Mus. copies.

22. τὸν ἀδελφόν ἡμῶν] Who the person is that is here meant, is uncertain.—Ὁν ἰδοὺμεν, &c., meaning, 'whom we have, by much experience, found to be diligent.' It is strange that πεποιθ. should by so many be interpreted 'the great confidence which we have in you;' for surely, according to every principle of correct exegesis, the sense must rather be, 'the great confidence which he hath in you;' the reference in πεποιθῆσαι and τῇ being evidently to ὅν—σπουδ., the brother. And indeed the sense thus arising is far more suitable and direct to the purpose; the meaning being, as many of the best Expositors are agreed, 'by the reliance which he places on you,' i. e. on your good dispositions in general, and your liberality on the present occasion.

23. εἴτε ὑπὲρ Τ.] Supply either λέγοι τις, or rather δίδεικται.—Ἀπόστολοι ἱεραλ., 'messengers, or legates of the Churches,' persons sent to despatch their business, according to the primitive sense of the word, as Phil. ii. 25. These are called the δόξα Χρ., by metonymy, as *instruments* for diffusing the glory of Christ and his Gospel.

24. τὴν οὖν ἐνδείξιν—ἐκκλ.] The best Editors have been long agreed that the καὶ before εἰς πρόσ. is of slender authority (it is not in any of the Lamb. and few of the Mus. copies), and accordingly it has been cancelled by Griesb., Matthæi, Scholz, Lachm., Tisch., and Alf. Agreeably to the true construction, we may render, 'Give, therefore, to them, in the presence of the churches, this evident testimony of your love to them, and of [the truth of] our boasting concerning you.' Now whatever they did in this matter might truly be said to be done 'in the presence of the churches;' not only because Titus would proclaim it wherever he went, but because Corinth was in every sense placed *in excelso*; and, from its perpetual communication with all

IX. 1 <sup>a</sup> Περὶ μὲν γὰρ τῆς διακονίας τῆς εἰς τοὺς ἁγίους περισσόν <sup>a Acts 11. 30. Rom. 15. 26. 1 Cor. 16. 1. ch. 8. 4. b ch. 8. 10. 19. 24.</sup> μοι ἐστὶ τὸ γράφειν ὑμῖν. 2 <sup>b</sup> οἶδα γὰρ τὴν προθυμίαν ὑμῶν, ἣν ὑπὲρ ὑμῶν καυχῶμαι Μακεδόσιν ὅτι Ἀχάτα παρσκευάσται ἀπὸ πένης· καὶ ὁ ἐξ ὑμῶν ζῆλος ἡρέθισε τοὺς πλείονας. 3 <sup>c</sup> Ἐπεμψα δὲ τοὺς ἀδελφούς, ἵνα μὴ τὸ καύχημα ἡμῶν τὸ ὑπὲρ <sup>c ch. 8. 4. 17—22. 1 Cor. 16. 2. Tit. 2. 1.</sup> ὑμῶν κενωθῇ ἐν τῷ μέρει τούτῳ· ἵνα, καθὼς ἔλεγον, παρσκευασμένοι ᾗτε 4 μὴ πως, ἐὰν ἔλθωσι σὺν ἐμοὶ Μακεδόνες, καὶ

parts of the civilized world, the tidings would soon spread to all the Gentile churches planted by St. Paul.

IX. In this Chapter the Apostle, reverting to the collection, further urges their liberal contribution; and to the reasons before deduced, *ab hominibus*, are now subjoined those *ab utilitate*. He first assigns his reasons for sending 'the brethren before-hand,' to make up the collections, notwithstanding his confidence in them. Then, after encouraging their cheerful liberality, he, in the full expectation of its fruits, affectionately recommends them to the Divine blessing.

1. *περὶ μὲν γὰρ τῆς διακ.* The γὰρ serves to connect this with the last verse of the preceding Chapter; though, indeed, that connexion is not, at first sight, obvious; nay, the Apostle seems to be passing to a new subject. Yet there is no transition, properly speaking; or only, at most, that kind of *quasi-transition*, when a writer stops short in treating on any subject, in order to again advert to something that has been before said, so as to make *that* the means of introducing some new topic. In this case, ἀλλὰ γὰρ is not unusual in the Classical writers, and there is always an ellipsis of some words to be supplied from the context, or the subject-matter. So here we may paraphrase, with Abp. Newcome: '[However, I need say no more, nor insist on the foregoing topics, viii. 24;] for as to the propriety and reasonableness that you should contribute to the wants of the Jewish converts, I have no need to insist on them.' If this be thought too precarious a principle, as depending on the supply of a whole sentence to which it is to be referred, we may trace the connexion, with Dr. Peise (after Schott, Introduction to N. T., p. 240), thus: 'For, as to the Christian duty of relieving our brethren, it is superfluous for me to write to you on that point, for I know, &c. &c., but [still] I have sent, &c.,' ver. 3.

2. *Ἀτὸ ὑμῶν ἡμ.* there may be implied λαλῶν, from the subject-matter.—*καυχ.*, 'which I am accustomed to boast of, when speaking of you;' or, 'boast concerning you.' By Ἀχάτα is here denoted that province of the two into which Augustus distributed Greece, consisting of *Greece proper*; namely, the tract or region to the south of Thessaly, Epirus, and Illyricum; which countries, together with Macedonia, constituted the *other* province.—*Παρσκευάσται* need not, with some, be interpreted of *intention* only and *will*, as opposed to *deeds*; nor, with others, of 'complete preparation': for it may well denote, 'has prepared itself' (Pass. with reflex. notion; see Jelf, Gr. § 367, 2), meaning, 'has been ready (to pay in the contribution).—*ἀπὸ πέν.*, lit. 'from the year past.' Πέν. with ἀπὸ is Hellenistic, and peculiar to New Test. See my Lex.

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—ὁ ἐξ ὑμ. ζῆλος]. For ὁ Lachm. edits τὸ, from the MS. B; which, however, derives confirmation from Phil. iii. 6, where MSS. A, B, D, F, G, have the neuter form; though of that I cannot find a single instance elsewhere; and, considering that St. Paul has several times elsewhere used the *masculine* form, it seems improbable that he should here (once) have used the *neuter*—unless, indeed, we could suppose that in those other passages the neuter form at first existed, and was afterwards expunged by the Revisers; which is highly improbable, and gives rise to the question, 'Why should St. Paul have ever used, *alone* it should seem, the neuter form?' I say 'alone,' because I cannot find a single ex. of ζῆλος as a neuter in any writer of any age, except that some faint vestige of it may be found in the Sept. Vers. of Wisd. Sol., λήφεται πανοικίαν τὸν ζῆλον αὐτοῦ, where Jerome renders as if ζῆλ. were in the *Nominative*; and he may have had in his MS. τὸ ζῆλος, which might readily pass into τὸν ζῆλον from the uncertainty of the construction, and, indeed, of the sentiment. But the other Versions are opposed to the Vulg., and agree in taking ζῆλ. as an *Accusative*, which also is required by the context; for, as Bedwell observes, 'in ceteris membris sequentibus Deum virtutes suas, loco armorum, sumpturum dicit (scriptor).' If Jerome did read τὸ ζῆλος, it will serve to account for his rendering by 'zelus.' But Jerome may have written 'zelum' (i. e. zelū); and the scribes taken it for 'zelus.'—The ἐξ before ὑμῶν is omitted in B, C, and 5 ancient cursives, and is cancelled by Lachm.; wrongly; since it was removed by the Critics as useless, because they were too ignorant to perceive its force; and the Syriac and Latin Versions (which ought not to be appealed to as any authority in a matter of this kind) might suggest the alteration.

3. *μὴ—κενωθῇ*] i. e., as Theophyl. explains, *κενὸν ἐλεγχθῇ* (so Heaych., *μάταιος ἀποφανθῇ*), 'should be proved vain.'—*Ἐν τῷ μέρει τ.*, 'in this particular;' i. e. your readiness to contribute, as ch. iii. 10.—*ἵνα παρσκευ.* ᾗτε, i. e. 'that there may be no collections requiring to be made when I come,' as the Apostle says, 1 Cor. xvi. 2.

4. *μὴ πως, ἐὰν ἔλθ.*—M.] 'lest, perchance, if any Macedonians should accompany me.' He does not say they *would* accompany him, but it was not unlikely that they *should*, considering the constant intercourse of Macedonia with this emporium of Greece, and the custom of setting forward the Apostles on their way, and sometimes accompanying them, so as to bring them safe to the next Christian congregation. In *ἵνα μὴ λέγ.* ὑμεῖς there is a very neat turn, but not a particle of the *facetiousness* which Olsh. traces.—*ἐν τῇ ὑποστάσει τ. τῆς καυχ.*, meaning, 'on account of, on the ground of, this confi-

X



εὐρωσιν ὑμᾶς ἀπαρασκευάστους, κατασχυνθῶμεν ἡμεῖς, (ἵνα μὴ λέγωμεν ὑμεῖς,) ἐν τῇ ὑποστάσει ταύτῃ [τῆς καυχήσεως].  
 ὁ Ἀναγκαῖον οὖν ἡγήσάμην παρακαλέσαι τοὺς ἀδελφοὺς, ἵνα προέλθωσιν εἰς ὑμᾶς, καὶ προκαταρτίσωσι τὴν προκατηγγε-  
 μένην εὐλογίαν ὑμῶν, ταύτην ἐτοίμην εἶναι οὕτως ὡς εὐλογίαν,  
 καὶ μὴ ὥσπερ πλεονεξίαν. ὁ Τοῦτο δέ ὁ σπείρων φειδομένως,  
 φειδομένως καὶ θερίσει· καὶ ὁ σπείρων ἐπ' εὐλογίας, ἐπ' εὐλο-  
 γίας καὶ θερίσει. ὁ Ἐκαστος καθὼς προαίρειται τῇ καρδίᾳ·

d Prov. 11.  
 18. & 16. 17.  
 & 32. 9.  
 Gal. 6. 8.  
 e Exod. 28.  
 9. & 35. 5.  
 Deut. 15. 7.  
 Eccl. 10. 11.  
 Rom. 12. 8.

dence of boasting; i.e. confident boasting; a sense which ὑπόστασις will very well bear, since it prop. denotes a *foundation*, or *support* for any thing. See my Lex.—The words τῆς καυχ. have been cancelled by all the late Editors, as interpolated from ch. xi. 17. But I agree with Dr. Peile, that, though the authority may seem weighty, the word cannot be spared here, nor in ch. xi. 17, and that by κατασχυνθῶμεν ἐν τῇ ὑποστάσει ταύτης τῆς καυχ. is conveyed the same idea as by ἵνα μὴ τὸ καύχημα ἡμῶν κενωθῇ ἐν τῷ μέρει τούτῳ, at ver. 3, i.e. 'lest we be shamed [put to shame] on this ground of our boasting.' This view is confirmed by Theophyl. and Est., who explain ὑποστάσις by ὑποβάσις, *argumentum* ('ground'),—a sense arising from the primary one, 'a foundation, support.' The words were removed by Critics, who did not perceive their true force, as coupled with τῇ ὑποστάσει, and who therefore cancelled them, espec. as thinking that τῇ ὑποστ. would express all that was necessary. Thus the Pesch. Syr. Translator rendered as if it were by a strong expression denoting 'extreme boasting;' but the Arab. Translator, who usually follows him, κατὰ πρόβατον, here renders lit., so as to show that he had τῆς καυχ. in his copy; which confirms the opinion that the Syr. Translator also had it, though he renders with so prudent a freedom as to steer clear of the difficulty.

5. τὴν προκατηγγεγλημένην meaning, it would seem, not, as our Common Version renders, 'whereof ye had notice before;' but rather, 'which had been [so much] spoken of before [by you] and announced [by me to the public].' By most recent Commentators τὴν εὐλογίαν is simply taken to denote 'a gift.' Yet they do not satisfactorily show how such a sense can arise from the primitive signification of the word; i.e. 'an expression of good-will to any one.' Abp. Newcome's solution is the best, namely, that it is so called from a *metonymy* of the effect for the cause; i.e. because it *produces* blessing. The true mode, however, of viewing the idiom seems to be, to suppose it used from *delicacy*. The Apostle often employs such terms to denote *alms*, as are calculated at once to spare the feelings of the receiver, and remind the giver that he is exercising a duty towards God. Thus we may compare this use of εὐλογία with that of χάρις at viii. 1, and εὐχαριστία elsewhere. Hence it may be rendered 'a thanks-gift;' meaning, 'a gift bestowed on man in gratitude to God for his goodness.' The same principle may be applied to the use of the word at Gen. xxiii. 11. Judg. i. 15. 2 Kings v. 15, Sept.—At ταύτην ἐτοίμην εἶναι supply ὥστε, 'that this sum may be ready.' The words οὕτως ὡς εὐλογ. καὶ μὴ ὥσπερ

πλεονεξίαν, &c., are illustrative of the foregoing sense of εὐλογία. The sense is, 'that it may be [as it is] a thanks-gift,' lit. 'gift of blessing,' and not, as it were, a grudging *alms*, wrung from unwilling givers by importunity.' The force of πλεονεξίαν is well illustrated by Theophyl., who observes, that 'he who gives *alms* unwillingly, gives it as if he were *overreached*, or *cheated* out of it;' πλεονεκτεῖσθαι as Thucyd. says, i. 77, where it is opposed to καταναγκάζεσθαι.

6. τοῦτο δέ sub. φημί, 'but this (only) I say;' prob. meant to encounter an argument for giving at least *sparingly*; the answer to which is, '[The gift must, indeed be voluntary, and only in proportion to what can be spared.] yet, mind this,—he who soweth sparingly, shall reap sparingly.' The Apostle does not prescribe the *amount* which any one is to give; but merely reminds them, that they must expect to reap only in proportion to what they have sown. This metaph. use of σπείρω, in the sense 'to bestow,' is founded on the language of the Old Test.; see Isa. xxxii. 20. Hos. x. 12. Prov. xi. 18, 25.—The antithetic expression ἐπ' εὐλ. may mean, as all the ancient Versions confirm, 'in the manner of blessings;' i.e. 'thanks-gifts or offerings' (as before),—namely, 'with ample abundance,' 'most bountifully.' Comp. Ezek. xxxiv. 26 (Sept.), ὑπερὲς εὐλογίας, 'abundant rain;' and Prov. xi. 25, ψυχὴ εὐλογουμένη, 'the liberal person.'

7. καθὼς προαίρειται τῇ καρδίᾳ] not 'as he purposeth in his heart;' but, 'as he is disposed, or chooseth, in his heart;' for the Apostle is speaking not so much of determination, or purpose, as of 'will.' The word is quite *unsuited* of the sense *purposeth*, which was adopted by the Vulg. and other Translators, by many eminent modern Commentators, and recently by Billroth,—a sense supported by Acts xi. 23, προέβουι τῇ καρδίᾳ. Dan. i. 8, ἵδμεν Δαυνὶδ εἰς τὴν καρδίαν, where some copies have ἐν τῇ καρδίᾳ. And certainly the term προαίρεισθαι is used by the Class. writers to denote *purposing*. But the words following, μὴ—ἀνάγκη, seem (as Chrys., Ecumen., and Theophyl. well saw) to fix the sense, not to *purpose*, or *determination*, but to the *choice of free will*. And accordingly, with reason has that sense been here assigned by most recent Commentators. Upon the whole, it seems to denote the *disposition of heart* to do a thing, arising from the *inclination* of the mind to it, and the deliberate *choice* of it *pro alius*, as in Ælian, V. H. xiv. 14. This is confirmed by Est., who explains it 'prout apud se et in animo suo libero constituerit.' See also Calv. This use of προαίρ. is almost peculiar to the *Sept.* προαίρεισις, prevails in the *Sept.*, and is found in

μή ἐκ λύπης ἢ ἐξ ἀνάγκης ἰλαρὸν γὰρ δότην ἀγαπᾷ ὁ  
 Θεός. 8<sup>1</sup> Δυνατὸς δὲ ὁ Θεὸς πᾶσαν χάριν περισσεύσαι εἰς f Phil. 4. 19.  
 ὑμᾶς ἵνα ἐν παντὶ πάντοτε πᾶσαν αὐτάρκειαν ἔχοντες, περισ-  
 σέυητε εἰς πᾶν ἔργον ἀγαθόν. 9<sup>2</sup> καθὼς γέγραπται. Ἐσκόρ- e Ps. 112. 9.  
 πισεν, ἔδωκε τοῖς πένησιν, ἡ δικαιοσύνη αὐτοῦ μένει  
 εἰς τὸν αἰῶνα. 10<sup>3</sup> Ὁ δὲ ἐπιχορηγῶν σπέρμα τῷ σπείροντι h Isa. 55. 10.  
 καὶ ἄρτον εἰς βρώσιν, χορηγήσαι καὶ πληθύναι τὸν σπόρον ὑμῶν, Hos. 10. 12.  
 καὶ αὐξῆσαι τὰ γεννήματα τῆς δικαιοσύνης ὑμῶν 11<sup>4</sup> ἐν παντὶ i ch. 1. 11.  
 πλουτιζόμενοι εἰς πᾶσαν ἀπλότητα, ἥτις κατεργάζεται δι' ἡμῶν & 4. 15.  
 εὐχαριστίαν τῷ Θεῷ. 12<sup>5</sup> Ὅτι ἡ διακονία τῆς λειτουργίας ταύ- k ch. 8. 14.  
 τῆς οὐ μόνον ἐστὶ προσαναπληροῦσα τὰ ὑστερήματα τῶν ἁγίων, & 4. 15.  
 ἀλλὰ καὶ περισσεύουσα διὰ πολλῶν εὐχαριστιῶν τῷ Θεῷ, 13 (ἰδιὰ j Matt. 5. 16.  
 τῆς δοκιμῆς τῆς διακονίας ταύτης δοξάζοντες τὸν Θεόν, ἐπὶ τῇ John 15. 8.  
 Gal. 1. 30.

the later Greek writers. So (besides other exx. which might be adduced) Jos. Ant. xvi. 6, 7, where he is speaking of the collections made among the foreign Jews, and sent to Jerusalem for the use of the Temple, ἀπαρχὰς δὲ ἑκαστοῦ αὐτῶν ἐκ τῆς ἰδίας προαιρέσεως, scil. τὰλῃ.—ἐκ λύπης, *grudgingly*.—ἰλαρὸν γὰρ δότην ἀγαπᾷ ὁ Θεός. Comp. Ecclus. xxxv. 9, 11. Prov. xxii. 9. Rom. xii. 8. Similarly it is said, Pind. Pyth., κέρως δὲ φίλτατος γ', ἐκόντος αἰ Τιε ἐκ δόμων φέροι. See also Thucyd. ii. 40, ult., where see my note.

8. δυνατὸς δὲ—περισσ. εἰς ὑμᾶς] This (as Chrys. observes) seems meant to anticipate an objection: 'But if I give, I shall impoverish myself.' To which the answer is, 'God is able to [and, as he sees fit, *will*] make every sort of beneficence,—i. e. the ability and means to exercise it—abound unto you.' So some of the best Commentators, ancient and modern, interpret, taking χάριν for *λεημοσύνην*. Others, however, understand it of 'the gifts of God.' The accumulation of cognate terms, παντὶ, πάντοτε, and πᾶσαν much strengthens the sense. —περισσεύητε, 'you may have to spare [to bestow] on every kind of beneficence.'

9. καθὼς γέγραπ.] 'Thus the saying of Scripture will be made good.' The citation is from Ps. cxii. 9.—Σκορπίζω signifies 'to scatter, as in *sowing*,' agreeably to the metaphor at ver. 7. —ἡ δικαιοσύνη is for *λεημοσύνη*.—Μένει, 'endures,' i. e. in its consequences. There is a sort of Oxymoron, similar to that at Prov. xi. 24, *ἰσθί, οἱ τὰ ἴδια σπείροντες πλεονα ποιοῦσιν* scil. διὰ καὶ, οἱ συνάγοντες ἱλαττοῦνται.

10. ὁ δὲ ἐπιχορηγῶν—ὑμῶν] The connexion here is ably traced by Chrys. and the Greek Commentators. The words ὁ ἐπιχορηγῶν—βρώσιν are a periphrasis of God (i. e. the Good Being), 'who giveth us all things richly to enjoy.' It is formed on Ia. lv. 10.—χορηγήσαι καὶ πληθύναι, 'may he supply and multiply!' An Hendiadys for 'may he abundantly supply.'—τὸν σπόρον ὑμῶν, 'the seed you sow;' meaning the money or goods bestowed on alms, and thus sown unto the Lord; so expressing a wish that they may have more seed to thus sow unto the Lord.—τὰ γεννήματα τῆς δικαιοσύνης ὑ. An expression borrowed from Hos. x. 12, 'the effect

or produce of your liberality.' Some take the meaning to be, 'may he richly reward your liberality;' while others interpret otherwise. The most correct view of the sense seems to be that of the ancient Commentators and Emmerling, who take γὰρ. τῆς δικ. to denote 'the benefit arising from their charity;' q. d. 'May their charitable spirit find more scope for doing good; may their means of doing good be increased!'

11. ἐν παντὶ πλουτιζόμενοι—ἀπλότ.] This is exegetical of the preceding καὶ αὐξῆσαι—ὑμῶν. The construction is irregular, in tracing which it is best to regard πλουτ. as a *Nomin. pendens*, 'ye abounding,' for Gen. absolutes, and that for ἵνα πλουτίζεσθε, scil. ὑπὸ τοῦ Θεοῦ.—Ἡτις κατεργάζεται—Θεῷ. The sense is, 'which, being ministered by us, produces, through our instrumentality, thanksgiving to God;' namely, both from the indigent Christians, who receive the bounty, and from the Apostle who procures and administers it.

12. This verse is explanatory of the foregoing, and may be freely rendered, 'For the ministering of this supply [to the wants of the poor] not only relieves their necessities, but is abundant to the glory of God, by [producing] many thanksgivings' to God; viz. both from the poor thus relieved, and from all true Christians. Comp. *supra* v. 5.

13, 14. These verses are further illustrative of the preceding.—δοξ. is a *Nomin. pendens*, like πλουτ. at ver. 11. Emmerling shows that the words of ver. 13 are put for δοξάζοντες τ. Θε. διὰ τῆς δικαιοσύνης ταύτης, ὅτι ἀπλότης τῆς κοινωνίας ἐς αὐτοὺς κ. εἰ πάντας δοκιμάζεται τὴν ὑποταγὴν ὑμῶν εἰς τ. εὐαγγ. τ. Χρ. τὸ δι' ἡμῶν ὁμολογούμενον. The force, however, of τῆς ὁμολογ. is disputed. It seems best to regard it as put for τῇ ὁμολογουμένῃ, 'their professed,' or 'avowed obedience.'—Καὶ ἀπλότῃ τῇ κοιν. ε. α. κ. ε. π. may be rendered, 'by the liberality of this your ministering to the necessities both of them, and of all [who are in need].' The whole of this verse is parenthetical; and the words καὶ αὐτῶν δέησι, &c., in the next verse, connect with v. 12. To clear the construction, we must take δέησι as put for εἰς δέησι. For as the Apostle has before said, that this supplying of the necessities of the saints

ὑποταγῇ τῆς ὁμολογίας ὑμῶν εἰς τὸ εὐαγγέλιον τοῦ Χριστοῦ καὶ  
 m ch. 8. 1. ἀπλότῃ τῆς κοινωνίας εἰς αὐτοὺς καὶ εἰς πάντας,) <sup>14 m</sup> καὶ  
 αὐτῶν δέσσει ὑπὲρ ὑμῶν, ἐπιποθοῦντων ὑμᾶς, διὰ τὴν ὑπερβάλ-  
 λουσαν χάριν τοῦ Θεοῦ ἐφ' ὑμῖν. <sup>15</sup> Χάρις δὲ τῷ Θεῷ ἐπὶ τῇ  
 ἀνεκδιηγῇ αὐτοῦ δωρεᾷ!

a ver. 10.  
 1 Cor. 2. 2.

X. 1. Ἀὐτὸς δὲ ἐγὼ Παῦλος παρακαλῶ ὑμᾶς διὰ τῆς πρῶ-

would redound to the praise and glory of God; so here he adverts to *another effect* which would thence result: 'it will also (he says) tend to [excite] their prayers for you.' The expression ἡ χάρις τοῦ Θεοῦ, which is to be referred to αὐτῶν, may be best rendered, agreeably to the Syr. Version, 'having a great affection for you,' as in Phil. i. 8. Thus the words following will yield a very suitable sense; where χάριν τοῦ Θεοῦ signifies 'the grace of God in them,' as evinced by their obedience to the requisitions of the Gospel in the exercise of this charity.

15. χάρις δὲ τῷ Θεῷ ἰ. τῇ ἀνεκδ. α. δωρεᾷ.] The Apostle here concludes with a sort of doxology, or ascription of praise; in discussing which, it is important to fix the reference in the strong expression,—so suitable to the preceding context,—τῇ ἀνεκδ. δωρεᾷ. Now here Mr. Alf. thinks it 'impossible to apply such a term as this, so placed as here, to any gift short of *that One*, by which it may be referred to the gift of God of his only Son Jesus Christ,—a gift which (he adds) brings with it all things else (Rom. viii. 32), and is, in all its wonders of grace, and riches of mercy, truly ineffable. And so (he adds) it is explained by all the deeper Commentators,' specifying Theophyl. But of the modern Commentators, who have espoused this view, the only ones of any note are, Pisc., Scatler, Doddr.,—doubtfully, and Mackn.; none of them deep Expositors, as compared with Calv., Beza, Hyper., Est., and Bullin., followed by almost all other Expositors. The exposition in question is very specious; and I am ready to admit with Doddr., that 'the Apostle's mind, to which the invaluable *gift* of Christ was so familiar, may have by a strong and natural transition, *glanced* on *that*.' But I much doubt whether that was the principal idea in Paul's mind. Mr. Alford's expression, that 'it is impossible to explain it otherwise than of Jesus Christ,' is because he thought that, as Mackn. says, 'so *grand* an epithet could be applied no otherwise.' But even Mackn. only says, 'it may with more propriety be applied to *Christ*.' But how does he follow up that grand epithet in his Paraphrase? by 'who hath joined together Jews and Gentiles in one Church.' And he follows up the idea in his note. But, after all, the expression would not be too strong for the occasion. Schlichting exerts all his talent in carrying out the same line of argument pursued by Mackn. Thomas Scott softens it down a little, but only by bringing in what is not inherent in the expression. I merely refer the reader to the excellent expositions of Chrys. and Œcumen., Calv., Beza, Est., Whitby, and Burkett, because they are within reach of every one; but since the exposition of Hyperius (from the extreme rarity of the work) is out of the reach of my readers, I shall lay before them the substance of it, prefixing the introductory words of Calv.:—'Tandem,

quasi voti compos, ad laudem Dei evahitur, quo suam fiduciam, quasi re jam confectâ, testari voluit.' Hyper. remarks, "that while Paul calls beneficence to the poor 'the gift of God,' and for which *thanks* to God are every where due, we must bear in mind that, although, diligent as the ministers of the word may be in exciting their hearers to the exercise of faith and Christian charity, 'nihil tamen agitur ni Deus suo Spiritu pectora promoveat auditorum. Quamobrem, cum non adsunt fructus, Deus est precibus pulsandus; cum vero adsunt, eidem agi debent gratiæ.'" This view is confirmed by Chrys., Δωρεῶν δὲ τὰ τοσαῦτα ἀγαθὰ τὰ διὰ τῆς ἐλεημοσύνης γινόμενα, καὶ τοῖς λαμβάνουσιν καὶ τοῖς παρ- ἔχουσιν, a mode of speaking intended to check any self-complacency, which might be engendered by the lofty praise just before assigned to almsgiving; this being represented indirectly as coming from God, whom the Apostle blesses for putting it into their hearts to give so liberally, whereby would redound so much glory to God, and honour to the Gospel of Christ. And so Theophyl. and Œcumen. As to the words cited by Alf. from Theophyl., they do not contain the sense he ascribes; though others, which he has omitted to adduce, do,—τῶν ἀγαθῶν ἀναμιμνήσκει ὃν δέξασθαι διὰ τῆς σαρκώσεως τοῦ Χριστοῦ. However, I cannot find that any ancient Greek Father adopted this view, which I suspect came from the Arians; as we may imagine from Schlichting so readily catching it up, and making the most of it. However, it is quite plain where the truth of Scripture lies; and we are, I trust, now ready to say, with Dr. Peile, 'Thanks be to God for that his unspeakable *gift* (of grace) through the Spirit to us, which (by its secret influences) moves us to have compassion on our fellow creatures, even as He had pity on us, and of which who shall adequately set forth all the praise, or detail (ἐκδιηγήσεται, Sirach xlii. 17) all its modes of contributing unto the glory of God, and the temporal and eternal welfare of his creatures?'

X. Now commences the *third* part and concluding portion of the Epistle, in which the Apostle, resuming his former argument, speaks more directly against the false teachers, vindicates himself from their calumnies, and, defending his Apostolical dignity, sets forth the full efficiency of his labours; intimating his intention to evince the power vested in him to punish the refractory, and thereby refute his traducers at the next ensuing visit, which he intended soon to make—should their continued contumacy make so disagreeable a duty unavoidable.

In this portion some difference of style may be observed,—there being here more of *connection* and *finish* than in the preceding chapters. A yet greater difference exists in the *spirit, manner*, and

τητος καὶ ἐπεικείας τοῦ Χριστοῦ, ὃς κατὰ πρόσωπον μὲν ταπεινὸς ἐν ὑμῖν, ἀπὼν δὲ θαρρῶ εἰς ὑμᾶς. <sup>2</sup> <sup>b</sup> Δέομαι δὲ, τὸ μὴ <sup>c</sup> παρὼν θαρρῆσαι τῇ πεποιθήσει, ἢ λογιζομαι τολμῆσαι ἐπὶ τινὰς τοὺς λογιζομένους ἡμᾶς ὡς κατὰ σάρκα περιπατοῦντας. <sup>3</sup> <sup>d</sup> ἐν <sup>e</sup> σαρκὶ γὰρ περιπατοῦντες οὐ κατὰ σάρκα στρατενόμεθα. <sup>4</sup> <sup>f</sup> τὰ <sup>g</sup> γὰρ ὄπλα τῆς στρατείας ἡμῶν οὐ σαρκικά, ἀλλὰ δυνατὰ τῷ Θεῷ, πρὸς καθαίρεσιν ὀχυρωμάτων. <sup>5</sup> <sup>h</sup> λογισμοὺς καθαίρουντες, <sup>i</sup>

some. In the former part of the Epistle all is mild and conciliatory; here severe, even oburgatory, and sarcastic; and, accordingly, the Particle of connexion is very appropriate, as marking transition not only to a new subject, but also to one in contrast with the foregoing. There is, however, no such inconsistency as some have recognised; and therefore we may dispense with the hypothesis by which Emmerling, and others, have endeavoured to account for it. In truth, the persons here glanced at are not the same. In the preceding chapters the Apostle merely encounters those who were not well affected to him, or insubordinate; and hence he there only acts on the defensive. Here he seems to have in view the ill-affected false teachers, and their partizans, his enemies, and accordingly he acts on the offensive.

He commences with entreating them, 'by the meekness of Christ,' as pointing to an example, which might serve to justify his previous forbearance, and his continued delay in punishing those who had offended. The Apostle, Est. observes, uses this exordium, as being desirous not to be compelled to severity of avengement; q. d. 'I pray you by the meekness of Christ not to compel me to be angry.' The words διὰ Χριστοῦ are meant to intimate, that he wishes to imitate that meekness on a principle of Christian duty, and not from want of power to punish. Hence he does not say I beseech you, but αὐτὸς ἐγὼ Παῦλος; which we may, with Billroth, ascribe to Paul's choosing to make prominent the circumstance of himself personally sustaining the Apostolic office, so that they might place him face to face with his opponents. But I still think that the true rendering is, 'Now I, the same Paul who,' &c. In fact, there seems to be here a blending of two modes of expression, αὐτὸς ὅς, that same person who παρακαλῶ, and ἐγὼ Π. παρακ. The Greek Commentators notice the dignity in the manner of expression by which, as Alf. observes, αὐτὸς points to the personal characteristic mentioned below, and ἐγὼ Παῦλος sets the Apostolic dignity in contrast with the depreciation which follows,—namely, in the words ὃς κατὰ πρόσωπον—ὑμᾶς (where supply παρὼν), are spoken in the person of his traducers.

2. The δι is resumptive of the δι supra at παρακαλῶ (so at Matt. iv. 1, and comp. iii. 33); and δέομαι δι may be rendered, 'I entreat you, I say.' The sense is: 'I entreat, I say, that I may not have to be bold when I am present, with that confidence, wherewith I intend to be bold against certain, who regard me as walking after the flesh; i. e. guided by worldly principles, and actuated by merely human affections. See Calv. and Hyper., and espec. Est.

3. ἐν σαρκί—στρ.] We may notice the difference between ἐν σαρκὶ and κατὰ σάρκα, and the use of περιπατεῖν in the sense to be, or to live, as 1 John i. 7. The former imports 'to live in a human body, have a frail human nature;' the latter, 'to live on merely human views.' The sense and the force of the allusion in στρατ. are disputed. The ancient and some modern Commentators suppose an allusion to the exercise of Paul's office and commission, as Apostle; see 1 Tim. i. 18; while the recent Commentators think the expression has reference to the strong contest which the Apostle had to maintain against sin and wickedness, and its upholders, and this view is admirably illustrated by Bp. Sanderson, in his 3rd Sermon ad Populum, p. 145. The former is preferable; but the latter may come in by implication. The expression here, κατὰ σάρκα, refers to the maxims of human policy; see note on John viii. 15.

4. τὰ γὰρ ὄπλα, &c.] Here the thought is further developed, and the figure is continued, in order to suggest the mighty supports from above, which the Apostle had in the exercise of this spiritual warfare; and that in order to establish his Divine commission; q. d. 'No! for the weapons of (this) our warfare against sin, the world, and the devil are not carnal or fleshly (mundane, and therefore weak), but mighty unto (or for) God, in whose cause we fight, or through God, our weapons being God's instruments to set forth his power.' So Billroth. However, it may mean, as Dr. Peile explains, 'mighty before God,'—such as God wills to be mighty.' Comp. 1 Cor. i. 24—31: certainly not, as Winer and Alf., 'in God's estimation,' 'after His rule of warfare.' The weapons of the spiritual warfare are well explained by Est. to be, humility, patience, meekness, charity, and the other Christian virtues; also wisdom, knowledge, prophecy, and the other gifts of the Holy Spirit, natural and supernatural. The next words, ver. 5, serve to show how they avail to the purpose thereof,—namely, to the storming and destroying the strong-holds of the adversaries, overturning all the means whereby they (whether the heathen philosophers, the Jewish doctors, or the false teachers) sought to impugn the truth of the Gospel as preached by Paul, or to establish their own errors, namely, through the means of false wisdom, ψευδῶν μυσος γνῶσις (see 1 Tim. vi. 20), as opposed to ἡ γνῶσις τοῦ Θεοῦ, spoken of in the next verse. The same scope may be recognised in the use of the term σόφια, by which is denoted (as at ch. ii. 11) argumentative ratiocination, such as the Platonists and Aristotelians dealt in.

5. λογισμοὺς καθ., &c.] This is further explanatory of καθαίρεσιν which precedes. Λογισμοὺς has reference to the dialectic subtleties,

καὶ πᾶν ὕψωμα ἐπαίρόμενον κατὰ τῆς γνώσεως τοῦ Θεοῦ, καὶ αἰχμαλωτίζοντες πᾶν νόημα εἰς τὴν ὑπακοὴν τοῦ Χριστοῦ, <sup>6</sup> καὶ ἐν ἐτοιμῇ ἔχοντες ἐκδικῆσαι πᾶσαν παρακοήν, ὅταν πληρωθῇ ὑμῶν ἡ ὑπακοή.

o ch. 12, 2.  
10.

f1 Cor. 14.  
27. & 2. 22.  
g 9. 1.  
Gal. 1. 11—  
15. & 2. 5—9.  
1 John 4. 6.  
g ch. 7. 14.  
ch. 12. 9.  
h 12. 10.

7 Ἐὰν τὰ κατὰ πρόσωπον βλέπετε; Εἰ τις πέποιθεν ἐαυτῷ Χριστοῦ εἶναι, τοῦτο λογιζέσθω πάλιν ἀφ' ἐαυτοῦ, ὅτι καθὼς αὐτὸς Χριστοῦ, οὕτω καὶ ἡμεῖς [Χριστοῦ]. <sup>8</sup> Ἐάν τε γὰρ καὶ περισ-

and vain sophisms, by which the heathen philosophers endeavoured to buttress up the strongholds of falsehood and imposture. In ὕψωμα (said with reference to a proud adversary, under the figure of a lofty tower, or fortress built up by the enemy) there is the same metaphor as in ὀχύρωμα before, though with a more especial reference to the *battlements* of walls and fortresses; and as λογισμ. is a *particular* term referring to the heathen philosophers, and partly the false teachers, so ὕψωμα (as appears from the πᾶν) is a *general* term applicable alike to the heathen philosophers, the false teachers, and the Jewish doctors. Νόημα should be rendered, not *thought*, but *cogitation*, i. e. intellectual ratiocination, as supra ii. 11. The false teachers, it seems, found it more difficult to subject their *reasons* to the obedience of Christ than their *actions*. Against *this* the pride of man has ever rebelled. Thus of those who now reject the Gospel, few are indisposed to admit the excellence of its *moral precepts*; but against any *subjection* of the *reason* of men they loudly protest.—εἰς τὴν ὑπακοὴν τοῦ Χρ. may best be rendered 'into obedience to Christ,' i. e. his Gospel, the γνώσις τοῦ Θεοῦ.

6. ἐν ἐτοιμῇ ἔχοντες] for ἐτοιμῆς ἔχ., 'being ready.'—Ὅταν πληρ. ὑμῶν ἡ ὑπ., i. e. 'when you are generally and completely brought to the obedience of Christ.' By ὑμῶν ἡ ὑπ. is meant the obedience of the *souder part* of them. We are not, however, with many recent Commentators, to suppose that the Apostle waited till the greater and sounder part were reduced to obedience, in order, by their aid, to punish the disobedient; since for the ἐκδικήσεις mentioned he needed not *their* aid. It would seem that he deferred exercising the supernatural power of inflicting judgments, intrusted to him by God, until, by giving time for repentance, he should have brought back as many as possible to obedience, who would help to keep the rest so, and thereby render it the less necessary to resort to severer measures. The view which I have taken of the sense is, in the main, the same with that adopted by Est., who understands the threatening in question as directed against those in the Corinthian Church who were yet guilty of gross sins; against whom, because they were numerous, ecclesiastical discipline could not be exercised by excommunication. Est. remarks, that it is as 'impracticable as unwise to extend ecclesiastical discipline, by excommunication or otherwise, to great multitudes.' But, we might ask him, have not *infallible popes* often done this, by laying whole kingdoms and empires under an interdict? It was, however, I imagine, not so much ecclesiastical discipline by excommunication that was here chiefly had in view by St. Paul, as rather punishment by the *infliction*, through the mira-

culous power committed to him, of *diseases*, dangerous, and sometimes mortal; or perhaps the infliction of Divine punishment, as exercised by the Divine hand, in *plagues* or *pestilence*; which latter, in the case of multitudes, would be that most likely to be the mode of punishment selected. So it is well observed by Augustin (cited in Est.): 'Si contagio peccati multitudinem invaserit, divina disciplina *severa misericordia* necessaria est.'

7. The Apostle now turns from the *deceivers* to the *deceived*.—τὰ κ. πρ. βλέπετε. Lachm. and Tisch. take the words *declaratively*. Yet the interrogative mode (as adopted in the Pesch. Syr. Vers.) is more suitable to the context, which is keenly reproachful. The sense of τὰ κατὰ πρ. βλ.; is, 'Do you form your estimation of things [concerning a Teacher] according to *external* circumstances?' such as *person*, *manner*, *learning*, or *eloquence*, *wealth*, *birth*, *rank*, or, lastly, the adventitious advantage of *conversion under Christ himself*; comp. 1 Cor. ix. 1. In τινε there seems to be an allusion to the false teachers, and espec. one who took the lead.—Πίποιθεσ ἑαυτοῦ should be rendered 'is confident in himself,' viz. by placing reliance on some personal merit of his own.—Χριστοῦ εἶναι, scil. δούλοῦ; implying, by the context, one espec. approved by him.—Τοῦτο λογιζέσθω π. ἑ. ἑ. may be rendered, 'let him again consider this with himself,' or reason thus of himself; 'out of his own mind,' as Alf. explains. Nevertheless, the reading ἐφ' ἑαυτοῦ, edited by Lachm. from B and 21, with the Vulg. and Ital. Versions, 'apud, intra,' is worthy of attention, and is confirmed by Thucyd. vi. 40, 2, αὐτὰ δὲ ἐφ' ἑαυτῆς σκοτούσα, where the old reading ἐφ' ἑαυτῆς was well rejected by Popp., Goll., and Arn. See my note. But Thucyd. is not St. Paul; and I suspect the ἐφ' to be a Critical emendation. The next words mean, 'he will reason out, discover, find, by all those arguments whereby he concludes *himself* to be Christ's, that he may conclude the same of me also.'

8. ἰάν τε γὰρ καὶ περισσώτερον, &c.] A *confirmation*, or proof, that the thing is so. Render: 'Nay, if I should boast somewhat more [than I have done] of my power;' i. e. 'even should I haply make *greater* claims than I have already done to a Divine commission.' I so render, because I agree with Dr. Poole and Mr. Alf. that the ἰάν is not concessive, but hypothetical. As to the τε γὰρ, they have, by the aid of Hartung, Partic. i. 15, 5, well pointed out the force; though whether such niceties can be supposed known to Paul may be doubted.—Εἰς οὐλοδοκίαν, καὶ οὐκ εἰς κ. ὅ.] The words glance at the false teachers, whose measures tended *not* εἰς εὐκ., but εἰς καθ., viz. by throwing impediments in the way of salvation, and by the dissemination of

στέρον τι καυχῆσμαι περὶ τῆς ἐξουσίας ἡμῶν, (ἥς ἔδωκεν ὁ Κύριος ἡμῖν εἰς οἰκοδομὴν, καὶ οὐκ εἰς καθαίρεσιν ὑμῶν,) οὐκ αἰσχυνθήσομαι. <sup>9</sup> ἵνα μὴ δόξω ὡς ἂν ἐκφοβεῖν ὑμᾶς διὰ τῶν ἐπιστολῶν, —<sup>10</sup> (ἥτις αἱ μὲν ἐπιστολαί, φησι, βαρεῖαι καὶ ἰσχυ- <sup>h 1 Cor. 2.</sup> <sup>ch. ver. 1.</sup> ραί· ἡ δὲ παρουσία τοῦ σώματος ἀσθενής, καὶ ὁ λόγος ἐξουθενη- μένος) —<sup>11</sup> τοῦτο λογιέσθω ὁ τοιοῦτος, ὅτι οἱοί ἐσμεν τῷ λόγῳ δι' ἐπιστολῶν ἀπόντες, τοιοῦτοι καὶ παρόντες τῷ ἔργῳ.

<sup>12</sup> <sup>1</sup> Οὐ γὰρ τολμῶμεν ἐγκρίναι ἢ συγκρίναι ἑαυτοὺς τισὶ τῶν <sup>1 ch. 2. 1.</sup> <sup>2 & 12.</sup>

heresy and false doctrine.—Οὐκ αἰσχυνθήσομαι, i. e. 'I should have no reason to be ashamed,' as if I spoke falsehood; nay, the truth of facts would justify me.

<sup>9</sup> ἵνα μὴ δόξω—[ἐπιστολῶν] There is here an air of abruptness, and an obscurity, which most Interpreters, ancient and modern, endeavour to remove by supplying some clause introductory of the words. The most probable *supplementum* is ἀλλ' οὐ καυχῶμαι; q. d. '[if I were, I say, to boast. But this I will not do,] in order that,' &c. Now this Dr. Peile pronounces the most satisfactory explanation of the difficulty, and he seeks to confirm and illustrate it by the following remarks: 'The above interpretation rests upon that peculiar significance of ἵνα, and its equivalents ὡς or ὅπως ἂν [Anglicè (eventual) to the end that, so that, or so as to; or again (virtual) that so, for to, such as to], which would lead us here, (1) to render ἵνα μὴ by the Latin *medum*, Angl., 'not to come to the conclusion hastily formed by my adversaries, that,' &c. (2) to resolve the unwonted phrase ὡς ἂν ἐκφοβεῖν into (τοιούτοις) εἶναι ὅς ἂν ἐκφοβῆσιν, &c. Angl., 'to be one whose sole aim and occupation (or capability) is to play upon your fears.' The above view of the force of ἵνα may be adopted; but as to the getting rid of the difficulty in ὡς ἂν ἐκφοβεῖν, by introducing a resolution of the terms into others equivalent, it is a principle always precarious, and never satisfactory. I have the same objection against taking ὡς ἂν ἐκφοβεῖν, with Winer and Olsh., for ὡς ἂν ἐκφοβῶμαι. In short, I still pause at so long and arbitrary a *supplementum*; and, accordingly, I prefer that of Meyer and Alf., who, taking ἵνα μὴ δόξω subjectively, render, ('I say this because I wish not to seem,' &c. I quite agree with Meyer, that ὡς ἂν is meant to remove the harshness of ἐκφοβεῖν, and means 'tanquam,' as the Vulg. renders, ἂν losing its proper force in a commonly current expression. Thus we may render, 'as it were.' However, the sense is not, as Meyer says, the same as ὡς: nor must the ἂν be merged in the ὡς, since it points at the origin of this remarkable idiom, which was, I believe, formed on ὡς ἂν εἶποιμι, like our 'as I may say,'—both limitative expressions.

<sup>10</sup> αἱ μὲν ἐπιστολαί] This will not prove that they had previously received more than one; for, as Ep. Middl. remarks, ἐπιστολαί might be used *generically*, as denoting the *character* of them, though only one letter had been received. We may, however, account for the use of the Plural on the principle suggested by Abp. Newcome, derived from the fact, that 'St. Paul's Epistles were, as we may infer from Col. iv. 6, sent from one Church to another to be publicly

read.' What confirms this solution of the difficulty is, that the *only* Epistles which besides 1 Cor. had been hitherto written by St. Paul were the one to the Galatians and the two to the Thessalonians—both epistles written at Corinth during his first visit to that city, where he formed the Corinthian Church, and probably communicated to influential converts there his epistles to the Galatians and the Thessalonians. And passages there are in those epistles, especially the former, which altogether answer to this character. See ch. iii. 1—5. At φησὶ supply τις, meant of the person supposed to make the observation, and probably the leading person among the false teachers.—βαρεῖαι καὶ ἰσχυ- 'authoritative and severe,' or 'not to be made light of.'—ἡ δὲ παρ. τοῦ σώμ. is for παρὼν δὲ τῷ σώματι, as in Thucyd. vi. 86, πόλις μεῖζον τῆς ἡμετέρας παρουσίας.

—ἀσθενής] 'mean, insignificant,' supposed to have reference to the very diminutive and crooked form, and various other disadvantages, as to person and manner,—which the traditional evidence of antiquity ascribes to the Apostle. Bp. Shuttleworth (cited by Dr. Peile) adduces in proof and illustration the following passage from the Apocryphal book of the *Acts of Paul and Thecla*, which may not improbably have been derived from more authentic sources, 'Ἰδὼν δὲ τὸν ἄνδρα ἰσχυρόν, τὸν Παῦλον, μικρὸν τῷ μεγέθει (size), ψιλὸν τὴν κεφαλὴν, ἀγκύλον ταῖς κνήμας εὐκνημον (read ἀκνημον, 'calveless') σύν-οφρυν, ἐπὶ ῥίβρον. This picture is confirmed by the Pseudo-Lucian (a writer earlier than the time of Julian) and by pictures of the Greek Church of the very earliest antiquity, as has been pointed out by Mr. Curzon in his *Visit to the Monasteries*.—The expression ὁ λόγος ἐξουθενήσας refers, it is supposed, to his weak voice and indistinct enunciation; including, too, an imperfect elocution, which was, we may suppose, not sufficiently refined for the fastidious critics of Grecism at Corinth.

<sup>12</sup>—<sup>18</sup> Theodor. remarks on this confessedly obscure and difficult passage, that the Apostle designedly wrote the whole passage obscurely, as not wishing ἵνα γινώσκῃς τοὺς αἰτίους,—a somewhat unsatisfactory principle. It should rather seem, that the state of the passage may be ascribed to the effect of mental perturbation.

<sup>12</sup> οὐ γὰρ τολμ., &c.] The γὰρ may be *transitive*, but rather elliptic. '[But we will say no more;] for,' &c.—Οὐ τολμ., 'non sustinemus, we do not venture; as Rom. v. 7, and sometimes in the Classical writers.—'Ἐγκ. and συγκρίναι are well explained by Theophylact, *συναριθμῆσαι* and *ἀντιπαράθεσιναι*. By τισὶ the Apostle means the false teachers, against whom he directs the

ἐαυτοὺς συνιστανόντων· ἀλλὰ αὐτοὶ ἐν ἑαυτοῖς ἑαυτοὺς μετρούν-  
 11. <sup>k</sup> 1 Cor. 12. 11. <sup>h</sup> 12. 5, 6. <sup>g</sup> 12. 5, 6. <sup>f</sup> 12. 5, 6. <sup>e</sup> 12. 5, 6. <sup>d</sup> 12. 5, 6. <sup>c</sup> 12. 5, 6. <sup>b</sup> 12. 5, 6. <sup>a</sup> 12. 5, 6.  
 11 Cor. 4. 18. <sup>h</sup> 12. 5, 6. <sup>g</sup> 12. 5, 6. <sup>f</sup> 12. 5, 6. <sup>e</sup> 12. 5, 6. <sup>d</sup> 12. 5, 6. <sup>c</sup> 12. 5, 6. <sup>b</sup> 12. 5, 6. <sup>a</sup> 12. 5, 6.  
 m Rom. 18. 30.  
 n 1m. 65. 16. <sup>h</sup> 12. 5, 6. <sup>g</sup> 12. 5, 6. <sup>f</sup> 12. 5, 6. <sup>e</sup> 12. 5, 6. <sup>d</sup> 12. 5, 6. <sup>c</sup> 12. 5, 6. <sup>b</sup> 12. 5, 6. <sup>a</sup> 12. 5, 6.  
 1 Cor. 9. 24, 25. <sup>h</sup> 12. 5, 6. <sup>g</sup> 12. 5, 6. <sup>f</sup> 12. 5, 6. <sup>e</sup> 12. 5, 6. <sup>d</sup> 12. 5, 6. <sup>c</sup> 12. 5, 6. <sup>b</sup> 12. 5, 6. <sup>a</sup> 12. 5, 6.  
 1 Cor. 1. 31.

ἐαυτοὺς συνιστανόντων· ἀλλὰ αὐτοὶ ἐν ἑαυτοῖς ἑαυτοὺς μετρούν-  
 11. <sup>k</sup> 1 Cor. 12. 11. <sup>h</sup> 12. 5, 6. <sup>g</sup> 12. 5, 6. <sup>f</sup> 12. 5, 6. <sup>e</sup> 12. 5, 6. <sup>d</sup> 12. 5, 6. <sup>c</sup> 12. 5, 6. <sup>b</sup> 12. 5, 6. <sup>a</sup> 12. 5, 6.  
 11 Cor. 4. 18. <sup>h</sup> 12. 5, 6. <sup>g</sup> 12. 5, 6. <sup>f</sup> 12. 5, 6. <sup>e</sup> 12. 5, 6. <sup>d</sup> 12. 5, 6. <sup>c</sup> 12. 5, 6. <sup>b</sup> 12. 5, 6. <sup>a</sup> 12. 5, 6.  
 m Rom. 18. 30.  
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 1 Cor. 9. 24, 25. <sup>h</sup> 12. 5, 6. <sup>g</sup> 12. 5, 6. <sup>f</sup> 12. 5, 6. <sup>e</sup> 12. 5, 6. <sup>d</sup> 12. 5, 6. <sup>c</sup> 12. 5, 6. <sup>b</sup> 12. 5, 6. <sup>a</sup> 12. 5, 6.  
 1 Cor. 1. 31.

pointed sarcasm following.—ἀλλὰ αὐτοὶ συν-  
 11. <sup>k</sup> 1 Cor. 12. 11. <sup>h</sup> 12. 5, 6. <sup>g</sup> 12. 5, 6. <sup>f</sup> 12. 5, 6. <sup>e</sup> 12. 5, 6. <sup>d</sup> 12. 5, 6. <sup>c</sup> 12. 5, 6. <sup>b</sup> 12. 5, 6. <sup>a</sup> 12. 5, 6.  
 11 Cor. 4. 18. <sup>h</sup> 12. 5, 6. <sup>g</sup> 12. 5, 6. <sup>f</sup> 12. 5, 6. <sup>e</sup> 12. 5, 6. <sup>d</sup> 12. 5, 6. <sup>c</sup> 12. 5, 6. <sup>b</sup> 12. 5, 6. <sup>a</sup> 12. 5, 6.  
 m Rom. 18. 30.  
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 1 Cor. 9. 24, 25. <sup>h</sup> 12. 5, 6. <sup>g</sup> 12. 5, 6. <sup>f</sup> 12. 5, 6. <sup>e</sup> 12. 5, 6. <sup>d</sup> 12. 5, 6. <sup>c</sup> 12. 5, 6. <sup>b</sup> 12. 5, 6. <sup>a</sup> 12. 5, 6.  
 1 Cor. 1. 31.

13. <sup>h</sup> 12. 5, 6. <sup>g</sup> 12. 5, 6. <sup>f</sup> 12. 5, 6. <sup>e</sup> 12. 5, 6. <sup>d</sup> 12. 5, 6. <sup>c</sup> 12. 5, 6. <sup>b</sup> 12. 5, 6. <sup>a</sup> 12. 5, 6.  
 11. <sup>k</sup> 1 Cor. 12. 11. <sup>h</sup> 12. 5, 6. <sup>g</sup> 12. 5, 6. <sup>f</sup> 12. 5, 6. <sup>e</sup> 12. 5, 6. <sup>d</sup> 12. 5, 6. <sup>c</sup> 12. 5, 6. <sup>b</sup> 12. 5, 6. <sup>a</sup> 12. 5, 6.  
 11 Cor. 4. 18. <sup>h</sup> 12. 5, 6. <sup>g</sup> 12. 5, 6. <sup>f</sup> 12. 5, 6. <sup>e</sup> 12. 5, 6. <sup>d</sup> 12. 5, 6. <sup>c</sup> 12. 5, 6. <sup>b</sup> 12. 5, 6. <sup>a</sup> 12. 5, 6.  
 m Rom. 18. 30.  
 n 1m. 65. 16. <sup>h</sup> 12. 5, 6. <sup>g</sup> 12. 5, 6. <sup>f</sup> 12. 5, 6. <sup>e</sup> 12. 5, 6. <sup>d</sup> 12. 5, 6. <sup>c</sup> 12. 5, 6. <sup>b</sup> 12. 5, 6. <sup>a</sup> 12. 5, 6.  
 1 Cor. 9. 24, 25. <sup>h</sup> 12. 5, 6. <sup>g</sup> 12. 5, 6. <sup>f</sup> 12. 5, 6. <sup>e</sup> 12. 5, 6. <sup>d</sup> 12. 5, 6. <sup>c</sup> 12. 5, 6. <sup>b</sup> 12. 5, 6. <sup>a</sup> 12. 5, 6.  
 1 Cor. 1. 31.

14. This verse is explanatory of ver. 13, and the expressions ὑπερκεῖναι ἑαυτοὺς (with which the Commentators compare ὑπερκεῖναι τὸν δρόμον) is equivalent to εἰς τὰ ἄμετρα καυχᾶσθαι.

A similar use of ὑπερκεῖναι occurs in Lucian, Eunuch. 2, κεκραγότες καὶ ὑπερκετινόμενοι. The sense, then, is, 'we stretch not ourselves as if our boundaries did not extend so far as to reach to you.'—ἄχρι γὰρ καὶ ὑμῶν—Χριστοῦ, 'for I have advanced as far as you also in preaching the Gospel of Christ.'—Φθάν. signifies properly to arrive first; and the right of pre-occupancy is here alluded to.

15. οὐκ εἰς τὰ ἄμετρα καυχ. ] The Apostle here resumes the sentiment at ver. 13, in order to engraft another upon it, illustrative thereof: 'We (alluding to the false teachers) do not boast beyond our limits over other men's labours.' Comp. Rom. xv. 20, and also Jos. Antt. xiv. 11, 2, κατασκευάζειν ἑαυτοὺς ἐκ τῶν ἄλλοτρίων πόρων. The Apostle then hints at a result of his labours far more precious than acceptance and honour. We have, he says, a hope αὐξανόμενη τῆς πίστεως ὑμῶν ἐν ὑμῖν μεγαλυνθῆναι: that, as your faith increases (i. e. as the profession of the Gospel extends further among you), ἐν ὑμῖν μεγαλυνθῆναι, 'to gain fame and glory by you,'—namely, as a teacher justly may, by the reputation of his pupils.

16. εἰς τὰ ὑπερέκεινα—εὐαγγ. ] sub. ὥστε, = εἰς τό. The sense seems to be: 'The result which I hope for, from this abundant success of my labours among you, is εὐαγγελίσασθαι (scil. με) εἰς τὰ ὑπερέκεινα ὑμῶν, that I may spread the Gospel to the parts beyond you.'—Οὐκ ἐν ἄλλοτρίῳ—καυχ. Render, 'So, however, as not to aim at boasting over that which is already obtained, and in another's bounds.'—Εἰς τὰ ἔτοιμα, for ἐν τοῖς ἔτοιμοις.

17. Since the Apostle had made frequent mention of boasting, and might have appeared to some, from what he had been saying, vain-glorious, hence he subjoins a weighty sentiment, occurring also in 1 Cor. i. 31 (prob. derived from Jer. ix. 23), but in a different relation from that here (couched in the form of a *gnome*), both in self-vindication, and by way of glancing at the false apostles,—namely, that 'he who boasts even with reason (and not of other men's achievements) must boast not in himself, but in the Lord, by whom he has been enabled to work good.' The words of v. 18 are confirmatory of what is said in the present, serving to set forth the uselessness of boasting, by the consideration that 'it is not by this that a man is approved, but only by the alone true glory of being approved in the sight of God, and shown to be thus

καυχάσθω 18 οὐ γὰρ ὁ ἑαυτὸν συνιστῶν, ἐκεῖνός ἐστι δόκιμος, ὁ Prov. 27. 2.  
ἀλλ' ὃν ὁ Κύριος συνίστησιν. Rom. 2. 20.  
1 Cor. 4. 8.

XI. 1<sup>a</sup> \*Ὁφελον \*ἀνέχεσθέ μου μικρὸν † τῇ ἀφροσύνῃ. ἀλλὰ a ch. 6. 12.  
καὶ ἀνέχεσθέ μου. 2<sup>b</sup> Ζηλῶ γὰρ ὑμᾶς Θεοῦ ζήλῳ ἡρμοσάμην & ver. 10.  
γὰρ ὑμᾶς ἐνὶ ἀνδρὶ παρθένον ἀγνὴν παραστήσαι τῷ Χριστῷ 3<sup>c</sup> φοβούμαι δὲ μήπως, ὡς ὁ ὄφρις Εὐὰν ἐξηπάτησεν ἐν τῇ παν- c Gen. 3. 4.  
ουργίᾳ αὐτοῦ, οὕτω φθαρῇ τὰ νοήματα ὑμῶν ἀπὸ τῆς ἀπλότητος John 8. 44.  
τῆς εἰς τὸν Χριστόν. 4<sup>d</sup> Εἰ μὲν γὰρ ὁ ἐρχόμενος ἄλλον Ἰησοῦν d Gal. 1. 7, 8.

approved; namely, either by the impartment of spiritual gifts and endowments; or, in a general way, by such a blessing on any minister's evangelical labours, as attests that he is accepted of God.

XI. 1. As v. 17 of the preceding Chapter was intended to deprecate the disgust and displeasure which arises at hearing any one praise himself, so seems the present verse thus meant. The Apostle feels constrained still further to boast of what he might justly boast,—deprecating censure, however, by the well-chosen words: 'Would that ye would bear with me a little in my folly [as you call it] of boasting! Yea, do bear with me!' Much force and elegance is there in this use of τῇ ἀφροσ., which is to be understood of what Paul's opponents called such; though it was not so, but arose from necessity. Similar uses occur in the best Class. writers, e.g. Thucyd. vi. 17, καὶ ταῦτα ἡ ἐμὴ—ἀνοία—ἐπισει. Soph. Antig. 95, ἀλλ' ἴα με καὶ τὴν ἐξ ἐμοῦ δυσβολίαν Παθεῖν τὸ δεινὸν τοῦτο. Soph. Œd. Tyr. 396, ἀλλ' ἐγὼ—Ὁ μῆδιν εἰδῶς Οἰδίπουν.

2. Ζηλῶ γὰρ—[ζήλῳ] Render: 'I am jealous over you with a godly jealousy; meaning, a jealousy which has God's service at heart, as opposed to mere human and selfish jealousy. Thus the expression implies a suspicious fear lest they should go wrong. This is confirmed by Chrys., Theophyl., Œcumen., and espec. by what follows at v. 3; and so Theophyl., ζηλοτύπτει διακίμαι, δίδωκε καὶ τρίμων, μὴ τῆς ἀπλότητος ὑμῶν ἡ πανουργία περιγίνηται. We have the same idiom in our own language,—'jealous of the honour' of a person. The next words, ἡρμοσάμην γὰρ ὑμᾶς ἐνὶ ἀνδρὶ—Χριστῷ, are illustrative of the thing, and the metaphor in ἡρμοσάμην would seem to be adopted suitably to that just after, which represents the Church as the bride of Christ. Thus ἡρμοσάμην is equiv. to ἐμνηστευσάμην; the figure being supposed to be derived from the Jewish saying, that Moses espoused Israel to God on Mount Sinai, and also with allusion to the ἀρμοσται, who negotiated marriages for their friends. See also Prov. xix. 14. Krebs, however, has shown that this is contrary to the propriety of language; the middle form ἀρμολογεῖσθαι being never used of a man's betrothing a woman to another, but only to himself. See Œth. ii. 12, Sept., and Joseph. Antt. xi. 6, 2. Hence it would seem better to reject the metaphorical allusion, and suppose, with Krebs and Mall ap. Parkhurst, a parental image, similar to that by which ἀρμολογεῖν is applied to a father's betrothing his daughter to some one. See Eurip. Elect. 24. Thus the sense will be,

'I have prepared you [by Christian doctrines and virtues] that I may introduce you as a pure virgin to one man, even Christ.' However, on further consideration of these words I am of opinion, that the parental image, of a father betrothing his daughter to some suitor cannot be sustained, as being little suitable to the context, where the Church is represented as the Bride of Christ. As to the irregularity of the expression, it is not greater than certain other idioms in the Scriptural writers, and not a few in Alexandrian Greek. The same use of the Middle form, as used in a Deponent sense (like the Simple Active), occurs in several passages of Philo, p. 364, and Jos. Bell. i. 28, 2, συναρμολογεῖσθαι τοὺς γάμους, and some later Greek writers, cited by me in my Lex. in v. ἀρμολογ. It is truly observed by Billr., that 'the figure of the marriage-union (also employed Eph. v. 25) is of frequent occurrence in the Old Test., to denote the intimate connexion between God and his chosen people Israel.' Comp. Isa. liv. 5. lxii. 5. Jer. iii. 1. Ezek. xvi. 8. It should seem, as he suggests, that the Apostle employs the form of expression, ἡρμοσάμην ὑμᾶς ('I have espoused you') from his regarding himself as the φίλος τοῦ νομφίου (comp. John iii. 29), whose office it was to seek out and introduce the bride to the bridegroom, and also to overlook her conduct. On which office see Schoettg. Hor. Heb. i. 335.

3. τὰ νοήματα ὑμῶν. 'habits of thinking.'—φθαρῇ ἀπὸ τῆς ἀπλότη. τῆς εἰς τ. Χρ.: a *præcis prægnans*; the full sense being, 'be corrupted and perverted from the simplicity,' &c. The sense, however, of ἀπλ. has been not a little disputed, and is not quite certain. It would seem to stand for the fuller expression, ἀπλότη. τῆς καρδίας, found in Eph. vi. 6, and Col. iii. 22, and from a comparison of Phil. iv. 7, φρονέτω τὰς καρδίας καὶ τὰ νοήματα ὑμῶν ἐν Χρ. 'I., taken in conjunction with the conjugal figure in the context, we may suppose that the sense is, what Dr. Paley's paraphrase expresses, 'let haply your minds may have been seduced away from single-hearted affection towards Christ.' But Est. and others of the earlier Commentators, supposing the reference to be (as, indeed, it really is) to the arts of the false apostles, suppose the sense to be, 'seducing the minds of the Corinthians from the simple, pure, and uncorrupted faith in Christ, which they had been taught.' Yet, if we render, by *simple-hearted fidelity* to Christ, that will include the *simple faith* in question; as opposed to the sophistical views of the philosophizing party. So Theophyl. explains, μὴ μετανεχθῆτε ἀπὸ τῆς ἀπλῆς πίστεως εἰς τὴν τῶν ἱερώων δαιμόνητα.

4, 5. The Apostle here disallows an *æscuse*, by



1 Cor. 15.  
10.  
Gal. 2, 6.

1 Cor. 1, 17.  
5.  
Eph. 2, 4.  
ch. 4, 2.  
& 5, 11.

& 12, 12.  
6, ch. 12, 12.  
16, 1 Cor. 9, 4, 12.

κηρύσσει ὃν οὐκ ἐκηρύξαμεν, ἡ Πνεῦμα ἕτερον λαμβάνετε ὃ οὐκ ἐλάβετε, ἡ εὐαγγέλιον ἕτερον ὃ οὐκ ἐδέξασθε, καλῶς ἡνείχεσθε. 5. Δογίζομαι γὰρ μηδὲν ὑστερηκεῖν τῶν ὑπερλίαν ἀποστόλων. 6. Εἰ δὲ καὶ ἰδιώτης τῷ λόγῳ, ἀλλ' οὐ τῇ γνώσει· ἀλλ' ἐν παντὶ φανερωθέντες ἐν πᾶσι ἐς ὑμᾶς. 7. Ἡ ἀμαρτίαν ἐποίησα

which the Corinthians might plead that they are not to be prohibited from having new masters,—inasmuch as those masters communicated more excellent things than Paul had (Est.). The connexion or full sense intended is: 'for if, indeed, the new-comer to you proclaims another *Saviour* whom we have not proclaimed; or if ye receive from him another and better *Spirit*, which ye had not before embraced,—ye might well tolerate him (admit his pretensions to Apostleship). But this is not the case; neither such an one, nor any other, can do these things, for I account myself to have come nothing short of (to be nothing inferior to) the very greatest apostles.' The formula *ἐι μὴν γὰρ* here used is very rare in the Class. writers, and in the New Test. is found only elsewhere in Acts xxv. 11, *ἐι μὴν γὰρ δόκιμος*, and Heb. viii. 4, *ἐι μὴν γὰρ ἦν*. By *ὁ ἰσχύων* is meant any such person coming; one being supposed for example's sake, and perhaps also by way of allusion to some particular individual, the leader of the anti-Pauline party. The singular *Πνεῦμα* is here employed, as better consorting with *Ἰησοῦν*: and also by way of denoting the Holy Ghost personally, as *Him* from whom all spiritual gifts and graces (see 1 Cor. xii. 4—11) do come. With respect to the reading, I cannot agree with Lachm. in altering the t. rec. *ἡνέχθη* into *ὑνέχθη* from only one MS., the Vat. B, for that has every appearance of being an alteration, introduced for the purpose of adapting this Verb in *Tense* to the foregoing Verbs. As to the reading *ὑνέχθη*, adopted by Scholz, Tisch., and Alf. (which I find in Lamb. 1183, 1185, 1186, and Cov. 2, omitted by Mill), I should be willing to adopt it, did I not regard it as an *alteration* introduced for the sake of getting rid of the double augment, which, however, as being Hellenistic or Alexandrian Greek in form, has the greater probability of being genuine. On this idiomatic use of the Imperfect, by which it means, 'ye might,' or 'could bear with him;' see Jelf's Gr. § 398, 3, and Peile on *Æschyl.* Agam. 534. Choeph. 412, where they point out the *irony* involved in the idiom.—*ὑστερηκεῖν*. I have chosen to render 'that I have come short,' notwithstanding that some Commentators and Translators take it as Perf. for Present tense, 'that I come short,' because, in all the exx. that have been adduced of that idiom, there is constantly to be recognised an intermixture of Past with Present, thus: 'I have done, and still do this or that,' though the Present is generally (as here) most prominent. See John v. 45, *ἐς ὃν ἠλπίκατε*, 'in whom ye have and do place your trust.' On the sentiment see more in Est., whose remarks coincide with what I formerly pointed out in Rec. Syn. and since in Gr. Test., namely, that 'what the Apostle here says was meant, not against Peter, James, and John (who are, in Gal., styled 'pillars' of the Church, and accordingly, by their partial admirers, would be called *ὁ ὑπερλίαν ἀπὸστο-*

λος, in which expression there is no *irony*), but against those *followers* of the above Apostles, espec. Peter,—who, we know, had formed a party at Corinth, the heads of which, we may suppose, puffed themselves forth as a kind of *under apostles*, sent by the principal Apostles, averring that they delivered only the doctrine received from them, and that a better one than Paul's. This the Apostle here refutes, by showing, both that his doctrine was the very same as that of those apostles, and that he was in no respect on a footing of inferiority to them.

6. The Apostle here adverts to one of the principal objections made to his Apostolical pre-eminence by his opponents.—*Εἰ δὲ καὶ ἰδιώτης τῷ λόγῳ*, 'But what if I even am rude as to speech, plain in language.' Here *ἰδιώτης*, by the force of opposition, as respects *γνώσει*, signifies 'one rude in speech (devoid of eloquence),' and whose language is plain and unpolished. Comp. Joa. Ant. ii. 12, where Moses is described as *ἰδιώτης λόγῳ*, and whose style of writing is devoid of the ornaments of rhetoric; exactly as Xen. de Ven. xiii. 4, says, of himself, *ἰδιώτης μὴν ἐμὲ ἴσται οὐν τοῖς ὁμίμασι* (for *ῥήμασι*, 'fine words') *οὐ σοσοφισμένῳ* ('more sophistaturn') *λέγω*. Comp. 1 Cor. ii. 1, *ἦλθον οὐ κατ' ὑπακοὴν λόγου ἢ σοφίας*.—Of course, by *γνώσει* we must understand 'Divine knowledge,' viz. of the things he professes to teach,—things pertaining to the salvation of souls. And this sense is adopted by the best Expositors, and confirmed by the weighty authority of Valckn. Mr. Alf., indeed, explains it, 'a man not professionally acquainted with what he undertakes;' referring to Acts iv. 13. 1 Cor. xvi. 24, where his explanation offered here might not be unsuitable; and on that force I have amply treated in my note on Thucyd. vi. 72, 2. But the addition here of *λέγω*, opposed, by implication, to *γνώσει*, quite alters the case.—*Αλλ' ἐν παντὶ φανερωθέντες—ὑμᾶς*, 'yea, rather have we in every way become manifest to you in all things;' meaning, both as to our knowledge and every other particular. At *φανερωθέντες* we must supply, with Phot. apud Eecumen., from the subject-matter, *ἱσμεν*, scil. *ὅτι ἔχουσιν ταύτην τὴν γνώσιν*: a somewhat harsh ellipsis; to avoid which some ancient Critics wrote *φανερώσαντες* (found in B, E, G, and 17, and received into the text by Lachm., Tisch., and Alf.), scil. *τὴν γνώσιν*. But that involves equal harshness. In fact, this reading, *φανερώσαντες*, is only part of a gloss on *φανερωθέντες*, the whole of which (namely, *φανερώσαντες ἑαυτοὺς*) is found in other MSS. That Paul would write such bald Greek as *φανερώσαντες* no Critic will ever admit, nor any scholar of common sense.

7. *ἡ ἀμαρτίαν—ὑμῖν*;) There is here an abruptness of transition (united with Pauline energy of expression), which may be removed by supplying a link in the chain of reasoning, thus: 'If, then, the matters of objection above adverted

ἐμαυτὸν ταπεινῶν ἵνα ὑμεῖς ὑψωθῆτε, ὅτι δωρεὰν τὸ τοῦ Θεοῦ  
 εὐαγγέλιον εὐαγγελισάμην ὑμῖν ; <sup>8</sup> ἢ Ἀλλας ἐκκλησίας ἐσύλησα, <sup>h Acts 20.</sup>  
 λαβὼν ὀψώνιον πρὸς τὴν ὑμῶν διακονίαν καὶ παρὼν πρὸς ὑμᾶς, <sup>ch. 12. 12.</sup>  
 καὶ ὑστερηθεὶς, οὐ κατενάρκησα οὐδενός· <sup>1</sup> (τὸ γὰρ ὑστέρημά <sup>1 Thess. 2. 9.</sup>  
 μου προσανεπλήρωσαν οἱ ἀδελφοὶ ἐλθόντες ἀπὸ Μακεδονίας·) καὶ <sup>Phil. 4. 10.</sup>  
 ἐν παντὶ ἀβαρῇ ὑμῖν ἐμαυτὸν ἐτήρησα, καὶ τηρήσω. <sup>10</sup> <sup>1</sup> Ἔστιν <sup>1 Rom. 9. 1.</sup>  
<sup>1 Cor. 9. 15.</sup>

to are of no force in showing my unfitness for the Apostolical office, what *other* ground of complaint have you to allege against me? Have I done wrong, acted unapostolically, in humbling myself? q. d. 'in letting myself down, that ye might be raised up;' i. e. in abasing himself by labouring with his hands, and exposing himself to all the humiliating circumstances attendant on poverty (see Juvenal, Sat. iii. 153), when he might have claimed the maintenance due to him as an Apostle. Comp. 1 Cor. ix. 7—14. In supplying the above words, left to be supplied by the mind of the reader, I am supported by the weighty authority of Photius, apud Œcumen. The omitted words, indeed, are to be fetched out of *φανερῶντες ἑμὴν*; as Phot. shows,—namely, inasmuch as there is no ground of accusation against us, either on the score of ignorance, or any other ground of complaint; unless, indeed, you lay hold of this pretence of accusation, that I have taken nothing from you: in other words, as Phot. paraphrases, *εἰ μὴ ἄρα τὰ κατορθώματα ἡμῶν εἰς ἀμαρτίαν λογιζομαι διγνώκατα*, whence it is probable that Phot. took ἡ in the sense *aut* (as did the Vulgate Translator), not *sum*, as most Expositors have done. And, certainly, to so explain the word materially helps the *connexion*; not to say that this is a use of ἡ quite as frequent in the writings of St. Paul as the other. Of this reference to an *omitted* argument, an ex. occurs elsewhere, 1 Cor. x. 22, ἡ παραζηλοῦμεν; 'or is it that we provoke?' That he had *not* claimed his right was, some think, alleged by the false teachers as a proof that he did not regard himself as an Apostle. This he answers by giving the true reason for his conduct. There were two *other* misconstructions of his conduct in this respect: 1. That he would receive nothing from them, because he had no affection for them. This is answered, by saying that he is doing what he does for their spiritual advancement. 2. That this was only a crafty device to catch them. This he notices and replies to at xii. 16.—ἵνα ὁ ὑψωθῆτε, 'that ye might be exalted in spiritual knowledge and the favour of God.' The words following are explanatory of the preceding; q. d. 'because, or inasmuch as, I have preached to you the Gospel cost free.' The reasons why he did so are stated in vv. 9—12.

8. ἄλλας ἐκκλ. ἐσύλησα] This is meant to carry the allegation still further; q. d. 'I not only preached the Gospel among you cost free,—but, that I might be enabled to do this, I, in the case of other Churches (as that of Philippi), even abandoned my rule of taking nothing; thus, as it were, *despoiling* them; for ἐσύλησα must be taken with due limitation, and with the requisite qualification. This the Apostle was *compelled* to do, since his ministerial labours at

Corinth had been so great, and had occupied so much of his time, as not to allow him sufficient time to support himself by his trade.—*ὑστέρηθε* is, 'when I was in straits.' Thus in Phil. iv. 12, *ὑστερεῖσθαι* is opposed to  *περισσεύειν*.—Οὐ κατενάρκω. οὐδ., 'I was no heavy encumbrance to you;' lit., 'I did not lie a dead weight upon you (explained by the words following here, and at ch. xii. 14—16, *ἀβαρῇ ὑμῖν ἐ. ἐτήρησα*); from *κατὰ, δοῦναι, and νάρκη, torpor*; so called from a fish (the *torpedo*, or *electric eel*), possessing the power of affecting any one with torpor by the touch; see Humboldt's *Travels in South America*.—*Κατα*, Jerome says, is a Cilicianism for *κατεβάρησα*. And since he testifies that *κατα* was in use in Cilicia, it *might* be such. But as *ἀνομακίας* occurs in Plutarch, so it is prob. that both that and *κατα* were words of the common Greek, as well as Hellenistic dialect. That it was not in use in Classic Greek is plain from Paul twice subjoining words of explanation. The construction here is best accounted for, not by referring it to the rule in Matth. Gr. § 370, of the government of the Genit. by words compounded with *κατὰ*, but by supposing a *pregnancy* of sense,—namely, 'to lie a dead weight on any one, and *against* (*κατὰ*) his good,' i. e. 'to his harm.'

9. ἀβαρῇ] 'unburthenedness.' A word of rare occurrence, of which two exx. are adduced by Wetst. from later Greek writers: the most apposite of them is an inscription at Berenice, Οὐ μόνον δὲ ἐν ταῦτοις ἀβαρῇ αὐτὸν παρέσχηται, where *read παρέσχηται*.—Καὶ τηρήσω, q. d. 'I say not this in order that I may *benefit* receive of you' (comp. ver. 12, and 1 Cor. ix. 15), 'for I will keep myself.' Thus meaning to intimate, that he could not so far rely on their good dispositions as to take aught from them. In which view, it is finely remarked by Diotogenes ap. Stobæum, *ἀβαρία δαὶ ἡμῖν ποτὶ πάντας ἀνθρώπους· μάλιστα δὲ ποτὶ τοὺς μήνορας καὶ καταδεισέτεροις ταῖς ψυχαῖς*.

10. This resolution the Apostle confirms with a strong asseveration (like that at Rom. ix. 1), bearing affinity to an oath; since it appeals to *Christ* for the truth of what is said. The sense may be thus expressed: 'As the truth of Christ is (i. e. Let the truth in Christ be thought to be) in me, as I shall do what I protest, when I say this,' &c. The Commentators have failed to discover the true nature of the idiom, because they did not see that *ὅτι* has here the same force as when in the Sept. it follows a *formula jurandi*,—such as *ὅτι Κύριος*, thus corresponding to the Hebr. *כִּי*—*Ἡ καὶ* αὐτῇ signifies, 'this cause of boasting,' as *καυχῆμα* in a kindred passage at 1 Cor. ix. 16.—Οὐ φραγ., 'shall not be silenced,' or made void; i. e. by being shewn to be groundless. There is an allusion to the use of *φράσσω*

ἀλήθεια Χριστοῦ ἐν ἐμοί, ὅτι ἡ καύχησις αὐτῇ οὐ φραγίσεται  
 εἰς ἐμὲ ἐν τοῖς κλίμασι τῆς Ἀχατίας! <sup>11</sup> <sup>k</sup> Διατί; ὅτι οὐκ  
 ἀγαπῶ ὑμᾶς; ὁ Θεὸς οἶδεν! <sup>12</sup> <sup>1</sup> Ὁ δὲ ποιῶ καὶ ποιήσω, ἵνα  
 ἐκκόψω τὴν ἀφορμὴν τῶν θελούντων ἀφορμὴν, ἵνα ἐν ᾧ καυ-  
 χῶνται, εὐρεθῶσι καθὼς καὶ ἡμεῖς. <sup>13</sup> <sup>m</sup> Οἱ γὰρ τοιοῦτοι ψευδ-  
 ἀπόστολοι, ἐργάται δόλιοι, μετασχηματιζόμενοι εἰς ἀποστόλους  
 Χριστοῦ. <sup>14</sup> Καὶ οὐ θαυμαστόν αὐτὸς γὰρ ὁ Σατανᾶς μετα-  
 σχηματίζεται εἰς ἄγγελον φωτός <sup>15</sup> <sup>n</sup> οὐ μέγα οὖν, εἰ καὶ οἱ  
 διάκονοι αὐτοῦ μετασχηματίζονται ὡς διάκονοι δικαιοσύνης. ὦν  
 τὸ τέλος ἔσται κατὰ τὰ ἔργα αὐτῶν. <sup>16</sup> <sup>o</sup> Πάλιν λέγω μὴ τις

<sup>o</sup> ch. 12, 6.  
 11.

when said of the mouth; as in Rom. iii. 19, ἵνα πᾶν στόμα φραγῇ.—Οὐ φραγίσεται] I am still of the same opinion as to the nature of the metaphor; and this I can further confirm from Ps. cxvii. 42, πᾶσα ἀνομία ἐμφράξει τὸ στόμα αὐτῆς, 'shall stop her mouth,' 'shall silence her.' Here the metaphor in question is espec. suitable, considering that he who is convicted of falsifying a solemn asseveration made in the sight of God, may be said to have his mouth effectually stopped for ever. This view I find confirmed by Theodoret. Vain is it to justify, by any ingenuity of interpretation, φραγίσεται, which has place in the 3rd edition of Stephens, where it, however, was a mere correction of the reading σφραγίσεται, which was received by Stephens in his first edition, and which is found in some late MSS., but is evidently a mere error of the scribes for φραγίσεται. Thus φραγίσεται, as it has never been found in any MS. (except, as I find, Lamb. 1185), is not really a reading at all, and therefore it is not necessary to consider whether it is difficult or easy. The expression αἰς ἐμὲ is not (as some commentators imagine) simply put for μου, but is more significant; the expression being, I conceive, emphatic, 'as respects me,' and meant with allusion to the false teachers, who were, as appears from ver. 20, very burdensome to the Corinthians.

11. διατί;] 'Why is it that I do so?' 'make this my practice?' The answer in the interrogative implies (as in Aristoph. Nub. 58, and Joe. Antt. vii. 14, 4) a strong negation, 'No! I take God to witness it is not so!' Which answer, coupled with the solemn protestation, quite excludes what the Corinthians might possibly have suspected,—his want of affection for them. The real reason is intimated in the next verse.

12. ὁ δὲ ποιῶ καὶ ποιήσω] The full sense is, 'but what I am [now] doing I will do in future.'—ἵνα ἐκκόψω τὴν ἀφορμὴν, &c., 'that so I may cut off the occasion it might supply from those who desire it:' meaning 'a handle to take something in the way of maintenance from you.' The mode of explanation is confirmed by the profound researches of Est., who, following Augustin and Thom. Aquin., shows the meaning to be, that 'Paulus, illis occasionem gloriandi subtrahere volens, noluit accipere sumptus, ut vel in hoc cogerentur agnoscere se ab illo superari.' Of the rare phrase ἀφορμὴν ἐκκόπτειν an ex. occurs in Hierocles.

13. οἱ γὰρ τοιοῦτοι ψευδ.] The γὰρ has reference to what is implied in the preceding

clause, that they are in reality different from what they pretend to be; q. d. '[really, I say, and not pretendingly;] for such are not what they seem, but they are false Apostles.'—ἐργάται should be rendered, not workers, but workmen; i. e. ministers. The word is used in this sense at Matt. ix. 37. Phil. iii. 2. 2 Tim. ii. 15. They are called δόλιοι, as pretending to that disinterestedness which they did not possess. Dr. Peile, indeed, explains the sense of ἐργ. δόλ. to be, 'supposititious,' 'counterfeit workmen, uncommissioned labourers in the Lord's vineyard, pseudo-ministers of Christ' (as equiv. to 'false Apostles'); but it rather means 'workmen' (i. e. Christian teachers and ministers), who perform their Gospel work in a false and deceitful manner, so that, instead of building up their hearers in the faith (Acts xxii. 32, and Jude 20), they in reality subvert their faith;—a metaphor taken from builders, who craftily furnish their masters with work which tends to the subversion of the building they are erecting. The latter idea is that above alluded to in the parallel expression κακοὶ ἐργάται, applied to the same class of persons at Phil. iii. 2.

14. καὶ οὐ θαυμαστόν αὐτοὶ γὰρ, &c.] Here we have, as Calv. observes, an argumentum à majori ad minus; q. d. 'If Satan, the worst of all, transform himself, &c., what shall his ministers not do? Satan, we know, did this,' &c., namely, when he tempted Eve.—Lachm., Tisch., and Alf. edit. θαῦμα, from B, D, F, G, and 4 cursives (to which I can only add Lamb. 1182): a very specious reading, since θαυμαστ. might seem to be a gloss on θαῦμα. But θαῦμα may have been a correction of style by the Critics. At any rate θαῦμα is scarcely ever used by the Alexandrian Greek writers, while θαυμαστ. is often, both by them and by the writers of the N. T. The Class. writers do not use οὐ θαῦμά ἐστι, or οὐ θαυ. ἐστι, but only οὐδὲν θαῦμα, or οὐδὲν θαυμαστόν; and the οὐδὲν is brought in in some ancient MSS. So that very unlikely is it that the Apostle would here employ θαῦμα; and, considering that external authority is so greatly in favour of θαυμαστόν, one can scarcely doubt that it is the true reading.

15. μετασχηματίζονται] We have here a signif. praegnans, 'are changed and become;' as in Rom. ix. 29, ὅτι Γόμ. ἐν ὁμοιωθῆμεν.—&c., 'truth and virtue,' as opposed to deceit, falsehood, and iniquity in general.—τίλος, 'final punishment,' as in Rom. vi. 21.

16. Having stated broadly the true character of his opponents, the Apostle returns to his sub-

με δόξῃ ἄφρονα εἶναι· εἰ δὲ μή γε, κἂν ὡς ἄφρονα δέξασθέ με, ἵνα μικρόν τι καὶ γὰρ καυχῇσωμαι. <sup>17</sup> Ὁ λαλῶ, οὐ λαλῶ <sup>2d. 2. 4</sup> κατὰ Κύριον, ἀλλ' ὡς ἐν ἀφροσύνῃ, ἐν ταύτῃ τῇ ὑποστάσει τῆς καυχήσεως. <sup>18</sup> Ἐπεὶ πολλοὶ καυχῶνται κατὰ τὴν σάρκα, καὶ γὰρ <sup>q. ch. 10. 12. 12. 2. Phil. 2. 3. 4. 1 Cor. 4. 10. 2d. 2. 4. 2d. 2.</sup> καυχῇσωμαι. <sup>19</sup> Ἡδέως γὰρ ἀνέχεσθε τῶν ἀφρόνων, φρόνιμοι ὄντες. <sup>20</sup> ἀνέχεσθε γὰρ, εἴ τις ὑμᾶς καταδουλοῖ, εἴ τις κατ-εσθίει, εἴ τις λαμβάνει, εἴ τις ἐπαίρεται, εἴ τις ὑμᾶς εἰς πρόσ-ωπον δέρει. <sup>21</sup> Κατὰ ἀτιμίαν λέγω, ὡς ὅτι ἡμεῖς ἡσθησάμεν <sup>1 Phil. 2. 4</sup>

ject by the introductory formula *πάλιν λέγω*; which does not import that he is going to say *no more* than he had said before; but only that he returns to the same subject, which had been interrupted by what was said of the false teachers. Render: 'again,' or 'once more, I say.' The expression, however, which he employs is also, like the former one, of a *softening* kind, deprecating censure for venturing on self-praise. Thus the sense is, 'Let no one account me a fool, or vain-glorious person, for this self-praise.' Why, the Apostle does not here say; but he adverts to it at ver. 11 of the next Chapter. He is induced to thus boast, since the importance of the occasion demands it of him, and because, as he alleges at xii. 6, he says no more than the *truth*.—*Εἰ δὲ μή γε*, 'But if ye will not [acquit me of this charge].'  
—*κἂν ὡς ἀφ. δέξ. με*, 'why, then, even regard me as a vain-glorious person.' It seems, however, better to advert to that rare sense of *δέχεσθαι*, by which it means *sufferere*, 'to bear with,' as said of the doing of anything. So we say 'to take,' 'put up with.' But the sense may be yet more simply expressed thus: 'Why then *o'en take*, receive, me as a fool.' So Theophyl. The next words, *ἵνα μικ. τι καὶ γὰρ καυχ.* should be rendered, 'in order that I, too [as well as the false teachers], may boast myself a little:' thus adroitly opening the way to the mention of his own labours and sufferings.

<sup>17</sup> *ὁ λαλῶ — καυχῇσωμαι* Notwithstanding the various attempts which have been made to elicit a satisfactory sense from this passage, the only effectual mode of removing the difficulty is to suppose the Apostle is here speaking not *seriously*, but (as Scalter, Beza, Bp. Hall, and Abp. Newcome are agreed) *per concessione[m]*. This is confirmed by the *ὡς* at *ὡς ἐν ἀφρ.* The sense may be thus expressed: 'Be it so, if you please, that what I am going to speak, I speak *not* [as I profess to do] according to the Lord (i. e. by inspiration, or suitably to the purposes of his religion), but speak it, *as it were*, in folly, in the confidence of boasting.'—The phrase *ἐν ταύτῃ τῇ ὑποστάσει* τ. κ. is put for *ἐν τῇ ὑποστάσει*, 'confidence, *τοντάσι* ἐν τῇ καυχῇσει ταύτῃ. On the sense of the expression *ὑποστ. καυχ.* see note supra ix. 4.

<sup>18</sup> *κατὰ τὴν σάρκα* By this I would understand not only the external advantages, both natural and acquired, possessed by Paul,—in some of which latter he was superior to the false apostles,—but the former (which seems espec. meant), namely, as Thom. Aquin. and Est. express it, '*de generis nobilitate, de lege, ac circumspiciōne*.' Comp. Phil. iii. 4 and 5, *εἰ τις δοκεῖ πεποιθέναι ἐν σαρκί, ἐγὼ μᾶλλον περιτομή* ὅτι. *ἐκ γένους Ἰσραὴλ, κατὰ νόμον, &c.*

—*καὶ γὰρ καυχῇσωμαι*, 'I, too, will glory,' namely, not only in the *external* advantages alluded to in *κατὰ σάρκα*, but also others which made Paul truly honourable. Thus glorying, the Apostle has for his purpose not to follow the example of those who boast *wrongly*, but to repress their proud boasting, and vindicate his own apostolical authority with the Corinthians.

<sup>19</sup> *ἡδέως γὰρ ἀνέχεσθε—ὄντες* Spoken in bitter irony: the full sense implied, as well as expressed is, 'I shall, I trust, not offend you by glorying, because, being forsooth wise, ye complacently bear with others' folly; ye will readily excuse my folly, since it is the characteristic of wisdom to bear with, and extend indulgence to, the foolish; and ye are accustomed to bear much from others; for example (*γάρ*), ye bear with it, if, &c. Such seems to be the connexion between ver. 19 and 20. Of *ἀνέχεσθαι*, in this *absolute* use (which is very rare) I have noted examples elsewhere, in Thucyd. i. 122, 5, *ἐν ᾧ δοκοῦμεν ἂν διὰ δουλίας ἀνέχεσθαι*, and Jos. Bell. iv. 3, 10, *ἀπραχόμενοι ἀνέχεσθαι*.

<sup>20</sup> *γάρ] ἀετιπρὶς gratiā*. The words following are intended to place the faults of the false teachers in the strongest point of view. They must not, however, be too much pressed on; nor explained with reference to any *hypothesis* respecting the *kind* of persons who were then false teachers. The words may be freely rendered,—*'Thus, for example, ye put up with it, if a man (such as the false Apostles) domineer over you, eat up your substance, receive private gifts; if he bear himself haughtily, if he smite you on the face;'* i. e. 'treat you with the most contemptuous harshness.'—By *καταδουλοῖ*, 'treats you domineeringly,' is to be understood, not so much by the imposition of the Mosaic rites and ceremonies, as by a general imperiousness of manner: a sense further developed in the term following, *ἑαυτοῖς*, 'carries himself haughtily.' By the phrase *εἰς πρόσωπον δέρει*, is denoted 'the utmost *contumeliousness*, or coarse severity.' *Κατ-εσθίει* and *λαμβάνει* have been variously interpreted. Many eminent Commentators understand the former term of receiving a large stipend; and the latter, of taking private gifts. It would rather seem that *λαμβ.* is to be taken of receiving a stipend, and *κατ-εσθ.* of exacting presents of money or goods, and also living at their tables; see note supra vii. 2. Perhaps, however, the two expressions are meant to be taken together, as descriptive of the *vivacious spirit* by which those teachers heavily burdened their devotees, and devoured their substance.

<sup>21</sup> *κατὰ ἀτιμίαν λέγω—ῥαθύν.* Render, 'By way of disparagement I speak [saying] that.' The sense of these words (which is obscure, and has

ἐν ᾧ ὃ ἂν τις τολμᾷ, (ἐν ἀφροσύνῃ λέγω,) τολμῶ καὶ γὰρ.  
 ἡ Acts 22. 2. 22 \* Ἑβραῖοί εἰσι; καὶ γὰρ Ἰσραηλῖται εἰσι; καὶ γὰρ σπέρμα  
 Rom. 11. 1. Ἑβραῖοί εἰσι; καὶ γὰρ 23 \* διάκονοι Χριστοῦ εἰσι; (παραφρονῶν  
 v ch. 6. 4, 5. λαλῶ) ὑπὲρ ἐγώ ἐν κόποις περισσοτέρως, ἐν πληγαῖς ὑπερ-  
 Acts 9. 16. βαλλόντως, ἐν φυλακαῖς περισσοτέρως, ἐν θανάτοις πολλάκις  
 8. 31. 11. 1 Cor. 15. 10, 81.  
 2 Deut. 26. 24 \* ὑπὸ Ἰουδαίων πεντάκις τεσσαράκοντα παρὰ μίαν ἔλαβον,  
 7 Acts 16. 25 \* τρίς ἐρραβδίσθην, ἅπαξ ἐλιθάσθην, τρίς ἐνανάγησα, νυχθ-

been variously traced) seems to be this, 'I speak this with reference to the reproach cast on me by certain (namely, the false teachers), and in order to excite you to make a comparison of *their* conduct with mine in such respects, that you may see how little similitudō they bear to me as an apostle, and that you may determine which party has the better claim to the title of real apostle.' He then follows up this *indirect* comparison of the mode in which he exercised his ministry with that of the *false apostles*, by a *direct* examination of the qualifications on which they prided themselves, in order to show that they also exist in himself; and he then points out in what respects his qualifications and merits in the cause of the Gospel were vastly superior to theirs. This he introduces with the words ἐν ᾧ ὃ ἂν τις τολμᾷ—καὶ γὰρ, 'ventures to boast;' where supply *καυχᾶσθαι*, to be taken from the preceding *καυχῶμαι*. This is softened by the qualifying insertion ἐν ἀφρ. λέγω, equiv. to *παραφρονῶν λαλῶ* at ver. 23. The foregoing view of the sense is confirmed by the suffrage of Est. in an able exposition, where of *δοθῆναι*, so used, he adduces exx. from 1 Kings ii. and Ps. lvii., and observes that it is frequent in Scripture. The same view is adopted also by Billroth. The preceding exposition of τολμᾷ is confirmed by Theophyl., Beza, Picc., Est., and Wakef.; though most recent Expositors take τολμᾷ in the sense, 'is bold,' 'carries himself high,' equiv. to 'being proud of ought;' and Est. admits that it may be the meaning intended here. Of this sense I have noticed, besides the ex. adduced from Job xv. 12, τί ἐτολμήσιν ἡ καρδία σου; the following (more apposite) from Thucyd. vi. 56, 2, ἐἰ καὶ τολμήσειαν (equiv. to *τολμηροὶ εἶναι*), and v. 76. This latter mode of interpreting is, perhaps, to be preferred, because it seems to be more called for by the deprecating insertion ἐν ἀφροσύνῃ λέγω, 'I am speaking in [the character of] foolish boasting.'

22. Ἑβραῖοις—Ἰσραηλῖταις—σπέρμα Ἀβραάμ.] 'The three honourable appellations with which the adversaries magnified themselves—resting on their pure Jewish descent (comp. Phil. iiii. 5, Ἑβραῖος ἐξ Ἑβρ., where see note); where the designations are so arranged as to form a climax,—so that 'Ἑβρ.' refers to the nationality; 'Ἰσρ.' to the theocracy (Rom. ix. 4, seqq.); and σπέρμα Ἀβρ. to a claim to a part in the Messiah (Rom. xi. 1. ix. 7, al.).' (Meyer.) However, I am inclined to think, with Billr., that we must not too narrowly scrutinize these different shades of meaning, but suppose that the Apostle merely adduces the three illustrious names by which a genuine Jew delighted to call himself, and thus appropriates them to himself, as being as truly his as his opponents'.

23. διάκονοι Χριστοῦ εἰσι:] meaning, 'do they call themselves [inasmuch as they refer to the authority of Peter] in an especial manner ministers of Christ? So do I; may much more am I so' (Billr.). In accordance with the above view of the sense, I would take *διάκονοι* in a somewhat peculiar acceptation; for it may be supposed (as Emmerling suggests) that the persons in question used the term with an especial reference to their being such κατ' ἐξοχὴν, by their having been Christ's disciples when on earth; or, at least, alleged that they were appointed to preach Christ by those who were his relatives, or most intimate friends,—namely, James, Peter, and John. Now Paul affirms that he is *more* than this (ὥτις here standing for *πλείον*, seemingly a provincialism), by which, we may suppose, he means, not (as Est. thought) that the name is more due to him than to them; but (what is a sense required by the softening deprecation *de παραφρονῶν λέγω*, 'I speak as a very fool,' i. e. an absolute boaster; so Aristoph. Plut. v. 2, uses *παραφρονεῖν*) that he is something far higher than a minister by appointment of men, namely, no other than an *Apostle* set apart to the work from his mother's womb (see Gal. i. 15), and called to it by the personal interposition of our Lord Himself, God vouchsafing (as he says Gal. i. 16) to reveal his Son by him, that he should preach Him to the Gentiles;—so that his apostleship was, in some sense, superior to that of any of the other Apostles. However, to show how much he exceeds them even in the lowest measure of *διάκονοι*, he then refers to his *labours* and *sufferings* in the ministry, wherein (as he says, 1 Cor. xv. 10) he accomplished more than they all. Of the subsequent terms:—as to *φυλακαῖς*, one only imprisonment is mentioned before the date of this Epistle,—that at Philippi, Acts xvi. 23. But Clement, in his Epistle, says that Paul was *seven* times put in chains;—the strongest is brought in last,—*θανάτοις*, meaning, 'extreme perils of death.' So Plutarch, Romul. § 24, λοιμὸς θανάτου μιν αἰφνιδίους ἀδρόντοι ἀνὰ νότον ἐπιφύρω: see supra i. 9, 10. These general terms of suffering and peril are, in the next two verses, exemplified.

24. τίσος παρὰ μίαν] Those were all that they could inflict; see Deut. xxv. 3. And as the whip was formed of three cords, and every stroke was allowed to count for three stripes, the number of strokes never exceeded thirteen, which made 39 stripes.

25. τρίς ἐρραβδ.] viz. by the Gentiles; for it was a Roman punishment. One instance only is recorded, that at Philippi, Acts xvi. 22.—Ἀπαξ ἐλιθ. viz. at Lystra, Acts xiv. 19.—τρίς ἐνανάγ. None of these shipwrecks are recorded in the

ἡμέρον ἐν τῷ βυθῷ πεποίηκα) <sup>26</sup> ὁδοιπορίαις πολλάκις κιν- Acts 9. 24.  
S. 17. 5.  
S. 19. 22.  
S. 20. 2.  
δύνους ποταμῶν, κινδύνους ληστῶν κινδύνους ἐκ γένους, κινδύνους  
ἐξ ἐθνῶν κινδύνους ἐν πόλει, κινδύνους ἐν ἐρημίᾳ, κινδύνους ἐν  
θαλάσσῃ, κινδύνους ἐν ψευδοδέλφοις <sup>27</sup> ἐν κότῳ καὶ μόχθῳ, a 2 Thess. 2.  
ch. 6. 5.  
1 Cor. 4. 11.  
ἐν ἀγρυπνίαις πολλάκις, ἐν λιμῷ καὶ δίψει, ἐν νηστείαις πολ-

Acts; for that at Acts xxvii. took place later, and must have been the *fourth*. On the idiom in *πεποίηκα*, occurring both in Hebr. and Lat., see my *Lex.*—*ἐν τῷ βυθῷ*, scil. τῆς θαλάσσης, 'in the deep sea,' the deep. So Isa. xlv. 27. Menand. Incert. vii. 10, *εἰμι—ἐν βυθῷ*. Hippocr. p. 27, 16, and *Æt. H. An.* viii. 8, 7. Not unimportant is it to determine *what* the Apostle here meant to express by the words *ἐν τῷ βυθῷ πεποίηκα*. Est. follows Th. Aquinas and Anselm in regarding this as a miraculous occurrence like that recorded by the prophet Jonah. But, as Dr. Paley remarks (*Hor. Paul.* i. 71, ed. Tate), the Apostle is here recounting *sufferings undergone*, not *miracles wrought*, whether by or in him. And this would, as Chrys. observes, be introducing the idea of miraculous agency without any necessity; for we have only to suppose, in conjunction with the ancient Commentators generally—who have been followed by the best modern ones—that St. Paul was, though 'in the deep for a night and a day,' yet supported by some fragment of the wreck; a supposition far more probable than that of Theophyl., Theodoret, and the framer of the Æthiopic Version,—namely, that he was kept up all this time by *swimming*; which, though not a matter of *impossibility* or without some precedent, is very unlikely to have occurred in the present instance. Least of all, however, is to be said in favour of the view taken by Dr. Paley, who explains the Apostle's words to import that he was on this occasion obliged to have recourse to an *open boat*, upon the loss of his ship, and that therein he continued a night and a day. A view which has nothing to countenance it in the expression itself, and which is open to the serious objection, that it presupposes nothing in this occurrence beyond the *ordinary*. In the passage of Lycoph. *Œm.* 753, which I have adduced in my note, there exists a corruption in the reading, though unperceived by the Editors. I doubt not that, for *πόντου δ' ἄνθρωποι ἑναρούμενοι μυχοί*, the poet wrote: *Πόντου δ' ἄνθρωποι (for ἄνθρωποι) ἑναρούμενοι βυθοί (for μυχοί) θαλάσσης*, where *ἄνθρωποι* is to be understood, not of *persons sleeping*, but as said of *things that hinder sleep*; as, for instance, *noises* that will not let one sleep, as in Eurip. *Iph. Taur.* 423, *φινείδαι ἄνθρωποι ἄκταί ἐκίρασαν* (an occupation that forbids sleep). Soph. *Aj.* 866, *τίς ἂν φιλοπτόνῃς ἀλιᾶδαν* ('fishermen') *ἔχων ἄνθρωποι ἄγρας* ('catchings of fish'). Eurip. *Iph. T.* 1137, *ἄπῃτα ὀμμάτων τέλη*, 'insomnia officia oculorum.' Answering to *ἑναρούμενοι βυθοί* *θαλάσσης* in the above passage ('swept or hurried along in [what the sailors call] the trough of the sea') is the similar expression in Antiph. ap. Athen. p. 625, *κόλοις ἐν βυθοῖσι*. In short, the above passage of Lycoph. represents the case of one very much in the same condition as that which seems meant to be expressed by the Apostle, namely, one who has been tossed into the surge, and, being entangled with the cordage and loose planks from the vessel,

gets hold of some fragments, by the aid of which (and partly by swimming) he is hurried onwards over the surgy waves, which, by their *strepitus*, will not let any one sleep. At *what period* this shipwreck and peril of life, by such exposure, took place, is far from certain. I agree with Dr. Paley in thinking that it was probably in the course of the three or four years previous to A.D. 42, the date of Barnabas's bringing Paul to Antioch as his coadjutor in evangelizing the Gentiles, that he visited and evangelized many cities in Cilicia, in the passage to which, to and fro, one or more of those shipwrecks to which he here alludes may have befallen him.

26. *ὁδοίαις—ἀγρυπνίαις*] Here the Ap. I apprehend, added the second and third terms to *exemplify* what is expressed in the first. For to the great *hardships* which he would have to undergo in his long journeyings, were to be added the *dangers* to which he was thereby exposed, both in crossing, and sometimes making his passage along, broad and deep rivers, in petty boats; and also the perils from robbers,—with whom, at that time, even the most thickly inhabited and civilized parts of the world swarmed.—*Ἐκ γένους*, scil. *ἐμοῦ* (see Acts ix. 23. Gal. i. 14). Jewish blind bigotry every where persecuted him with unrelenting malice.—*Ἐν πόλει* is to be taken *generically* for *ἐν πόλεσι*. It is meant that dangers met him wherever he turned himself, whether in the busy haunts of men, or in the solitudes of the desert, or on the bosom of the mighty deep. Those in the *cities* would be from the bigots, both Jewish and Gentile; see Acts xvii. 5, xix. 28. By perils in the *deserts* may be understood those from the excessive heat or drought (which sometimes has destroyed great multitudes at once), wild beasts, or from the ambushes of the brigands, or from the attacks of robbers. And as *κινδ.* *ἐν θαλάσσῃ* comes immediately after the words denoting the attacks of cutthroats or robbers, we may suppose it to advert to the dangers there of *assassins* (see Acts xx. 3) or of *pirates*.—By *ψευδοδ.* are chiefly meant 'pretended Christians,' whether Jews or Gentiles; generally, perhaps, the former, who feigned to be converted, in order to act as spies; but partly *Judaizing Christians* may be meant. See Gal. ii. 4.

27. *ἐν κότῳ, &c.*] After perils of life, and plots against his personal safety, the Apostle now adverts to those less formidable, but scarcely more endurable, because continual, inflictions to be endured in the course of his almost perpetual and most wearisome journeyings, nay even in his more settled sojournings. Comp. supra vi. 4, 5. Lachm., Tisch., and Alf. cancel the *ἐν*, from B, D, E, F, G, but no cursorive, and I can only add one, Lamb. 1194. But that authority is insufficient, since it is more likely to have been left out accidentally in such a few MSS., than to have been interpolated in all the rest. It is, moreover, found in all the ancient Versions, and, indeed, seems almost indispensable.

b Acts 20.  
18, &c.  
Rom. 1. 14.

c 1 Cor. 9.  
22.  
d ch. 12. 5.  
& 9. 10.

λάκις, ἐν ψυχῇ καὶ γυμνότητι· <sup>28</sup> ἡ χωρὶς τῶν παρεκτὸς, ἡ ἐπισύστασις μου ἢ καθ' ἡμέραν, ἡ μέριμνα πασῶν τῶν ἐκκλησιῶν. <sup>29</sup> Τίς ἀσθενεῖ, καὶ οὐκ ἀσθενῶ; τίς σκανδαλίζεται, καὶ οὐκ ἐγὼ πυροῦμαι; <sup>30</sup> Ἐὶ καυχᾶσθαι δεῖ, τὰ τῆς ἀσθενείας

28. *χωρὶς τῶν παρ.*] Some eminent Commentators, ancient and modern, take this to mean, 'besides other things, which I have omitted'; while others, scarcely less so (as Calvin, Beza, Erasmus, Piscator, Schmid, and some recent Expositors), explain, 'things out of the regular routine of my office and labours.' Others, again (as E. V., Wakef., and Abp. Newcome), understand it of 'the external troubles already mentioned'; q. d. 'besides such external inconveniences as I have recounted.' This Wetst. seeks to confirm from a passage of an anonymous philosopher; but unsuccessfully, since the expression there is not *παρεκτὸς*, but *ἐκτός*. As to the first-mentioned interpretation, it is open to the objection, that there is scarcely any thing that might not be supposed to be included in the foregoing particulars. And, indeed, the sense arising is frigid, and little agreeable to the context; not to say that this signification of *παρεκτὸς* is destitute of proof. Moreover, it would require the words to be taken, with the preceding, thus: καὶ γυμνότητι, χωρὶς τῶν παρεκτὸς,—which would make it very difficult to assign to the words following any tolerable sense. The second interpretation is, on all accounts, entitled to the preference; it being founded on the usual sense of *παρεκτὸς*, and enabling us to assign a satisfactory meaning to the difficult and disputed words following, ἡ ἐπισύστασις—ἡμέραν, which are explained by Est., Schleusn., Matth., Emmerl., and Bretschn., 'the concourse of persons coming to Paul for audience.' That, however, is a sense requiring proof (the passage of Acts xxiv. 12, and of Jos. c. Apion. 20, not being quite to the point), not to say that it would be too limited, and may be included in that of the Syr. Vers., *causæ quotidianæ*, and the Vulg., 'instantia quotidiana,' E. V., and the Arab. Version, 'congeries quotidiana mea,' meaning, as Menoch., Tiren., Sclater, and Beza explain (from Anselm.) 'concourse of cares and anxieties which continually pressed on him;' a sense confirmed by the use of this term *σύστασις* in Sext. Emp. adv. Eth., p. 127, *πλείονον κακῶν ἐπισύστασις*. There is, however, a not unimportant question as to the construction of *ἐπισύστασις*. It is, I think, best considered as the *subject*, with an ellipsis of a verb, = 'there comes upon me,' *μου* being for κατ' ἐμοῦ = εἰς ἐμέ: espec. since it is rather called for by the next words, where ἡ μέριμ. is in some measure exegetical of the foregoing; and the words should be rendered, not 'the care of all the Churches,' but 'the anxiety that I feel in the anxious care which I take for all the Churches.' Thus the Genit. is *consecutive*, 'on account of'; as in Eurip. Hec. 343, εἰσὶν γὰρ οἱ σου μέριμναι Ἰφονοῦ. James iv. 4, ἡ φιλία τοῦ κόσμου—ἡ χρεὶς τοῦ Θεοῦ. Eccles. xxxi. 1, ἀγρυπνία πλούτου ἐκτίθει σάρκα, καὶ ἡ μέριμνα αὐτοῦ ἀφιστά Ἰννον, and oft. in Josephus. And thus is defended the common reading in Æschyl. Eum. 131, μέριμναν οὐ ποτ' ἐκλιπὼν πόνου, where Schutz rashly conjectured ἀγραν, the sense being, 'anxious care

about his business' (his daily labour). I must not omit to notice the question as to the reading connected with *ἐπισύστασις*. Lachm., and Tisch., ed. 1, for *ἐπισύστ.* read *ἐπιστάσις*, from B, D, E, F, G, and 3 cursive; to which I can only add Cov. 2, omitted by Mill. But in his 2nd ed. Tisch. restored *ἐπισύστ.*, which had been retained, with entire preference, by Griesb. and Scholz. But, while Tisch. chose no longer to err with Lachm., but to use his own better judgment, Alf. chose, *suo judicio*, to reject Tisch.'s *ἀντίρροπος φροντίδας*, usually *σοφωτίρας*, and brings in *ἐπιστάσις*, notwithstanding that internal evidence is against it. It has not the least countenance from Versions or Fathers; and the authority of 9 MSS. is insufficient, espec. since *ἐπιστάσις* may easily be accounted for; (1) by supposing it an error of scribes, who were ignorant of the very rare word *ἐπισύστασις*, and (2) by regarding it as an error of Critics, who were not satisfied with the sense yielded by the other reading. Now although *ἐπιστάσις* in the sense 'care,' 'attention,' is not unsuitable to the context, yet, considering that *μέριμνα* comes just after, it involves a pleonasm, and introduces a feeble, for a nervous, and truly Pauline expression; not to say that the word occurs nowhere in the New Test. nor in the Sept., and in this signification is confined to one writer—Polybius, and thereby not likely to have been used by Paul. That *ἐπισύστ.* should have been brought in, as Alf. supposes, from Acts xxiv. 12, in all the copies but nine, and all the Versions, is incredible. Alford's supposition, that *ἐπιστάσις* is a general term, and that *μέριμνα* particularizes it, is far fetched and sophistical. The same remark as above holds good of the reading *μοι* for *μου*, adopted by Lachm., and by Tisch., ed. 1, from only B, F, G, but rejected, and the other restored by Tisch. in his 2nd ed. But Alf. chooses rather to err with Lachm., however lightly he sets by him. It is quite plain that *μου* was merely a gloss, or false correction of Critics, who did not know that *μου* is oft. used for *μοι* = εἰς ἐμέ.

29. *τίς ἀσθενεῖ, &c.*] This is, I conceive, meant to illustrate the *μέριμνα* preceding, and show the interest he took in all the Churches he had planted.—*Ἀσθ.* may, with most Commentators, be understood of weakness in the faith, or of purpose; comp. 2 Tim. 10, *τῇ προθίσει, τῇ πίστει*, and see my note; and *τυρ.*, of zealous anxiety to recover a sinning brother. Thus the sense will be, 'Who among my converts is weak in faith and purpose of heart, and I am not also weak?' i. e. as compliant to his weakness, as if I myself were weak (see Rom. xii. 15, and 1 Cor. ix. 22); 'who is perverted in his Christian principles, or erring in Christian practice, and I burn not with indignation and zeal to recover him?' The expression *σκανδαλ.* is meant to designate the effect of the preceding *ἀσθενεῖ*, to which it corresponds. Thus the two terms are united in Rom. xiv. 21.

30. *εὶ καυχ. δεῖ, &c.*] The words have ro-



μου καυχῆσομαι. <sup>31</sup> \* Ὁ Θεὸς καὶ Πατὴρ τοῦ Κυρίου ἡμῶν <sup>e Rom. i. 8.</sup>  
 Ἰησοῦ Χριστοῦ οἶδεν, (ὁ ὢν εὐλογητὸς εἰς τοὺς αἰῶνας,) ὅτι οὐ <sup>& p. 1. 32.</sup>  
 ψεύδομαι. <sup>32</sup> \* Ἐν Δαμασκῷ ὁ ἐθνάρχης Ἀρέτα τοῦ βασιλέως <sup>Gal. i. 20.</sup>  
 ἐφρούρει τὴν Δαμασκηνῶν πόλιν, πιάσαι με θέλων <sup>Phil. i. 8.</sup> <sup>33</sup> καὶ διὰ <sup>i Thess. 2. 8.</sup> <sup>f Acts 9. 24.</sup>

ference to both the preceding and the following context. 'If, then, I must needs boast (see ver. 18), [as I am compelled to do,] I will boast of τὰ τῆς δοθ., 'the things which concern my [so-called] weakness and infirmities;' which made the Apostle appear mean in the eyes of his adversaries. Comp. ch. x. 10. xii. 10.

31. ὁ Θεὸς καὶ Πατὴρ τοῦ—ὅτι οὐ ψεύδομαι.] These words are by all the ancient, and many modern Commentators (as Mackn.), referred to the narration which follows of the Apostle's escape from the plots of the ethnarch Aretas. But, had such been the reference intended by the Apostle, he would scarcely have employed so solemn a form of asseveration—almost constituting, as Augustin, Thom. Aquin., and Est., are agreed, a *formula jurandi*—on an occasion which would have so little called for it. Hence the best modern Commentators, from Est. downwards, have been of opinion, that the words must be referred to what goes before, and be regarded as a solemn confirmation by oath of the truth of the foregoing statement respecting himself,—namely, his various sufferings for the Gospel's sake. And though it be true, that some of the circumstances in question were so well known, that even his enemies could not deny them; yet others, in which he has entered most into particulars, were prob. little known even to his friends,—and would have been quite unknown to us, but for the present passage, these not having been recorded in the Acts of the Apostles. Considering, however, that a certain deference is due to the almost universal voice of antiquity, I am now inclined to suspect that the point, as to the precise references of these words, has not yet been fully settled. Certainly not a few of the things recorded in the preceding portion needed no such solemn confirmation of their veracity. And so general (indeed almost universal) was the opinion of the ancients, as to the reference being to the following context, that, in the earliest division of the New Test. into chapters, a new chapter commenced with ὁ Θεός, &c.; and so much did Hyper. approve of this division, that, in his Latin Version with notes, he makes ch. xii. to commence with these words. The true solution of the whole difficulty is, I am now persuaded, to suppose (what formerly I myself suspected, and what I have since found supported by the opinion of Thom. Aquin., Hyper., and Schliting) that this solemn protestation is meant to be applied, both to all that has been said and is about to be said, espec. the latter. This confirmation was, Hyper. thinks, obiter interposita, in order to be applied to both. We may, however, be permitted to suppose that the narrative in question was put into writing after the rest of this section, and was subsequently brought in as a kind of ἐπιμνησκον to the above detail of his imminent perils and severe sufferings; though, from inadvertence on the part of the transcribers, introduced after, and not before, the solemn protestation at ver. 31. The very air of the passage, in its abrupt commencement, without any con-

nexion with the foregoing context, tends strongly to confirm this suspicion. And, though a connexion is in two ways attempted to be traced by Billroth and by Zeger, yet it is too hypothetical to be considered a connexion at all; and I am persuaded that the only satisfactory mode of removing the difficulty is to suppose the portion in question brought in out of its proper place; a view further confirmed by the consideration that ἐν Δαμασκῷ cannot be joined with ἐφρούρει ('caused a guard to be set'), but must necessarily be regarded as belonging to some expression introductory to the narration. As to the words themselves of the solemn ostentation, Θεός καὶ Πατὴρ τοῦ—Χριστοῦ, they are best explained by Hyper. thus: '*Deus Christi dicitur respectu humanæ in Christo naturæ* (quomodo Christus ipse loquebatur, Deus meus, quid me reliquisti?) *Pater Christi dicitur respectu Divinæ in Christo naturæ secundum quam genitus est ab illo ante secula.*' Est. well points out the emphasis in the words, ὁ ὢν εὐλογητὸς εἰς τοὺς αἰῶνας, as in Rom. i. 25, ὅς ἐστιν εὐλογητὸς εἰς τοὺς αἰῶνας, as much as to say, '*Ab ætæ, ut ab ætæ ejus testimonio cui omnis laus et honor debetur in omnem æternitatem!*'

32, 33. This circumstance (which Dodd. thinks took place not when the Apostle was first converted, but when he had preached about three years in Arabia) is subjoined to the foregoing, quasi κατ' ἐπιμνησκον. So Expositors generally. 'But why,' it may be asked, 'does Paul add this incident here, which is not in itself so remarkable as those before mentioned, and that too after he had already concluded? Without doubt, because it relates to the first danger to which he was exposed in consequence of his Christianity. The connexion seems to be this: "*I asseverate that all this is true* (v. 31); nay, before any of these things, in Damascus, three years (Gal. i. 18) after my conversion, I fell into great danger, from which I was rescued with difficulty.'" (Billr.)

33. διὰ θυρίδος ἐν σαργάνῃ ἔχαι.] Luke, in his account (Acts ix. 25) of this transaction, uses the word σκαυλός: but Paul's expression here, σαργάνῃ (from γρῶ, 'a weavement'), is the more exact term, denoting, as Suid. explains, 'a rope-basket,' or 'net-work of cords.' as in Athen. iii. p. 119. 407. This is confirmed by Mr. Curzon, in his 'Visits to Monasteries,' where (p. 275), in his account of the great monastery of Meteora, he says, 'after a careful reconnoitering from long-bearded monks, a rope, with a net at the end of it, came down to us, a distance of about twenty-five fathoms; and being bundled into the net, I was lugged in at the window by two of the strongest of the brethren.' When we bear in mind the permanence of Oriental customs, we may regard this incident as at once an exemplification and illustration of the mode in which the Apostle effected his escape from Damascus. But to advert to a seeming discrepancy in the accounts of St. Luke and St. Paul as to the escape in question. In the former (Acts ix. 25) it is said that the Apostle was let



f Jos. 1. 18.  
 1 Sam. 19.  
 12.  
 a Acts 9. 2.  
 2. 14. 6.  
 & 23. 17.  
 1 Cor. 13. 3.

θυρίδος ἐν σαργάνῃ ἑχαλάσθην διὰ τοῦ τείχους, καὶ ἐξέφυγον  
 τὰς χεῖρας αὐτοῦ. XII. <sup>1</sup>Καυχᾶσθαι δὴ οὐ συμφέρει μοι  
 ἐλεύσομαι γὰρ εἰς ὄψασις καὶ ἀποκαλύψεις Κυρίου. <sup>2</sup> Ὅϊδα

down διὰ τοῦ τείχους, 'by the wall;' i. e., as Doddr. explains, 'by the side of it,' which seems not to agree with the account of St. Paul; yet there is no discrepancy in the *original*; for διὰ may mean *by* and *through* the wall; i. e. through an *aperture* of the wall, a loop-hole, or *window*; see the note on Acts xx. 9. Such is the sense of διὰ τείχους in St. Luke; but St. Paul makes the thing clearer by using both διὰ τοῦ τείχους, and διὰ θυρίδος, which may be rendered, 'through a window, by (i. e. 'along') the wall.' Thus far in my former Editions. I would now add that the historical difficulty has been discussed, and as far as possible removed, in note on Acts ix. 25; and I have only further to remark, that, in the plate referred to by Alf. in Conyb. and Hows., vol. i. 110, the window is not, as Alf., by implication, says, in the wall of Damascus, but in a turret on the wall; and hence my first interpretation of *θυρίδος* is confirmed, but the second (adopted by Conyb. and Hows.) is disproved. Of course, by *ἐν Δαμασκῷ* is meant, 'when sojourning at Damascus;' and *ἐθν.* must be understood as I have shown in Acts. At *ἐφ' ὧραις τῆν Δ. πόλιν* there is a harsh brevity of expression, and an elsewhere unprecedented use of *ἐφ' ὧραις* for Luke's more correct term *ἐν ἡμέραις*, like our Verb 'to watch' = 'to observe in ambush;' and by *τῆν πόλιν* must be meant 'the city gates,' *τὰς πόλεις*, as Luke expressly says; accordingly, the word should be rendered 'watched at.' As to the perplexing question, of the connexion between xi. 32, 33, and xii. 1, I am not quite satisfied with any solution which has hitherto been propounded, and least of all with that of Dr. Peile. That of Mr. Alf. is preferable, as being less harsh. But that which I have now framed with the aid of Estius, and submit to my readers, is, I trust, just as likely to be true.

XII. The Apostle now proceeds to treat of other matters whereof he might boast, but which he kept apart from the former, as things of another and very superior nature; namely, the exalted Supernatural Gifts he enjoyed, and the Revelations from Heaven which had been vouchsafed to him; such as were proper to be mentioned on this occasion, as fully establishing his claim to a high superiority above his opponents and depreciators, the false Apostles. Yet, with the same prudence as elsewhere, St. Paul introduces this fresh cause for boasting with an expression meant to deprecate censure. As vv. 32 and 33 of the preceding chap. seem to have been a *supplement* added to the preceding detail of the merits he could boast of in the cause of the Gospel, and written at another time, so the following portion may have been; which some think was *also* a supplement to the preceding, though, in fact, it contains things quite of another kind—things of which, indeed, the Apostle might justly *boast*—and which are not hinted at in the preceding, namely, the *supernatural gifts* he had received, and the *revelations* with which he had been favoured from heaven; both which might, in a popular sense, be said to be matter of just

boasting,—and, at all events, sufficient to establish his claim to a high superiority over his opponents and depreciators, the Corinthian teachers, who pretended to the dignity of *Apostles*. As introductory, however, to these further grounds of boasting, the Apostle—with the same judicious care to pre-occupy uncandid animadversion (which is observable also *supra*, ix. 1. 16. 21. 23)—commences with a form of expression well calculated to produce this effect, *καυχᾶσθαι δὴ οὐ συμφέρει μοι*, of which the sense is very well expressed by Schleus., 'quanquam indignum meâ personâ gloriari de rebus externis videtur.' Such being the Apostle's view, I still, as heretofore, see no reason to adopt here the change of reading adopted by Scholz, Lachm., Tisch., and Alf.; namely, for *καυχᾶσθαι δὴ οὐ συμφ.*, *καυχᾶσθαι δὲ, οὐ συμφέρει μοι*. For though *δεῖ* is found in B, E, F, G, J, and 20 cursives (1 add Lamb. 1185, 1196), and has been followed in the Syr., Vulg., and Arabic Versions, and, again, *συμφέρον* has place in 13 F, G, and 2 cursives, yet *μοι* is absent from only one. To me, I confess, these var. lects. seem worthy of attention *only* as bearing marks of the passage having been *tampered* with by the ancient Critics. And this arose, I suspect, from a misapprehension of its true nature, and an unfounded fear that it was open to censure. Now the substitution of *δεῖ* for *δὴ* would *seem* to remove any such objection; but thus *another* would arise,—namely, that in this case the  *sequel* of the sentence would no longer be suitable to the  *commencement*. 'The Apostle (says Est.) again employs this deprecatory preamble, because he is now about to make mention, not of those things which pertain to his *weakness*, but something grand and sublime.' The connexion, then, between the first and second clause may be traced as follows: '[But to boast in my own case, and as to what concerns myself, is not expedient, nor is it now necessary]; for I shall proceed to touch on a subject of glorying which nevertheless excludes all *self-boasting*.' Here Alf. (mirabile dictu!) abandons both his venerated guides, following the example of Matth. and Griesb., Dr. Peile, and myself, in rejecting the above reading, and truly observes, 'there can be no doubt which is the nervous elliptical irony of the great Apostle, and which the same conventional propriety of the Grammatical Correctors.' He might, perchance, have seen the same truth in a vast multitude of other cases had he trusted to his *own* eyes, and not to those of his Foreign guides,—carried away by an overweening reverence of the judgment and critical acumen of the Germans, for which, with the exception of Hermann, the nation has never been distinguished. The terms *ὄψασις* and *ἀποκαλύψεις* are not synonymous. The latter is a stronger term than the former.—'Ὁπτασία is 'an appearance presented supernaturally to the mind of a person sleeping or waking;' ἀποκάλυψις is 'a suggestion of a truth or fact by the Spirit of God.'

2. ὁἶδα ἀνθρώπων ἐν Χρ.] 'I have known' = 'do know, a Christian man.' The best Commentaries are agreed that this expression signifies

ἄνθρωπον ἐν Χριστῷ, πρὸ ἐτῶν δεκατεσσάρων (εἴτε ἐν σώματι, οὐκ οἶδα· εἴτε ἐκτὸς τοῦ σώματος, οὐκ οἶδα· ὁ Θεὸς οἶδεν) ἀρπαγέντα τὸν τοιοῦτον ἕως τρίτου οὐρανοῦ. <sup>3</sup> <sup>b</sup> Καὶ οἶδα <sup>b</sup> Luke 22. 42. τὸν τοιοῦτον ἄνθρωπον (εἴτε ἐν σώματι, εἴτε ἐκτὸς τοῦ σώματος, οὐκ οἶδα· ὁ Θεὸς οἶδεν) <sup>4</sup> ὅτι ἥρπαγῃ εἰς τὸν παρά-

a disciple or servant of Christ (as supra ver. 17); the Apostle thus speaking of himself in the third person through modesty, as St. John, in his Gospel, xviii. 18. xix. 36. That the Apostle here means *himself*, appears from vv. 6, 7.—πρὸ ἐτῶν δεκατεσσάρων, i. e. 14 years from the writing of this Epistle, which, according to the researches of Canon Tate, in his 'Continuous History of St. Paul,' was in the latter part of A.D. 56; and, accordingly, the *date* of the occurrence subjoined must be the latter end of A.D. 42, and the *place* very probably Antioch, where Paul sojourned for a year, after having been brought thither by Barnabas, who had fetched him from Tarsus to be his coadjutor. If the foregoing computation be true, or near the truth (on which see the Introduction to the First Epist.), we may see how much mistaken were Chrys. and Thom. Aquin., who pursued so strange a chronological reckoning, as to fix the period of these raptures to the year of Paul's conversion to Christianity, and, perhaps, during the three days immediately after his conversion, during which he sojourned at Damascus, without being able to see, and neither eating nor drinking. Now *those* events took place several years before the period in question, at least seven; indeed Estius says *eight*; and he fixes it to the year when Paul received, with Barnabas, the office of preaching the Gospel to the Gentiles.

3. εἴτε ἐν σώματι, εἴτε ἐκτὸς τοῦ σώματος, οὐκ οἶδα] Many Commentators explain this to mean, that, during the *raptures* in question, the Apostle lost all consciousness of any thing around him (as in the case of Peter's trance, Acts x. 9); and that his outward senses were so entirely closed, (the whole perception being by the powers of the mind,) that he could not say whether his soul was then in the body, or removed from it. Est. enters at large, with his usual ability, into this most perplexing question, as to the doubt of Paul whether it was in the body or out of the body that the rapture here described took place. He adverts to Chrys. as being of opinion that the meaning intended by the Apostle is, that 'he did not know for certain whether the *soul* was rapt, the body being left dead, or whether the *body* was rapt (i. e. body with soul);' and he adduces Th. Aquinas and St. Augustin as with reason objecting to this view. Est. truly remarks that 'the difficulty hinges on *this*,—namely whether, in those things which he saw in rapture, the mind or soul saw *conjoined with the body, or separate from the body*.' 'Nam etsi dicatur anima mansisse conjuncta corpori, recte tamen intelligi potest, eam fuisse raptam.' It is a shrewd remark of Dr. Doddridge, that, 'what the presence of an *immaterial* soul in a body can be, distinct from the capacity of perceiving by it and acting upon it, we have yet to learn.' However, whatever may be the difficulty, it must by no means be removed in the summary way adopted by some recent Commentators; i. e. by supposing the Apostle only to mean, that 'the

things were represented in so lively a manner, as to leave it doubtful whether they had not been *really* seen and heard; that he was *quasi raptus* extra se,' &c. By retaining the *natural* sense, though confessing the difficulty, we, at least, are enabled (with Whitby) to 'regard this as a proof of St. Paul's belief that the soul may have perception when out of the body, and consequently have an independent existence.'—To advert to a matter of far less moment—the doings of our Critical Editors. For *ἐκτὸς* Iachm., Tisch., and Alf. read *χωρὶς* from B, D, E, and no cursives; but wrongly; as I have shown on James iii. 17. Besides, the Apostle meant to *repeat* the *very* words,—which thus have more force, a force lost by the change into *χωρὶς*, which arose, as I have shown, from a desire to throw some light on a dark subject by substituting a term of greater exactness and plainness, and, perhaps, to remove tautology, and introduce variety. To suppose it, as Alf. says, 'a correction from ver. 2,' in all the copies except 3, and all the Versions, involves the highest improbability.—*Ἀρπαγέντα*—*ἕως τρίτου οὐρ.* Almost all Expositors, from the time of Grot., are of opinion, that this is accommodated to the language of the Jews of that age, who held that there were three heavens: 1. the region of the atmosphere; 2. the sidereal, or place of the stars; 3. the *heaven properly so called*, the abode of God and the angels. Meyer politely terms this 'a fiction of Grot.' But that so distinguished a Rabbinical scholar as Schoettg. should take it on trust, is not to be supposed. Others say, that the Jews held there were seven heavens; but that was prob. a fancy of the later Jewish Rabbins. Under these circumstances it seems the safest course, with Mr. Alf., *not to follow any fixed division*, but to understand a high degree of celestial exaltation. However, I do not see why it should not be as *safe* to say, with Schoettg., H. H. p. 718, 'Paulus his verbis non utitur, quasi ipse *tres* aut *plures* celos cum Judeis statuerit; sed phrasin tantum Judaicum adhibet, ut rem ipsam phrasi apud eos notā *ἰμφοτικῶς* proponat. Nimirum *is celum rapti, vel pervenire*, Judaicā locutione denotat, immediatam et summam revelationem Divinam habere: locutione a Moese desumptā, qui legem Divinam in ipso celo accepit, quorsum alii prophetae non pervenerunt, teste ipso Spiritu Sancto, Deut. xxxiv. 10.' The philological Commentators have failed to remark that this passage of the Apostle was had in view by the author of the Philopatris, in Lucian iii. 597, fin., where it is said of Paul, Γαλιλαῖος ἀναφαλαντίας ἐπὶ ἑρῆμους, ἐς τρίτον οὐρανὸν ἐροβαθήσας καὶ τὰ κάλλιστα ἐκμαθηκώς, &c. &c.

4. ἥρπαγῃ εἰς τὸν παρ.] It is debated whether this *εἰς*, or vision, be the *same* as the *last*, or *another*. Most of the modern Commentators are of the *former* opinion; while the ancients and several of the most eminent modern Expositors are of the latter. The raptures them-

δεισιν, καὶ ἤκουσεν ἄρρητα ῥήματα, ἃ οὐκ ἐξὸν ἀνθρώπῳ  
 λαλῆσαι. <sup>5</sup> \*Τὸν τοιοῦτον καυχῆσομαι ὑπὲρ δὲ ἑμαυτοῦ  
 οὐ καυχῆσομαι, εἰ μὴ ἐν ταῖς ἀσθενείαις μου. <sup>6</sup> \*Ἐὰν γὰρ  
 θελήσω καυχῆσασθαι, οὐκ ἔσομαι ἄφρων ἀλήθειαν γὰρ ἐρῶ  
 φεῖδομαι δὲ, μή τις εἰς ἐμὲ λογίσσεται ὑπὲρ δὲ βλέπει με, ἢ ἀκούει  
 τὶ ἐξ ἐμοῦ.

<sup>5</sup> Job 2. 6, 7.  
<sup>6</sup> Luke 18. 16.  
<sup>1</sup> Cor. 4. 6.

7 \* Καὶ τῇ ὑπερβολῇ τῶν ἀποκαλύψεων ἵνα μὴ ὑπεραίρωμαι,

selves were evidently *distinct* (though the one *αὐτὸς* *παρά*δ., perhaps immediately succeeded the other); the one, as transporting to heaven itself; the other *εἰς τὸν παράδεισον*, or the *intermediate state* (that of faithful souls, between death and the resurrection) mentioned in Luke xxiii. 43, and perhaps in Rev. ii. 7. Of this blessed state, Paul, it seems, had a brief foretaste.—*Ἀρρητα ῥήματα*. *Ἀρρητα* may signify either 'what cannot be uttered,' or 'what ought not to be uttered.' If the latter sense be the true one, the words following, *ἃ οὐκ ἐξὸν, &c.*, are explanatory of the preceding; and yet *ἄρρητα*, in that sense, required no explanation, since it was the common signification of the word. The former signif. is preferable, and the sense may be, '*ineffably, inexpressibly sublime*,' such as no human intellect could comprehend.—The words following, *ἃ οὐκ ἐξὸν ἀνθρώπῳ λαλῆσαι*, signify, 'and which [if they were capable of being expressed] it would not be lawful for me to communicate;' and that (Schoettg. observes) 'because the Apostle had not the authority to declare the mysteries revealed unto him, these having been not so much for the sake of the Church as for himself, for the strengthening of his own faith, and the alleviation of his sufferings.'

5, 6. *Ὑπὲρ δὲ ἑμαυτοῦ—ἀκούει τὶ ἐξ ἐμοῦ* [The full sense intended is, 'Of myself I will make no boast, except in respect of my infirmities (see note, supra, xi. 30) [though I might boast of far more, even *ὅσας τις καὶ ἀποκαλύψει*]; FOR were I to boast of them, I should not be foolish (incur the charge of foolish boasting), since I should [only] speak the truth,—but I spare (i. e. keep back what I could say), in order that no one may think more highly of me than [according to the standard I hold]; as he sees me to be, or hears from me,—namely, in my teaching.' Calvin observes, that "the Apostle here anticipates his adversaries, who might, from his saying that he 'would not boast,' draw the inference that he *could* not boast; and this he does by saying, 'I might with justice, and without subjecting myself to the charge of vanity, boast; for I have grounds enough: but I abstain.'" In fact, to avoid making this contradict what precedes, we may regard the Apostle as saying this *referentially*, q. d. 'Si gloriari voluero, non invenien stultus,'—namely, when compared with those who have no grounds for self-boasting.

7-10. Paul now adverts more distinctly to what was before mentioned,—'the infirmity in the flesh,' which had been a subject of deep mortification and regret; especially since it had hindered the efficiency of his public ministrations.

7. καὶ τῇ ὑπερβ.—*ἰδὼθ μοι σκόλοψ τῇ*

*σαρκί*] Render: 'and that I might not be over-exalted by the supereminence of the revelations [made to me] there was given to me a thorn for the flesh; *Δατ. ἰσχυρῶς*. This use of *ἰδὼθ* (very uncommon elsewhere) is decisive against the term being referred to Satan; as applied to God, it occurs similarly in 1 Cor. xi. 15. xii. 7. Gal. iii. 21, et al. To pass over here the many vain, and some absurd conjectures that have been hazarded, I would observe, that by *σκόλοψ* may be meant a *paralytic* affection (occasioned by the rapture originally, and afterwards continued by the mind pressing too much on the body), which, inflicting acute pain, and, by contracting the muscles of the face, thereby causing contortion of the countenance, would be a source of no small mortification to the Apostle's natural feelings, and to a certain degree tend to impede his usefulness;—though, at the same time, serving to keep him low (as he says, *ἵνα μὴ ὑπεραίρωμαι*) by making him sensible of his *human weakness*; and consequently such as it pleased the Lord *not* to remove. *Σκόλοψ τῇ σαρκί* might, indeed, have allusion to the idea of *acute bodily pain* experienced from the disorder, whatever it might be (in which view not a little to the purpose are the words of Artemid. iii. 33, *ἀκαθὰ καὶ σκόλοπι δόνας σημαίνουσι διὰ τὸ δέξυ*); but the expression seems rather meant to advert to the *mental pain*, and *keen mortification* resulting from this bodily infirmity, than what belonged to the infirmity itself. The above view of the sense is substantially that adopted by Whitby, Benson, Mackn., Bp. Bull, Billr., and Peile. While, however, the term *σκόλοψ* may be thus explained figuratively and by metonymy, the next term, *ἀγγέλος Σατάν*, can be understood only of the aforesaid *physical infirmity*. And what is said we are to consider as said in the Apostle's own opinion (and not by an accommodation to Jewish ideas),—namely, as sent from Satan *as it* were by one of his ministers. This natural and obvious sense of the words, by which the *infirmities* of Satan must necessarily be inferred, is, I find, very properly contended for by Bp. Bull; yet he embarrasses the case with needless and well-nigh insuperable difficulties. In short, I suspect that one principal reason why St. Paul chose to use the expression was, because he wished the visitation in question to be considered in the light of a temptation, or *trial* of his faith, permitted by God to be sent by the Tempter: for it is in this view, and not in that of the *Adversary*, that Satan is here regarded; as appears, indeed, from the words of Gal. iv. 13, above noticed: where by *πειρασμός* is doubtless denoted the same as by *σκόλοψ τῇ σαρκί* here. This very use of *πειρασμός* (namely, to denote 'such a tribulation, or mortification, as tries our

ἐδόθη μοι σκόλοψ τῇ σαρκί, ἄγγελος Σατάν, ἵνα με κολαφίζῃ,  
ἵνα μὴ ὑπεραίρωμαι. <sup>8</sup> Ὅτι τούτου τρίς τὸν Κύριον παρεκά-  
λεσα, ἵνα ἀποστῇ ἀπ' ἐμοῦ. <sup>9</sup> καὶ εἰρήκῃ μοι. "Ἀρκεῖ σοι ἡ

† Phil. 4. 18.  
Col. 1. 11.  
Heb. 11. 34.

religious faith') occurs in James i. 2 and 12, and 1 Pet. i. 6. It appears, then, that in τῇ σαρκί here, and τῆς σαρκὸς in the passage of Gal. above adduced, there is a twofold allusion, (1) to the disorder, whatever it was, considered as a severe infliction; (2) to the disorder as considered in reference to its effect in humbling the pride, and trying the patience, of poor weak humanity, with all its frailties and infirmities; an effect which would indeed not a little come in aid of that wholesome self-control, by which the holy Apostle was enabled so uniformly to keep the inferior and corporeal in subjection to the superior and spiritual nature. The view which I have taken of this, as closely connected with τὸν πειρασμόν μου τὸν ἐν τῇ σαρκί μου, at Gal. iv. 14, and both connected with revelations vouchsafed to Paul in the beatific Vision, is, I find, confirmed by the opinion of Canon Tate (Cont. Hist. p. 150 sq.), where, after remarking that the σκόλοψ τ. σ. is with good reason supposed to have been the same with the infirmity of the flesh, and the temptation (i. e. severe trial) in the flesh, at an earlier period, recalled to the mind of the Galatians (Gal. iv. 13, 14), as having fallen under their notice, he subjoins:—'Now the beatific vision, referred to in 2 Cor. xii. 1—4, must have long preceded his first visit to Galatia; and therefore the *thorn*, if as an humiliation and chastisement [the *παιδεία*, 'loving-correction,' spoken of in Prov. iii. 4, 5, and Heb. xii. 4, 5, 19], it came soon after that remarkable event; must also have preceded the visit into that region, and must have continued at least till that period when the Galatians witnessed Paul actually suffering under it. But, in respect of the Corinthians, the case seems very different. That they witnessed such a visible infirmity when he appeared in Corinth the first time, there could hardly be any need to tell them of, so very particularly now. Probably, therefore, his prayers for deliverance from the affliction had, at length, been heard. Not a vestige of its existence can be traced down lower than in that notice of it to the Galatians.'—The words at the end of the verse, ἵνα μὴ ὑπεραίρωμαι, are absent from several of the most ancient MSS., and some Versions and Fathers, and were cancelled by Lachm. and Tisch., ed. 1, but restored in ed. 2, rightly; since internal evidence is quite in their favour. Such a repetition, arising from that intensity of sense characteristic of a full mind, is no tautology, but conveys an emphasis. The words, as Jacks. testifies, occur in various passages of Origen, Cyprian, Macar., Chrys., and other Fathers. I find them in all the Lamb. and Mus. copies.

8. παρεκάλεσα] 'I besought,' 'supplanted.' Of this sense (exceedingly rare) I have noted one (and only one) example, in Joseph. Bell. i. 23, 5, τῆς γνώμης τὸν Θεὸν σύμψηφον—παρακαλῶ γινίσθαι. By τὸν Κύριον is, as appears from the next verse, to be understood Christ. See Whitby, Macknight, and Smith's Scrip. Test., vol. ii. p. 229. iii. 251, who rightly notice this as an example of prayer to Christ, and con-

sequently a proof of the Divinity of Christ. In τρίς, the Commentators remark, we have a certain on an uncertain but large number, to signify oftentimes. So Eurip. Hippol. 46, μηδαὶν μάταιον αἰετρίς εἰδῆσθαι Θεῶν, and Job xxxiii. 29. But there is no need to resort to that principle. The words ἵνα ἀποστῇ ἀπ' ἐμοῦ may best be rendered, 'that it might be removed from me;' for the Aorist Active of this and other compounds of ἵστημι are not unfrequently used in a *Passive* sense. Though the expression itself may have been selected, as meant to have reference both to the infliction and the inflictor, namely, ἄγγελος Σατάν. Comp. Job vii. 16, Sept., ἀπόστα ἀπ' ἐμοῦ. Mackn. well remarks 'that this example of prayer rejected ought to be well attended to by all good men; because it shows that they neither should be discouraged when their most earnest prayers seem to be disregarded, nor discontented when they are rejected; because in both cases their good is designed, and effectually promoted.'

9. εἰρήκῃ μοι] Namely, either by vision or by the Bath Kol, mentioned in 1 Kings xix. 12. In ἀρκεῖ σοι we have, as Bengel remarks, *benignissima repulsa*.—ἀρκεῖ σοι ἡ χάρις μου. The full sense of the words will stand thus: 'It is not necessary nor expedient that what thou askest should now be granted (namely, that this visitation should be removed from him), because my grace is sufficient to enable thee to overcome this evil.' By ἡ χάρις, Calvin remarks, is here to be understood, not (as many explain) the favour of God, but, by metonymy, the gracious aid of the Holy Spirit, through whose support he would be made more than conqueror. Accordingly, the full sense intended by ἀρκεῖ is, 'is sufficient for thy aid and support.' Why it is sufficient is shown by the words following. ἡ γὰρ δύναμις—τελειοῦται, 'for through weakness is it that my strength is completely manifested.' Comp. Sap. iv. 7, and see note on 1 Cor. i. 27—31. The μου after δύναμις, not found in 5 uncial MSS. and several Versions (not, however, including the Pesch. Syr.), and certain Fathers, has been cancelled by Lachm., Tisch., and Alf.; but not on good grounds, since it is supported by the great body of the MSS., including some of the most ancient, as B, C, E; and internal evidence is not against it; for it is more likely that the μου should have been removed by those who thought that the absence of σου after δυνάμις required its absence here, than that any should have (as Bengel thought) brought in μου to correspond to σου. Not to say that the μου cannot be dispensed with, since it is, as Calvin well saw, *emphatic*, the general sense intended being, 'for my strength (i. e. the strength imparted by me), *plenus eo exornatus* in,' &c., namely, as thus showing itself all-sufficient in the weakness of the instruments employed.—Ἠδιστα οὖν—ἀσθ. μου. There is some appearance of incongruity between Ἠδιστα and καυχ.; Ἠδιστα rather requiring ὑποσώμεν, as 2 Macc. ii. 28, ἦδιστε τὴν κακοπάθειαν ὑποσώμεν. This, however, may be removed by supposing in καυχ. a *significatio*

χάρις μου ἡ γὰρ δύναμις μου ἐν ἀσθενείᾳ τελειοῦται." Ἡδιστα οὖν μᾶλλον καυχῆσομαι ἐν ταῖς ἀσθενείαις μου, ἵνα ἐπισκηνώσῃ ἐπ' ἐμέ ἡ δύναμις τοῦ Χριστοῦ. <sup>10</sup> Διὸ εὐδοκῶ ἐν ἀσθενείαις, ἐν ὕβρεσιν, ἐν ἀνάγκαις, ἐν διωγμοῖς, ἐν στενοχωρίαις ὑπὲρ Χριστοῦ· ὅταν γὰρ ἀσθενῶ, τότε δυνατός εἰμι. <sup>11</sup> Ἔγωνα ἄφρων [καυχώμενος]· ὑμεῖς με ἠναγκάσατε. ἐγὼ γὰρ ὥφειλον ὑφ' ὑμῶν συνίστασθαι· οὐδὲν γὰρ ὑπέρησα τῶν υπερβάν ἀποστόλων, εἰ καὶ οὐδὲν εἰμι. <sup>13</sup> Ἐὰν μὲν σημεῖα τοῦ ἀποστόλου κατεργάσθῃ ἐν ὑμῖν ἐν πάσῃ ὑπομονῇ, [ἐν] σημείοις καὶ τέρασιν καὶ δυνάμεσιν. <sup>13</sup> Τί γάρ ἐστιν ὃ ἡττήθητε ὑπὲρ τὰς λοιπὰς

g. ch. 11. 1,  
16, 17.  
1 Cor. 15. 8—  
10.  
Eph. 3. 8.

h Rom. 15.  
10.  
1 Cor. 9. 2.  
ch. 9. 4.  
2 Th. 1. 6.  
1 Cor. 9. 12.  
ch. 11. 7, 9.

*præsumens*, thus: 'Most willingly, therefore, will I bear with, nay, rather rejoice in and boast over my infirmities [than be discouraged under them].' Considering the rare (not to say unprecedented) conjunction of these words, ἡδιστα and μᾶλλον, we may suppose, with Fritz, that the μᾶλλον is to be construed, not with ἡδιστα, but with καυχῆ. Thus the sense will be, 'I will prefer to make my boast of, rather than complain of.' As respects ἀσθενῶ, the term here and in the next verse, as also in the former clause of this verse, denotes 'such afflictions, trials, and tribulations as are sent to try the faith of the saints.' The next words, ἵνα ἐπισκηνώσῃ ἐπ' ἐμέ ἡ δύναμις Χρ., are meant to intimate that, as it were, *condition or ground* of the foregoing sentiment,—namely, so that (thereby) the strength (*virtus, vis*, 'power to strengthen') may rest upon or abide in me, i. e. for support, so that out of weakness I may become strong (see Heb. xi. 34). Comp. Isa. xl. 29.

<sup>10</sup> Διὸ εὐδοκῶ ἐν ἀσθενείᾳ.] Render: 'Wherefore I am well pleased with, I complacently acquiesce in,' namely, for the reasons above mentioned, as alluded to in the διὸ; for, as observes Est., the ἀσθενῶ would not be desirable *per se*. This sense of εὐδοκῶ, occurring also supra v. 8, is of good authority, being found in Polyb. ii. 12, 3, ἡ Τ. ποιεῖται συνθέκας, ἐν αἷς εὐδόκησας, 'acquiesced.'—In ὅταν γὰρ ἀσθενῶ, τότε δυνατός εἰμι, we have a beautiful turn (similar to one in Philo, cited by Wetstein, μὴ ἀναπίπτει, τὸ ἀσθενεῖς ὑμῶν δύναμις ἐστι); q. d. 'The more I am brought down by tribulation, the more do I experience the supports of Divine strength.' See Phil. iv. 13.

<sup>11</sup> Ἔγωνα ἄφρων καυχῆ.] As the Apostle began this detail of his merits and spiritual endowments with the deprecatory softening ἀνέχασθί μου τῆς ἀφρ., &c., and ὡς ἄφρονα δέξασθε, so he ends it with an apology introductory of the reason for it; q. d. 'Ye see, then, that I have made myself a fool in boasting. But ye have compelled me so to do, viz. by rendering it necessary to do justice to myself, and also for your good, by disabusing you of your prejudices.' It is truly observed by Bp. Sanderson, in his Sermon on Job xxix. 14—17, that 'when men do us manifest wrong, it is not vanity, but charity, to do ourselves right; and whatever appearance of folly or vain boasting there may be in so doing, those are chargeable with all, who compel us thereunto, and not we.'—Ἐγὼ γὰρ ὥφειλον ὑφ' ὑμῶν συνίστ. These words show how the Apostle was compelled to do this;

namely, by the want of that commendation from them which was his *dus*, since he was nothing inferior to the chiefest Apostles. His merits and endowments ought to have been summed up by them, and then it would not have been necessary to praise himself.—Εἰ καὶ οὐδὲν εἰμι. Some regard this as spoken *saturnally*, and *ex opinione pseudopostolorum*; 'though I am, it seems, a nobody.' So Soph. Trach. 1109, κἄν τὸ μηδὲν εἴ, and Aj. 767, κἄν ὁ μηδὲν ὦν. But more natural and probable is the usual view, by which the words are understood as spoken seriously, and as expressive of genuine humility; his own weaknesses being considered apart from the strength of his Lord. Compare 1 Cor. xv. 8—10.

<sup>12</sup> τὰ μὲν σημεῖα ὑπομονῇ.] Render: 'the marks, to wit, of the Apostle, have been wrought out [by me] among you (meaning that they have been set forth) with all patient perseverance.' On this force of the Article as denoting an individual of an entire class of agents, Bp. Middl. and Mr. Green are agreed, and adduce as an ex. 'He gave proofs of the general,' or 'the hero.' The words τὰ μὲν σημεῖα καταργῶ, have reference to οὐδὲν ὑστ. τῶν λοιπῶν ἀποστόλων in the preceding verse (the words εἰ καὶ οὐδὲν εἰμι being a parenthetical remark), and are meant to prove the assertion. The words ἐν πάσῃ ὑπομονῇ I have showed long ago in Rec. Syn. to be taken, not simply of 'patience' (or the 'power of suffering wrong, or enduring pain or labour'), but of 'patient perseverance by continuance in well-doing,' an explanation confirmed by Luke viii. 15. The ἐν before σημείοις is absent from five uncial and six cursive MSS. (to which I add Lamb. 1182, 1183), and several Versions, and is cancelled by Lachm., Tisch., and Alf., perhaps rightly; since it may have crept in from the ἐν before.

<sup>13</sup> Having shown that no signs of an Apostle were wanting in him, he inquires whether there be any other deficiency which should leave them inferior to other churches; q. d. '[What have you to complain of?] for in what, &c.—ἤτι. here signifies to be in an inferior condition; of which sense some examples are cited from the Classical writers.—ὑπὲρ is for μᾶλλον &c.—αὐτὸς ἐγὼ is emphatic; q. d. 'I myself have not, whatever others may have.'—χαρισσασθί μοι τὴν δό. τ., 'forgive me this wrong,' if that be a wrong.' A keen sarcasm, with which comp. D. Hal. Ant. p. 1825, 5, τινοὺς οὖν ἀδικήματος ὑπεύθυνους εἰμι ὑμῖν; εἰ μὴ τὸ νικᾶν τοὺς πολέμους ἐστὶν ὑμᾶς ἀδικεῖν. 'Adikia in this sense occurs no where else in the New Test., though

ἐκκλησίας, εἰ μὴ, ὅτι αὐτὸς ἐγὼ οὐ κατενάρκησα ὑμῶν; χαρί-  
 σασθέ μοι τὴν ἀδικίαν ταύτην. <sup>14</sup> Ἰδοὺ, τρίτον ἐτοίμως ἔχω <sup>k Acts 20.</sup>  
 ἐλθεῖν πρὸς ὑμᾶς, καὶ οὐ καταναρκήσω ὑμῶν· οὐ γὰρ ζητῶ τὰ <sup>ch. 13. 1.</sup>  
 ὑμῶν, ἀλλ' ὑμᾶς· οὐ γὰρ ὀφείλει τὰ τέκνα τοῖς γονεῦσι θησαυ- <sup>1 Cor. 4. 14.</sup>  
 ρίζειν, ἀλλ' οἱ γονεῖς τοῖς τέκνοις. <sup>15</sup> Ἐγὼ δὲ ἥδιστα δαπα- <sup>1 ch. 1. 6.</sup>  
 νήσω καὶ ἐκδapaνηθήσομαι ὑπὲρ τῶν ψυχῶν ὑμῶν· εἰ καὶ, <sup>& 6. 12, 13.</sup>  
 περισσοτέρως ὑμᾶς ἀγαπῶν, ἤττον ἀγαπῶμαι. <sup>16</sup> Ἔστω δέ <sup>Col. 1. 24.</sup>  
 ἐγὼ οὐ κατεβάρησα ὑμᾶς· ἀλλ', ὑπάρχων πανούργος, δόλω ὑμᾶς <sup>2 Tim. 2. 10.</sup>  
 ἔλαβον. <sup>17</sup> Μὴ τινα ὧν ἀπέσταλκα πρὸς ὑμᾶς, δι' αὐτοῦ <sup>m ch. 7. 2.</sup>  
 ἐπλεονέκτησα ὑμᾶς; <sup>18</sup> Παρεκάλεσα Τίτον, καὶ συναπέστειλα <sup>n ch. 8. 6, 15.</sup>  
 τὸν ἀδελφόν· μήτι ἐπλεονέκτησεν ὑμᾶς Τίτος; οὐ τῷ αὐτῷ <sup>18, 22.</sup>  
 πνεύματι περιεπατήσαμεν; οὐ τοῖς αὐτοῖς ἴχνεσι;  
<sup>19</sup> Πάλιν δοκεῖτε ὅτι ὑμῖν ἀπολογούμεθα; κατενώπιον τοῦ <sup>o ch. 8. 12.</sup>  
<sup>& 11. 31.</sup>  
<sup>1 Cor. 10. 28.</sup>

occasionally in the *Clementine* writers, and in *Joan. Antt.* xvi. 4, 3, fin., ὡς ἔχουν τῇ ἀδικίᾳ τοῦ διδωκότος, 'to the injury of him who gave it.' Here we have a most keen sarcasm.

14. This and the next verse may be considered parenthetical; v. 16 being closely connected with v. 13. The scope of the passage is to exclude any misrepresentation of the false teachers,—that he was only urging his past moderation, to pave the way for future demands upon them. Thus the sense is, 'I have not been burdensome to you [heretofore]; and when I come to you again, [as I am now for the third time purposing in mind to do,] I will not be burdensome to you.' So xi. 12, ὃ δὲ τοῦ καὶ ποιήσω. The best Commentators are agreed that *τρίτον* is to be referred to *ἵστομαι* ἔχω; since it appears from i. 15 that his last visit could only be the *second*.—After *τρίτον* is, in some Versions and Fathers, added *τοῦτο*, which has been received by Griesb., Scholz, Lachm., and Tisch.; but, I think, wrongly; since internal evidence is quite against it; for while we may easily account for its *insertion*,—namely, from ch. xiii. 1, we can by no means for its *omission*; not a single MS. being *there* without it, though many MSS., Versions, and Fathers have there added *ἵδω*, manifestly from the present passage: inasmuch that no Editor *there* has admitted it. But *τοῦτο* is on the very same footing.—Ὁ δὲ γὰρ ζητῶ—ὑμᾶς, q. d. 'I seek not your substance, but only desire the salvation of your souls.' In γὰρ ὀφείλει—τέκνοις there is an adagial sentence (perhaps formed on Ezek. xxxiv. 2), expressed *populariter*, and referring to what is natural, and in the regular order of things.

15. ἀγά· 'I for my part.' See note on 1 Cor. v. 3.—Δαπανήσω καὶ ἐκδew.; q. d. 'I am ready to spend my time, substance, health, strength,—nay, my very *life* for your sake.'—Ἐκδew. signifies 'to be utterly exhausted by labours,' &c. Thus the expression is similar to that at Acts xx. 24, ἀλλ' οὐδένος λόγον ποιῶμαι, οὐδὲ ἔχω τὴν ψυχὴν μου τιμᾶν ἑμαυτῷ. It is a fine remark of Theodor. and Theophyl., that 'what is here said is at once *accusatory* and yet *consolatory*. He heals the pain he might inflict by charging them with want of affection to him, by intimating his great affection for them.'

16. Ἔστω δὲ—ἔλαβον.] The Apostle here speaks in the person of his calumniators, making their words his own.—Δόλω ὑμᾶς ἔλαβον is supposed by almost all Commentators to mean, 'I took you in,' 'made a gain of you, by artifice and stratagem.' The sense, however, seems simply to be, 'I practised, it seems, upon you a piece of refined artifice, and sought to accomplish my selfish purpose by the instrumentality of another person.'

17. Here *τινα*—δι' αὐτοῦ is put, by a popular mode of expression, for διὰ τινα ἰκέλευν, *οὐν*, &c.

18. παρεκάλ. Τίτον, &c.] This has reference to what was said *supra*, viii. 6, 18. The Apostle appeals to *facts*, which they themselves could not deny; and the interrogation at μήτι ἔπλεον. implies a strong negation. The sentence, arranged according to the regularity of *Western* composition, would run thus: 'Did Titus, whom I requested to go to you, or the brother whom I sent with him, make a gain of you?' This the Apostle follows up with a sentence in which the consequent is put for the antecedent. He does not say, 'No, they walked in my steps,' but delicately substitutes, 'Have we not walked in the same spirit,—pursued the same disinterested course?' In fact the verb *περιεπ.* is to be taken *per dialogum* twice, in a somewhat different sense, as adapted to each of the two clauses. In the *former*, it may be rendered '*live*,' or rather '*act*.' Comp. Gal. v. 16, πνεύματι περιπατεῖτε. One might, indeed, have expected that after *ἔχ.* would have been subjoined *ἐστοιχίσασμαι*, as Gal. v. 25, σὺ ὡς μὲν πνεύματι, πνεύματι στοιχῶμαι, meaning, 'walk habitually according to its dictates;' by a metaphor taken from soldiers who step firm and in a straight line laid down,—comp. also Rom. iv. 12,—but *περιπατ.* is here meant to include that sense.

19. πάλιν δοκεῖτε ὅτι, &c.] The πάλιν δοκεῖτε has reference to what was said *supra*, iii. 1; q. d. 'Think ye again that I am *defending* myself before you?' &c. Paul says this, in order that the anxiety which he shows to justify himself in all respects may not be ascribed to improper motives,—whether timidity or selfishness. The πάλιν refers to iii. 1. v. 12. Now the Apostle does not reply to this by a

p 1 Cor. 4. 21.  
ch. 10. 3.  
8. 15. 9. 10.  
q ch. 5. 2.  
r Rom. 12.  
15.  
1 Cor. 5.  
9-11.  
15-18.  
Gal. 5. 10.  
Eph. 5. 5, 6.  
Col. 3. 5.  
1 Thess. 4.  
8-7.  
Heb. 12. 4.  
a ch. 12. 14.  
Num. 25. 20.  
Deut. 17. 6.  
& 19. 15.  
Matt. 18. 16.  
John 8. 17.

Θεοῦ, ἐν Χριστῷ λαλοῦμεν τὰ δὲ πάντα, ἀγαπητοί, ὑπὲρ τῆς  
ὁμῶν οἰκοδομῆς. 20 <sup>p</sup> Φοβοῦμαι γὰρ, μήπως ἐλθὼν, οὐχ οἶους  
θέλω εὗρω ὑμᾶς, κἀγὼ εὑρεθῶ, ὑμῖν οἶον οὐ θέλετε μήπως  
ἔρεις, ζῆλοι, θυμοί, ἐριθείαι, καταλαλῖαι, ψιθυρισμοί, φυσιώσεις,  
ἀκαταστασίαι· 21 <sup>q</sup> μὴ πάλιν ἐλθόντα με ταπεινώσῃ ὁ Θεός  
μου πρὸς ὑμᾶς, καὶ πενθήσω πολλοὺς τῶν προσημαρτηκότων,  
καὶ μὴ μετανοησάντων· ἐπὶ τῇ ἀκαθαρσίᾳ καὶ πορνείᾳ καὶ  
ἀσελγείᾳ ἣ ἔπραξαν.

XIII. 1 <sup>a</sup> Τρίτον τοῦτο ἔρχομαι πρὸς ὑμᾶς ἐπὶ στόμα-

strong negation, *οὐχι*, but leaves that to be im-  
plied,—by stating, with a solemn protestation,  
that his views, in acting and writing as he has  
done, have been solely their edification and spir-  
itual benefit.—To advert to a matter of *reading*.  
For *πάλιν* MSS. A, B, F, G, and a few cursives  
(to which I can make no addition), read *πάλαι*,  
which has been received into the text by Lachm.,  
Tisch., and Alf.; but not on good grounds; for  
the sense they assign, ‘ye have long since been  
thinking,’—namely, throughout the whole of this  
portion of my Epistle, is very strained and far-  
fetched, and not to be extracted from the words  
without violence. And, as regards *antiquity*,  
*πάλιν* has the support of the Pesh. Syr. Ver-  
sion (where the expression employed by the  
translator signifies ‘yet again,’ or ‘still,’ equiv-  
alents to ‘once more’), as also that of Cod. C and D.  
In short, external authority is quite in favour of  
*πάλιν*, and so is internal evidence, as existing in  
the want of probability that *πάλαι* should have  
been altered into *πάλιν*, while, on the other  
hand, *πάλιν* might very well by the scribes be  
confounded with *πάλαι*, which has in other  
cases occurred.—Of *πάλιν* confounded by the  
scribes with *πάλαι* many instances have been  
adduced from various Philological writers by  
Schaefer on Stoph. Thea. in v. *πάλαι*, to which  
I can add Thucyd. iii. 79, 1, where for Vulg.  
*πάλαι*, Bek., Poppo, Arn., and myself, edit  
*πάλιν*, from five MSS. Sometimes *all* the MSS.  
unite in one or other of the two words, though  
the other is called for by internal evidence. Thus  
in Pherecr. Metall. frag. i. 33, p. 108 (Meincke),  
*διπλάσι· ἰγίγναι· εὐδὲν ἐξ ἀρχῆς πάλιν*,  
the author must have written *πάλαι*. Read *διπλ.*  
*ἰγ. εὐδ.* ἣ *ἔξ ἀρχῆς πάλαι*: the former emen-  
dation is called for by the context. But, to ad-  
vert to the sense of the variously interpreted  
words *κατανώπιον* (or, as Lachm. and Tisch.  
read, *κατίναντι*, as *supra*, ii. 17, where see  
note) *τοῦ Θεοῦ*—λαλοῦμεν, I am now of opinion  
that it is the same as in the altogether similar  
passage at ii. 17. Accordingly, the sense  
may be thus expressed: ‘It is in the presence  
of God, in the name, or person (i. e. by the au-  
thority), of Christ that we are speaking, as if  
Christ were speaking by us.’ Comp. xiii. 3.

20. φοβοῦμαι γὰρ, μήπως, &c.] The con-  
nexion here is not very obvious, and has been  
but imperfectly traced. The *thread* of connexion  
may most simply and naturally be supposed to  
hang by *ὁμῶν οἰκοδομῆς*, thus: ‘Your edifica-  
tion, I say,—[and need enough there is for this  
*furtherance* in the Divine life]: FOR I fear lest  
perchance on coming I should find you not such  
as I wish you to be,—and so I should be found

by you such as ye would not [have me to be]:  
lest haply there should be found among you,’ &c.  
Of these various terms, *ἔρεις*, *ζῆλοι*, *θυμοί*, &c.,  
the first three seem meant to designate the strife,  
jealousy, and angry contention of individuals,  
engendered by a party spirit, in their open and  
more violent forms; and the next two, *κατα-*  
*λαλῖαι* and *ψιθυρισμοί*, the secret and underhand  
effects of the same spirit, as shown in slandering  
and backbiting, by which would be kept alive  
the embers of discord. In the first class are in-  
cluded the *teachers*, the second must refer to the  
*disciples*, their partisans, who fomented the  
*σχίσματα* and *ἰριδῆς* mentioned at 1 Cor. i. 10  
—12, and the *ζῆλοι καὶ ἔρις καὶ διχοστασίαι*  
mentioned at 1 Cor. iii. 3. By *ἔρεις* are here to  
be understood, not a party spirit, but simply  
*rivalries*, meaning those of the teachers one  
against another. The last two terms, *φυσιώσεις*  
and *ἀκαταστασίαι* seem meant to designate  
*generally* the effects of this party spirit, both on  
the teachers and the taught; on the *teachers*, by  
puffing them up with spiritual pride (to which  
purpose may be noticed a certain phrase occurring  
in a very ancient writing found in Routh’s Reliq.  
Sacrae, t. ii. p. 874), *φυσίωμα πνεύματος* (i. e.  
‘spiritual pride’); on their *disciples* by blowing  
up the coals of a party spirit, busy in magnifying  
one teacher to the prejudice of another. Comp.  
1 Cor. iv. 6. The last-mentioned term *ἀκατα-*  
*στασίαι* may be supposed to refer in a general  
way to that state of *tumult* and *confusion*, which  
must ever arise in a Christian society from *διχο-*  
*στασίαι* and party spirit. Comp. James iii. 16,  
*ἔπον ζῆλοι καὶ ἰριθεῖα, ἐκὰς ἀκαταστασία καὶ*  
*πάν φάυλον πρᾶγμα*, adverting to a state of  
things nearly resembling that in the Church of  
Corinth when St. Paul wrote his Second Epistle;  
for *there*, as here, the strife, &c. had (as we find  
from the context) arisen from a *rivalry* among  
the πολλοὶ διδάσκαλοι there spoken of, who,  
together with their disciples, had ‘sinned not a  
little with their tongues’: which evil propensity  
is nearly allied to what is here denoted by *κατα-*  
*λαλῖαι* and *ψιθυρισμοί*.

21. Here the Apostle hints at something *worse*,  
—*immorality*.—*Πάλιν* may be taken either with  
*ἐλθόντα*, or with *ταπεινώσῃ*. But the former  
seems preferable.—*Μή με ταπειν.* ὁ Θεός μου  
π. ὑ., ‘lest my God should humble me in respect  
of you;’ i. e. lest I should be mortified, and  
grieved to find, in some of you, so little profit of  
my labours.—*Πεσθ. πολλ.*, &c. The sense is,  
‘[lest] I may have to bewail many who have not  
repented, and forsaken their sins.’

XIII. In this Chapter the Apostle proceeds to



τος δύο μαρτύρων καὶ τριῶν σταθήσεται πᾶν ῥῆμα.

<sup>2</sup> <sup>b</sup> Προείρηκα καὶ προλέγω, (ὡς παρὼν τὸ δεύτερον, <sup>b</sup> καὶ ἂπὼν <sup>b</sup> ch. 13. 11. & 1. 32.) νῦν,) [γράφω] τοῖς προσημαρτηκόσι, καὶ τοῖς λοιποῖς πᾶσιν, ὅτι ἐὰν ἔλθω εἰς τὸ πάλιν, οὐ φείσομαι. <sup>3</sup> <sup>c</sup> ἐπεὶ δοκι- <sup>c</sup> Matt. 10. 30. <sup>1</sup> Cor. 9. 1. μὴν ζητεῖτε τοῦ ἐν ἐμοὶ λαλοῦντος Χριστοῦ, ὃς εἰς ὑμᾶς οὐκ ἄσθενεῖ, ἀλλὰ δυνατεῖ ἐν ὑμῖν. <sup>4</sup> <sup>d</sup> Καὶ γὰρ εἰ ἐσταυρώθη <sup>d</sup> Phil. 2. 7. <sup>1</sup> Pet. 2. 18. ἐξ ἄσθενείας, ἀλλὰ ζῇ ἐκ δυνάμεως Θεοῦ καὶ γὰρ ἡμεῖς ἄσθε- νοῦμεν ἐν αὐτῷ, ἀλλὰ ζησόμεθα σὺν αὐτῷ ἐκ δυνάμεως Θεοῦ εἰς ὑμᾶς. <sup>5</sup> <sup>e</sup> Ἐαυτοὺς πειράζετε εἰ ἐστὲ ἐν τῇ πίστει, ἑαυτοὺς <sup>e</sup> 1 Cor. 11.

intimate his purpose to inflict punishments supernaturally, on those who persisted in resisting his authority. And after exhorting them to self-examination, and to anticipate his correction by timely reformation, he concludes with exhortations, salutations, and benedictions.

1. *τρίτον τοῦτο ἔρχ.* 'I am preparing for the third time and intending to come.' See note supra xii. 14.—*ἐπὶ στόματος δύο—ῥῆμα.* The purport of these words has been not a little disputed. Many Expositors suppose the meaning to be, 'When I come, every matter or complaint respecting impenitent offenders shall come to a regular process, and be decided according to the rule laid down in the Law (Numb. xxxv. 30. Deut. xvii. 6. xix. 15), and sanctioned by the Gospel (see Matt. xviii. 15. 18), that by the testimony of two or three witnesses,' &c. Some ancient and several modern Commentators, (as Calv., Est., Grot., Hamm., and Locke,) indeed, understand by these *witnesses* the Apostle's admonitions in his Epistles.

2. *προείρηκα καὶ προλέγω* [As much as to say, 'I have [just] before told you, and I [now] give you this notice beforehand,' equiv. to *προαναφώνω*. Here, however, the idea of *warning*, under that of *threat*, seems implied, as in a kindred passage of Gal. v. 21, *ἐὰν προλέγω ὑμῖν, καθὼς καὶ προείπον, ὅτι, &c.* With respect to *ὡς παρὼν νῦν*, the best Commentators are agreed that the sense is, 'as if I were present the second time, though now, as yet, absent.'—*Γράφω* is wanting in several MSS. of the Western recension, and is cancelled by Griesb., Scholz, Lachm., Tisch., and Alf.; rightly; for we can better account for its *insertion* than its *omission*.

3. 4. Many recent Commentators connect *ἐπὶ δοκιμῇ—Χριστοῦ* at ver. 3, with *ἐαυτοὺς πειρ.* at ver. 5, thus making the former contain a *protasis*, and the latter an *apodosis*, and throwing the intermediate words into a parenthesis. But though this method yields a good sense, it seems too artificial; nor is the Apostle accustomed so accurately to complete a sentence, interrupted by some parenthesis. The usual mode of pointing and taking the words seems to be more natural, and yields full as good a sense. The sense of ver. 3 may be thus expressed: 'Especially since some of you boldly demand a proof of Christ's speaking in me, as his Apostle; though this has been already confirmed by evidence of the strongest kind,—namely, by His mighty power working in and through me in various ways.' The next words are meant to *show* that the proof *does* exist, and their full sense is (ὅτι being put for *καὶ αὐτόν*), 'whereas he is not weak as regards you,

but is mighty [in operation among you],' viz. 'by and through me, even by the working of miracles and the communication of the supernatural gifts of the Holy Spirit,' which attested Paul's divine legation. Comp. 1 Cor. ii. 4, *ὁ λόγος μου ἐν ἀποδείξει Πνεύματος καὶ δυνάμεως* (scil. ἡν) meaning of the Spirit and of power from on high. Comp. Acts x. 38.

4. *καὶ γὰρ—Θεοῦ* Render: 'For even were He crucified out of (equiv. to 'through') weakness (in the likeness of sinful flesh, see Rom. viii. 3), yet He is still living through the mighty power of God.' See Rom. i. 16. Phil. iii. 21. In the next member of the sentence *καὶ γὰρ ἡμεῖς ἄσθε—ὑμᾶς*, there is adduced another proof of Christ's power; and the general sense is, 'And so truly we his ministers, (though) we are weak in ourselves as to Him, yet shall we live with him,' &c.—*ζήσομεν*. Lachm. and Tisch. edit *ζησόμεθα*, from A, B, D, F, G, and 6 cursives. But the Active form is found in all the other MSS. (including the Lamb. and Mus. copies.) However, it may be the true reading, and the Active form does occur in several other passages where the bulk of the MSS. have the Middle form (e. gr. Mark v. 23, *ζήσῃ*, for rec. *ζήσεται*: Luke x. 28, *ζήσῃσι* for *ζήσῃ*: John v. 25, *ζήσουσιν*, and ver. 58, *ζήσονται*: vi. 51, *ζήσῃσι* for *ζήσεται*: vi. 57, *ζήσῃσι* for *ζήσεται* bis; xiv. 19, *ζήσῃτε* for *ζήσῃσθε*, and Lachm. mostly receives the active form—perhaps rightly; but the idiom seems confined to the Gospels, and was probably not in use by St. Paul. Thus *ζήσῃσθε* is found in all the copies at Rom. viii. 13. Why, then, should not *ζησόμεθα* have been here written by him? Besides, *ζήσομεν* may very possibly have arisen from scribes mistaking the reading *ζησόμεθα* (so it is written in Lamb. MS. 1182) for *ζήσομεν*, by the *α* having faded away, and then the *5* might be mistaken for *ν*.

5. *ἐαυτοὺς πειρ., &c.* Instead of demanding proofs, where none ought equitably to be required, Paul bids them try and examine themselves; q. d. 'Yourselves try ye whether ye are [or not] in the faith; yourselves put ye to the proof.' For (as appears from the prominent position given to them) a certain emphasis is meant to be imparted to the Pronouns, it being meant, in other words, that the test is to be applied to the *taught*, and not to the *teachers*. He means to say, that if they be in the faith of Christ, they will find sufficient evidences of his own Divine legation in the spiritual gifts, and general reformation produced through his preaching, as well as to prove Christ to be in them, by his power.



δοκιμάζετε ἢ οὐκ ἐπιγινώσκετε ἑαυτοὺς, ὅτι Ἰησοῦς Χριστὸς ἐν ὑμῖν ἐστίν; εἰ μὴτι ἀδόκιμοί ἐστε. <sup>6</sup> Ἐλπίζω δὲ ὅτι γνώσεσθε ὅτι ἡμεῖς οὐκ ἐσμὲν ἀδόκιμοι. <sup>7</sup> † Εὐχόμεαι δὲ πρὸς τὸν Θεόν, μὴ ποιῆσαι ὑμᾶς κακὸν μηδὲν οὐχ ἵνα ἡμεῖς δόκιμοι φανώμεν, ἀλλ' ἵνα ὑμεῖς τὸ καλὸν ποιῆτε, ἡμεῖς δὲ ὡς ἀδόκιμοι ὤμεν. <sup>8</sup> οὐ γὰρ δυνάμεθά τι κατὰ τῆς ἀληθείας, ἀλλ' ὑπὲρ τῆς ἀληθείας. <sup>9</sup> εὐχαίρομεν γὰρ ὅταν ἡμεῖς ἀσθενώμεν, ὑμεῖς δὲ δυ-

g ch. 11. 30.  
ε 12. 5, 9, 10.

— ἢ οὐκ ἐπιγινώσκετε—ἐστίν;] The full sense may be thus expressed: 'What, know ye not yourselves, and find that Jesus is in you? [as know it ye must,] unless, indeed, ye be not genuine Christians, [and accordingly devoid of proof whether Jesus be in you, or not.]' I am still, as formerly, of opinion that the Apostle uses ἀδόκιμοι in a twofold view, *per dilogiam*, by a *paronomasia*, and with a certain pregnancy of sense which is not unfrequent in *Thucydides*.

6. ἐλπίζω δὲ ὅτι—ἀδόκιμοι.] The full sense is: 'I hope, however, that ye will [know by proof that we are not [as has been said of us] unguine (i. e. counterfeit) apostles and ministers.] A metaphor derived from money assailed by the stamp of genuineness, and which therefore is not taken. So Plut. Mor. p. 4, ἀνθρώποις ἀδόκιμοι καὶ παρασήμεροι. So here the sense is, 'counterfeit,' and 'devoid of the Divine power claimed by us.' The ancient Greek Commentators, and several modern ones, take the purport of these words to be *minatory*. But the case now seems to me not fully made out. Hence I prefer to understand the γνώσ. of 'knowledge by convictionment,' arising from the truth of the case, and the marks of Apostleship in *re*, or, as Thom. Aquin. explains, *ex viâ et doctrinâ nostrâ quam ostendo vobis*. There may, however, be intended a *twofold* sense, as referred to the *two classes*,—the well-inclined, and the evil-inclined. The former would come to the knowledge in question in the way just adverted to. They could not disprove Paul's true apostleship without also disproving their own *conversion*, since 'the seal of his apostleship were they in the Lord.' See ch. iii. 1—3, and 1 Cor. ix. 1—3. The latter would come to the knowledge in question in *another way*,—namely, from the fruits of bitter experience of his power to *punish disobedience*. This is confirmed by the words of ver. 7, εὐχόμεαι δὲ—ἀδόκ. ὤμεν, of which the full sense (from delicacy imperfectly developed) is this: 'However, I pray to God that ye may do nothing evil and worthy of punishment; my wish being not that our divine commission may be [by *that* means] approved; but [rather] that ye may do what is good, and that we may [thereby] be, as it were, *without* that proof [by not having to exercise the power], viz. of punishing offenders.' The ellipsis before *εἰ*, constituting the chief cause of the difficulty here existing, was well seen, and the difficulty ably removed, by Theophyl. and Phot.—To turn to a matter of reading. For εὐχόμεαι, Laehm., Tisch., and Alf. edit εὐχόμεθα, from 5 uncials, 7 cursives, and some Fathers; and internal evidence is in its favour; though εὐχόμεαι is confirmed by all the Versions, except the Vulgate.

8. οὐ γὰρ δυνάμεθα—ἀληθείας.] The connexion here is far from obvious, and the sense,

any thing but clear, has been variously explained. The mode of tracing the connexion pursued by Billroth is harsh and far-fetched, and the supply of so many words to which the γὰρ is thus made to refer is unsatisfactory. As respects the purport of the words in question, this was ably drawn forth by Chrys., Theophyl., Theodor., and Photius, and after their time by T. Aquinas, De Lyra, and Est. Yet they all pass over the force of the γὰρ, which seems to have been alone perceived by Hyper., who annotates thus: 'Confirmat quod ita sit erga eos affectus argumento sumpto a suo officio, seu vero usu Apostolicæ potestatis, q. d. Si honeste agitis, nos nihil in vos poterimus: nam potestas nostra duntaxat exercenda est adversus eos qui male agunt, quique adversantur veritati, i. e. sanæ doctrinæ et vitæ sanctimonie.' I cannot, however, agree with him in assigning to ἀλθ. a sense so comprehensive as to include *sound doctrine*; but would understand it to denote simply, what the best Expositors unanimously explain the term to mean, namely,—by a Hebraistic idiom,—*vitas integritas; quod rectum et iustum est*, which is the sense that the word bears at John iii. 21, ὁ ποιῶν τὴν ἀλήθειαν. 2 John 4, περιπατεῖν ἐν ἀληθείᾳ. 8 John 3, et al. Comp. Phil. iv. 8. The term *δυνάμει* is to be used with reference to *potestas punitiva*, which does not come into force, is not exercised, so long as ἡ ἀλήθεια, *truly right action*, which renders it unnecessary, is preserved, and consequently he, who otherwise *could*, then *cannot* exercise it.

9. χαίρομεν γὰρ ὅταν—ἦτε.] The γὰρ here must not be passed over, but accounted for by co-ordinating ver. 9 with ver. 7, so as to make it furnish a *second reason* for ver. 7; q. d. 'Nay, so far are we from wishing to give proof of our power, by having to punish your irregularities, that we rather rejoice when we are (thus) weak (i. e. *seem* weak, by not having our power shown by the proof) and ye are strong (in faith and good works). Agreeably to this view, which is confirmed by Calv., Hyper., and Billr., the γὰρ may be taken nearly in the same sense as in the former verse, namely, 'Why, = yea, we rejoice!'—τοῦτο δὲ καὶ εὐχόμεθα, τὴν ὑμῶν κατάρτισιν. Render: 'Now *this* it is, which we pray for (votis prosequimur), your restoration [as a body in Christ] to a sound and perfect state, so as to be both, as individuals, spiritually whole (comp. Gal. vi. 1, καταρτίζεσθε τοιοῦτος), and, as a body, in a sound state as to Church unity.' Comp. 1 Cor. i. 10. With respect to the general sense, it is, as Beza points out, that 'whereas the members of the Corinthian Church were all, as it were, dislocated and out of joint, they should be *joined together* in love (1 Cor. i. 10), and thus endeavour to make perfect (1 Thess. iii. 10. Heb. xiii. 21. 1 Pet.

νατοὶ ἦτε· τοῦτο δὲ καὶ εὐχόμεθα, τὴν ὑμῶν κατάρτισιν. <sup>10 h</sup> Διὰ <sup>h 1 Cor. 4. 21. ch. 3. 5. & 10. 1, 2. & 13. 20, 21.</sup> τοῦτο ταῦτα ἀπὸν γράφω, ἵνα παρὼν μὴ ἀποτόμως χρήσωμαι, κατὰ τὴν ἐξουσίαν ἣν ἔδωκέ μοι ὁ Κύριος εἰς οἰκοδομὴν, καὶ οὐκ εἰς καθαίρεσιν.

<sup>11 i</sup> Δοιπὸν, ἀδελφοί, χαίρετε, καταρτίζεσθε, παρακαλεῖσθε, <sup>i 1 Cor. 1. 10. Rom. 12. 10. 15. & 15. 5. Phil. 2. 2. 1 Pet. 3. 8. Heb. 12. 14. 2 Rom. 10. 10. 1 Cor. 16. 20. 1 Thess. 5. 26. 1 Pet. 5. 14.</sup> τὸ αὐτὸ φρονεῖτε, εἰρηνεύετε! καὶ ὁ Θεὸς τῆς ἀγάπης καὶ εἰρήνης ἔσται μεθ' ὑμῶν. <sup>12 k</sup> Ἀσπάσασθε ἀλλήλους ἐν ἀγίῳ φιλήματι· ἀσπάζονται ὑμᾶς οἱ ἅγιοι πάντες. <sup>13</sup> Ἡ χάρις τοῦ Κυρίου Ἰησοῦ Χριστοῦ, καὶ ἡ ἀγάπη τοῦ Θεοῦ, καὶ ἡ κοινωνία τοῦ ἁγίου Πνεύματος μετὰ πάντων ὑμῶν. ἀμήν.

v. 10) what was amiss in them either in faith or morals.'

10. διὰ τοῦτο—χρήσωμαι] This is, as Theophyl. observes, meant to apologize for the ob-jurgatory and minatory language he had employed,—namely, as wishing that it would have to be extended no farther than words, and not shown in deeds. The general sense is, 'For this [cause it is that] I write these things whilst absent, in order that when present with you I may not have to employ severity, by the exercise of that authority which has been given me [given me, I say] for the purpose of edifying, and not destroying souls.' Comp. supra, x. 8.

11. καταρτίζεσθε] meaning, it would seem, 'strive after reformation and perfection:' the term corresponds to κατάρτισιν at ver. 9, where see note. Comp. Matt. v. 48, ἵσατε οὖν τέλει, by which can only be meant, 'aim at,' 'strive after being perfect.' That God hath his part in this work, as well as man, is clear from Heb. xiii. 21, καταρτίζει (scil. ὁ Θεός) ὑμᾶς ἐν παντὶ ἔργῳ ἀγαθῷ.—Παρακαλ., 'take comfort;' or rather, 'comfort each other' (implying both the giving and the taking comfort); and this is confirmed by 1 Thess. iv. 18, v. 11. Heb. iii. 13. The τὸ αὐτὸ φρον., denoting the aiming at concord in religious views, belongs to ἀγάπης.

The Apostle now fortifies his exhortation by proposing a strong motive to the cultivation of this unanimity and concord; namely, that the

God of all love, the author and source of all love, who is himself the giver of peace and all other blessings, will be with them; namely, for their protection against all who seek to interrupt that peace and disturb concord.—ὁ Θεός τῆς ἀγάπης καὶ εἰρήνης. Three uncial and several cursive MSS., to which I add Lamb. 1182, 1185, and some Mus. copies, have τῆς εἰρ. καὶ [τῆς] ἀγάπης, which is confirmed by the Vulg., Ital., and Gothic Versions, as also by Theophyl., Theodor., and Pelag. It seems to have been preferred by Calv., who remarks: 'Deum pacis et dilectionis vocat, qui pacem et dilectionem nobis commendavit, qui eas amat.' And this view of the sense seems required by the logic of the context; for, as Thom. Aquin. remarks, it is meant to hold forth the reward of fulfilling the above admonition, q. d. 'If ye shall preserve peace among you, the God of peace and of love will be with you;' both God the Father, called the God of peace in Rom. v. 5, and also Christ the Son, as the Author and Giver of peace, John xiv. 27. xvi. 33. 1 Cor. xiv. 33. Moreover, He is not only the God of peace, but of love and charity, as it is here said. And this is so, because he who is in true peace of heart, is also in love and charity of life. So also Hyper. and Etius.

13. Concluding Benediction, remarkable for the distinct recognition of the Three Persons in the Holy Trinity, and thence adopted by the Christian Church, in all ages, as the final blessing in her Services.

# ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

Η ΠΡΟΣ

## ΓΑΛΑΤΑΣ ΕΠΙΣΤΟΛΗ.

a ver. 11, 12.  
Acts 9, 6.  
Tit. 1, 4.  
Acts 2, 24.  
22, & 3, 15.  
& 4, 10. & 10, 40. & 12, 20, 24. & 17, 31. Rom. 4, 24. & 2, 11. 1 Cor. 6, 14. & 15, 15. 2 Cor. 4, 14. Eph. 1, 20. Col. 2, 12.  
1 Thoms. 1, 10. Heb. 12, 28.

I. 1 \* ΠΑΥΛΟΣ, ἀπόστολος, — οὐκ ἀπ' ἀνθρώπων οὐδὲ δι' ἀνθρώπου, ἀλλὰ διὰ Ἰησοῦ Χριστοῦ καὶ Θεοῦ Πατρὸς τοῦ

THIS was among the earliest of the Epistles of St. Paul, being written, some say, as early as A. D. 49, others, as late as 55 or 57. It seems best referred, as by Dr. Davidson, to A. D. 55, or by Wieseler and Alf. to 56. The Galatians had been converted to Christianity six or seven years before, chiefly, though not entirely, by St. Paul; but after his departure Judaizing teachers had crept in, who maintained the necessity of circumcision and the observance of the precepts of the Mosaic Law; and, in order the more effectually to work their purposes, had undermined his authority, representing that he was no *Apostle*, having only a *deputed* commission from the Apostles and elders at Jerusalem; who had always, they said, required or encouraged an adherence to the Mosaic Law. To counteract these errors, St. Paul, in the present Epistle, *first proves* his Apostleship, — by showing that he had received it directly from God, appealing to the history of his conversion, and his subsequent conduct. *Secondly*, he proceeds to refute the notion of the necessity of an observance of the Jewish Law to salvation; showing not only that those who embrace the Gospel are freed from its observance, but also, that whoever depends on it for acceptance with God, will lose all the benefits to be expected therefrom. *Thirdly*, he *vindicates* the doctrine he taught, — of justification by faith without the works of the Law, — and shows the folly of the Galatians in going about to subject themselves to the Law, whereby they would forfeit the benefits of the Covenant of Grace. *Fourthly*, after giving them various instructions, and exhortations to walk worthy of their high calling, and espec. to make a right use of their Christian freedom, he concludes with a brief summary of the topics above discussed, terminating in an Apostolical benediction.

Hence it is plain that the present Epistle relates to the very same subject as that to the *Romans*, — justification by faith only; though a difference is perceptible in the *manner* of treating

the subject, — arising, Paley thinks, 'from the difference in St. Paul's situation.' In *this*, to those whose Church he had *founded*, he rests much upon *authority*; in that to the *Romans*, where he was not personally known, nor his authority fully established, he appeals solely to *argument*. Besides this, there are other points of difference which are well stated by Dr. Mackn. in his preface to this Epistle. The Epistle to the *Galatians*, he shows, 'was intended to prove, against the Jews, or Judaizers, that men are justified by *faith*, without the works of the Law of Moses; whereas the Epistle to the *Romans* treats of justification on a more enlarged plan, being meant to prove, both against Jews and *Gentiles*, that neither the one nor the other can be justified meritoriously by performing works of Law, or any law of works, but that all must be justified *gratuitously* by faith, through the obedience of Christ. Accordingly the two Epistles supply a complete proof that justification is not to be obtained meritoriously, either by rites and ceremonies (though of Divine appointment) or by works of morality, but that it is entirely a free gift, proceeding alone from the mercy of God in Christ.'

To proceed from the *subject* and *scope* to the *manner*, — here, too, there is a considerable difference between the two Epistles; for while in the Epistle to the *Romans*, the *matter* far exceeds the *manner*, — and, from extreme brevity, a considerable obscurity prevails throughout; in the present, though there is much of conciseness, and, from a similar boldness of expression and peculiarity of treating a subject, much of difficulty exists, — yet there is more of plan and regularity, as Dr. Davidson observes. And though the Epistle was written under the excitement of strong feelings, marking a fiery energy, — not to say impetuosity, yet Dr. D. admits that the *matter* is well arranged, and the order clear, — *idea* after *idea* being consecutively disposed; and the arguments adduced admirably fitted to serve the pur-

ἐγείραντος αὐτὸν ἐκ νεκρῶν, <sup>2</sup> καὶ οἱ σὺν ἐμοὶ πάντες ἀδελφοί,  
ταῖς ἐκκλησίαις τῆς Γαλατίας· <sup>3</sup> χάρις ὑμῖν καὶ εἰρήνη ἀπὸ

poes in view. Dr. D., indeed, maintains that 'the structure is not so regular as that of the Epistle to the Romans, nor the order in which the materials are disposed so perfect and consummate:' which may be true, taken as a whole, though many portions are not inferior even to that matchless production; and though there is less of polish and refinement, there is as much of vehemence, by impassioned apostrophe, and strong appeals to the conscience and understanding of those whom the Apostle addresses. In short, there is the very same Pauline character to a very marked degree, as has been at large pointed out in the Introduction to the Epistle to the Romans;—the same strong, not to say, vehement emotion; the same emphasis and point; the same earnestness, not to say δεινότης almost Demosthenean; the same strong alternations, and sudden transitions. I need scarcely point out the remarkable similarity which subsists between this Epistle and the Second to the Corinthians: no wonder, since they were written under very similar circumstances, and dictated by very similar feelings. In respect to *style*, *composition*, and *phraseology*, what I have said of the last-mentioned Epistle will almost universally apply to this. Yet the similarity to that to the Romans, in point of *general plan* and *scope*, and *development of ideas*, is more marked. To use the words of Dr. Davidson, 'both Epistles set forth the relation of the Law to the Gospel: the Epistle to the Romans *objectively*, without a polemic reference to Judaizing errors; that to the Galatians expressly in opposition to the Judaizing tendency. Taken together, they exhibit a complete view of the essential principles of the Gospel. The language of the Law is imperative. It makes demands on every individual—demands which the weakness of humanity is unable to fulfil. It cannot make sinners *holy*. It convinces them of their want of holiness. On the other hand, the Gospel promises, and confers pardon, regeneration, and sanctification. It *supplies* what the Law cannot give. It is scarcely necessary to remark that the expression *Law*, or *Law of Moses*, as used in the Epistles to the Romans and Galatians, is taken in its most comprehensive sense. It is wrong to restrict it to the ceremonial Law of the Jews. It embraces the *moral*, as well as the *ceremonial* Law. Both are inseparably united. The ceremonial is merely *one aspect* of Law, or, if we may be permitted the phrase, a *grosser form* of it. The *moral* is a *finer form* of the same. Sometimes the one is made prominent, sometimes the other, just according to the writer's purpose in a particular place. It is the ceremonial law to which there is a primary reference in the Epistle before us. But in demonstrating its inability to save, or the impossibility of obtaining salvation by means of it, *every* form of law is virtually excluded, from the same inherent efficacy.'

I. 1—5. In these verses is contained the *inscription* and the *salutation*. In treating of the former, clearness is imparted to a somewhat involved sentence, by placing the words οὐκ ἐστὶν

ἀνθρώπων—ἐκ νεκρῶν between marks of semi-parenthesis. The scope of this parenthetical clause (where ἀποσταλλόμενοι may be supplied from ἀπόστολος) is, to show the *grounds* of Paul's claim to Apostleship, which, it seems, had been called in question. Instead, therefore, of simply saying (as in the Epistles to the Corinthians and those to the Colossians and Ephesians), διὰ θελήματος Θεοῦ, Paul enters more at large into the thing,—showing what he is *not*, as well as what he *is*.—'Ἀπ' ἀνθρ. and δι' ἀνθρ. are *not*, as Koppe and Borger suppose, synonymous.—'Ἀπὸ signifies 'from,' denoting origin; and διὰ, 'by the agency or mediation of.' Thus the sense is, 'not commissioned from men, but from God; not through the agency of man, but by Jesus Christ.' See the able notes of Calv. and Hyper. It is plain that ἀνθρώπων points to the *Divine* origin of Christ. Hence the passage was justly regarded, by Origen and the other Fathers, as one among those which prove the Deity of our Lord.—διὰ 'I. Χρ. καὶ Θεοῦ Π. The full sense is, 'through the ministration of Christ (who appeared to me) and (virtually) by the act of God.' The circumstance at τοῦ ἐγείρειν αὐτὸν ἐκ νεκρῶν was subjoined for weighty reasons, ably pointed out by Calv., Hyper., and Borger, to show the *grounds* on which Jesus was proved to be the Son of God, and supreme Ruler of the Church; espec. as on this rested Paul's claims to a Divine legation; and also, as Calv. well saw, to point peculiar attention to that august event, as forming the commencement of Christ's kingdom.

2. οἱ—πάντες ἀδελφοί! By this I now think is meant, not merely 'brother ministers,' but 'brother Christians,' as composing together the Church as a Body, consisting of various members in the different congregations; just as here ταῖς ἐκκλησίαις refers to the congregations which had, it seems, sprung up in the larger cities and towns of Galatia.

3. χάρις ὑμῖν—Χριστοῦ! In this accustomed Christian salutation (on which see note on Rom. i. 7) Paul wishes them grace and peace; of which they who were in danger of falling back under the Law and the grievance thereof, were in especial need; inasmuch as their late sin of *wavering*, or even misbelief, had to be forgiven them by Christ and his vicarious satisfaction for sin, subjoined in the next words.—τοῦ δόντος ἑαυτὸν περὶ τῶν ἡμ. ἡ., 'who gave himself up to death, as an expiation for our sins,' i. e. as an expiatory sacrifice for them;—a circumstance, as Chrys. observes, introduced by way of setting forth the vast superiority of the Gospel over the Law, in respect to this expiation for sin. Comp. 1 Tim. ii. 6. Tit. ii. 14. 1 Macc. vi. 44. Here, for ὡς, I have, with Matth., Griesb., Scholz, Lachm., Tisch., and Alf., edited, from many of the best MSS. (including several Lamb. and Mus. copies), and some Fathers and early Editions, περὶ; not, however, so much from external authority, as from internal evidence; ὡς being prob. a gloss on περὶ.—ὅπως ἐξέλθαι ἡμᾶς—πονηροῦ. The sense is, 'that he might [thereby] rescue us from the present corrupt sinful world ("the world that lieth

b Matt. 20.  
23.  
Rom. 4. 26.  
ch. 3. 20.  
Eph. 5. 2.  
1 Tim. 2. 6.  
Tit. 2. 14.  
Heb. 9. 14.  
& 10. 6, 10.  
John 15. 19.  
1 Pet. 2. 24.  
& 5. 15.  
1 John 5. 19.  
c Rom. 11.  
26. & 16. 27.  
Eph. 1. 12. Phil. 4. 20.  
d ch. i. 4. e Acts 15. 1. 1 Cor. 11. 4. ch. 5. 18.

Θεοῦ Πατρὸς, καὶ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, <sup>4</sup> τοῦ δόντος ἑαυτὸν \* περὶ τῶν ἁμαρτιῶν ἡμῶν, ὅπως ἐξέληται ἡμᾶς ἐκ τοῦ ἐνεστώτος αἰῶνος πονηροῦ, κατὰ τὸ θέλημα τοῦ Θεοῦ καὶ Πατρὸς ἡμῶν. <sup>5</sup> ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.

<sup>6</sup> Θαυμάζω ἐν οὕτω ταχείᾳ μετατίθεσθε ἀπὸ τοῦ καλέ-  
σαντος ὑμᾶς διὰ χάριτι Χριστοῦ εἰς ἔτερον εὐαγγέλιον. <sup>7</sup> ὁ

in wickedness." 1 John v. 19.) : by τοῦ ἐνστώ-  
τος αἰῶνος being meant, according to the literal  
sense, 'the present order of things, marked by sin  
and misery, i. e. as carried on by the men of this  
world, in their present *avvexaristatē* state, un-  
delivered from the wrath to come.' See Rom.  
xii. 2. 1 Cor. ii. 6. iii. 18. 2 Cor. iv. 4. Eph. vi.  
12. Thus the sense last mentioned is by the  
context intended to be *prominent*, and denotes,  
in a twofold sense, 'the being withdrawn or  
separated from the men of the world, and deli-  
vered, by the death and sacrifice of Christ, from  
the condemnation befalling the ungodly and im-  
penitent men of the world.' See Calv. and Hy-  
per. Accordingly, while δόντος ἑαυτ. refers to  
the reconciliation, ἐξέλητ. refers to the redemption  
of the reconciled.—κατὰ τὸ θέλημα τοῦ  
Θεοῦ καὶ Π. ᾧ, 'agreeably to the will of God,  
even our Father,' i. e. as the efficient Cause of  
our salvation. The formula is oft. used by  
Paul.

<sup>5</sup> ᾧ ἡ δόξα] not, as Wakef., 'to whom be  
the glory of our deliverance and salvation,—for  
'glory and praise'; δόξα being one of those  
nouns, which, when used in their most abstract  
sense take the Article. See Bp. Middl. Gr. Art.  
ch. v. § i. Besides, the present words evidently  
form a doxology; as at Rom. xi. 36. xvi. 27.  
Eph. iii. 21. Phil. iv. 20. 2 Tim. iv. 18. 1 Pet.  
iv. 12; in which case the Article is always used  
in its most abstract sense, as applied to God.

6. The Apostle now, without the introductory  
expressions of love or sympathy which generally  
usher in what he has to say, proceeds abruptly  
and at once to animadvert on the gross errors in  
doctrine into which the Galatians, as a body, had  
fallen,—errors so serious and fundamental, that  
they might be said to form *another* Gospel. Ac-  
cordingly, he commences his subject in the lan-  
guage of astonishment at their conduct; and  
with reason, because they had the fullest means  
of being better informed. Render: 'I do mar-  
vel that ye are so soon falling off [lit. 'changing  
sides'] from him who called you, through the  
grace of Christ,—namely, his merits gratuitously  
applied to you; or, who called you to be *in* (i. e.  
partakers in) the grace of Christ.' On this force  
of μετατίθεσθαι see my Lex.—Τοῦ καλ. *may*,  
with several Commentators, be referred to Christ;  
though, as the office of calling is elsewhere  
ascribed to God, and Paul could not wish to  
convert any one to *himself*, the ancient and most  
modern Expositors are right in so applying it  
here; but, in fact, there is a *brevisloquētia* (as  
at *in agnitionē* in 1 Thess. iv. 7), of which the  
full sense is, 'who hath called you, that you  
should be in the state of grace by Christ.'—*Ἐν*  
*χάριτι* is generally taken for *eis* *χάριν*. But  
the ancient and some eminent modern Exposi-  
tors render, 'by or through the grace of Christ,'  
i. e. unto salvation; as Rom. v. 15. 2 Cor. i. 12.

2 Thess. ii. 16.—*Eis* ἔτ. *εὐαγγ.*, i. e. 'as *it*  
*were* another' (see note on 2 Cor. xi. 4), being  
so corrupted by admixture with Judaism. On  
further consideration I am inclined to agree with  
Chrys. and Theophyl., together with a few emi-  
nent modern Expositors, espec. Crell., Bretschn.,  
and Prof. Schott, that by ταχείᾳ is meant  
'hastily,' 'precipitately,' 'inconsiderately;' which  
is, I think, more agreeable to the following than  
'quickly.' Certainly ταχείᾳ is so used in  
2 Thess. ii. 2, where Paul exhorts the Thessa-  
lonians *μὴ ταχείᾳ σαλευθῆναι*, where *ταχ.*  
refers not so much to the *time*, as to the *manner*,  
in which they were affected. Comp. 1 Tim. v.  
22, *χεῖρας ταχείᾳ μεθεῖμι ἐπιτίθει*: and  
*ταχείᾳ* is used in the Sept., Prov. xxv. 8. Sap.  
S. xiv. 15, 28. Sir. iv. 32. v. 13. Ecclus. v. 2,  
and sometimes in the Class. writers, e. g. Soph.  
ap. Plutarch, Artax. 28, *ταχεία πειθὸ τῶν*  
*κακῶν*. However, it should seem that in the  
present passage, and in most of the others, there  
is a conjoint notion of 'hastiness' and precipitant  
inconsideration.

7. ὁ οὐκ ἔστιν ἄλλο· εἰ μὴ, &c.] There is  
some difficulty in tracing the construction, and  
consequently in ascertaining the exact sense of  
the words. The ancient and most modern Com-  
mentators, supposing ὁ to refer to *εὐαγγ.*, take  
*εἰ μὴ* as put for *ἀλλὰ, ἄλλωθεν*; the sense being  
either, 'which, however, is not another Gospel,  
but there are some, &c.; or, 'which, however,  
is not another Gospel, not worthy of that name,  
nor indeed the Gospel at all; but, notwithstanding,  
there are some, &c.' This interpretation is,  
however, rejected by Schott and Olsh., on the  
ground that *εἰ μὴ* is no where put for *ἀλλὰ*, nor  
used in any other sense than  *nisi*. Understanding  
*ὁ οὐκ ἔστιν ἄλλο* in this sense, we *may*,  
with Abp. Newcome and Prof. Schott, regard  
it as a parenthetical clause, corrective of the  
foregoing assertion; q. d. 'the Gospel is not  
sometimes one thing, and sometimes another,  
but always the same.' (Heb. xiii. 8.) But how-  
ever specious is the sense, the mode of arriving  
at it is not satisfactory. On again attentively  
considering this puzzling question, I have come  
to the conclusion that the best mode of removing  
the difficulty is to suppose that there is here, as  
in Thucyd. ii. 40, 3, an irregularity in the use of  
*ὁ*, and that arising from some word being omitted  
which should have followed *ὁ*, and by another  
construction being substituted in its place, which  
is irreconcilable with the former construction,  
and which, instead of the Nomin. *ὁ*, would re-  
quire the Conjunction *ὅπου, ubi, where*. The words  
in the above passage of Thucyd. are, *ὁ τοῖς ἄλ-  
λοις* ('whereas in the case of the others') *ἀμα-  
θία μὲν θράσος, λογισμοὶ δὲ δένον φέρει*. The  
same use of *ὁ* occurs in Eurip. Ion 245, *ὁ πάντες*  
*ἄλλοι γὰρ ἀλυσσόντες θεοῦ Χαιρουσιν, ἐν-  
ταῦθ' ὅμα τὸν δακρυρόον*. As to the present

οὐκ ἔστιν ἄλλο, εἰ μὴ τινὲς εἰσιν οἱ ταρασσούντες ὑμᾶς, καὶ θέλοντες μεταστρέφαι τὸ εὐαγγέλιον τοῦ Χριστοῦ. <sup>8</sup> Ἄλλα <sup>f1</sup> Cor. 10. 22. καὶ ἐὰν ἡμεῖς, ἢ ἄγγελος ἐξ οὐρανοῦ εὐαγγελίζεται ὑμῖν παρ' ὃ εὐηγγελισάμεθα ὑμῖν, ἀνάθεμα ἔστω. <sup>9</sup> ὥς προειρηκάμεν, <sup>g</sup> Rev. 22. 18. καὶ ἄρτι πάλιν λέγω· εἰ τις ὑμᾶς εὐαγγελίζεται παρ' ὃ παρελάβετε, ἀνάθεμα ἔστω. <sup>10</sup> Ἄρτι γὰρ ἀνθρώπους πείθω, ἢ τὸν Θεόν; <sup>h</sup> Acts 4. 10, 20, & 5. 30. ἢ ζητῶ ἀνθρώποις ἀρέσκειν; εἰ γὰρ ἔτι ἀνθρώποις ἡρεσκον, Χριστοῦ δοῦλος οὐκ ἂν ἦμην. <sup>i</sup> Thoma. 2. 4. James 4. 4. <sup>j</sup> Cor. 12. 19. Eph. 6. 6. Col. 3. 22. <sup>k</sup> 1 Cor. 15. 12. ver. 1. <sup>l</sup> Eph. 2. 2.

<sup>11</sup> Γνωρίζω δὲ ὑμῖν, ἀδελφοί, τὸ εὐαγγέλιον τὸ εὐαγγελισθὲν ὑπ' ἐμοῦ, ὅτι οὐκ ἔστι κατὰ ἄνθρωπον· <sup>12</sup> οὐδὲ γὰρ ἐγὼ παρὰ

passage the sense intended is: 'whereas there is no other Gospel [but that which I preached to you].' This view is supported by the authority of Chrys., Theophyl., Æcumen., Thom. Aquin., and Est. With respect to εἰ μὴ, it is, as Est. points out, put for *sed tantum*, 'but only [that]'; by, probably, an idiom of the common Gr. dialect. On the terms *ταράσσειν* and *μεταστρέφειν*, see my Lex. N. T. in vv., and comp. Acts xv. 24, ἐτάραξαν ὑμᾶς λόγοις, where, as well as here, *ταρ.* is nearly synonymous with *σαλεύω* at Acts xvii. 13, and ἀναστατός, infra, ch. v. 12. In the latter term it is implied that the Gospel itself is always the same, however men may aim at modifying it (viz. by the introduction of something extraneous, introduced either from Judaism or Gentilism), which would be the same as *perverting* it.

8. ἀλλὰ καὶ ἐὰν ἡμεῖς, ἢ ἄγγελος, &c.] The full sense is: 'But [whosoever such there should be] whether myself, or an angel from heaven, who should preach or teach to you, &c.—παρ' ὃ, 'other than,' i. e. by *alteration* from. See Chrys., Æcumen., and Theophyl. In ἢ ἄγγελος ἐξ οὐρανοῦ there is a *rhetorical hyperbole* of expression, whereby we have *supposed*, what is next to an impossibility, for illustration's sake; whereby also, as Kutta. remarks, there is expressed the absolute truth, as from *God*, of the evangelical doctrine preached by the Apostle. On ἀνάθεμα ἔστω see my annotation on 1 Cor. xvi. 22, and my Lex. N. T. in v.

9. ὥς προειρήκαμεν.] 'as we have just said.' There is a repetition, but only one arising from earnestness, and used in order to show his settled judgment. From what is here said by Paul, it, as Whitby says, appears that 'a man may err fundamentally, not only by rejecting a fundamental article of faith, but also maintaining things unnecessary, and teaching them in the name of Christ. And herein consists the great guilt of the Church of Rome.'

10. ἄρτι γὰρ—Θεόν:] There is here an abruptness of transition, and a brevity, which has occasioned some obscurity, and led, besides vain attempts to trace a connexion (see Olsh.), to variety of interpretation. But the best Expositors, ancient and modern, are in general agreed in regarding the passage either as an *apology* for the foregoing language, which might be thought to savour of vanity, or as an *appeal to themselves*, whether what the false teachers affirmed of him (namely, that he suited his doctrine to the humours of men), was not a mere calumny. Both senses may be admitted; the latter as implied in

the former. "Ἄρτι" refers to the whole time which had passed since his conversion to Christianity; and the full sense is, 'What, then! am I now all along conciliating men, or pleasing God?' That such is the sense is clear, from the words following, ἢ ζητῶ ἀρέσκειν; which are explanatory of the foregoing. The interrogation at ἢ—ἀρέσκειν (used as at Matt. vii. 7) implies a strong and indignant negation, 'No indeed!'—Of εἰ γὰρ—ἀνθρώποις the full sense is, 'for if I were yet seeking [after all that I have done and suffered] to conciliate the favour of men, I should not be the servant of God.' See the able notes of Hyper. and Calv., which furnish important matter for the preacher.

11—14. 'Paul now endeavours, from hence to ii. 10, to trace historically this his relation to God through Christ.' (Olsh.)

11. The connexion here (on which see Chrys.) has been thought doubtful; nay, some are of opinion (as Theodor. and Borger) that there is none at all; but that a *new* subject is commenced, —namely, the proof of his Apostleship. I am, however, induced to think, with Schott, that it is connected with the preceding verse, and also with ver. 7; what is there said being here more fully treated of, and what is written up to this verse serving to pave the way for introducing the grand subject, which is treated on at chapp. i. and ii.—his Apostolical dignity and authority.—Γνωρίζω may mean *communicatio*, as in a kindred passage at 1 Cor. xv. 1, or *significatio*.—Κατὰ ἄνθρωπον, is for ἀνθρώπινον, meaning, 'is not of human origin, nor composed of human precepts, received from men, or taught by men.'

12. The scope of the verse is ably traced by Borger thus: 'Evidentissimis Apostolus argumentis demonstrat summo se jure extraordinarium potius originem suam vindicare doctrinam, quippe quæ ad ipsum Christum sit referenda, exclusæ omni humanæ institutionis ope.' As to the proper version of the words, Dr. Peile remarks that 'our Translators have rendered this passage as though it had been written οὕτως γὰρ παρέλαβον αὐτὸ παρὰ ἄνθρωπον. οὕτως ἰδ.: whereas the οὕτως γὰρ was plainly intended to connect this clause with the preceding, and the οὕτως ἰδιδάχθην refers to a latent οὕτως before παρέλαβον.' He then expresses the sense in paraphrase thus: 'The Gospel which I preached to you is not of man's devising. How, indeed, should it? seeing that I received it not from men, nor was I taught it by man, but by immediate revelation from Jesus Christ.' This I find confirmed by Theophyl., who observes that 'this was what the Apostle's

1 Acts 8. 3.  
2 9. 1.  
3 22. 4.  
4 26. 9.  
5 Phil. 3. 6.  
1 Tim. 1. 13.

m Acts 9. 15.  
Rom. 13. 2.  
1 Tim. 1. 1.  
Jer. 1. 6.

ἀνθρώπου παρέλαβον αὐτὸ, οὔτε ἐδιδάχθη·ν ἀλλὰ δι' ἀποκα-  
λύψεως Ἰησοῦ Χριστοῦ. <sup>13</sup> Ἠκούσατε γὰρ τὴν ἐμὴν ἀναστρο-  
φήν ποτὲ ἐν τῷ Ἰουδαϊσμῷ, ὅτι καθ' ὑπερβολὴν ἐδίωκον τὴν  
ἐκκλησίαν τοῦ Θεοῦ καὶ ἐπόρθουν αὐτήν <sup>14</sup> καὶ προέκοπτον ἐν  
τῷ Ἰουδαϊσμῷ ὑπὲρ πολλοὺς συνηλικιώτας ἐν τῷ γένει μου,  
περισσότερως ζηλωτῆς ὑπάρχων τῶν πατρικῶν μου παραδόσεων.  
<sup>15</sup> Ὅτε δὲ εὐδόκησεν [ὁ Θεός,] ὁ ἀφορίσας με ἐκ κοιλίας

calumniators had *pretended*,—namely, that he was not, like the other Apostles, an *αὐτῆς* τοῦ Χριστοῦ, but had received every thing he knew from *man*. He means therefore to say, that he had enjoyed a revelation of the Gospel from the same source as Peter and the rest derived it,—namely, from *Christ himself*, and therefore had no need of instruction from the elder Apostles. If the above view of the construction be admitted, it will follow that there is no need to read οὐδὲ before ἐδιδάχθ. from A, D, F, G, and 6 cursives, with Lachm. and Ruckert, and also Olsh., who maintains that there is a *'specific'* distinction; while Winer says, more rightly, that it is *'non-specific'*. As to his denial that *παρὰ ἀνθρ.* can be joined with ἐδιδάχθ., and that *διδασκ.* forms an antithesis with ἀσολ., the whole proceeds on false views of the construction; and even were it well founded, it would not apply to phraseology so different from pure Greek composition as the present. The foregoing διδασχ. is, as Theophyl. remarks, 'called ἀποκάλυψις, not only with reference to the time when Christ ἀπεκαλύφθη αὐτῷ κατὰ τὴν ὁδόν, but also with reference to Christ's state after having left this world, when even an *appearance* would be an ἀποκάλυψις, much more an interview.' There is also, no doubt, an allusion to the mysterious nature of certain things revealed,—namely, the peculiar doctrines of the Gospel, which we owe espec. to this Divine revelation. Comp. Rom. xvi. 25, κατ' ἀποκάλυψιν μυστηρίου. The chief of these revelations are supposed to have been communicated to St. Paul when in Arabia.

13, 14. 'In order to place the striking circumstances of his conversion in a clear light, Paul reminds the Galatians first of his earlier relation to Christ, when he persecuted the Church as a zealous Pharisee.' (Olsh.) Thus the γὰρ is *epexegetical*; what is subjoined being meant as a *proof* and illustration in detail of the foregoing assertion, derived from a brief narrative of Paul's course of life previous to his conversion, and of the circumstances which attended it.—ἀναστροφή here is synonymous with βίωσις at Acts xxvi. 4, and signifies, as often in the New and Old Test., 'manner of life, character, and conduct.' The *ratio significationis* will appear, by considering that human *life* is made up of human *actions*. See note on James iii. 11. The *πρὸς* is for *πρωτέρων*, which occurs in Ephes. iv. 22. 'The argument,' Rosenmüller observes, 'is, that from his former life, it is plain that he must have received his doctrine by Divine revelation. For since he was such a persecutor of the Christian religion, how could he have been so suddenly changed, had not a Divine revelation influenced him?'—καθ' ὑπερβ., is for σφόδρα, or rather it is a stronger term. The expression τὴν ἐκκλ. τοῦ Θεοῦ is employed to set in a strong point of view

the criminality of his conduct, and also that of the Jewish persecutors of that time.—ἐπόρθουν is a more forcible term than ἐδίωκον, and should be rendered, 'laid it waste,' namely, by dragging its professors to execution. See Acts ix. 21.

14. *προέκοπτον ἐν τῷ Ἰουδ.* 'made proficiency in a knowledge of the rites and forms of the Jewish religion; see note on Rom. xiv. 11. —πολλοὺς συνηλ., 'many of my age,' prob. by implication, fellow-students. Ζηλωτῆς νόμου and νόμος is an expression frequently occurring in the Apocrypha; and sometimes in Josephus, as Bell. iv. 6. Antt. xii. 6, 2, εἰ τις ζηλωτὴς ἐστὶ τῶν πατρῶν ἰδῶν, καὶ τῆς τοῦ Θεοῦ θρησκείας, ἐπίσθω μοι. The τῶν πατρ. παρὰ. serves to show what was especially meant by Ἰουδαϊσμῷ. The expression is one well adapted to denote the Judaism of the Pharisees, as a religion handed down from their fathers, and containing, together with what was of Divine institution, much of *human tradition* merely, and what pretended to no more than human authority, namely, that of their forefathers. Comp. Matt. xv. 2. Mark vii. 3. Acts xxvi. 4, and espec. Jos. Antt. xii. 10, 6, Νόμιμα πολλὰ τινα παρέδοσαν τῷ δήμῳ οἱ Φαρισαῖοι ἐκ πατέρων διαδοχῆς, ἀπὲρ οὐκ ἀναγίγνωσται ἐν τοῖς Μωϋσέων νόμοις, καὶ διὰ τοῦτο ταῦτα τὸ Σαδδουκαῖον γένος ἐκβάλλει, λέγων ἱκεῖνα (scil. μόνον) δεῖν ἡγεῖσθαι νόμιμα τὰ γεγραμμένα: τὰ δ' ἐκ παραδόσεων ('tradition') τῶν πατέρων μὴ τηρεῖν, and xiii. 16, 2.

15, 16. εὐδόκησιν.—ἀποκαλύψαι τὸν Υἱὸν αὐτοῦ ἐν ἐμοί. 'Was pleased to reveal his Son to me;' a forcible form of expression, having allusion to δι' ἀποκαλύψεως at ver. 12, and referring to the doctrines of the Gospel of Christ being, by the powerful operation of the Holy Spirit, imprinted deeply on his mind and heart ('the inner man'), as well as revealed, λόγῳ τῆς ἀποκαλύψεως, to the *outer* man. So in 2 Cor. iv. 6, the Apostle, doubtless with the same idea in view as here, says of God, that λαμπρὴν ἐν ταῖς καρδίαις ἡμῶν, πρὸς φωτισμὸν τῆς γνώσεως τῆς δόξης, &c. This interpretation I find confirmed by the ancient Versions, also by Chrys., Theophyl., Theodor., and Æcumen., and adopted by several eminent modern Expositors, including Prof. Schott. I admit, however, that the sense of ἐν ἐμοί may be, 'per me,' through my instrumentality as Apostle, and the ἐν is so interpreted by Hyper., Grot., Crell., Pisc., Est., Wakef., and Abp. Newc. What is here meant seems to be, that God was *first* pleased to reveal to the mind of Paul, by the Holy Spirit, both the *glory* of the person and the *richness* of the *salvation* of his Son Jesus Christ; and to show the power of his grace as evinced in the conversion of 'the chief of sinners;' and then was pleased to reveal his Son, &c., by and

μητρός μου καὶ καλέσας διὰ τῆς χάριτος αὐτοῦ, <sup>16</sup> ἀποκα- n Matt. 16.  
17.  
Cor. 2. 9—  
12.  
3 Cor. 4. 6.  
ch. 2. 8.  
Eph. 2. 1, 8.  
λύψαι τὸν Υἱὸν αὐτοῦ ἐν ἐμοί, ἵνα εὐαγγελίζωμαι αὐτὸν ἐν τοῖς  
ἔθνεσιν εὐθέως οὐ προσανεβέμην σαρκὶ καὶ αἵματι, <sup>17</sup> οὐδὲ  
ἀνήλθον εἰς Ἱερουσόλυμα πρὸς τοὺς πρὸ ἐμοῦ ἀποστόλους, ἀλλ'  
ἀπήλθον εἰς Ἀραβίαν, καὶ πάλιν ὑπέστρεψα εἰς Δαμασκόν.  
<sup>18</sup> Ὁ ἔπειτα μετὰ ἑτὴ τρία ἀνήλθον εἰς Ἱερουσόλυμα ἱστορήσαι o Acts 9. 26  
—29.  
22. 17, 18.  
p Mark 6. 2.  
Πέτρον, καὶ ἐπέμεινα πρὸς αὐτὸν ἡμέρας δεκαπέντε. <sup>19</sup> ἕτερον

through [the instrumentality of] Paul, as the Apostle of the Gentiles.

15. ὁ ἀφορ. μς] meaning, 'who separated [and, by implication, destined me to preach the Gospel; see Acts xiii. 2. xxii. 14. seq. Rom. i. 1. The term ἀφορίσας must be referred (with the best Commentators, ancient and modern) to the foreknowledge of God. See the able notes of Calv., Hyper., and Est. At any rate, it cannot, as Dr. Hamm. shows, with any good reason, be understood of any irrespective decree of the Apostle's person to heaven and bliss.

16. ἀποκαλύψαι — ἐν ἐμοί] Ἀποκ. has reference to what was said at ver. 12; and, indeed, vv. 13, 14, are, in some measure, parenthetical. The words following state the purpose of this revelation,—that he should propagate the religion of his Son to the Gentiles, not confining it to Jews,—and consequently rejecting Judaism, as a religion for the world at large.—εὐθέως properly belongs to ἀπήλθον in the next verse; though, in consequence of the long clause interposed, a change of construction is introduced by ἀλλὰ. Προσανατίθεσθαι signif. properly 'to commit any thing to another,' and espec. 'to deposit any secret,' or 'to communicate any information to another,' 'lay one's case open to him, to refer it to him, confer with, and consult him upon any matter.' So Diod. Sic. xvii. 116, cited by Wetstein, τοῖς μόντοι προσανατίθεσθαι περὶ τοῦ σημείου.—Σαρκὶ καὶ αἵμ. may mean 'any man' (by a tacit opposition to God and Christ before named), not even the Apostles, who are just after particularly mentioned: though some (as Koppe, Schulz, and others) take it to signify, 'in consilium non adhibui sensus et affectus humanos.' Both senses may be included; q. d. 'I neither consulted with men, nor conferred with the dictates of my own mind and feelings; or rather, of my own, or any human, reason.' By τοὺς πρὸ ἐμοῦ ἀποστ. it is intimated that, at the time of the revelation in question, he received such information, as placed him on a footing with the Apostles,—even those who had been invested with that office by Christ himself; nay, even above them, since he had received his illumination in a more extraordinary manner than they had.

17—19. On the circumstances here adverted to, see Acts ix. 25—28, and notes, and espec. my note in Recens. Synop. on the present passage. The discrepancies, which occur in the two accounts, may, in a great measure, be attributed to the difference of the circumstances in which the general historian is placed, as compared with those of the writer of a personal narrative. The former necessarily speaks in general terms; the latter descends to particularities of time, place, and persons; see Paley. As to the journey into Arabia not being mentioned by St. Luke, it may

very well be accounted for on that principle; see Recens. Synop. So little, indeed, is here said, that to exactly adjust the chronology of the Apostle's life is next to impossible. As to the reconciliation of the diversity, which seems to subsist between the Apostles, in order to settle the chronology, no method that I have yet seen appears to me satisfactory. I may, therefore, be permitted to suggest, that there seems to be nothing in the words of St. Paul to lead us to suppose that his stay in Arabia was otherwise than short; nor need we suppose that the journey was a very long one. It was probably taken, in a great measure, for the purpose of restoring his health; since it is said at Acts ix. 19 that he ἐνίσχυσεν, which implies that he was then only in a state of convalescence. And at this very period (when, according to the words of St. Luke, we find he had remained at Damascus some days) I would fix the first journey into Arabia, which, as having occupied but a very short time, and affording no circumstances of moment, St. Luke omits, continuing his narration with εὐθέως ἐν ταῖς συναγωγαῖς ἐκήρυσεν. And surely the propriety of the term εὐθέως will scarcely be affected by this short interposed journey. Certain it is, that the words καὶ εὐθέως—Χριστὸς must refer to another narrative. The state of the Apostle's health would not admit of his immediately resuming his evangelical labours at Damascus; and that, as we see, is not at variance with St. Paul's account. Finally, I would understand the words of St. Luke, ὅτι δὲ ἐπληροῦντο ἡμέραι ἰκαναί, of the whole time of St. Paul's second sojourn at Damascus; which, by his own account here, must have extended to not much less than three years. Or we may suppose the narrative of what took place in his second stay at Damascus, to commence at ver. 22, Σαῦλος δὲ, &c. And though that may seem scarcely warranted by the words, yet it must be remembered, that the expression ἡμέραι, by an Hebraism, has often only the general signification of time, and that ἰκανός is a term of extensive application, and is often used of a somewhat long period. Upon the whole, there can be little difficulty in understanding St. Luke's words of as considerable a time as St. Paul's require.

18. ἱστορήσαι Πέτρον] Ἱστορεῖν signifies either 'to ascertain any thing by inquiry, by personal intercourse, or any person by personal examination;' but sometimes, as here, 'to visit for the purpose of becoming acquainted with any one by personal communication.' So Jos. Bell. vi. 1, 8, δὲ (scil. Julianum) ἱστορήσα, 'whom when I came to know.' Plut. V. Sic. See Acts ix. 26, 27, from which we find that the acquaintance was effected by the intervention of Barnabas, who introduced Paul to Peter and James.



δὲ τῶν ἀποστόλων οὐκ εἶδον, εἰ μὴ Ἰάκωβον τὸν ἀδελφὸν τοῦ Κυρίου. <sup>20</sup> <sup>a</sup> Ἀ δὲ γράφω ὑμῖν, ἰδοὺ, ἐνώπιον τοῦ Θεοῦ, ὅτι οὐ ψεύδομαι. <sup>21</sup> <sup>r</sup> Ἐπειτα ἦλθον εἰς τὰ κλίματα τῆς Συρίας καὶ τῆς Κιλικίας <sup>22</sup> ἤμην δὲ ἀγνούμενος τῷ προσώπῳ ταῖς ἐκκλησίαις τῆς Ἰουδαίας ταῖς ἐν Χριστῷ <sup>23</sup> μόνον δὲ ἀκούοντες ἦσαν, ὅτι ὁ διώκων ἡμᾶς ποτὲ, νῦν εὐαγγελίζεται τὴν πίστιν ἣν ποτὲ ἐπόρθει. <sup>24</sup> καὶ ἐδόξαζον ἐν ἐμοὶ τὸν Θεόν. II. <sup>1</sup> <sup>a</sup> Ἐπειτα διὰ δεκατεσσάρων ἐτῶν πάλιν ἀνέβην εἰς Ἱερουσόλυμα μετὰ Βαρνάβα, συμπαραλαβὼν καὶ Τίτον. <sup>2</sup> <sup>b</sup> Ἀνέβην δὲ κατὰ ἀπο-

19. *Ἰάκωβος*] To which of the three Jameses this is to be referred Commentators are not agreed. The most probable opinion seems to be that of most Commentators, ancient and modern, that this James was not brother, but *cousin* or *kinsman*, of our Lord, and a son of Alphaeus; an opinion maintained formerly by Winer, who, however, is now not disinclined to think that ἀδελφ. should here be taken in its usual sense brother.

20. Here we have a solemn protestation, as it were, by oath, of the truth of what had been said, similar to those at Rom. ix. 1. 2 Cor. xi. 31; q. d. ' (as to) this which I now write to you, behold (I protest), in the presence of God, I lie not.' The argument, Whitby observes, is this,— 'Having, therefore, preached the Gospel so long before I saw them, and staying so little while with them, and going then only to see, not to *learn* of them, it cannot be conceived I should receive my instructions how to preach the Gospel from them.'

21. *Συρίας*] By Syria is here meant (as appears from Acts ix. 30) that part of Syria called *Phœnicie*.

23. *ἀκούοντες ἦσαν*] The Commentators usually consider this as standing for *ἤκουον*. But there is rather a reference to the thing as *customary*,— 'they were in the habit of hearing.' Instead of *ἀκούοντες*, grammatical propriety would have required *ἀκούουσαι*. But here we have a construction *πρὸς τὸ σημαζόμενον*, frequent in the best writers, adopted where (as here) there would be an incongruity in the use of the feminine; of the nature of the subject requiring the masculine gender. Render: "'Our quondam persecutor in time past is now preaching the Faith which once he sought to destroy:" and they gave God glory on my account.'

II. The Apostle here carries forward the proof of his Divine commission, vv. 1—10; and then, in illustration of the nature and extent of it, recounts (vv. 11—14) his expostulation with even St. Peter. This enables him to introduce the argument respecting *justification by faith*, the principal subject he meant to treat of in this Epistle.

1. *διὰ δεκατεσσάρων ἐτῶν*] 'after the lapse or intervention of fourteen years.' This use of *διὰ* for *διαγαμόμενον* occurs also in Mark ii. 1, and Acts xxiv. 17. On the chronological difficulty involved in the words, see Paley, Borger, Winer, Schott, and Olsh.

2. *ἀνέβην κατὰ ἀποκάλ.*] Koppe and Borger show that this account is not inconsistent with

that at Acts xv. 2; for though he went up, as appointed by the Antiochians, yet his determination to comply with their request (which he had many reasons to decline) might be, and, it appears, was from a Divine order.—*ἀνέβην αὐτοῖς τὸ αὐ.*, 'I set forth, or laid before them the Gospel;' by which seems to be meant the setting forth those prominent points, which had reference to the annulling of the rites of the Mosaic law, the free admission of the Gentiles without binding them thereto, and perhaps some of the mysterious doctrines of the Gospel, which seem to have been especially treated on by St. Paul; on all which accounts he might well style it *his* Gospel. At τοῖς δοκοῦσι we may supply αὐαὶ τῇ, which is expressed at ver. 6. Comp. Acts xii. 25, where, however, it is simply said that Barabas and Saul returned from Jerusalem, after having executed their commission; 'no mention,' as observes Dr. Poole, 'being made of any further object which Paul had in that journey, nor of his having seen any of the Apostles;—and no wonder, seeing that (as he here tells us) he went up as specially instructed by that God whose he was, and whom he served (Acts xxvii. 23), and conferred *privately* with the three leading Apostles of the circumcision;' and that because the congregation at large could not bear the doctrine,—that the Gentiles were to be admitted into the Christian Church without being bound to the Jewish observances. On this and the next two verses I agree with Mr. Green (Gr. N. T. Dial. pp. 81-3) in his general view, and espec. in regarding v. 3 as parenthetical: Paul, he thinks, while mentioning his journey to Jerusalem, being suddenly reminded, by association, of the circumstance of his Greek fellow-traveller, Titus, being exempted from the necessity of circumcision; which circumstance, as bearing upon the subject on which he was at that time writing with so much earnestness, was instantly noted down at the moment, as the thought occurred. I also agree with Mr. Green in regarding τρέχω as the Present Indicative;—for, as Dr. Poole observes, in the *Subjunctive* it would have been written δρόμω, and in classing this ex. with Eurip. Phœn. 98, μή τις πολιτῶν ἐν τριβῇ φανέρεται, Κάμοι μὲν Ἰσθμ., &c., 'for fear there be any of the townsmen to be seen in the street, and thus there *should* come,' &c. Accordingly, the verses in question may be pointed, with Mr. Green, thus: ἀνέβην δὲ κατὰ ἀποκάλυψιν, καὶ ἀνέβην αὐτοῖς τὸ εὐαγγέλιον ὃ κηρύσσω ἐν τοῖς Ἰουδαίῳ, κατ' ἰδίαν δὲ τοῖς δοκοῦσι, μήπως εἰς κινδύνον ἢ ὄραμον (ἄλλ' οὐδὲ Τίτος ὁ

κάλυψιν, καὶ ἀνεθέμην αὐτοῖς τὸ εὐαγγέλιον ὃ κηρύσσω ἐν τοῖς ἔθνεσι, κατ' ἰδίαν δὲ τοῖς δοκοῦσι, μήπως εἰς κενὸν τρέχω, ἢ ἔδραμον. <sup>3</sup> Ἄλλ' οὐδὲ Τίτος ὁ σὺν ἐμοί, Ἑλλήν ὢν, ἡμαγ- <sup>a</sup> Acts 18. 2. <sup>b</sup> 1 Cor. 9. 21.  
κάσθη περιτμηθῆναι. <sup>4</sup> Διὰ δὲ τοὺς παρεισάκτους ψευδαδέλ- <sup>c</sup> Acts 15. 24.  
φους, οὔτινες παρεισῆλθον κατασκοπῆσαι τὴν ἐλευθερίαν ἡμῶν  
ἣν ἔχομεν ἐν Χριστῷ Ἰησοῦ, ἵνα ἡμᾶς καταδουλώσωσιναι . . .  
<sup>5</sup> οἷς οὐδὲ πρὸς ὥραν εἴξαμεν τῇ ὑποταγῇ, ἵνα ἡ ἀλήθεια τοῦ

σὺν ἐμοί Ἑλλήν ὢν ἡμαγκάσθη περιτμηθῆναι), διὰ δὲ τοὺς παρεισάκτους ψευδαδέλφους, οὔτινες, &c. I would render vv. 2-4, partly with Mr. Green, and partly with Dr. Peile, thus: 'I laid before them an account of my preaching among the Gentiles;—but privately to those of reputation, lest haply I might be running, [or had been running,] in vain (nay, not even was Titus, who was with me, though a Greek, constrained to undergo the rite of circumcision); and this was done on account of the false brethren who had been unwarily introduced among us, who had stolen in to become spies upon the liberty which we have in Christ Jesus.' In rendering the words *μήπως*—*ἔδραμον*, I have followed Dr. Peile, not Mr. Green, because the version of the latter requires the words *ἀντίθεμην*, &c., to be strained; for I cannot agree with him that *ἀντίθεσθαι* signifies originally, in a metaphorical sense, 'to leave altogether in the hands of another, or at the pleasure of another.' The proof he adduces from Origen is insufficient, since the sense there is certainly not what he assigns. The true origin of the sense *here* (which is the same as at Acts xiv. 14, τῷ βασιλεῖ ἀντίθετο τὰ κατὰ τὸν Παῦλον, where Festus was desirous of having the king's opinion on the case) is, 'that the matters so laid upon or referred to any one for counsel or judgment, have previously been laid up for consideration in the mind of the person making it known.' The line of the Poet, *ἄνθρωπος ἐβόλως εἰς κενὸν μοχλεῖ τρήγων*, has been well brought in, because Paul prob. had it in mind: but we are not indebted for it, as Dr. Peile supposes, to Dr. Burton, but to De Rhoer Fer. Davent., p. 92; and it is not a line of Menander, but of some anonymous poet, in the Poet. Gnom. p. 305. Brunck; though something like it occurs in Menander, Rhetor. ap. Corp. Hist. Byz., vol. i. p. 98, ἵνα μὴ καταμπατοῖην, where he prob. had in mind the passages of Paul and the Gnom. poet.

4. *παρεισάκτους* means, not, 'brought in unawares,' or, as Dr. Peile renders, 'unwarily,' a signifi. for which there is no authority, and introducing a sense unsuitable. The expression *may* mean, 'brought in by the bye, privily (and so denoting certain who had insinuated themselves covertly into the society), or it *may* mean, as H. Steph. Thea. in v. renders, 'adventitious strangers becoming members of the society;' a sense confirmed by the passages he and Haase adduce from later Greek writers, and also by the ancient Versions. The *former*, however, is the more probable interpretation; and it is confirmed by 2 Pet. ii. 1, *παρεισέξουσιν αἰρέσεις*, and espec. by the occurrence of the following term, *παρεισῆλθον*, 'clam intravertant,' which was meant to be explanatory of the other.—*Κατασκοπῆσαι τὴν ἐλευθ.* The term signifies *inspi-*

*diari*, 'to plot the destroying, or plundering, of persons by private contrivances,' a metaphor taken from spies in war. Comp. 2 Sam. x. 3.—*καταδουλώσωσιναι*, lit. 'that they might make us their slaves;' for *καταδουλ.*, in the Middle voice, signifies 'to make any one a slave to oneself; and hence corresponds to the Hebr. *רָצַח* in Exod. i. 14, and vi. 5. The reading *καταδουλώσουσιν*, found in A, B, C, D, E, and a few cursives, and edited by Lachm., Tisch., and Alf., is prob. an alteration, proceeding from some who did not well discern the strong force of the Middle verb; though the —*σουσιν*, or —*σωσιν*, may have been an idiom of the common Greek, converted by the Critics into the Class. Gr.

5. In *οὐδὲ πρὸς ὥραν* we have a popular form of expression, meaning, 'No, not at an instant,' 'not even temporarily,' i. e. 'not at all.' The more Class. Greek would be, *οἷς οὐκ εἴξαμεν οὐδὲ πρὸς ὥραν*, 'to whom we nought succumbed, no not for, &c. Hence we see the bad judgment of Griesb. and Scholz, who would cancel the words, on authority next to nothing; though the removal cuts the nerve of the Pauline energy.—The next words, *τῇ ὑποταγῇ* = *εἰς ὑποταγὴν*, are added for explanation; q. d. 'in the way of subjection;' and the words *ἵνα—ὑμᾶς* adduce the reason for this unyielding firmness:—'that the true Gospel might remain with you (Gentiles).'

6. Here again there is an *anacoluthon*; Paul prob. intending to write *ἀπὸ δὲ τῶν δοκούντων—οὐδὲν μοι προαντιτίθῃ, οὐδὲν προφθαλαβόμεν*; though, by reason of a somewhat long parenthesis, he drops the thread of the construction, and thus changes the Genit. into a Nominat., as it were resuming what was said before the parenthesis; the γάρ being *resumptive*.—*τῶν δοκούντων* *εἰναί* τῇ, 'those who were of repute,' thought to be of consequence.—The next clauses *ὅποιοι ποτε ἦσαν* and *οὐδὲν μοι διαφέρει* have been not a little disputed, both as to the force of the particle *ποτε* and the sense of the phrase *οὐδὲν μοι διαφέρει*. With respect to the *former*, it is by the Vulg. and Arab. translators rendered '*aliquando*' (and this translation, also adopted by the earlier modern Translators and Expositors, has been strenuously maintained by Schott); while the Syr. and Coptic Translators, Chrys. and, of the early moderns, Camer., and most of the recent Translators and Expositors from Wolf and Bengel, regard it as an enclitic particle answering to the Latin *cumque* added to *qualis*, and the English ever added to *what* or *whoso*. And this view I still continue to prefer; for no proof can I find of the *antithesis*, maintained by Schott, between *δοκούντων* *εἰναί* τῇ and *ὅποιοι ποτε ἦσαν*, *εἰ* τῇ, and little probability, since it would involve no inconsiderable harshness. On the other hand, that *ὅποιος* is used with *ποτε*, *cumque*, is certain from Demosth. Or. de Pace, iv. 15, *ὅποιά ποτ'*

e Deut. 10.

17. 2 Chron. 12.

Job 34. 19.

Wisd. 6. 7.

Acts 10. 34.

Rom. 2. 11.

Eph. 6. 9.

Col. 3. 25.

1 Pet. 1. 17.

f Acts 18. 40.

Rom. 11. 18.

1 Tim. 5. 7.

2 Tim. 1. 11.

g Acts 9. 15.

h 18. 2. &amp; 22. 21.

ch. 1. 10.

Eph. 3. 3.

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εὐαγγελίου διαμεῖναι πρὸς ὑμᾶς. <sup>6</sup> ὁ ἄπο δὲ τῶν δοκούντων εἶναι  
 τι, ὅποιοι ποτε ἦσαν, οὐδὲν μοι διαφέρειν πρόσσωπον Θεὸς ἀν-  
 θρώπου οὐ λαμβάνει· ἐμοὶ γὰρ οἱ δοκούντες οὐδὲν προσανέθεντο  
 ἢ ἄλλα τούναντιον, ἰδόντες ὅτι πεπίστευμαι τὸ εὐαγγέλιον τῆς  
 ἀκροβυστίας, καθὼς Πέτρος τῆς περιτομῆς <sup>8</sup> (ὁ γὰρ ἐνεργήσας  
 Πέτρῳ εἰς ἀποστολὴν τῆς περιτομῆς, ἐνῆργησε καὶ ἐμοὶ εἰς τὰ  
 ἔθνη) <sup>9</sup> καὶ γνόντες τὴν χάριν τὴν δοθείσάν μοι, Ἰάκωβος καὶ

ιστὶν, α. el. Heliodor. Æth. vii. 14, ὅποιοις  
 ποτὶ ἄρα συντινύμεθα. Basil in Epist. (cited by  
 Doun. ap. Wolf), πᾶν ὅποιά ποτ' ἂν ᾖ—  
 qualiacunque sint. Here, however, the ἂν is ab-  
 sent. And it is well observed by Chrys. that  
 Paul does not say εἶσιν, but ἦσαν, as showing  
 that even they themselves had at length ceased  
 so to preach, ἄρα τοῦ κηρύγματος πανταχοῦ  
 διαλάμπαντος: so that ἦσαν is μοί, as Grot.  
 thought, put for εἶσαν, as it was taken by the  
 Syr. and Vulg. Translators. The imperf. indic.  
 may as well follow ὅποιοις and qualiacunque as  
 the opt. = the Latin fuerim. As to the stricture  
 of Est. formed on Chrysostom's interpretation,  
 that 'we are not to think that Paul means to  
 reprehend or call into doubt any thing in the  
 doctrine of Peter and the other Apostles, for the  
 other Apostles observed the legal ceremonies  
 among the Jews in no other way than did Paul  
 himself, who, in 1 Cor. ix. 20, writes, that to the  
 Jews he became as a Jew, and to those that were  
 under the law as if he himself were under the  
 law, that he might gain them to Christ: and  
 therefore he ought not to say of his brother Apo-  
 stles, nihil me interest, but to clear them of unjust  
 aspersions.' This view proceeds on a strained in-  
 terpretation of the expression οὐδὲν μοι διαφέρειν,  
 one occurring several times in Plato and other  
 Class. writers cited by the Commentators,—as if  
 it signified that 'he does not care whether the  
 persons in question be thought this or that,'  
 whereas its true import is, 'it makes no difference  
 as to me and my cause, non est meum, neque  
 id ad rem meam facit, does not affect my doctrine  
 or authority.' Accordingly St. Paul does not bear  
 so hard on his brother Apostles as Chrys. incau-  
 tiously admits. Paul's case (as indeed he inti-  
 mates) was quite different from theirs, and could  
 not be affected by any circumstances in theirs,  
 whether as to peculiar advantages and dignity, or  
 to any course which they might, for present ex-  
 pediency, think fit to resort to. In this and the  
 next words (for the clause πρόσσωπον Θεὸς ἀν-  
 θρώπου οὐ λαμβάνει is quite parenthetical, which  
 is not the case with ὅποιοι ποτε ἦσαν, οὐδὲν  
 μοι διαφέρει) St. Paul does not, I repeat, 'bear  
 hard on his brother Apostles,' or depreciate them,  
 but merely uses words which may wear the ap-  
 pearance of arrogance, but have not the reality,  
 and that not to gratify vanity, but, as Chrys.  
 says, 'to benefit the weak in Christ.' He was  
 (observes Hyper.) compelled so to speak (see  
 2 Cor. xii. 11), 'propter importunitatem pseud-  
 apostolorum, qui semper imprudentissimè urge-  
 bant auctoritatem aliorum apostolorum, ut  
 Paulum opprimerent, et veritatem evangelii pes-  
 undarent.' See also Calvin. As respects the  
 parenthetical words, πρόσσωπον—λαμβάνει, these  
 are meant to advert to the reason of the thing in

question. I would now point the words of this  
 and the next two verses thus: Ἀπὸ δὲ τῶν δο-  
 κούντων εἶναι τι—ὅποιοι ποτε ἦσαν, οὐδὲν μοι  
 διαφέρειν (πρόσωπον Θεὸς ἀνθρώπου οὐ λαμ-  
 βάνει)· ἐμοὶ γὰρ οἱ δοκούντες οὐδὲν προσαν-  
 έθεντο· ἄλλα τούναντιον, ἰδόντες ὅτι πεπί-  
 στευμαι τὸ εὐαγγέλιον τῆς ἀκροβυστίας,  
 καθὼς Πέτρος τῆς περιτομῆς (ὁ γὰρ ἐνεργήσας  
 Πέτρῳ εἰς ἀποστολὴν τῆς περιτομῆς, ἐνῆργησε  
 καὶ ἐμοὶ εἰς τὰ ἔθνη)· καὶ γνόντες τὴν χάριν  
 τὴν δοθείσάν μοι, Ἰάκωβος καὶ Κηφᾶς καὶ  
 Ἰωάννης,—οἱ δοκούντες στύλοι εἰμὶ,—δέξιας  
 ἰδωκαν ἐμοί, κ. τ. λ.—ἐμοὶ γὰρ οἱ δοκούντες  
 οὐδὲν προσανέθεντο. We have here a παραπο-  
 μασία; q. d. 'those who were thought something  
 [great], added nothing to me,' i. e. to my know-  
 ledge of the Gospel. This (as Calvin and Hype-  
 rius show) is brought in not from any vain-  
 glorious spirit, but by way of asserting the  
 weightiness of his doctrinal authority; the words  
 furnishing another argument that the doctrine he  
 had taught was consummate and in no respect  
 deficient; implying, perhaps, 'made no alteration  
 in the Gospel I had taught.'

7. ἄλλα τούν.] meaning, 'nay, so far from  
 teaching me any thing, or supposing that they  
 had any thing to teach me, they acknowledged  
 my Divine commission; and, seeing that I was  
 instructed, &c., they gave the right hand of fel-  
 lowship [as Apostles] to me and Barnabas.' At  
 πᾶσι τ. supply ὑπὸ Θεοῦ, for a Divine com-  
 munication is implied. See 1 Cor. ix. 17. Rom.  
 iii. 2. and notes.—τὸ εὐαγγ. τῆς ἀκροβυστίας  
 signifies 'the preaching of the Gospel to the un-  
 circumcised.' St. Peter was chiefly, but not en-  
 tirely, occupied with the Jews; and St. Paul  
 chiefly, but not wholly, with the Gentiles: the  
 former had for his assistants principally James  
 and John; the latter, Barnabas, himself divinely  
 appointed to this office, whom the Greeks have,  
 therefore, not ill styled the *fourteenth Apostle*.

8. This verse is parenthetical, and the γὰρ  
 has reference to a clause omitted; q. d. '[And  
 this is very true:] for he who worked in, exer-  
 cised Divine aid in, or upon, Peter unto,' &c.  
 The term ἐνεργ. is here, as infra iii. 5. 1 Cor.  
 xii. 6. Eph. i. 11. Phil. ii. 13, used of the co-  
 working by the Spirit of due aid to perform the  
 work of the Gospel. See my Lex. in v.; and  
 comp. a similar construction in Prov. xxii.  
 (xxix. Sept.) 12, γυνὴ ἐνεργεῖ τῷ ἀνδρὶ εἰς  
 ἀγαθόν. The εἰ has reference to the immediate  
 and extraordinary mode in which each of the  
 two Apostles was appointed to his peculiar charge.

9. γνόντες] This, and ἰδόντες at ver. 7, are  
 in apposition with the Nomin. cases to the verb  
 ἰδωκαν ἐμοί, which are Ἰάκωβος, καὶ Κηφᾶς, καὶ  
 Ἰωάννης.—τὴν χάριν, scil. τῆς ἀποστολῆς, as  
 χάριν καὶ ἀποστολὴν in Rom. i. 5. Of οἱ

Κηφᾶς καὶ Ἰωάννης, οἱ δοκοῦντες στυλοὶ εἶναι, δεξιὰς ἔδωκαν ἔμοι καὶ Βαρνάβᾳ κοινωνίας ἵνα ἡμεῖς εἰς τὰ ἔθνη, αὐτοὶ δὲ εἰς τὴν περιτομήν. <sup>10</sup> ὁ μόνον τῶν πτωχῶν ἵνα μνημονεύομεν δ καὶ ἐσπούδασα αὐτὸ τοῦτο ποιῆσαι. <sup>11</sup> Ὅτε δὲ ἦλθε Πέτρος εἰς Ἀντιόχειαν, κατὰ πρόσωπον αὐτῷ ἀνέστην, ὅτι κατεγνωσμένος ἦν. <sup>12</sup> πρὸ τοῦ γὰρ ἐλθεῖν τινὰς ἀπὸ Ἰακώβου, μετὰ τῶν ἐθνῶν συνήσθιεν ὅτε δὲ ἦλθον, ὑπέστελλε καὶ ἀφώριζεν ἑαυτὸν, φοβούμενος τοὺς ἐκ περιτομῆς. <sup>13</sup> καὶ συνυπεκρίθησαν

δοκοῦντες στυλοὶ the sense is, 'those who were [as Apostles] accounted pillars of the Church.' So, by Ignat. Epist. ad Philip., the Apostles are called οἱ στυλοὶ τοῦ κόσμου, meaning of the Christian commonwealth (πολιτεία), as opposed to the πολιτεία of Israel, Eph. ii. 12. In this strong expression there may be an architectural metaphor, wherein the Christian society is compared to an edifice, such as the Temple at Jerusalem, of which the main pillars are the Apostles. See 1 Cor. iii. 16. 1 Tim. iii. 15. Eph. ii. 21, 22. 1 Pet. ii. 5. So Maimon. cited by West. calls the Prophets 'columnæ generis humani in rectâ fide'; and Philo says that good men κλόνει ἐσθί, ὄρμον ὅλον ὑπεριδόντες.—δεξιὰς ἔδωκαν—κοινωνίας. Indicating not merely friendship, and consent in doctrine, but chiefly acknowledgment of his Apostleship in common with themselves; which it seems to have been a principal purpose of St. Paul to bring them to acknowledge. The giving the right hand is to be regarded as a symbolical action, denoting union, whether of fellowship in any office, or of compact as to any matter. So Virgil, Æn. vii. 266, 'Pars mihi pacis erit dextram tetigitur tyranni.' Here, it would seem, both fellowship (implying parity in office and dignity) and compact are meant; the former principally, the latter secondarily. And, indeed, such seems adverted to in ἵνα, &c. following. The full sense, then, is: 'They formally acknowledged us as fellow-Apostles, and it was agreed that the Gospel should be preached by us in common, so that we should go to the Gentiles, and they to the Circumcision.' The phrase δεξιὰν δοῦναι is found both in the New Test. and Sept., and also in the later Class. writers. At ἡμεῖς αὐτοὶ supply εὐαγγελιστάμεθα καὶ εὐαγγελίζονται, from τὸ εὐαγγέλιον at v. 7. After ἡμεῖς several uncials, and many cursives, MSS., with some Versions, and Fathers, have μὲν, which has been admitted by Griesb., Matth., and Scholz; but injudiciously; since internal evidence is quite against it. It was, I doubt not, inserted by the Alexandrian Critics, in order to make the correspondence with the following clause, αὐτοὶ δὲ, &c., more direct.

<sup>10</sup> μόνον τῶν πτωχῶν ἵνα μνημ.] Supply αἰτούμενοι καὶ παρακαλοῦντες, an ellipsis, frequent after μόνον or ἄλλην, and before ἵνα; as 2 Cor. viii. 7. Eph. v. 33. The complete sense is: '[They did not wish to impede or circumscribe our liberty of action as Apostles, by any rules or directions of theirs, but] they only desired that we would be mindful of the poor.' In μνημ. (as in ὑμ., Ps. viii. 4, and Luke xxiii. 42) there is, as often, an ellipsis of some verb of relieving or helping, from delicacy omitted. By τῶν πτ. must be understood, not the poor gene-

rally (for as almsgiving held a very high place in the Jewish as well as Christian religion, that would have been needless to urge on St. Paul), but those of *Judaica* in particular, who had peculiar claims to relief.—Ὁ καὶ ἐσπούδασα—ποιῆσαι. Koppe and other Commentators here recognise a *pleonasm* in αὐτὸ τοῦτο, while Winer, Bornemann, and Schott, suppose an *anacoluthon*; the δ being suspended on ποιῆσαι, and the αὐτὸ brought in, κατ' ἐπ' ἀνάρθρωσιν, to explain the Pronoun Relative. There may, however, be no more than a *blending of two constructions* (viz. δ ποιῆσαι ἐσπ. and καὶ αὐτὸ τοῦτο ἐσπ. ποιῆσαι), which has usually an *intensive* force. Render, 'Which very thing I was [of myself] even desirous to do,' or, 'I have endeavoured to do.' So Etheridge and Conyb. However, αὐτὸ τοῦτο cannot mean, as C. supposes, 'accordingly.'

<sup>11</sup> ὅτι δὲ ἦλθε, &c.] Render: 'Moreover, when he was come to Antioch; the necessity for which version is evinced by Schott and Borger; and it is supported by the Pesch. Syr. and all the other ancient Versions. As to the time of this visit, it was, prob., after Paul's return from Jerusalem to Antioch; and it is, with reason, supposed by Koppe to have taken place a short time after that period, and been made for the purpose of personally inspecting the state of the Antiochian Church, and by the Apostle's authority and influence, composing the yet remaining differences in it.—Ὅτι κατεγνωσμένοι ἦν. This may be rendered, 'because he deserved to be condemned,' i. e. severely censured; Participle for Adjective, as ψηλαφωμένοι at Heb. xii. 18, or, as ἐβδελύμην in Rev. xxi. 8, for βδελυκτός. However, the full sense intended seems to be not only 'blamable,' but 'blamed,' 'who incurred blame;' which is supported by the Pesch. Syr. Version. The same idiom occurs in Jos. Antt. xii. 9, 9, ὡς καταγνωσθησομένου Ἰωσήφου καὶ προσκρούσονται τῷ βασιλεῖ.

<sup>12</sup> ἰδὼν τινὰς ἀπὸ Ἰ.] The persons were, no doubt, Jewish converts and Judaizers. The words do not necessarily imply that they were sent by James, though we cannot infer less than that they had his consent for their journey, and probably they had some letters from him to Peter and to Paul. They seem to have been some of the persons characterized at v. 4. By ἐθνῶν the best Expositors understand, not Pagans, but Gentile Christians.—συνῆσθι, i. e. 'ate with them as ὡς ἑσθί.'—ὑπέστελλε καὶ ἀφ. ἑαυτὸν, 'he withdrew, and separated himself [from their society].' This use of the Act. ὑπστ. taken absolutely is very rare; though I have noted it in Plut. Demet. c. 47, ὑπίστανται τοῖς ὀχνηράτοις τοῦ Ταύρου, and Polyb. i. 16, 10.

<sup>13</sup> συνυπεκρίθησαν αὐτῷ] 'Practised dissimulation with him.' To the example I have

αὐτῷ καὶ οἱ λοιποὶ Ἰουδαῖοι ὥστε καὶ Βαρνάβας συναπύχθη  
 αὐτῶν τῇ ὑποκρίσει. <sup>14</sup> Ἄλλ' ὅτε εἶδον, ὅτι οὐκ ὀρθοδοῦσι  
 πρὸς τὴν ἀλήθειαν τοῦ εὐαγγελίου, εἶπον τῷ Πέτρῳ ἐμπροσθεν  
 πάντων "Εἰ σὺ, Ἰουδαῖος ὑπάρχων, ἐθνικῶς ζῆς καὶ οὐκ Ἰου-  
 δαϊκῶς, τί τὰ ἔθνη ἀναγκάζεις Ἰουδαῖζεν; <sup>15</sup> ἡμεῖς, φύσει  
 Ἰουδαῖοι καὶ οὐκ ἐξ ἐθνῶν ἀμαρτωλοί· <sup>16</sup> εἰδότες ὅτι οὐ δικαι-  
 οῦται ἄνθρωπος ἐξ ἔργων νόμου, ἐὰν μὴ διὰ πίστεως Ἰησοῦ

1 Acts 10. 28.  
 31. 11.—18.  
 15. 10, 11.  
 19—21, 24.  
 25, 26.  
 1 Ps. 148. 2.  
 Rom. 1. 17.  
 2. 20, 25.  
 30. 2. 4, 5, 6.  
 24, 25.  
 2. 1, 2, 3, 9.  
 3. 2, 3.  
 ch. 11.

already adduced of this signif. of *συν.* followed by Dat. of person, implying 'familiar society,' add Jos. Antt. v. 2, 9, *συναπύχθη—ὑποκρίσει*, a brief mode of expression (as here) for 'was carried away with them into their dissimulation.' We have a metaphor taken from any one's being hurried away along with a crowd, as it were by a torrent. The same expression occurs at 2 Pet. iii. 17, *ἵνα μὴ τῇ τῶν ἀθέλων πλάνῃ συναπαχθέντες*.

<sup>14</sup> οὐκ ὀρθοδοῦσι—εὐαγγελίῳ] i. e. 'did not act with that straightforwardness which the spirit of the Gospel requires;' lit. 'did not go straight to their object (with uncompromising firmness) without turning to the right hand or the left:' comp. Heb. xii. 13, *τροχῶν ὁρᾶτε ποιῶσά τοις ποσὶ ὁμῶν*. The words *πρὸς τὴν ἀλθθ.* *εὐαγγ.* are meant to further develop the sense; q. d. 'according to the truth of the Gospel,' i. e. 'its true genius and spirit,' which requires openness and genuineness. This I find confirmed by Crell., who well explains it to mean 'quod non ita se gerent, quemadmodum sinceræ atque incorruptæ evangelii doctrinæ congruebat; quod a recto itinere, quod veritas evangelica monstrabat, deflecterent, et inter legem et evangelium quodammodo claudicaret.' See 1 Kings xviii. 21. Thus *πρὸς* means 'suitably to,' 'agreeably to;' as in Luke xii. 47. 2 Cor. v. 10, and in the Class. writers. Were it not for this being the evident force of the phrase, I should be inclined to agree with Hyper. and Calv. that the sense is, that Peter had by his dissimulation, and halting between two opinions, compromised the truth of the Gospel. So Calv., 'Rectus ad Evangelii veritatem incensus erat, unire Gentes Judæis, salva vera doctrina; necessitate vero servandæ Legis obstringi piorum conscientias, et silentio sepeliri libertatis doctrinam, hæc erat indigna merces unitatis.'—*Ἰουδαῖος ζῆς*, 'livest like the Gentiles,' i. e. in non-observance of the Mosaic Law.—*Ἰουδαῖζεις* is for *Ἰουδαϊκῶς ζῆν*, 'to observe the Jewish Law.—*ἀναγκ.* denotes 'the moral compulsion of strong influence;' for Peter seemed to employ his influence, at least by *example*, to induce the Gentile converts to submit to circumcision, and put themselves under the Jewish Law. On the Apostle's argument see Dr. Chandler. For *τί*, A, B, C, D, E, F, G, and 11 cursives, with some Versions and Latin Fathers, have *ᾧ*, which is edited by Griesb., Scholz, Lachm., and Tisch.; and internal evidence is in its favour, as being the more difficult reading, and unusual in this sense.

<sup>15</sup> It is not agreed, among Editors and Commentators, whether the Apostle's address to Peter terminates at v. 14, or is carried forward; and if so, where it terminates. Many think it is continued to the end of the Chapter; while some

suppose it to terminate at v. 17; others, at v. 16; others, again, at *νόμον* in v. 16; and others, at v. 14. Weighty reasons are alleged in support of the first and last of those opinions. The question is, I apprehend, one that cannot be brought to any absolute decision. For, as observes Schott, 'in ipâ quidem serie et indole sententiarum hujus sectionis nihil apparet, quo alterutrum certo comprobetur.' The scope will, in either case, be precisely the same,—namely, to maintain the doctrine, that a man is not justified by the works of the Law, but by the faith of Christ. In the one, it will be part of the address from Paul to Peter; in the other, it will be a general statement of the reasons on which Paul acted in thus addressing Peter. But it would seem, that, if we suppose the address to extend beyond v. 14 (and the nature of the construction obliges us to do so; for otherwise, as Winer observes, the Apostle would certainly have added some word, to indicate that he was addressing the Galatians, as *ἡμεῖς οὖν ἀδελφοί*, &c.) we cannot suppose it to terminate at least until the end of v. 17. Though, whether it terminates there, or at the end of the Chapter, I would not positively affirm. In the former case, vv. 18—21 may be regarded as meant to be a further illustration of what the Apostle then said on the subject of justification by faith alone. And thus there will be, as Est. remarks, 'latens recessus à Petro, et ingressus ad materiam principalem,' i. e. a paving the way to the direct address to the Galatians, at iii. 1; a view, it may be observed, confirmed by the transition from the use of the plural to the singular number.—*ἡμεῖς, φύσει*, &c. *ἡμεῖς* ought to be construed with *εἰδότες* a little further on; the two words forming nominatives absolute, put for a verb and participle. For want of perceiving this (which, indeed, seems to have escaped the Commentators), the ancient Critics subjoined *δι*, which has been injudiciously received, from a comparatively few MSS., by Griesb., Scholz, Lachm., and Tisch.—At *Ἰουδαῖοι* supply *ὄντες*, this corresponding to *Ἰουδαῖος ὑπάρχων* in the preceding verse. Render: 'since we, who are Jews by nature, or birth: a sense of *φύσει* sometimes found in the Class. writers. So Plato, 245, D, *φύσει μὲν βάρβαροι ὄντες, νόμῳ δὲ Ἕλληνες*. In *ἐξ ἑθνῶν ἀμαρτωλοί* we have a periphrasis for *ἐθνικοὶ ἀμαρτωλοί*: this being a customary appellation of the Gentiles (as *οἱ ἄγιοι* of the Christians) with reference chiefly to the idolatry, and gross immorality, closely connected with their very religion.

<sup>16</sup> *ἐξ ἔργων* lit. 'out of works of law,' i. e. on the score of duty done. Of the words *ἡμεῖς εἰς Χρ. Ἰ. ἐπιστάμεσθαι*, the sense is, 'we to wit,—namely, we (equiv. to we accordingly) have become believers in Christ Jesus.' The

Χριστοῦ καὶ ἡμεῖς εἰς Χριστὸν Ἰησοῦν ἐπιστεύσαμεν, ἵνα δικαιωθῶμεν ἐκ πίστεως Χριστοῦ, καὶ οὐκ ἐξ ἔργων νόμου διότι οὐ δικαιωθήσεται ἐξ ἔργων νόμου πᾶσα σὰρξ. <sup>17</sup> Εἰ δὲ ζήτουντες δικαιωθῆναι ἐν Χριστῷ, εὐρέθημεν καὶ αὐτοὶ ἁμαρτωλοὶ,—ἀρα Χριστὸς ἁμαρτίας διάκονος; μὴ γένοιτο! <sup>18</sup> Εἰ γὰρ ἂ κατέλυσα, ταῦτα πάλιν οἰκοδομῶ, παραβάτην ἑμαυτὸν συν-

καὶ is *epexegetic*, as in Matt. i. 24, *ἐποίησεν ὡς προσέταξεν αὐτῷ—καὶ* (and accordingly) *παρέλαβε τὴν γυν.* And so often in New Test. and Class. writers, e. gr. Xen. An. ii. 5, 36, *ἔχει τὴν διακίαν, καὶ τίθησκει.*—*ἵνα δικαιωθῶμεν—νόμου*, 'that so we may obtain justification and acceptance out of (or, on account of) faith in Christ, and not out of, by (i. e. on account of) works of law,' duty done thereby. See Rom. iii. 20, 28, and notes.—*Διότι οὐ δικαιωθήσεται—σὰρξ*, 'because on the score of duty done will no man be found to have been justified and accepted with God.' In thus rendering *ἔργα νόμου* I have followed the just definition of Dr. Peile,—namely, 'the doing of what men, as instructed by law, moral or ceremonial, believe to be their duty.' Comp. 1 Kings xxi. 27, 29. 2 Kings v. 13. Mark x. 17, 20. Luke x. 25, 28. xvii. 10. xviii. 12. Rom. iii. 27. iv. 2, 4. It is truly observed by Dr. Peile, that to this enlarged view of the *principle* which the Apostle meant to combat in the assertion *διότι οὐ δικαιωθήσεται ἐξ ἔργων νόμου πᾶσα σὰρξ*, Calvin well led the way in the following able representation: 'Quæritur quid per OPERA LEGIS intelligat. Papistæ, ab Origene et Hieronymo decepti, tantum de umbris litæ esse opinantur, immo secure definiunt; opera Legis semper interpretantur *cærimonias*. De *cærimonis* obijciunt *questionem molestam fuisse*; quod et nos fatemur. Cur ergo, inquit, a particulari ad universalem causam transiret Paulus? Hæc sola Origeni et Hieronymo errandi causa fuit; neque enim putabant convenire, ut, quæ de solis cærimonis quærent Pseudo-Apostoli, plus apprehenderet Paulus. Verum non considerant, hanc ipsam causam illi fuisse tam acriter pugnandi, quod dogma illud longiorem trabebat caudam, quam primâ fronte præ se fereret. Neque enim tam molestum fuisset Paulo cærimonias servari, quam transferri fiduciam et simul gloriam salutis ad opera; quemadmodum quæ de prohibitione carnis ad certos dies agitur, non tam spectamus, quam grave sit illud, eum carnis interdici, quam de læque conscientiarum solliciti sumus. Non ergo extra causam spatiat Paulus, quæ disputationem de totâ Legē instituit; tametsi de cærimonis duntaxat digladiabatur Pseudo-Apostoli. Nam idæ cærimonies urgebant, ut salutem quærent homines in observatione Legis, quia scilicet cultum meritorium esse fingebant; quare non legem moralem illis opponit Paulus, sed solam Christi gratiam.'

17. The Apostle now proceeds to *confirm* the foregoing position. Previously, however, to adducing any direct argument in proof of it, he preoccupies a scruple, or doubt, as if the doctrine might seem to give a licence to sin. An objection to which the Apostle answers, *first*, by a solemn disavowal; and *then* propounds two solutions of the difficulty; 1. (v. 18) *indirect*,

and deduced from the nature of contraries; it being absurd and impossible that Christ, who is confessedly the author of *righteousness*, should be the author of *sin*;—2. (v. 19) *direct*; in which the objection is more fully done away, by an argument deduced from the condition of the unregenerate, who are thereby spiritually dead. (Hyper.)—*αὶ δὲ ζητούντες δικαιωθῆναι—μὴ γένοιτο!* The full sense is, 'But if, while seeking [as we must] to be justified [and accepted] by God through Christ, we ourselves should be also found (or made out) to be mere sinners (like the rest of mankind, called 'sinners of the Gentiles,' and, accordingly,) yet in our sins,' 'unjustified by Christ,' as it is said 1 Cor. xv. 17.—*Ἀρα Χρ. ἁμαρτίας διάκονος*; 'Is it Christ [that has thus become] a minister of sin?' in other words, does it follow, that Christ [thus justifying those found to be sinners] has ministered unto sin (brought about the imputation of sin) by occasioning its commission; *Μὴ γένοιτο!* 'God forbid,' viz. that we should thus speak or think of Christ, 'in whom was God reconciling' the world unto Himself, not imputing their transgressions unto them, 2 Cor. v. 19. The Apostle means to say simply this, that 'if those who profess to seek justification through faith in Christ rely *also*, in some measure, upon any works of law, they thereby acknowledge themselves to be yet in their sins, and make Christ the minister of a dispensation insignificant to atone for sin.'—After *ἁμαρτωλοὶ* regularity of composition would have required *ἀρα Χρ. ἁμαρτίας διάκονος*, 'then it will follow that Christ is the author of sin' (i. e. of a dispensation which leaves men under the guilt and punishment of sin); a sort of *reductio ad absurdum*: and such is edited from a few copies by Berger, Vater, and Winer; but as *μὴ γένοιτο* follows,—which is, every where else in St. Paul's writings, preceded by an interrogation, that cannot be admitted; and it is better to suppose, with Schott, that the Apostle *says short* in the *conclusion* which he was going to draw, and changes it into the more spirited form of an *interrogation*, employing *ἀρα*, 'nonne?' not *ἀρα*, which enabled him to subjoin the strongest exception to such a conclusion, by *μὴ γένοιτο!*

18. *αὶ γὰρ ἂ κατέλυσα, &c.*] The first person singular is here used through delicacy, though the first person plural would be more suitable,—a *general* assertion being intended. In *κατέλυσα* and *οἰκοδομῶ* we have an *architectural* metaphor, taken from unwise builders, who pull down and build up again without due consideration, and thereby betray their own folly. By *οἰκοδομῶ* is meant, 'I observe, or countenance its observance, as necessary to justification;' and by *κατέλυσα*, 'I pronounce ineffectual for justification.'—*Παραβάτην ἑμαυτὸν συνίστημι*, 'I set forth or declare myself a transgressor [of the

1 Rom. 6. 11.  
14 & 7. 4, 6.  
8. 2.  
2 & 14. 7, 8c.  
3 Cor. 8. 15.  
1 Thess. 5.  
10.  
m Rom. 6. 8.  
ch. 1. 4.  
2 & 5. 24.  
2 & 6. 14.  
Eph. 6. 2.  
Tph. 2. 14.  
n Heb. 7. 11.  
a ch. 8. 7.

ιστημι. 19<sup>1</sup> ἐγὼ γὰρ διὰ νόμον νόμῳ ἀπέθανον, ἵνα Θεῷ ζήσω.

20<sup>m</sup> Χριστῷ συνεσταύρωμαι· ζῶ δὲ οὐκ ἔτι ἐγὼ, ζῇ δὲ ἐν ἐμοὶ Χριστός· ὁ δὲ νῦν ζῶ ἐν σαρκί, ἐν πίστει ζῶ τῇ τοῦ Υἱοῦ τοῦ Θεοῦ, τοῦ ἀγαπήσαντός με καὶ παραδόντος ἑαυτὸν ὑπὲρ ἐμοῦ.

21<sup>n</sup> Οὐκ ἀθετῶ τὴν χάριν τοῦ Θεοῦ· εἰ γὰρ διὰ νόμον δικαιοσύνη, ἄρα Χριστὸς δωρεὰν ἀπέθανεν."

III. 1<sup>a</sup> Ὁ ἀνόητοι Γαλάται! τίς ὑμᾶς ἐβάσκανε, [τῇ ἀληθείᾳ

[Law]; i. e. 'in resting my acceptance with God on a Law which places me in the class of transgressors, and from which the Son of God has come to make me free,'—a sense of *συνίστημι* occurring also at Rom. iii. 5. v. 8. 2 Cor. vi. 4, and sometimes in the later Classical writers.

19. *ἐγὼ γὰρ διὰ νόμον—ζήσω* On the force of *ἐγὼ*, see note at 1 Cor. v. 3. On the sense of the remaining words, no little difference of opinion exists. That by *νόμῳ* is meant the law of Moses, is generally admitted; but on the purport of *νόμον* the Expositors are not agreed. There can be little doubt that both *νόμῳ* and *νόμου* refer to one and the same thing; by which we obtain a weightier sentiment, such as is more fully explained at Rom. vii.; q. d. 'I, for my part, by the very law itself (i. e. by the tenor of the law, which condemned imperfect obedience, and, from its extreme strictness, left no hope of perfect obedience) am dead to the law (i. e. have renounced it, so as to have no confidence in it for salvation), I am set free from the obligation to obey it for justification; [but only] that I may live unto God, i. e. to his service, as justified through the blood of Jesus.' Comp. Rom. vi. 11. vii. 6. 2 Cor. v. 15; and see Calvin's able note.

20. In this verse the Apostle more fully develops the sentiment of the preceding one.—*Χριστῷ συνεσταύρωμαι*, &c., i. e. 'omnis vita, quam ego antehac tanquam Judæus egi, adeoque omnia studia et officia, quibus ista vita rogebatur (τὸ ζῆν τῷ νόμῳ, τῇ ἀμαρτίᾳ, τῇ σαρκί) nulla amplius sunt: novam nunc, ut homo Christianus, ingressus sum vitam (τὸ ζῆν τῷ Θεῷ, τῷ Χριστῷ, τῇ πίστει). (Winer.)—ζῶ δὲ—Χριστῷ. This is usually explained, 'Nevertheless, I live; [or rather] not I live, but Christ liveth in me.' If this view be correct, there is in *οὐκ ἔτι ἐγὼ* a sort of *oparorthosis*, as at 1 Cor. xv. 10, *ἐκτίλασα, οὐκ ἐγὼ δὲ, ἀλλ' ἡ χάρις*. Yet here we have not *οὐκ*, but *οὐκ ἔτι*, and such a use of *δὲ* were somewhat strained. Hence it is better to explain thus, ζῶ δὲ *οὐκ ἔτι ἐγὼ*, 'nay, I no longer live,' viz. as to 'the old man,' being dead to sin.—Οὐ δὲ νῦν ζῶ, *quod autem nunc vivo*: the full sense is, 'And as regards the life I now live in the flesh (*carne prædixi*), that I live not on carnal principles, but through faith in the Son of God, who so loved me as to deliver himself to death for me; implying faith in the atoning merits of Christ, to the abandonment of all legal justification by our own merits. By 'Christ's living in him' is meant living in him by the power of his Spirit and grace, thus communicating a divine life to his soul. There is an allusion to that transformation to the image of God and Christ which is implied in regeneration. Compare Rom. xii. 2. Col. iii. 10.

21. *οὐκ ἀθετῶ τὴν χάριν τ. Θεῦ*] The full

sense is, 'By thus arguing, I do not frustrate, or make nugatory, the grace of God, through Christ in the Gospel, as shown in freely giving his Son to die for us; which I should do, if I were to aim at obtaining justification by law, or any other *coadjutor* for obtaining salvation. For if justification in the sight of God—so as to be admitted into covenant with Him, and, consequently, to become heirs of future glory (infra, ch. v. 5)—can arise by means of law,—from observing law, whether moral or ceremonial, then Christ died *uselessly*, to no effect (see Joa. Antt. xvi. 3, 4), since men might have been saved without his death, and have been entitled to eternal life merely by their observance of law.'

III. Having previously vindicated his Apostleship, and briefly stated his doctrine of the method of justification by faith, the Apostle now proceeds to speak more authoritatively, and comes closer home to that important point, entering more fully into the subject of the abrogation of the Law. He argues, 1, with reference to the case of the *Galatians*; 2, from that of *Abraham*, showing the Law to have been only preparatory to the Gospel. And in order further to excite the attention of those whom he is addressing, he *apostrophises* them, employing an epithet (*ἀνόητοι*), which need not be pressed upon, even could it be proved that the *Galatians* were a stupid people; for *insult* we cannot imagine to have been intended by the Apostle; see note on Acts xvii. 22. In short, we may suppose them to be called *ἀνόητοι* simply with reference to the *levity*, and *inconstancy*, whereby they had deserted the doctrines of the Apostle, which they had professed and engaged to follow,—being so *foolish* as to suffer themselves to be deceived by the arts of false teachers: just what we should expect from the description given of them by Themist. Orat. xxiii., who ascribes to them the same characteristics as those of their ancestors, the *Galli* (and transmitted to their posterity, the modern French), namely, a quickness of apprehension, but united with *levity* and *inconstancy*; with which too they are charged by Strabo, l. iv. p. 299.

1. *τίς ὑμᾶς ἐβάσκανε*:] This is usually rendered, 'Who has bewitched you?' *incantavit*? Preferable, however, is the version of the Vulg., Pesch. Syr., and Calvin, *fascinavit*? since, from the words following, *οὐς κατ' ὀφθαλμοῦς*, there seems an allusion, not so much to the incantation of witchcraft, as to the sleight of *jugglers*, namely, by making things to appear otherwise than they are: a metaphor taken from the *gross delusion* supposed to be practised on the *senses*, and espec. on the *sight*, by fascination or jugglery (to which purpose is the saying of an eminent Philosopher that 'fascination is over by the eye'), whereby



μη πείθεσθαι]; οἱς κατ' ὀφθαλμοὺς Ἰησοῦς Χριστὸς προεγράφη  
 ἐν ὑμῖν ἐσταυρωμένος. <sup>2</sup> <sup>b</sup> Τοῦτο μόνον θέλω μαθεῖν ἀφ' ὑμῶν  
 ἐξ ἔργων νόμου τὸ Πνεῦμα ἐλάβετε, ἢ ἐξ ἀκοῆς πίστεως; <sup>3</sup> Οὐ-  
 τως ἀνόητοί ἐστε; ἐναρξάμενοι πνεύματι, νῦν σαρκὶ ἐπιτε-  
 λείσθε; <sup>4</sup> <sup>c</sup> τοσαῦτα ἐπάθετε εἰκῇ; εἴ γε καὶ εἰκῇ. <sup>5</sup> Ὁ οὖν ἐπι-  
<sup>b</sup> Acts 2. 38.  
<sup>c</sup> 2. 15.  
<sup>d</sup> 15. 8.  
<sup>e</sup> Eph. 1. 13.  
<sup>f</sup> Heb. 6.  
<sup>g</sup> 6.  
<sup>h</sup> 10. 23—30.  
<sup>i</sup> 2 Pet. 2. 20—  
<sup>j</sup> 22.  
<sup>k</sup> John 8.

things are made to *appear* otherwise than what they really are; and therefore highly adapted to denote that fascination of the *judgment*, by which it is brought to regard as true what is in reality false. To this there is a close allusion in the words that follow, οἱς κατ' ὀφθαλμοὺς Ἰησοῦς Χρ. προεγράφη ἐν ὑμῖν ἐσταυρ., where, in *proleg.*, there is a metaphor taken from *paintings* publicly exhibited, and accordingly, of which the subjects are *familiar* to the public, and imprinted indelibly, through the visual organs, on the mind. The full sense, then, here intended is, 'You to whom Jesus Christ nailed to the cross was represented to the eyes [of your mind] as if depicted in a painting, how could it be that those eyes should be *fascinated*,—as it were, deprived of sight?' In this lively representation of Christ crucified there is a double allusion: 1. to the *Eucharist*, and, 2. to the *Apostle's preaching*, which had set forth to them the great doctrine of Christ crucified. By τῇ ἀληθείᾳ μὴ πείθεσθαι is meant, 'not to receive the fundamental truth of the Gospel,'—*justification by faith* through the blood of Christ, and not by works of law. However, the words (cancelled also by Lachm. and Tisch.) are, notwithstanding all that I have urged in their defence, probably not genuine; and certainly internal evidence is rather against them.

2. Having thus rebuked them, the Apostle proceeds to argue with them. (Chandl.)—τοῦτο μόνον θέλω μαθεῖν, &c. From the exx. adduced by Wets. this appears to have been a common formula, resorted to for the purpose of bringing an argument to a speedy decision, by demanding an answer to one principal question,—such as should, of itself, be sufficient to determine the whole matter at issue. The interrogation here has great spirit; and the Apostle's argument may be stated, in the words of Dr. Chandler, as follows: 'Those who are justified by faith in Christ need not conform to the law of Moses for justification; but Christians are justified by faith. Therefore, &c. That Christians are justified by faith is thus proved. Those who have received by faith that Spirit from, which is the great evidence of their justification, are justified by *faith*; but Christians *have* received. Therefore, &c. The argument is, as Hyper. remarks, 'one *ex signo*, i. e. from experience of the manifest effect of faith.' By τὸ Πνεῦμα must, as the best Expositors are agreed, be understood, not so much the ordinary gifts of the Spirit, as the extraordinary and supernatural ones by the laying on of hands (compare Acts x. 44, ἐπέκειτο τὸ Πνεῦμα, &c.), whereby the gift of tongues was communicated. 'It was (says Hyper.) expedient that, by such external signs the doctrine of the Gospel should be confirmed and propagated as widely as possible. Accordingly those gifts of the Spirit were communicated, as the full evidence that those who received them were, of a truth, the people of God.' The full import of the words,

which imply more than they express, is well stated by Chandl. as follows: 'Did ye receive that Spirit, which was the fullest evidence of your being justified, accepted, and received as the children and people of God, by conformity to the law of Moses, or by embracing the doctrine of the Gospel? If by embracing the doctrine of the Gospel, then you became justified by embracing that doctrine, and consequently need not conform to the law of Moses, in order to obtain justification.'—ἀκοῆς πίστεως. 'Ακοῆς is by many said to stand for ὑπακοῆς. But it rather denotes the *hearing*, or being *instructed in* (as Rom. x. 17); and πίστις here signifies 'the Gospel, as opposed to the Law.' So in 1 Thess. ii. 13, λόγον ἀκοῆς is equivalent to τὸν λόγον τὸν ἀκούσμενον.—Ἐργων is prefixed to νόμου, as in a kindred passage of Rom. ix. 32, in order to hint at the *nature* of the Law, as one of *works*; and ἀκοῆς to πίστι, because, as the Apostle says, Rom. x. 17, 'faith cometh by hearing [the word of God preached].'

3. οὕτως ἀνόητοί ἐστε;] The Adverb here has much force, as in Philom. Incert. frag. 46, 1, οὕτως ἀνάνδρως γίγνεται, and Thucyd. vi. 36, 1, 'Ἀθηναῖοι ὅστις μὴ βούλεται οὕτω κακῶς φρονῆσαι.—Ἐναρξάμενοι—ἐπιτελείσθε; 'After having begun in the Spirit, are ye finishing with the flesh?' i. e. having begun with a spiritual religion (one whose truth was attested by the Holy Spirit), are ye finishing with a carnal and ceremonial one? do ye take up with those external ordinances of the Law, which were mere forms, and only typical of the internal and spiritual gifts of the Gospel? There is great *δεινότης* in this mode of expression, in which we have, as Hyper. observes, an *argumentum ex absurdo per collationem*; and the infinite inferiority of the flesh to the Spirit is taken for granted. Comp. John vi. 63.

4. τοσαῦτα ἐπάθετε εἰκῇ;] We have here another argument, the exact force of which depends upon the sense assigned to ἐπάθετε, which is a term used not only of *evil* but of *good*, in which latter acceptance almost all the more recent Commentators have taken the word, understanding it of the favours and benefits before mentioned; i. e. 'Have ye experienced so many spiritual benefits, tokens of Divine favour, to no purpose?' A sense, indeed, permitted by the context; yet not *required* by it. Crell., Bos, and Wolf, have ably maintained the interpretation adopted by the ancient and earlier modern Expositors, 'have ye suffered so many evils?' (i. e. persecutions,) which yields an equally apt, and a much stronger sense; for, as Hyper. remarks, we usually value that which has been acquired by great danger. And it is an excellent way to move men's affections, to set before them the difficulty, labour, and toils already endured in order to the attainment of some desired object. We do not readily commit an act by which all our previous labour will seem expended



d Acts 14. 3, 9, 10.  
 e 10. 11, 12.  
 f Rom. 15. 19.  
 1 Cor. 1. 4, 5.  
 g Gen. 15. 6.  
 Rom. 4. 3.  
 James 2. 23.  
 f Rom. 4. 11, 12, 13.  
 g Gen. 12. 3. & 13. 12. & 22. 18. & 26. 4. Acts 3. 25.

χορηγῶν ὑμῖν τὸ Πνεῦμα, <sup>a</sup> καὶ ἐνεργῶν δυνάμει ἐν ὑμῖν, ἐξ ἔργων νόμου ἢ ἐξ ἀκοῆς πίστεως; <sup>b</sup> ὥς καθὼς Ἀβραὰμ ἐπίστευσεν τῷ Θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην. <sup>c</sup> ὅτι οἱ ἐκ πίστεως, οὗτοι εἰν υἱοὶ Ἀβραάμ. <sup>d</sup> ὅτι οἱ ἐκ πίστεως, οὗτοι εἰν υἱοὶ Ἀβραάμ. <sup>e</sup> Προϋδούσα δὲ

in vain. Against the other interpretation a most serious objection lies,—that, although some few instances have been adduced from the *Classical* writers of *πάρχω* used, without the addition of *εἰ*, or such like, in a good sense, yet not one has been produced from either the New Test. or the Sept. Whereas examples of *πάρχω* in a *bad* sense, without any addition, are common in both the Script. and Class. writers; not to mention that thus the expressions *εἰ γὰρ αὐτῶν* (scil. *πᾶν*.) have more *point* and *significancy*. On reconsidering the disputed interpretation of *ἐν ἔργῳ*, involved in these words, I see no sufficient reason for altering my former opinion, that the ancient and usual interpretation is to be retained. The arguments against it advanced by Schomer, Kypke, and others, are any thing but weighty. Schomer has not *proved* that the Galatian converts had sustained no persecutions from their Gentile relations, friends, and neighbours. The probability is, that (as was the case in other Churches) they *had*; and it does not follow that they had *not*, though no such have been *recorded*. It was sufficient for the argument's sake to merely allude to them here. As to persecutions from the *Jews*, it must be admitted that *those*, under the circumstances of the case, were not likely to occur. Considering, too, that no example of this use of *παρῶν*, without something added of *benefits*, or *blessings*, is to be found, either in the New Test. or in the Sept., and in the Class. writers only once or twice, while, as used in the sense of *suffering* with an adjunct, it occurs very frequently, it is unlikely that so very uncommon an idiom should have been employed by St. Paul in so *unstudied* a composition as this Epistle. As to the argument so confidently urged, that the sense, as applied to *spiritual* benefits, agrees *better* with the context, it is invalid,—for, in point of fact, it does *not* agree better, nor so *well*. As to the mention of Divine *benefits* occurring at the two former verses and the one *following* the present verse, it does not supply any certain argument; for, as Crell. observes, 'the Apostle does not quite recede from the circumstance of the Holy Spirit's impartment to the Galatians mentioned at ver. 2, but he has only explained some of its *fruits*, and admonished the Galatians to beware of *losing* those fruits; after the interposition of which admonitions, he returns to what was his main object [for the sake of which the rest had been added] at ver. 5, urging it anew, and, it would seem, somewhat more neatly than if he had at ver. 4 spoken of the very same thing.' This remark tends to corroborate what I have said, that 'in these verses, 2, 3, 4, the Apostle *diversifies* the argumentation by asking, (1) whether professing such high spiritual gifts and graces, and such distinguished Gospel benefits, they will now take up with mere external rites, only typical of and shadowing them forth: (2) whether, after suffering so many trials from persecution, as the profession of a religion every where spoken against must have subjected them, they will con-

tinue so to act as to have suffered them to no purpose;' q. d. 'Shall the *benefits* ye have received by the Gospel be changed into empty ceremonies?'—*εἰ γὰρ αὐτῶν*. This has not, what many have imagined, the force of *amplification* (as if involving a sort of threat), but rather (as the best Expositors, Chrysa., Theodoret, Theoph., Oecum., Calv., Hyper., Est., Crell., and others, are agreed) of *mitigation* or *correction*; q. d. 'If, indeed, it should be proved by the event that they have been suffered in vain, which I will not suppose. Thus he expresses a *hope* in them, that they would see their errors and amend them.

5. Here we have, as Hyper. observes, a *third* hortatory reason, deduced from the purpose and good pleasure of God to give the Spirit; nearly the same argument as at ver. 2,—here repeated for greater emphasis, consisting in an appeal to their own senses; in the *former* case, whether the *Spirit of grace* they had received was consequent on their obedience to the Law, or on their embracing the Gospel; in the *latter*, whether the spiritual gifts of *power* were communicated by the one or by the other.—On the term *ἐνεργῶν*, as one appropriate to the *imparting* of the spiritual gifts, see note supra, ii. 8.—By the term *ἐκ χορηγῶν*, it is intimated that those gifts and graces of the Spirit were *furnished forth* in a *large abundance*, so as to supply every need; perhaps with allusion to the *χορηγός* at Athens, who supplied the various expenses for a public spectacle.

6—9. The Apostle here (as in Rom. iv. 1, seqq.) supports the doctrine of justification by faith, by a reference to the example of Abraham, the Father of the faithful, and illustrious for the many signal proofs he gave of faith in God. See the note on the passage of Romans.

6. καθὼς Ἀβραὰμ, &c.] *Kathōs* may have here its usual *illustrative* and *comparative* force, —*quemadmodum*. It also involves an *οὐτως*, with reference to the thing compared; q. d. 'Even as Abraham had faith in God, and it was counted unto him for righteousness; so it is in your case.' 'You must have entire confidence in God;' wherein the correspondence of the two cases consists.

7. οἱ ἐκ πίστεως] Most Expositors treat this phrase as like οἱ ἐκ περιτομῆς for οἱ περιτομημένοι, and equiv. to οἱ πιστεύοντες. It seems, however, to be a *stronger* expression; meaning, 'those who rest on faith.'—genuine faith, as Abraham's was, and rest on that *only*, as he did, and seek to be justified alone by it; they, it is said, are alone the true [spiritual] children of Abraham. On the force of *υἱοὶ* see Rom. iv. 1. ix. 7.

8. Having taught, in a *general* way, that men are justified by faith, in like manner as was Abraham, the Apostle now, descending to *particulars*, shows that the *Gentiles* as well as *Jews* are included; that no one might imagine that the justification by faith, which Abraham obtained, and which was promised to his seed, did

ἡ γραφή, ὅτι ἐκ πίστεως δικαιοὶ τὰ ἔθνη ὁ Θεὸς, προευηγγελίσατο  
τῷ Ἀβραάμ. Ὅτι \*ἐνευλογηθήσονται ἐν σοὶ πάντα τὰ  
ἔθνη. 9 Ὡστε οἱ ἐκ πίστεως εὐλογοῦνται σὺν τῷ πιστῷ  
Ἀβραάμ. 10 Ὅσοι γὰρ ἐξ ἔργων νόμου εἰσιν, ὑπὸ κατάραν <sup>h Deut. 27.  
Jer. 11. 2.  
Ezek. 18. 4.  
Rom. 4. 19.  
20. & 22.</sup>  
εἰσὶ γέγραπται γάρ. Ἐπικατάρατος πᾶς ὃς οὐκ ἐμμένει  
ἐν πᾶσι τοῖς γεγραμμένοις ἐν τῷ βιβλίῳ τοῦ νόμου,  
τοῦ ποιῆσαι αὐτά. 11 Ὅτι δὲ ἐν νόμῳ οὐδεὶς δικαιούται  
παρὰ τῷ Θεῷ, ὅλον ὅτι ὁ δίκαιος ἐκ πίστεως ζήσεται.  
12 Ὁ δὲ νόμος οὐκ ἔστιν ἐκ πίστεως ἀλλ' ὁ ποιήσας αὐτὰ  
[ἄνθρωπος] ζήσεται ἐν αὐτοῖς. 13 Χριστὸς ἡμᾶς ἐξηγό-

not certain also to the Gentiles. (Calv. and Crell.) By ἡ γραφή we are to understand, *per prophetarum*, the *Holy Spirit*, who inspired the words; as Rom. iv. 3. John vii. 38.—Προ-ἰδούσα, 'having foreseen and foreknown.'—δικαιοῖ, 'is to justify'; i. e. *would justify*: a not uncommon sense of the present tense.—προ-ευγγ. τῷ Ἀ. The sense is, 'announced before [the giving of the Law, nay, even before the birth of Isaac] the glad tidings.'—ἐνευλογηθή-σονται—ἰσθ. The citation here is founded neither on the Hebrew nor the Sept.; and indeed seems formed from two different passages, *ἐνευλογ.* *ἐν σοὶ* from Gen. xii. 3, and *πάντα τὰ ἔθνη* from Gen. xxii. 18, where τῇ γῇ is added. Instead of αὐτὰ, *ἐνευλογ.* is rightly edited by Matthæi, Grieseb., Scholz, Lachm., and Tisch., from many MSS.

9. *Ὅσοι ἐκ πίστεως*—Ἀβρ.] The Apostle here simply repeats the general conclusion at v. 7. Render: 'So then those [only], who have a like genuine faith with believing Abraham are to be blessed [with him];' namely, by having their faith counted for righteousness. It is well pointed out by Calv. and Hyper. that *πιστῷ* is highly emphatic; for, as he observes, 'nulla personæ qualitas in rationem hic venit, nisi fides.' In short (to use the words of Bp. Warburton, Works, vol. vi. p. 14), 'the Apostle is here convincing the Galatians, that the Gospel of Christ is founded on the same principle with that which justified Abraham,—namely, Faith.'

10—14. Here the Apostle urges other arguments in proof of the doctrine of justification by faith; the one at ver. 10, taken from the constitution of the law itself, being, as Hyper. observes, an *argument ab effectu legis pians contrariis*. It is shown that those who sought to be justified by their observance of the law, so far from obtaining the *blessedness of Abraham*, abode under the *curse of the law*, and were liable to Divine punishment. The argument, when expressed in logical form, is (as Borger states it) this: 'Those who trust to the Law for salvation must completely observe it; for vengeance is denounced against the transgressors of it. But *all* have transgressed it; therefore all are liable to its punishment.'

10. *Ὅσοι ἐξ ἔργων νόμου εἰ.*] This must, from the force of the context, mean, 'those who depend on the works of the Law for salvation'; alluding to the opposite, vv. 7, 9, *ἐκ πίστεως*.—ὑπὸ κατάραν ε., 'are under curse,' namely, that of the broken law; are *ἐπικατάρατος*, as in the passage of the Old Test. then quoted, to show

the reason of the thing. The citation does not quite correspond with either the Hebrew or the Sept.; but the sense is the same.—Of the term *ἐπικατάρατος* the proper signif. is *ὑπὸ κατάραν ὢν, diris deotus*; and thence it comes to mean, according to its sense in this verse, *penitendus gravissimè*, and, by a further remove, *abominandus, detestabilis*, 'fit to be marked with infamy, by a stigma'; and so it is used at ver. 13. The word does not occur in the Class. writers, who use, instead of it, *ἐκατάρατος*, 'one on whose head rests a curse.' Yet it has been found in a Greek inscription, ap. Boeckh. *Inscr.* t. ii. p. 457, *ἐπικατάρατος ἦν ἐπὶ ταῖς προσηρμύαις δρᾶσι*.

11. Here is adduced another argument (derived from the nature of *contraries*) to prove that no man is justified by the law. 'Having shown that the law maketh *accursed*, but faith *blesseth*, the Apostle now shows also that faith alone *justifieth*, and not the Law; and he brings in the words of the Prophet Habakkuk to attest the truth of what he is saying.' (Theophyl.) The argument is (as Bp. Warburton states it, Works, vol. v. p. 400) this: 'That no one can obtain eternal life by virtue of the Law is evident from one of your own Prophets [Hab.], who expressly holds, that "the just shall live by faith." Now, by the Law no rewards are promised to *faith*, but to *works only*.'—ὅτι ὁ δίκαιος ἐκ π. ζ. At δὲ supply *γίγνεται*. The passage is also cited at Rom. i. 17, and Hebr. x. 38. Some Expositors would construe, *ὁ δίκαιος ἐκ πίστεως ζήσ.* But that, as Bp. Middl. observes, 'would require *ὁ δίκ.* *ὁ ἐκ π.*, or else *ὁ ἐκ πίστεως δίκ.*, and would then yield a weak and inappropriate sense. Whereas to affirm that the good man, he whose obedience, though imperfect, is sincere, shall reap life everlasting from faith (as opposed to a law of works) and from faith alone, is a most important declaration; and it agrees exactly with the context.'

12. *Ὁ δὲ νόμος οὐκ ἔστιν ἐκ πίστεως*] Render, 'But the law is not of faith; i. e. depends not on faith, has nothing to do with it. In *οὐκ ἐκ πίστεως* (where the *πίστεως* is emphatic) is implied *ἀλλ' ἐξ ἔργων*: though that is suggested in the *ἀλλὰ* following, which belongs, I conceive, both to the clauses omitted, and to the one to which it is affixed, where it may be rendered *imo*. On the logical argument in this and the foregoing verse see Hyper. and Chandler.—ἄνθρωπος after αὐτὰ, not found in several MSS. of the Western recension, and several Versions and Fathers, is probably from the margin, being introduced either from the Sept. or from Rom. x. 5.

13. Here we have a further argument, derived

ρασεν ἐκ τῆς κατάρας τοῦ νόμου, γενόμενος ὑπὲρ ἡμῶν κατάρᾳ (γέγραπται γάρ Ἐπικατάρματος πᾶς ὁ κρεμάμενος ἐπὶ ξύλου) <sup>14</sup> ἵνα εἰς τὰ ἔθνη ἡ εὐλογία τοῦ Ἀβραὰμ γένηται ἐν Χριστῷ Ἰησοῦ, ἵνα τὴν ἐπαγγελίαν τοῦ Πνεύματος λάβωμεν διὰ τῆς πίστεως. <sup>15</sup> Ἐδελφοί, (κατὰ ἄνθρωπον λέγω) ὁμοῦ ἀνθρώπου κεκυρωμένην διαθήκην οὐδεὶς ἀθετεῖ ἢ ἐπιδιατάσσεται. <sup>16</sup> Τῷ δὲ Ἀβραὰμ ἐρρήθησαν αἱ ἐπαγγελίαι, καὶ τῷ σπέρματι αὐτοῦ οὐ λέγει· καὶ τοῖς σπέρμασιν, ὡς ἐπὶ πολλῶν, ἀλλ' ὡς ἐφ' ἑνός· καὶ τῷ σπέρματί σου, ὃς ἐστὶ Χριστός. <sup>17</sup> Τοῦτο δὲ λέγω διαθήκην προκεκυρωμένην ὑπὸ τοῦ

k Rom. 6. 19.  
1 Cor. 15. 22.  
Heb. 9. 17.  
1 Gen. 12. 7.  
& 15. 5.  
& 17. 7.  
& 22. 18.  
ver. 8.

m Gen. 15.  
12, 16.  
Exod. 12. 40.  
41.  
Acta 7. 6.

from the intent and object of Christ's death.—Χριστὸς ἡμᾶς ἐξηγόρασεν, &c., q. d. 'we are justified by faith, and not by the works of the law, because Christ hath redeemed us'; literally, 'hath bought us off from the curse of the law'; there being an allusion to the *price paid*. See my Lex. It is not agreed whether ἡμᾶς has reference to the *Jews* only, and by 'the law' be meant the law of Moses; or to both the *Jews* and the *Gentiles*, and by the *law*, the law of nature as well as the law of Moses is to be understood. The latter opinion is ably maintained by Grot., Whitby, and Mackn., and is, on various accounts, preferable.—Κατάρᾳ, for κατάρματος (abstract for concrete), 'obnoxious to punishment.' The general sense of the passage is thus traced by Bp. Pearson on the Creed, Art. iv.: 'Christ hath redeemed us from that general curse, which lay upon all men for the breach of any part of the law, by taking upon himself that particular curse laid only upon them who underwent a certain punishment of the law which was affixed to a crime.' Deut. xxi. 23.

14. ἵνα εἰς τὰ ἔθνη, &c.] meaning, 'with the intent that the blessing [promised to the posterity] of Abraham, [of justification by faith] might come, by (or through) Jesus Christ, unto the Gentiles [also].—ἵνα τὴν—πίστιν. Render: 'that so we (both Jews and Gentiles) might receive the promise of the Spirit (i. e. the promised Spirit) through faith'; i. e. 'on the sole condition of faith'; see Rom. iv. 9, 16. It is to be borne in mind, that the gift of the Spirit was all along foretold by the Prophets as a part of the covenanted blessing.

15—18. Here the Apostle further illustrates the argument from the nature of the *Abrahamic covenant*, which, he means to say, was in no respect made void; the law subsequently promulgated having by no means taken away its force. This is illustrated by an example taken from *human affairs*, or what is the usual practice of *men*; for such is the force of the formula κατὰ ἄνθρωπον λέγω, so used also at Rom. iii. 5. vi. 19, and often in the Rabbinical writers.

15. ὁμοῦ ἀνθρώπου] Commentators need not have stumbled, as they have done, at the ὁμοῦ, or proposed to read ὁμοῦς; see note on 1 Cor. xiv. 7. The word is rightly rendered by Borger, Winer, and Schott, *quasiomnis*, and in our common version *though* = *even though*; a signifi. oft. found in the Class. writers. In such cases, the difficulty arises from two clauses being blended together; and, accordingly, the true force of the

word will best appear by dividing them. Thus here: 'No one disannuls, or alters, a covenant, though it be but a *man's* covenant.'—ἀθετεῖ, for ἀκυροῖ at ver. 17.—ἐπιδιατάσσεται is rightly explained by Borger, 'adds new and contrary conditions or stipulations.' So Jos., Bell. ii. 3. Antt. xvii. 9, uses ἐπιδιαθήκη. Here διαθήκη is by some explained *fœdus*, 'contract'; by others, *testamentum*. The former interpretation is preferable. But Winer seems to best express the sense by the general term *dispositionem*, which will include both.—κεκυρ., 'when established by attestation.'

16. τῷ δὲ Ἀβρ.] The example is now applied to the promise or covenant of God with Abraham. The plural in ἐπαγγ. may refer to the repetition of the original engagement. To the Apostle's interpretation of τῷ σπέρματι, and to the mode of taking σπέρμασι, adopted by him, several recent Commentators have taken exception; maintaining that σπέρμα in the promise to Abraham is not meant, as Paul takes it, of the *Messiah*, but of *Christians in general*. But the former view is ably vindicated by Beza, Whitby, and espec. Koppe, Borger, and Schott, who have shown that the interpretation is found in the Rabbinical writers, and that the mode of argumentation here adopted is quite *Jewish*, and therefore suitable to the occasion; and, moreover, that this does not at all affect the *general* argument,—since the Apostle only asks this postulate, that the promises made to Abraham had all of them a reference to the *Messiah*. As to the assertion made by recent Commentators, that γῆ and σπέρμα were never used in the plural, except to denote the seeds of vegetables, it is quite untenable. The use of the *Old Test.* will not prove that γῆ was never used to denote *sons*, or *families*. And as to σπέρμα, it is used elsewhere in the plural for *sons*, in Soph. (Ed. C. 599. Æschyl. Suppl. 290. Plato, Legg. p. 853; and occasionally elsewhere in the sense *racæ* or *families*. 'The meaning of the argument,' as Conyb. observes, is, that 'the recipients of God's promises are not to be looked on as an aggregate of different individuals, or of different races, but are all one *body*, whereof Christ is the head.'

17. We have here a continuation of the argument à similitudine de testamento eius fœderis commenced at ver. 15, but interrupted by some parenthetical matter at ver. 16, and now resumed and concluded.—τοῦτο δὲ λέγω, 'I mean by that example to let you know.' The form recurs at 1 Cor. i. 12, and elsewhere, and is nearly equiv. to τοῦτο δὲ φημι, 1 Cor. vii. 29.

Θεοῦ εἰς Χριστὸν, ὁ μετὰ ἑτῆ τετρακόσια καὶ τριάκοντα γεγονὼς νόμος οὐκ ἀκυροῖ, εἰς τὸ καταργῆσαι τὴν ἐπαγγελίαν. 18<sup>a</sup> Εἰ γὰρ ἐκ νόμου ἡ κληρονομία, οὐκέτι ἐξ ἐπαγγελίας τῷ δὲ Ἀβραάμ δι' ἐπαγγελίας κεχάρισται ὁ Θεός. 19<sup>a</sup> Τί οὖν ὁ νόμος; Τῶν

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xv. 50, where see my note. As to the chronological question connected with the number 430, it is of no consequence to the Apostle's argument; yet it is, I think, sufficiently settled by supposing (with most Expositors) that the Apostle is computing not from the *ratification*, but from the *original making* of the promise, mentioned at Gen. xii. 3.—*εἰς Χριστὸν*. These words are absent from 3 uncials, A, B, C, and 4 cursives, and are not recognized in the Vulg. and Coptic Versions, and several Fathers, and are cancelled by Lachm. and Tisch.; but without reason. I find them in all the Lamb. and Mus. MSS.; and internal evidence is in their favour, considering that no reason can be imagined why words so very obscure as these should have been interpolated; whereas their obscurity might very well cause them to be passed over by the Vulg. Translators, and thus to be cancelled by the early Critical Revisers. Though, indeed, the difficulty may be removed in a more legitimate manner, by supposing *εἰς Χριστὸν* to be an error of the scribes for *ἐν Χριστῷ*, which must have had place in the copies used by the Syriac Translators, and also by the Italic and Arabic Translators, and by Ambrose: and Lachm. inserts it within brackets in his edition of the Vulg. as found in two of the most ancient MSS. This reading is followed in our Common Version, and is adopted by Estius, who renders it, 'non potest irritum facere testamentum, seu pactum, ante firmatum ratumque factum a Deo atque in Christo præstandum, ut sic aboleatur et inanis reddatur Dei promissio.' This reading involves less difficulty than that involved in *εἰς Χρ.*, which is capable of no sense without using violence, as in Dr. Peile's version.—*οὐκ ἀκυροῖ*, 'does not (by impl., cannot) annul.'—*καταργεῖν* is with great reason thought by some to be a *Cilicium*,—or rather, I should say, a *provincialism*.

18. 'The Apostle having shown, that the great promise, "In thy seed shall all the nations of the earth be blessed," referred to the Messiah, and, by consequence, that this promise could not be annulled by the law of Moses, which was given four hundred and thirty years after it, draws the proper inference at ver. 18, to which all his reasoning tended,—namely, that justification, righteousness, and acceptance with God, could not be by the observation of the law of Moses.' (Chandler.) See also Calv. and Hyper.—*ἡ κληρονομία*, meaning the blessing mentioned at ver. 14, 'salvation secured, as by inheritance, on Abraham, and believers in general.' At *ἐκ νόμου* supply *ἐν τῷ*, 'does not come by the observance of the law [or by any law of works].'  
—*οὐκέτι ἐξ ἐπαγγελ.*, &c., i. e. 'is not obtained by the promise of God to Abraham, that it should come through Jesus Christ.' The reason (says Abp. Newcome) is, because obedience to law makes reward a matter of debt; whereas, in fact, the inheritance, or Abraham's reward, was a free gift by promise.' The sense of the verse is ably illustrated by Bp. Bull in his Harm.

Apost., p. 46. He shows *why* the Apostle here places the law in opposition to the promise, and points out the real scope, which (as Beza saw) was to tacitly meet an objection on the part of the Jews, as to what had been said in the verse preceding; q. d. 'the law and the promise cannot stand together, "nempe ut hereditas ex Legge simul et promissione detur; cum iustitia Legis (loquitur κατὰ ἄνθρωπον, ver. 15) meritum inducat et gratiam excludat, adeoque gratuita promissioni repugnet, nempe si Lex iustificandi causâ data fuisset."—καχάρ. is used, and not *ἰδίῳ*, either to suggest the gracious kindness of God, or that it was made *gratis*, and without merit, or both senses; the latter as suspended on the former. See Bp. Bull, ubi supra.

19. τί οὖν ὁ νόμος;] 'What, then, [was the object of] the Law?' meaning the whole Mosaic dispensation, of which, Calv. remarks, the purpose was to prescribe a rule of life, and the ceremonies to be observed in the worship of God, and then to annex promises and threatenings.—*τῶν παραβ. χάριν προσετίθη*, 'it was superadded [to the promise to Abraham] on account of transgressions, i. e. both for the *knowing* or taking cognizance of them (see Rom. iv. 15, 20. vii. 8—10), and for the *restraining* of them by legal penalties; for the moral law was meant to convince men of sin, and to check sin, and espec., by thus *discovering* it, to make men see their need of the promise of a Saviour. See more in the able notes of Hyper. and Calv., who take a deeper and more profoundly theological view of this text than Expositors in general.—*ἐχθροὶ οὗ Ἰσθ.*, &c. These words seem meant to suggest, that the Law was only intended to be temporary, and preparatory to the Gospel (as in many respects shadowing it forth, and showing its necessity), which was to be ushered in when the Seed (i. e. the Messiah, see supra ver. 16) should come, unto whom both Jews and Gentiles, being engrafted by faith, would become the spiritual seed of Abraham. There is here, however, a notable variety of reading. For *προσετίθη* Grieb. and Scholz edit *τίθη*, from MSS. D, F, G, and 5 cursive MSS., confirmed by the Vulg. and Italic Versions; while Lachm. and Tisch. retain the *ε* rec., rightly; since the strongest external authority (*προσετίθη* being found in all the Lamb. and Mus. MSS.) requires this; and internal evidence is rather in its favour, considering the great improbability of its having been (as Borger thinks) *brought in*, for the purpose of introducing the sense,—that the Law was not adverse to the Divine promises, but was only superadded to them. Surely this would argue great presumption; and such a change would not be likely to have been all but universally received. More likely is it that *τίθη* was introduced by those Critics who, as did Theodor. (misled by his usual guide *Chrys.*, who has handled the text with any thing but his usual care), thinking that the sense is simply *lata est*, 'was promulgated,' regarded the

παραβάσεων χάριν † [προσ]ετέθη, (ἄχρως οὐ ἔλθῃ τὸ σπέρμα ᾧ ἐπηγγέλλεται,) διαταγείς δι' ἀγγέλων ἐν χειρὶ μεσίτου. 20 Ὁ δὲ μεσίτης ἐνὸς οὐκ ἔστιν ὁ δὲ Θεὸς εἷς ἐστιν. 21 Ὁ οὖν νόμος κατὰ τῶν ἐπαγγελιῶν τοῦ Θεοῦ; Μὴ γένοιτο! εἰ γὰρ ἐδόθη νόμος ὁ δυνάμενος ζωοποιῆσαι, ὅπως ἂν ἐκ νόμου ἦν ἡ δικαιο-

Preposition as worse than useless, and (according to their wont) expunged it. What further induced them to do this was, that *νόμος τιθεῖναι* is a phrase often occurring in the sense 'to promulgate a law,' but never *νόμος προστιθεῖναι*, at least in that sense, but only 'to superadd a law to some previous law;' for in that sense it does occur, however rarely,—namely, in Hdot. ii. 136, *ἐλαγος—προστίθηναι δι' ἑτι τοῦτο τῷ νόμῳ τούτῳ*, the very sense here intended; but which sense Mill, Bengel, Berger, and Grieseb. failed to see, though it had been ably pointed out, long before them, by Theophyl., Hyper., Bulling., Calv., and Est., of whom Bulling. well observes, that 'an emphasis rests on *προστίθῃ*, *apposita*, *adjuncta*, "super-introduced," "super-added," into the Abrahamic Covenant.' And Est. (who here rejects even his own Vulgate) remarks that the expression is used lest the Law should be thought to have succeeded to the Promise, and removed it; therefore the Law is represented as 'adjuncta et subinducta (rather superinducta) manente promissione.' Bulling. points out that it is as much as to say, 'Lex ita addita est Testamento Dei æternæ, ut hoc neque subverterit, neque alieno sensu violarit, imò juverit, confirmarit, ac exposuerit magis.'—*ἐπιγγέλλεται* may be taken impersonally, or *ἐπαγγελία* be supplied from *ἐπαγγέλλας* just before. The words *διαταγείς δι' ἀγγέλων* are closely connected with *προστίθῃ*. Render: 'promulgated by or through the intervention of the angels;' the meaning of which will appear from the note on Acts vii. 53.—*ἐν χ. μεσίτου*, 'by the intervention of a mediator,—namely, Moses,' who is so called also by Philo, and, indeed, by the Rabbinical writers, with allusion to Deut. v. 5, Sept. (doubtless in the mind of the Apostle), *καγὼ ἐσθῆκεν ἀνὰ μέσον Κυρίου καὶ ὁμίω*. Nay, it has been fully shown by Schoettgen in loc. that the *Mediator* was the common appellation given to Moses in the Rabbinical writers; by whom the Law is often said to have been given 'by his hand as mediator.'

20 ὁ δὲ μεσίτης—*is ὁ μεσίτης*. This is, perhaps, the most obscure passage in the New Test., and certainly, above all others, 'vexatus ab interpretibus,' if it be true, as Winer affirms, that there are no less than 250 modes of explanation. In a work of this limited nature it is impracticable to enter into a variety of interpretations; I can merely indicate that which has the greatest semblance of truth. I am still of opinion that the view taken by Prof. Schott, as follows, is the most entitled to be thought the true one. "The intent of the Apostle is, I conceive, to affirm the paramount authority and dignity of the Sinaitical Dispensation above any human covenant, from a consideration of the nature, not, indeed, of the *Lawgiver*, Moses, but of *God*, the *Author of the Law*. And though the expression *etc.* viewed by itself alone, would not signify *any thing or person unchangeable*, yet this idea of one who is *all-con-*

sistent, and who ever remains the same, may very well, in a context like the present, be united with the proper and usual signification of the word; comp. Rom. iii. 30. Philip. i. 27. So also in vv. 15, 17, seqq., mention had been made of the alteration, or abrogation, of a Dispensation, or Covenant. These things considered, there is surely no objection to assigning to the word *etc.* in both members of ver. 20, the sense of *immutability*, or *perfect consistency* [in which case *etc.* will stand for *ὁ αὐτός*, 'one and the same.' So Thucyd. iii. 38, *ἐγὼ αὐτός εἰμι τῇ γνώμῃ*. Ed.]. With respect to the expression *εἷς ἐστιν*, it is here, I conceive, used in the same signif. as at 1 Cor. i. 12. iii. 4, *ἀ partitiones alicujus domus, si addictus esse*, 'to be of any one's party.' Thus the sense will be, 'A mediator, indeed, belongs not to one person or party only [and that unchangeable];' q. d. 'in human concerns, where a mediator is wanted, there are of course two parties, between whom a mediator may act, whether the transaction be between two persons only, or there be a large number of persons constituting either or both parties. Hence, from the Sinaitical Law being promulgated *ἐν χειρὶ μεσίτου* (ver. 19), it does not follow that it is of perpetual authority. And yet *God is one*,—he remains ever a *God unchangeable*; the covenant of the Sinaitical Dispensation was not of human, but Divine authority; nor did it depend on the will of man, but of God, who is unchangeable."

21. A doubt is now proposed, arising from what the Apostle had said at ver. 20 respecting the authority of the Sinaitical law, as evinced from the nature of God;—namely, whether the Sinaitical law, being of Divine authority and command, was meant to so limit (or change) the promise given to Abraham, that that should no longer be a promise, of which the fulfilment belonged only to the free grace of God. This doubt (or rather objection) the Apostle removes, by giving them to understand, that although each Dispensation of God (the law and the promise) is different in its own nature and efficacy from the other, yet there is no such inconsistency between them, as that the law should take away the promise; nay, that each coheres with the other, by a connexion divinely ordained, whereby the law served to pave the way for the Christian Dispensation; finally, that the law does not interfere with the promise, but tends to confirm it. (Schott.) The general sense of *εἰ γὰρ ἰδοὺ ὁ νόμος—δικαιώσας*, is, 'for if a law were given which could raise men from death to life, then verily justification would have come from law.' Of course under 'justification' is included 'sanctification and salvation.' The sentiment is the same as at Rom. xi. 32. The connexion of the argument is thus traced by Mr. Conyb. 'If the law could give men spiritual life, and so enable them to fulfil its precepts, it would give them righteousness: but it does not pretend to do this; on the

σύνη. <sup>22</sup> Ἡ δὲ ἄλλα συνέκλεισεν ἡ γραφή τὰ πάντα ὑπὸ ἁμαρτίαν, ἵνα ἡ ἐπαγγελία ἐκ πίστεως Ἰησοῦ Χριστοῦ δοθῇ τοῖς πιστεύουσιν. <sup>23</sup> Πρὸ τοῦ δὲ ἔλθειν τὴν πίστιν, ὑπὸ νόμον ἐφρουρούμεθα συγκεκλεισμένοι εἰς τὴν μέλλουσαν πίστιν ἀποκαλυφθῆναι. <sup>24</sup> Ὡστε ὁ νόμος παιδαγωγὸς ἡμῶν γέγονεν εἰς Χριστὸν, ἵνα ἐκ πίστεως δικαιωθῶμεν. <sup>25</sup> Ἐλθούσης δὲ τῆς πίστεως, οὐκέτι ὑπὸ παιδαγωγὸν ἐσμέν. <sup>26</sup> Πάντες γὰρ υἱοὶ Θεοῦ ἐστε διὰ τῆς

Rom. 2. 9.  
20—22.  
2. 12, 20.  
2. 11, 22.

1. Matt. 5. 17.  
Rom. 10. 4.

1. John 1. 12.  
Rom. 8. 15.  
ch. 2. 5.

contrary, it shows them the impotence of their nature by the contrast of its requirements with their performance.

<sup>22</sup> Here we have, as Hyper. observes, 'the second and direct answer to the foregoing objection, and that deduced from the proper office and end of the law. The law is not opposed to the promise, since it excludes not from the benefit of the promise, nay, it rather leads men to joyfully embrace the promise.'—*συνέκλεισεν*. Many interpret, 'hath included.' A sense, however, too feeble. It is better, with Berger and Winer, to explain, 'has shown or declared all to be subject to the dominion of sin,' brought them under it. So Hyper.: 'Scriptura enim, vel lex scripta, declarat hominibus, quod sint rei.' The full sense, then, is: 'Nay [so far from that], the Scriptures declare all men [of all nations, both Jews and Gentiles] to be sinners brought under condemnation, and therefore amenable to wrath and punishment.' Similarly, at Rom. vii. 23, sin is compared to a *tyrant*, who holds men captive, and to whose dominion all are subject. So Demosthenes has *κατακλείειν τῷ νόμῳ*: see more in the note on Rom. xi. 32.—*τὰ πάντα* alludes to the *ἔθνη*, which will serve to account for the neuter gender being used.—*ἵνα ἡ ἐπαγγελία ἐκ πίστεως*, &c. 'Ἐκ πίστεως is for *ἡ ἐκ πίστεως εὐαγγ.* The clause may be rendered, 'in order that the promised blessing, which depends on faith in Christ Jesus, might be given to them that believe in him.' Comp. Rom. iii. 22.

<sup>23</sup> This verse forms the second part of the above confutation, wherein the Apostle teaches that believers in Christ are freed from the law. (Hyperius.) Two similitudes are here made use of; one to a *prison*, the other to a *pedagogue*.—*πρὸ τοῦ ἔλθειν τὴν πίστιν*, 'before the faith [i. e. the dispensation which requires faith in Christ as indispensable, meaning the Gospel covenant] was introduced;' see Rom. iii. 27; or 'the dispensation, whereby we walk by faith;' the better covenant, even that of *faith*, as distinguished from that of *works*, the *law*. The idea in the words following, *ὑπὸ νόμον ἐφρουρούμεθα συγκεκλεισμένοι*, seems to have arisen out of the previous expression, *συνέκλεισεν ὑπὸ ἁμαρτίας*; and that, by a metaphor, derived from persons so shut up in a place, as to be cut off from every outlet of *escape*.—*ἐφρουρούμεθα* contains an additional idea, *engrafted* on the foregoing; and of the words *ἐφρουρ.* *εἰς τὴν μέλλουσαν πίστιν ἔσται*, the sense may be, 'custodiamur usque dum pateri debet fides:' but it should rather seem that, agreeably to the foregoing figure, their meaning is, '*lego circumlocui me servabatur ad futuram fidei patificationem*.' See 1 Pet. i. 5. Moreover, under the idea of

*conservation*, or *conservation*, for, seems included that of *preparation* for, which is further developed in the next verse.

<sup>24</sup> *Ἵνα ὁ νόμος παιδαγωγὸς, &c.*] Here we have an argument deduced from analogy. And as the law was before compared to a *jailer*, so it is here likened to a *pædagogus*, by which term is not to be understood a *schoolmaster* (for that would have been *διδάσκαλος*), but the *pædagogus* or person (usually a freedman or slave) who conducted children to and from school, attended them out of school hours, formed their manners, superintended their moral conduct, and in various respects prepared them for the *διδάσκαλος*; see Chrysost., cited by Berger; and Plut. de Educ. § 13. In short, how widely different was the *παιδαγωγός*, or '*boy-conductor*,' from the *διδάσκαλος*, or '*schoolmaster*,' is plain from Epictet. Sent. 101, *παῖδας ὄντας ἡμᾶς οἱ γονεῖς παιδαγωγῷ παρέδοσαν, ἐπιβλέποντι παταχοῦ πρὸς τὸ μὴ βλάπτεσθαι ἡμᾶς, ὡς παῖδας*, signif. 'one employed as a sort of looker after,' '*care-taker*' (see Gen. iv. 12), so nearly answering to the *ἐπιτροπὸς* in Plut. de Educ. § 7, and Xen. Lacod. i. 1, 2. iii. 1, both which writers carefully distinguish (as does also Plato) between these and the *διδάσκαλοι* of the public schools. It would seem that the leading idea here intended, is that of *bringing into*, and *preparing for*; as the Law did in respect of the Gospel, namely, by its doctrines, moral precepts, types, and prophecies, all leading men to the Gospel, by showing the short-coming of the Law, and the impracticability of performing any law of works; see note on Matt. v. 17; hinting also at the *restraint* and *discipline* under which boys were held till they reached manhood, and at the necessarily incomplete knowledge until then communicated to them; intimating that those under the law were *νήπιοι* as compared to the *τέλειοι* of the Gospel.

<sup>25</sup> *οὐκέτι ὑπὸ παιδαγ. ἐσμέν*] Just as the *boy*, when he had reached the *school* to which he had been conducted by the *παιδαγωγός*, was no longer under his care or direction, but under that of the *διδάσκαλος*; q. d. 'so it is with us; we are no longer under the pedagogy of the Law; which is no longer necessary for us, or obligatory upon us; inasmuch as, the better Covenant being established, the introductory one, of course, ceased.'

<sup>26</sup> There is here a second argument to prove the unsuitableness of their being perpetually bound to the law; namely, that they are sons of God, and consequently free.—*πάντες*, meaning, 'all of every nation,' both Jews and Gentiles.—*υἱοὶ ἐστε*, i. e. 'are admitted to a sort of sonship by adoption,' with the adjunct notion of liberty from slavish and unnecessary restraint.

Rom. 8. 2.  
 & 13. 14.  
 1 John 17. 21.  
 Rom. 10. 12.  
 1 Cor. 12. 13.  
 Eph. 2. 14.  
 15.  
 Col. 2. 11.  
 u Gen. 21.  
 12.  
 Rom. 9. 7.  
 Heb. 11. 18.

a Col. 2. 8.  
 20.  
 Heb. 7. 18.

πίστει ἐν Χριστῷ Ἰησοῦ. <sup>27</sup> ὅσοι γὰρ εἰς Χριστὸν ἐβα-  
 πτίσθητε, Χριστὸν ἐνεδύσασθε. <sup>28</sup> Οὐκ ἐν Ἰουδαίῳ οὐδὲ Ἑλ-  
 λην οὐκ ἐν δούλῳ οὐδὲ ἐλεύθερῳ οὐκ ἐν ἄρσεν καὶ θήλυν  
 πάντες γὰρ ὑμεῖς εἰς ἓστε ἐν Χριστῷ Ἰησοῦ. <sup>29</sup> Εἰ δὲ ὑμεῖς  
 Χριστοῦ, ἄρα τοῦ Ἀβραὰμ σπέρμα ἐστέ, καὶ κατ' ἐπαγγελίαν  
 κληρονόμοι. IV. <sup>1</sup> Λέγω δὲ, ἐφ' ὅσον χρόνον ὁ κληρονόμος  
 νήπιός ἐστιν, οὐδὲν διαφέρει δούλου, κύριος πάντων ὢν <sup>2</sup> ἀλλὰ  
 ὑπὸ ἐπιτρόπους ἐστὶ καὶ οἰκονόμους, ἄχρι τῆς προθεσμίας τοῦ  
 πατρὸς. <sup>3</sup> οὕτω καὶ ἡμεῖς, ὅτε ἦμεν νήπιοι, ὑπὸ τὰ στοιχεῖα

27. ὅσοι γὰρ εἰς Χριστὸν, &c.] The full  
 sense is, [‘I say sons, and sons of God;] for as  
 many of you as, having received baptism, profess  
 the Christian religion [whether circumcised or  
 uncircumcised] are united with Christ by the  
 closest bond.—On Χρ. ἐνεδύσ., see note on  
 Rom. xiii. 14.

28. Here we have, not a mere repetition of  
 what was said at ver. 26, but a further develop-  
 ment of the idea, by pre-occupying the objections  
 of the Judaizers. See Hyper.—οὐκ ἐν Ἰουδαίῳ,  
 &c.; q. d. ‘there is under the Gospel no dis-  
 crimination in privileges, no distinction of nation,  
 none of condition nor sex,—but ye are all one  
 family, by the religion of Christ Jesus—all alike  
 entitled to the same benefits, those of sincere  
 believers.’ See Rom. ix. 7, 8.

29. εἰ δὲ ὑμεῖς Χριστοῦ] ‘And so, if ye be  
 Christ’s’ (as infra, v. 24, of δὲ τοῦ Χριστοῦ),  
 i. e. if ye be incorporated with Christ, and made  
 his members by faith and baptism (as was shown  
 supra, v. 27), &c. In the words following, ἄρα  
 τοῦ Ἀβραὰμ—κληρονόμοι, the ὑμεῖς is em-  
 phatic, the full sense being, ‘then [in that case]  
 ye [all], whether Jews or Gentiles, are Abra-  
 ham’s [true seed,] and, [accordingly,] heirs by  
 promise,’ i. e. heirs of the promised inheritance  
 to life eternal; and consequently are resting  
 your hopes thereon, not on any works of right-  
 eousness that ye may have done, but on the  
 covenanted mercies of God, which are sure.’  
 Comp. Rom. iv. 16. So Heb. vi. 17, κληρονό-  
 μοι τῆς ἐπαγγελίας, comp. with Tit. i. 2. iii. 7,  
 κληρονόμοι κατ’ ἐλπίδα ζωῆς αἰωνίου. See  
 also Rom. viii. 17.

IV. In continuation of the argument in the  
 foregoing chapter, the Apostle now proceeds to  
 show the superior *excellence* and *freedom* of the  
 state of believers under the Gospel, as compared  
 with that in which they were placed under the  
 law. And, after reproving the Galatians for not  
 adhering firmly to the latter, he illustrates the  
*differences* between the two dispensations, by  
 tracing them as figuratively represented in the  
 two branches of Abraham’s posterity, *Sarah’s*  
 and *Hagar’s*. He commences, however, with  
 glancing at an *objection*, prominently brought  
 forward at Rom. iii. 1; q. d. ‘If this be the case,  
 what advantage hath the Jew, or what profit is  
 there in circumcision?’ This the Apostle over-  
 rules by arguing, that *supposing* them to be the  
 heirs of Abraham, yet this will not at all invali-  
 date his account of their condition under the  
 law. And this he illustrates by a familiar and

popular example suggested by the sonship, or in-  
 heritance, just before mentioned.

1, 2. Here we have a *further* illustration of  
 the subject, suggested by the idea of the κληρο-  
 νόμος and παιδαγωγός, and deduced from the  
 condition of a *minor*, who is still held under  
 tutelage and restraint, and cannot come into  
 possession of the inheritance destined for him,  
 till the period fixed by his father. Thus man-  
 kind are represented as held in bondage under  
 the *introductory* and *preparatory* discipline of  
 the law, whether of Moses or of nature, until  
 God sent his Son for their deliverance.

1. The formula λέγω δὲ (on which see supra  
 iii. 17) here serves to introduce a *continuation* of  
 the argument, and an *illustration* of the reasoning  
 in the preceding chapter; wherein first the state  
 of God’s Church under the law is compared to  
 that of a *minor*, whose father is dead; and who,  
 though he be, by legal right, the owner of the  
 whole inheritance, yet, while in his non-age, is in  
 a situation little differing, in respect of restraint,  
 from that of a servant; and so continues, until  
 the period appointed by his father for putting  
 him into possession of his inheritance.—νήπιός  
 ἐστιν, for νήπιος ἄνθρωπος, ‘one in his boy-  
 hood,’ = τὰς ἐτι εἰς, ‘a minor, one too young  
 to inherit;’ a use of the word of which I know  
 no example elsewhere in the New Test., nor in  
 the Sept., nor in the Class. writers.

2. Of the terms ἐπιτροπ. and οἰκον., the *former*  
 denotes such *guardians* (Latin *tutores*) as not  
 only superintended the education of minors (see  
 Ælian, V. H. xiii. 44, cited by me in Lex. New  
 Test. in v.), but held a sort of *general* superin-  
 tendence over, and, indeed, management of, their  
*property*; the *latter*, those *house* and *land stewards*  
 who acted under them in the above capacity,  
 and also, in particular, managed the expenses, as  
*burgars*. On the term προθεσμ., see my Lex. in  
 v., as also on οἰκονόμος.

3. ἡμεῖς] meaning, both Jewish and Gentile  
 Christians.—νήπιοι, i. e. children in the know-  
 ledge of God, unable to attain that accurate and  
 complete knowledge of Divine things, which per-  
 tains to ἀνδρες τέλειαι spoken of at Eph. iv. 14.  
 —στοιχεῖα τοῦ κόσμου. Στοιχεῖα denotes  
 figuratively, ‘the elements, or rudiments, of any  
 branch of knowledge;’ consequently implying  
 that which is superficial, and only suited to the  
 less informed; not intended to be permanent,  
 but to give way to the more complete knowledge  
 of a further advanced period of study; see Col.  
 ii. 8. Here it designates, in conjunction with  
 the qualifying term τοῦ κόσμου, chiefly the  
 ceremonial observances of the law of Moses



τοῦ κόσμου ἦμεν δεδουλωμένοι. <sup>4 b</sup> Ὅτε δὲ ἦλθε τὸ πλήρωμα <sup>b Gen. 40. 10. Dan. 9. 24. Eph. 1. 10.</sup>  
 τοῦ χρόνου, ἐξαπέστειλεν ὁ Θεὸς τὸν Υἱὸν αὐτοῦ, γενόμενον  
 ἐκ γυναικὸς, γενόμενον ὑπὸ νόμον <sup>5</sup> ἵνα τοὺς ὑπὸ νόμον ἐξαγο-  
 ράσῃ, ἵνα τὴν υἰοθεσίαν ἀπολάβωμεν. <sup>6 d</sup> Ὅτι δὲ ἐστε υἱοί, <sup>c John 1. 12. ch. 2. 26. d Rom. 8. 15.</sup>  
 ἐξαπέστειλεν ὁ Θεὸς τὸ Πνεῦμα τοῦ Υἱοῦ αὐτοῦ εἰς τὰς καρδίας  
 ὑμῶν, κράζον Ἀββᾶ, ὁ πατήρ! <sup>7 e</sup> Ὡστε οὐκέτι εἰ δούλος, <sup>e Rom. 8. 15. 17.</sup>

(comp. Col. ii. 8, 20, 21), but also the similar rites and ceremonies of the various heathen religions. Now these are called *στοιχεῖα*, as consisting of what was merely rude and elementary, (comp. Heb. v. 12, *τὰ στοιχ. τῆς ἀρχῆς*), dealing in matters merely external; and *τὰ στοιχεῖα τοῦ κόσμου* (for *κοσμικά*), as being merely worldly or earthly, as opposed to the *ἐπουράνια* of the Gospel. The Apostle means to suggest the inference, that, however useful might be the law of Moses, or the law of nature (each as *introductory* dispensations, more or less perfect), the obligation to *both* must cease when the more perfect religion of the Gospel was promulgated, by which they were alike superseded. With respect to the phrase *δεδουλωμένοι ὑπὸ, &c.*, it is formed on those supra, iii. 23, *ὑπὸ νόμον—συγκραλισμένοι*, and ver. 25, *ὑπὸ παιδαγωγῶν ἑστέιν*, and thus the sense is, '*elementis mundi, tanquam servituti, fuimus addicti.*'

4, 5. Here is carried forward the illustration drawn from the *ἐκτρ.* and *οἰκον.* q. d. 'For as the son is, for a time, subject to the governance of masters; but when the *προθεσμία* is accomplished, becomes his own master; so we, so long attached *τοῖς στοιχείοις τοῦ κόσμου*, are released from them, by the Son of God being sent into the world for the purpose of delivering us.'—On the *πλήρωμα τοῦ χρόνου* see my Lex. in v. *πλήρ.* The phrase here denotes the time appointed by the Father for delivering all nations from the bondage mentioned at ver. 3.—*ἔξαπέστειλε τὸν Υἱόν, &c.* *Ἐξῆς*, is not, as Borer supposes, synonymous with *ἐπέστ.*, but is a more significant expression; espec. where (as here and at Exod. iii. 10, 13, and Acts xxii. 21) it is used of legates sent forth with a Divine commission. Here, however, there may be an allusion to the Son being, as it is said at John i. 18, *εἰς τὸν κόλπον τοῦ Πατρὸς*.—*Γενόμενον*, 'born'; a signif. found in Rom. i. 3, and sometimes in the Class. writers. *Γενόμενον ἐκ γυν.* here intimates that Christ was endued with the *whole of the human nature*; see Phil. ii. 7.—*ὑπὸ νόμον* some render 'subjectum legi'; others, 'sub lege'; i. e. for *Ἰουδαίων*. Both senses, however, may be included; the latter *primarily*, the former *secondarily*. At *τοὺς ὑπὸ νόμον*, ver. 5, supply *δύναται, or δεδουλωμένους*, from the preceding, 'under the dominion and condemnation of the law,' whether of Moses or of nature. See Rom. iii. 20.

5. *ἵνα τοὺς ὑπὸ νόμον ἔξῃ.*] These words state the *purpose* for which Christ was sent,—namely, to buy off and liberate those who were under the condemnation of the law, and restore them to perfect freedom; see note supra iii. 13. The *ἵνα* following denotes the *end* or effect of what Christ did.—On the phrase *τὴν υἰοθεσίαν ἀπολαμβάνειν*, see note at iii. 26, and Rom. viii. 15, 23.

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6. *ὅτι ἐστε υἱοί*] Wakef. and Borer explain, 'And to show that ye are sons.' An ellipse, however, too harsh. It is true that the Apostle seems to mean to assert their having received the Spirit as an evidence of their sonship. But that may be implied thus: 'And because ye are sons, God has [in token thereof] sent, &c. So Calvin remarks: '*Prius adoptatum esse a Deo, quam habere a Spiritu Dei testimonium adoptionis; sed effectus signum est causæ.*' 'The same argument (observes Mr. Locke) from their having the Spirit, St. Paul uses to the Romans, Rom. viii. 16. And on reading 2 Cor. v. 5, and Eph. i. 11—14, it will be found that the Spirit is looked upon as the seal and assurance of the inheritance of life to those *who have received the adoption of sons.*' Here the best ancient and modern Expositors alike recognize the express mention of the three Persons of the Trinity, with the due distinction. 'The Son (as Bp. Pearson observes) is distinguished from the Father, as first sent by Him; and the Spirit of the Son is distinguished both from the Father, and from the Son, as sent by the Father, after He had sent the Son. And this our Saviour hath taught us several times, John xiv. 26. xv. 26. Hence we conclude that the Holy Ghost, although he be truly and properly God, is neither God the Father, nor God the Son.'—*Κράζον* here signifies 'teaching and enabling us to cry out [in prayer]' with filial confidence, *Ἀββᾶ!* addressing God as a Father; see Rom. viii. 15. Perhaps there is an allusion to the distinction between Slaves and Sons, or others of the family,—that the former were not allowed to use the title of Abba in addressing the master of the family, while the latter enjoyed that privilege. Claude (in his Essay on the Composition of a Sermon) remarks, that the Jews would not permit a slave to address a free man as "Abba" (Father), nor to address a free woman as "Imma" (Mother). See my note on Rom. viii. 15.

7. Here we have the *conclusion*; see ver. 1. Comp. Rom. viii. 17. iii. 29, where see the notes.—*Εἰ* is supposed to be for *ἵνα*, but it would rather seem that the singular is adopted to make the application, by its individuality, more forcible. There is a similar transposition in Rom. xii. 19, 20. 1 Cor. iv. 6, sq.—In the *ἵνα* it is implied that the person in question has received the Holy Spirit given through the Son, to seal believers as the children of God.—*κληρ.* θ., meaning, partaker of the blessings bestowed by God on men through Christ, viz. justification and redemption, which are very often denominated an *inheritance*, to denote certainty of possession.—*εἰ δὲ υἱὸς, καὶ κληρονόμος Θεοῦ διὰ Χρ.* For Θεοῦ διὰ Χριστοῦ, Lachm. and Tisch. edit. from A, B, C, and one curiave, the Vulg. and Copt. Versions, and several

A A



f 1 Cor. 8. 4.  
 & 12. 2.  
 Eph. 2. 11.  
 12.

g 1 Cor. 8. 3.  
 & 12. 12.  
 Col. 2. 20.

ἀλλ' υἱός· εἰ δὲ υἱός, καὶ κληρονόμος Θεοῦ διὰ Χριστοῦ. 81' Ἀλλὰ τότε μὲν, οὐκ εἰδότες Θεόν, ἐδουλεύατε τοῖς μὴ φύσει οὐσι θεοῖς· 9 εἰ νῦν δὲ, γινόντες Θεόν, μᾶλλον δὲ γνωσθέντες ὑπὸ Θεοῦ, πῶς ἐπιστρέφετε πάλιν ἐπὶ τὰ ἄσθενῆ καὶ πτωχὰ στοιχεῖα, οἷς

Fathers, διὰ Θεοῦ: a very specious reading, which is recommended by Prof. Schott on the score of its simplicity, and as serving to account for the several variations of reading which are found in the copies. But it does not account for them *satisfactorily*. And the other variations are of the most slender authority, and not such as to cast any doubt on the genuineness of the t. rec.; which, being supported by all the MSS. except four (for I find the t. rec. in all the Lamb. and Mus. copies), confirmed by the Pesch. Syr. and Arab. Version, and Chrys., I have thought proper to retain that text. If it be asked, how came Χριστοῦ to be left out, and διὰ put in before Θεοῦ, I answer, it may be supposed to have proceeded from certain early Critics, who were, like our modern Editors, ignorant of the exact import of διὰ Χριστοῦ, and consequently altered the words, so as to convey a sense which they could, indeed, understand, but quite at variance with that which the Apostle meant to convey, and which was well seen by Theodor., though best pointed out by Hyper. and Bulling.; of whom the latter remarks: 'per Christum notantur addit (Paulus), ut excludat merita nostra.' Even Est., always ready to support, where it is possible, any reading contained in the Vulgate, here deserts that, and in his paraphrase explains as if Θεοῦ διὰ Χριστοῦ were the true reading.

8. There is here a *conversio sermonis*; the *Gentile* Christians being espec. addressed. In vv. 8, 9, we have a *contrast* drawn between the *pristine* state of the persons in question (when involved in gross idolatry, through ignorance of the nature of God), and their *present* condition, when knowing and being known of God. This is done to place in a strong point of view their folly in wishing to return to their former state of servitude to the law.—Τοῖς μὴ φύσει οὐσι θεοῖς. Most modern Commentators (understanding φύσει as opposed to νόμῳ, or θείῳ, or δόξῃ) explain it to mean, 'those who are not gods by nature, but only such in the opinion of men;' and thus tantamount to the οἱ λεγόμενοι θεοὶ of 1 Cor. viii. 5. This view, however, scarcely reaches far enough. It would rather seem, according to the opinion of the ancient and some eminent modern Expositors, as Calv., Hyper., Wolf, and Elsner, that the expression has reference to the nature and essence of the only true God, as opposed to *fictitious* deities, or imaginary beings having no real existence. So Hierocles, in Aur. Carm. p. 170 (cited by Elsner), says of Pythagoras, δε οὐκ ἦν τῶν ἀθανάτων θεῶν, οὐδὲ τῶν φύσει ἥρώων, ἀλλ' ἀνθρώποις ὁμοίωσι θεῶν κοσμηθεῖς, and p. 228, οὐ φύσει ἀθάνατος θεός. The sense first-mentioned may, however, be included; meaning, as Calv. explains, those in whom there is no truth of *Divine nature*, but who are only accounted such by the opinion of men.—As to the reading of several of the most ancient MSS., and some Fathers and early Editions, τοῖς φύσει μὴ οὐσι is plainly only an *emendation* of those who, by

this change of position, sought to avoid a seeming *acknowledgment* of them as gods in some sense. But no change is necessary, since the words cannot be better rendered than they are in our Common Version, formed on the t. rec., 'which by nature are no gods.' So Deut. xxxiii. 21, αὐτοὶ παρεξήλωσάν με ἐν οὐ τοῖς θεοῖς, ἰ. ε. τῇ φύσει μὴ ὄντι θεῶ. Had Abp. Newcome seen this, he would not have altered 'no-gods' into 'not gods.'—The Particle ἄλλα here has in a great measure a *continuative*, serving to introduce the third part of the confutation, but also an *adversative*, force, as Hyper. well saw; and in this view it has reference to ἰδουλεύσατε, as taken, by implication, a second time; the full sense being, 'Ye did, indeed, then worship those who were no gods; but however ye did it through ignorance of God, which ye have not now to plead.'

9. μᾶλλον δὲ γνωσθέντες ὑπὸ Θεοῦ] By this form of *correction*, μᾶλλον δὲ, occurring also at Rom. viii. 34, and in the Class. writers, the Apostle (as observes Est.) meant to direct their attention to the *preventing* grace of God. And so Calv. remarks: 'quia Deus misericordiā suā eos prænoverit,' comparing Isa. lxi. 1, 'inventus sum (Sept. ἰμψανὴν ἐγινίθην) a non quærentibus me.' Of γνωσθέντες the full sense is, *acknowledged* as *sons* of his love, *approved* and *recognised* as 'ἀσκηπταὶ εἰς νόθευσιν = προσληφθέντες,' as Theophyl. explains. Here the acknowledgment and recognition is supposed to be attested by the possession of the Spirit (in his gifts and graces) as the seal of the adoption. See Eph. iv. 30.—πῶς ἐπιστρέφ.; &c.: 'how is it that ye are turning back?' &c. The Apostle expresses his wonder that they, who have been set free from the bondage of atheism, or polytheism, should *return* to bondage; even to a dispensation, which, however of Divine institution, was not of *sufficient efficacy* to procure them salvation; for that is all that is meant by the terms δόξαν καὶ πτωχὰ, of which the latter is a further illustration, under another metaphor, of the idea contained in the former; see Theophyl., Grot., and Croll. How the law of Moses was weak, appears from Heb. vii. 18, 19, x. 1.; and how the law of nature was such, appears from the Epistle to the Romans, *passim*. For that the Apostle has both in view there is little doubt; and such is the opinion of the best Expositors. In πάλιν ἀνῶθεν I would not, with Koppe and others, recognise a pleonasm for the simple πάλιν; though the forms πάλιν ἐκ δευτέρου, and πάλιν αὖ, might seem to countenance it. There is no necessity here to resort to any such principle; for the context very well admits of the full sense, namely, 'again, as at the first;' 'as though ye had never been Christians.'—πάλιν ἀνῶθεν, ἰσχυρὸν δὲ ποτὶ, 'again, [as] at the first,' is not so much a *pleonasm*, as a stronger expression, with a more fully developed sense. It occurs, and in the above sense, at Wisd. xix. 6. Joa. Antt. i. 18, 3. See more in my Lex. New Test. in ἀνῶθεν.

πάλιν ἄνωθεν δουλεύειν θέλετε ; <sup>10</sup> <sup>h</sup> Ἡμέρας παρατηρεῖσθε καὶ <sup>h</sup> Rom. 14. 5.  
 μηνᾶς καὶ καιροὺς καὶ ἑνιαυτούς· <sup>11</sup> φοβοῦμαι ὑμᾶς, μήπως εἰκῆ <sup>h</sup> Gal. 2. 16.  
 κεκοπίακα εἰς ὑμᾶς.

<sup>12</sup> <sup>i</sup> Γίνεσθε ὡς ἐγὼ, ὅτι καὶ γὰρ ὡς ὑμεῖς, ἀδελφοί, δέομαι ὑμῶν ! <sup>12</sup> Cor. 2. 5.  
 οὐδὲν με ἡδικήσατε. <sup>13</sup> <sup>k</sup> Οἴδατε δὲ ὅτι δι' <sup>†</sup> ἀσθένειαν τῆς σα- <sup>k</sup> 1 Cor. 2. 3.  
 κὸς εὐηγγελισάμην ὑμῖν τὸ πρότερον· <sup>14</sup> <sup>1</sup> καὶ τὸν πειρασμόν <sup>3</sup> Cor. 11. 30.  
<sup>1</sup> Zech. 12. 8.  
<sup>1</sup> Heb. 12. 2.

10. The Apostle now proceeds to adduce particular *examples* of this turning back to the weak and beggarly elements just spoken of.—*παρατηρ.* The full sense is, 'ye studiously observe,' 'strictly keep.' Of the *names* of the feasts celebrated, *ἡμέρας* denotes *holy-days* generally, espec. the Jewish *Sabbaths*. So Joseph. Ant. iii. 5, 5, *παρ. τὰς ἡβδομάδας*, comp. with xiv. 10, 25, *παρ. τὴν τῶν Σαββάτων ἡμέραν*. If, however, with the Arabic Version, Wakef., Butt., Chandl., and Scholz, we take the sentence interrogatively, the reproof is stronger, and the expression more pointed: 'Do ye then observe?' &c. But the declarative mode has more of dignity, and perhaps propriety; as has been evinced by Calv. and Hyper.

11. In *φοβοῦμαι*, &c., Borger and Winer think there is a kind of *attraction*; *ὑμᾶς*, which belongs to the clause following, being thrown back to the preceding one. Thus, by a very common Grecism, it will mean, 'I am afraid I have bestowed on you labour in vain.' Here, however, it is better not to resort to any such principle, since that would somewhat lower the sense, which is far stronger according to the usual manner of rendering. The Apostle first expresses that he is in great fear of them, and then subjoins the *nature* and *extent* of that fear. This will espec. appear, if we attend to the strict propriety of the idiom here; for the force of *μήπως* with the *Indicative* is (as Winer observes) to show that the writer, or speaker, supposes the thing feared to have already taken place. So Thucyd. iii. 53, *νῦν δὲ φοβοῦμεθα, μὴ ἀμφοτέρων ἅμα ἡμαρτήκαμεν*. Here, however, it is sufficient to understand 'extreme fear of a thing, as almost sure to take place.'

12—16. 'Having thus justly reproved the inconstancy of the Galatians, the Apostle now subjoins an exhortation, in which he most affectionately adjures them to return to the right path, and to imitate his example; reminding them of the time past, when they had most reverently and thankfully received the doctrine which he preached to them.' (Schott.)

12. *γίνεσθε ὡς ἐγὼ*, &c.] The exact import of these words has been somewhat disputed. Almost all the earlier modern Commentators (as Beza, Grot., Calv., Hyper., Morus, Wolf, and Whitby) take it to be, 'love me with the same affection as I do you.' While the ancient Interpreters in general, and, of modern ones, Hammond, Doddridge, Rosenm., Semler, Koppe, Schleusner, Winer, and Schott, at *καὶ γὰρ ὡς ὑμεῖς* supplying *ἐγανόμην*, assign this sense: 'Follow my example, in renouncing the law for the Gospel. I was once as zealous for the law as you now are; but now I live as do the *Gentiles*, and not as do the *Jews*. Do you, who are not *Jews*, but *Gentiles*, live in like manner, as men released from the law.' Yet this requires great violence to be

done to the words, and is liable to other objections, which I have already stated. Considering the nature of the context, espec. vv. 15, 16, it cannot be doubted that some sentiment of deep affection is meant to be expressed in this very brief and therefore obscure address, wherein the entreaty it contains is evidently that of one desiring continuance and reciprocity of affection on the part of another; comp. 2 Chron. xviii. 15. And taken in conjunction with ver. 16, we may regard the whole as an assurance that *his* love for *them* was unaltered, and an entreaty that *theirs* to *him* may be what it formerly was, and his now is. The transposition of the phrase of entreaty, *ἀδελφοί, δέομαι ὑμῶν*, from the first part of the sentence,—which is its usual place,—to the last, strongly marks the *pathos*, in promoting which the *hyperbaton* has great force, a figure excellently treated of by Longinus, de Sublim. sect. xxii., where he says, that the *hyperbaton* is *οἰοντι* *χαρακτήρ ἰσχυριῶν* *πάνθους ἀληθείας*. For, he adds, 'as those who are angry, indignant, or jealous, or suffering under any other strong affection, easily run into *hyperbaton*, so, in the best writers, excited feeling carries them to what are nature's works; for then is art perfect when it seems to be nature.'—*Οὐδὲν με ἡδικήσατε*, q. d. 'I have no grievous injuries to complain of at your hands, and therefore, in speaking so plainly as I must do, I am not actuated by any feeling of resentment.' There is here, as Calv., Crell., and Hyper. point out, a pre-occupation of an objection. According to which view, the connexion of these with the following words may be thus traced: 'I do not harbour resentment against you, for any wrongs that you might be thought to have done me; on the contrary (*δὲ*), I feel a disposition the very opposite, that of thorough good will, founded on past experience.'

13. *οἴδατε δὲ*, &c.] According to the connexion above traced, the train of thought may be supposed to proceed thus: 'On the other hand (*δὲ*), I feel nought but affection for you,—and, as ye know, on good grounds; for, when under much bodily infirmity, ye did not reject me, but' &c.—*δὲ ἀσθένειαν τῆς σαρκὸς*, through, under, much infirmity of flesh, i. e. of body; viz. from the *thorn* in the flesh. Dr. Peile purposes to read *δὲ ἀσθένειαν*, which would be very suitable, since it would be a genit. of state, or situation, or affection, under which any thing is done. See Winer's Gr. Gr. New Test. p. 325, ed. 3. Schott, indeed, affirms, that of this use of the *accus.* examples are altogether wanting. I can, however, myself furnish one from Aristot. Mirab. Aus. C. 68, *διὰ τὸν λειμῶνα*. But I would not affirm that there may not be a corruption; and the terminations *-av* and *-as* are often confounded by the scribes.

14. *τὸν πειρ. μου τὸν ἐν τῇ σ.]* Most Expo-  
 A 2

μου τὸν ἐν τῇ σαρκί μου οὐκ ἐξουθενήσατε οὐδὲ ἐξεπτύσατε  
 ἀλλ' ὡς ἄγγελον Θεοῦ ἐδέξασθέ με, ὡς Χριστὸν Ἰησοῦν. 15 Τίς  
 οὖν ἦν ὁ μακαρισμὸς ὑμῶν; μαρτυρῶ γὰρ ὑμῖν ὅτι, εἰ δυνατόν,  
 τοὺς ὀφθαλμοὺς ὑμῶν ἐξορύξαντες ἀν ἐδώκατέ μοι. 16 Ὡστε  
 ἐχθρὸς ὑμῶν γέγονα ἀληθεύων ὑμῖν; 17 Ζηλοῦσιν ὑμᾶς, οὐ  
 καλῶς· ἀλλὰ ἐκκλεῖσαι ὑμᾶς θέλουσιν, ἵνα αὐτοὺς ζηλοῦτε.

m 1 Cor. 11.

2 Cor. 11. 2.

13—15.

Phil. 2. 31.

sitors, ancient and modern, take this expression to refer to the *persecutions* and *afflictions* which Paul underwent. But to that interpretation insuperable objections have been urged by Whitby, Doddr., Mackn., and Borger, with whom, and also Newcome and Iaspia, I would understand it to denote the same with the *corporal trial* called 'the thorn in the flesh' at 2 Cor. xii. 7. The words *παρ. μου—ἐξουθ.* οὐδὲ *ἐξεπτ.* mean, by a common *hyperallage*, 'ye did not set at nought and loathe me on account of my trial.'—*ἐξεπτ.* is a stronger term than *ἐξουθ.* So *Æchin.* p. 31, *δυσχαλεῖται καὶ καταπτύει δωροδοκίαν.* The words *ὡς ἄγγελον Θεοῦ ἐδέξ.* do not (as most recent Commentators suppose) merely denote 'receiving with great respect'; but also, and perhaps chiefly, 'such an obedient admission of the Apostle's doctrine, as if they were promulgated by an angel of God,—nay, even Jesus Christ himself in person, and not by deputy.' as *Theophyl.*, *Calv.*, *Hyper.*, *Bulling.*, *Crell.*, and *Est.* There is a sort of *dīmar*, q. d. 'ye were receiving my teaching in the Gospel, as coming by message from heaven; nay, as coming from a vice-gerent of Christ Jesus.' The Apostle could scarcely have failed in this passage to call to mind the words of his Divine Master, as they are recorded in *Matt. x. 40.* *John xiii. 20.* and which he probably had heard related by the Apostles Peter and John.

15. *τίς—ὑμῶν;*] (*Ecumen.*, *Locke*, *Wolf*, *Doddr.*, *Koppe*, *Borger*, *Winer*, and *Schleusner*, rightly regard this as not meant to be *interrogatory* but *exclamatory*. The full sense is: 'How great, accordingly, was [then] your congratulation of yourselves [in having had such an one for your teacher]!' thus implying what is expressed in the next words, 'what an enthusiastically warm reception did you give me!—there was nothing you would not have done for me.'—In *τοὺς ὀφθαλμοὺς ὑμῶν ἐξορύξ.* *ἀν ἐδώκατέ* there is a proverbial and strongly hyperbolic expression, not unfrequent in the *Class.* writers, denoting 'the strongest affection'; of which *Wets.* adduces numerous exx. So that what Paul means is, that they could willingly have sacrificed to him what was the very dearest, and most precious to them. Accordingly, it cannot justly be thought (as *Conyb.* supposes) to confirm the view of those who imagine Paul's malady to have been some disease in the eyes. To extract the sense supposed by *Conyb.* requires great violence, the least of which is the fixing a strong emphasis on *ὑμῶν*, 'your own.'

16. The Apostle now deprecates any offence being taken at his free expostulation, as if the demonstration of *ill-will*. To tell the truth, he says, is the part of a *friend*, not an enemy; and should excite, not hostile, but friendly feelings. 'Am I become your enemy by speaking the truth to you,' in other words, 'by preaching to

you faithful Gospel truth? [by no means!]' meaning to say, that he acts rather in the character of a *reformer*, than of an enemy. So *Plato*, p. 471, *σωφρονισταὶ ὄντες, οὐ πολέμιοι*, with which comp. *Thucyd.* iv. 17, 3, *λάβετε δὲ αὐτοὺς [λόγους, 'words'] μὴ πολέμιοις* ('not as if coming from enemies') οὐδὲ ὡς *μισῶν ὑμᾶς*, ἀλλὰ *φιλῶν*.—Ὡστε seems to be used here, as occasionally in the *Class.* writers, for *ἀτε*, or *ὥσπερ*, 'as it were'; q. d. 'Am I become, as it were, your enemy, by speaking to you the truth?' The force of the *Asyndeton*, in such an appeal as this, is manifest.—As to the words *ἐχθ. ὑμῶν*, Expositors are not agreed whether the sense be *vobis infensus*, 'the object of your hatred'; or, *vobis invidius*, 'one who hates you.' The former seems preferable; but the latter is almost implied.—ἀληθεύων ὑμῖν, 'by speaking to you the truth.'

17. There is an obscurity in this and the next verse, partly occasioned by extreme brevity, arising out of that delicacy of the Apostle, on a subject so personal to himself, which made him rather intimate his meaning than speak it fully out; and partly from that union of point and antithesis which sometimes tends to darken the sense. The persons here spoken of are the *false teachers*, who endeavoured to draw the Galatians to the observance of the Mosaic law in addition to that of Christianity.—Ζηλοῦσιν ὑμᾶς. Some take this to mean, 'they imitate your zeal for the Gospel.' But it is best interpreted by others, *ambulant*, 'they are paying you court.'—οὐ καλῶς, i. e. 'not with a good intent,' or 'on proper principles'; meaning (as I would understand it), 'not from a real desire to promote your salvation, but from selfish motives and party feelings.' The explanation is much confirmed by the next words, which seem intended to be *illustrative*; and, viewed in that light, they need not have so perplexed the Expositors. The embarrassment, indeed, partly arose from the reading *ὑμᾶς*, introduced, on conjecture, by *Beza*, and transmitted into the *Elzevir* Edition and the t. rec. Though for this reading there is not any direct evidence; MSS., Versions, and Fathers, all uniting in *ὑμᾶς*, which I find in nearly all the *Lamb.* and *Mus.* copies; and it has been very properly restored by all the recent Editors. It was, in fact, discarded by *Beza*, merely from his not perceiving the sense of *ἐκκλεῖσαι ὑμᾶς θέλ.* just after, which is not, as many interpret, 'they desire to exclude you from the Church and salvation'; but rather (as *Winer* explains), 'they wish to separate you' from following me, or from connexion with me, or (as *Schott* explains) from *all others* (i. e. 'who have abandoned the Mosaic law'), in order to, as it were, monopolize you to themselves.' The words *ἵνα αὐτοὺς ζηλ.* plainly mean, by the force of the antithesis,

18 Καλὸν δὲ [τὸ] ζηλοῦσθαι ἐν καλῷ, πάντοτε, καὶ μὴ μόνον ἐν τῷ παρεῖναι με πρὸς ὑμᾶς.—<sup>19</sup> ἡ τεκνία μου, οὓς πάλιν ὠδίνω, ἄχρις οὗ μορφωθῇ Χριστὸς ἐν ὑμῖν!—<sup>20</sup> ἤθελον δὲ παρεῖναι πρὸς ὑμᾶς ἄρτι, καὶ ἀλλάξαι τὴν φωνήν μου, ὅτι ἀποροῦμαι ἐν ὑμῖν.

21 Λέγετέ μοι, οἱ ὑπὸ νόμον θέλοντες εἶναι τὸν νόμον οὐκ ἀκούετε; <sup>22</sup> Ὁ Γέγραπται γάρ, ὅτι Ἀβραὰμ δύο υἱοὺς ἔσχεν ἓνα ἐκ τῆς παιδίσκης, καὶ ἓνα ἐκ τῆς ἐλευθέρας <sup>23</sup> ὅ ἀλλ' ὁ μὲν ἐκ τῆς παιδίσκης, κατὰ σάρκα γεγέννηται ὁ δὲ ἐκ τῆς ἐλευθέρας,

'that you may attach yourselves to *them* and their party.'

18. καλὸν δὲ, &c.] A sentiment suggested by οὐ καλῶς just before. The difficulty complained of will vanish, if the words be considered as formed of two sentences blended into one. Thus the full sense will be, 'Zeal and attachment in a good cause is laudable; but it should be felt and shown *always*, and not merely when I am *with* you [but when, as now, *absent* from you.] Real love (he means to say) exists in *absence* as well as presence. Yet the difficulty is how to extract that sense from the words as they stand,—a difficulty resting mainly with the term *ζηλοῦσθαι*. If this be taken as a *passive* form (which the usage of language requires), we obtain a sentiment objectionable in itself, and not at all suitable to the subsequent words. Our common version, 'to be zealously affected,' requires that we should suppose the form to be a *middle*, which there is no reason to think ever existed; otherwise it would signify, 'to attach one's self to any one.' Hence, I suspect, that for *ζηλοῦσθαι* was written *ζηλωσαι*, either as taken in a *passive* sense, 'to feel zealous attachment;' or, supposing an ellipse of *τινά*, as understood to denote, by a modest suppression, *ἐμὲ*. And though not one of the MSS. seems to have this reading, yet the Pesch. Syr. translator must have had it in his copy, since he renders the word in an *active* sense, which the middle form, did it exist, would not admit. Certain it is, that *σαι* and *σθαι* are often confounded. It seems best to regard the clause *τεκνία—ὅμιν* as a parenthetical one of exclamation (called forth by the recollection of the endeavour made to draw away their affections from him, ver. 17), and left unfinished, from pathos; see note supra ver. 12. The metaphor in *ὠδίνω* is one frequent in St. Paul, and scarcely less so in the Rabbinical writers, the term referring to the whole process of gestation and formation in the womb, to which the words following, *ἄχρις οὗ μορφ. Χρ. ἐν ὑμῖν*, are skillfully accommodated; there being, as Theodor., Pisc., and Calv. observe, a metaphor derived from an *imperfect fetus*; see Theodor. The full sense, divested of the metaphor, is, 'the same anxiety, my dear children, which I formerly felt in converting you, I again feel [and shall feel] till the Christian doctrine and disposition be thoroughly formed in your minds;' 'until the very image of Christ be impressed on your hearts.' The diminutive in *τεκνία* is one of affection; see note on 1 John v. 21.

20. ἤθελον δὲ παρεῖναι] The full sense is, 'But I would that I were now present with you,

that I might change my tone (i. e. adapt my language to circumstances); for [while absent] I am at a loss what to think of you.'—The sense of the words following, *καὶ ἀλλάξαι τὴν φωνήν μου*, is obscure, and disputed. Some take them to mean, 'change my tone [to *praise* instead of censure, which I cannot do], for I am in doubt about you;' while others suppose it to mean, 'to alter and vary my tone,'—namely, 'by accommodating my addresses, either for reproof or condemnation, according to circumstances; for while absent I am quite at a loss what to think of you (see John xiii. 22), whether you have been truly converted or not, and how to adapt my language to your real degree of merit or demerit;' see 1 Cor. iv. 21. The former interpretation is most agreeable to what *precedes*: the latter, to what *follows*. And perhaps, considering how pregnant in meaning every portion of St. Paul's writings is, we shall not be wrong in supposing that *both* these senses may have been in his mind. My interpretation is confirmed and illustrated by Philostr. Vit. Apoll. l. iv. 20, *μεταβαλὼν τοῦ τόνου*. Artem. On. ii. 20, *ἀλλάσσειν τὴν φωνήν*.

21. The Apostle now turns to the *Judaizers*, and, resuming the refutation of their error, he proceeds to prove, by an allegorical interpretation of a passage of the Old Test. respecting the two sons of Abraham, that *Christians*—whom he compares to Isaac (not *Ishmael*, whom he likens to the *Jews* in bondage to the law)—are liberated from the dominion of the law; and that the law has not any power to obtain justification; q. d. 'the former inherit by promise, the latter are in bondage.'—*Τὸν νόμον οὐκ ἄκ.*; The sense seems to be, 'Do ye not hear and know what is written in the law, and what ye have heard read continually in your ears?' see Rom. ii. 13. Some recent Commentators, however, explain, 'Do not you attend to, nor understand the law [you profess to receive]?' Perhaps the latter sense may be admitted in *conjunction* with the former. As the error of the persons in question arose from a misapprehension of the scope and true intent of the Law, the Apostle now endeavours to remove their mistake by a *reference* to the Law, as found in Scripture, for the purpose of illustration.

22. γέγραπται γάρ, &c.] The *γάρ* may be rendered *scilicet*, or *exempli gratiā*; q. d. 'The History of Abraham will illustrate what I mean to say, since it contains an apt emblem of the two covenants' between which you are hesitating.

23. κατὰ σάρκα] 'after the regular course of nature.' In the antithetical words *διὰ τῆς*

διὰ τῆς ἐπαγγελίας. <sup>24</sup> Ἀτινά ἐστὶν ἀλληγορούμενα· αὐται γὰρ εἰσιν [αἱ] δύο διαθήκαι· μία μὲν ἀπὸ ὄρους Σινῶ, εἰς δουλείαν γεννώσα, ἥτις ἐστὶν Ἀγαρ· <sup>25</sup> (τὸ γὰρ Ἀγαρ Σινῶ ὄρος ἐστὶν ἐν τῇ Ἀραβίᾳ)· συστοιχεῖ δὲ τῇ νῦν Ἱερουσαλὴμ, δουλεύει δὲ μετὰ τῶν τέκνων αὐτῆς. <sup>26</sup> ἡ δὲ ἄνω Ἱερουσαλὴμ ἐλευθέρᾳ

q Heb. 12. 22.  
Rev. 2. 12.  
& 21. 2, 10,  
&c.

ἐπαγγ. something is left to be supplied, and the full sense is, '[out of the common course of nature, and] by virtue of the promise made to Abraham.'

<sup>24</sup> Ἀτινά ἐστὶν ἀλληγορούμενα] The full sense intended by the Apostle seems to be, 'which things admit of being [thus] allegorized,' i. e. 'accommodated symbolically to the case of the law and the Gospel.' So Philo de Cherub., p. 143, says, τὰ μὲν Χερουβὶμ—οὕτως ἀλληγορεῖται, i. e. 'admit of being thus allegorized.' And so Clemens Alex. Protr. ii. and Porphyry. Vit. Pyth., p. 185, ἀλληγοροῦμένην κατὰ τινὰς αἰνιγμούς. It may, however, be meant, that they are to be considered as emblematical and typical,—namely, by the correspondence of type and antitype: a view of the sense supported by Chrys. and Theophyl. So Bp. Marsh well observes, that 'when St. Paul allegorized the history of the two sons of Abraham, and compared them with the two covenants, he did nothing more than represent the first as *types*, the latter as their *antitypes*.' I have not found ἀλληγ. elsewhere in the *Passive* voice, except in the gloss of Hesych., ἀλληγορία· ἄλλο τι παρὰ τὸ ἀκούμενον ὑποδεικνύουσα ἀλληγορούμενον. And Dr. Peile quotes the gloss for illustration of the sense. But that is not to be derived from a confessedly corrupt passage. The words are, I doubt not, formed out of two glosses, which should be *separated*, and the words emended as follows: ἀλληγορία· ἄλλο τι παρὰ τὸ νοούμενον ὑποδ. ἄλλ. The correction νοούμενον I am enabled to confirm from the explanation of Chrys., ἑτέρως νοούμενα, which is adduced on an enlarged scale by a glossator in Alberti thus: ἑτέρως κατὰ μετάφρασιν νοούμενα, καὶ οὐ κατὰ τὴν ἀνάγνωσιν: also by a passage in an epistle of Pherecyd. to Thales, preserved in Diog. Laert. l. i. 122, ἄσσα δ' ἐν ἐπιλήγῳ ('you may select') θεολογίων, τὰ ἄλλα χρη νοῦν· ἅπαντα γὰρ αἰνίσσομαι, where, for the manifestly corrupt θεολογίων, τὰ, I propose the reading θεολογία, ἄλλα, &c. At θεολ. suppl. συγγραμματα, *theological writings*. At ἄλλα χρη νοῦν some words essential to the sense are lost, but which may be gathered, at least in substance, from the words following. Read and point thus: ἄλλα χρη, [ἡ δὲ] ἐκδοῦται νοῦν· ἅπαντα γὰρ αἰνίσσομαι. All those glosses were evidently derived from Chrysost. and other Greek Fathers.

<sup>25</sup> I have now pointed (as in my smaller Gr. Text), μία μὲν ἀπὸ ὄρους Σινῶ—ἥτις ἐστὶν Ἀγαρ· (τὸ γὰρ Ἀγ. Σιν. ὄρος ἐστὶν ἐν τῇ Ἀραβίᾳ) συστοιχεῖ δὲ τῇ νῦν Ἱερ., and render thus: 'One [covenant] from Mount Sinai, bringing forth children unto bondage, which is Agar [now the word Agar is (i. e. denotes) in Arabia Mount Sinai], and ranges in the same row with Jerusalem that now is (i. e. as it is in its present state), and is, with her children, in bondage (ver. 26); but the Jerusalem on high

(namely, as opposed to the lower, or terrene; see Heb. xii. 22) is free, and *this* Jerusalem (viz. the New Covenant) is the mother of us all.' That Ἀγαρ was an appellation of Sinai among the people of the surrounding country, we have the testimony of Chrysost. and the ancient Commentators, which is also confirmed by the accounts of modern travellers. And it might well have it, since ὄρη in Arabic signifies a rock, or rocky mountain; and as Sinai is *remarkably* such, it might be κατ' ἐξοχὴν called τὸ Ἀγαρ.

<sup>26</sup> ἡ δὲ ἄνω Ἱερ. meaning, figuratively, the Christian Church, the Gospel Dispensation, in that new and perfect state, which it will assume at the coming of the Messiah.—ἐλευθέρᾳ, 'free': viz. from spiritual bondage.—μήτερ πάντων ἡμῶν, i. e. of all true believers; all, whether Jews or Gentiles, forming one common 'Israel of God.' Gal. vi. 16.—Ἰσταν, however, is wanting in 6 uncials, and 5 cursives, and in several Versions and Fathers, and is cancelled by Griesb., Scholz, Lachm., and Tisch. It may be an interpolation; but the Apostle (as Winer observes) is accustomed to join πάντες with ἡμῶν, or ὑμῶν; as Gal. iii. 28, 2 Cor. ii. 3, vii. 15. Phil. i. 4. Though as that is not agreeable to the usage of the Class. writers, it might therefore be removed by the early Critics, especially, in so few MSS. as eleven (for I find the πάντων in all the Lamb. and Mus. copies) it might be lost from variety of position; for I have observed that when πᾶς and the Pronoun come together, there is almost always a variety of position (so here in 3 ancient Greek Fathers and one Version we have ἡμῶν πάντων), and generally an omission of one or other of the two words. It was read by Macarius, by Cyrill. of Jer. Cat. 118, by Euseb. Comm. on Is., by Theodor., by Irenaeus, Jerome, and Primasius. That the word should have been obtruded into nearly all the copies from a marginal scholium is very improbable. I do not doubt that it came from the Apostle; and even Estius is fain to abandon his reverend *Fulg.*, and truly remarks, 'Videtur Apostolus hac universalis nota significare voluisse magnam fidelium Novi Testamenti multitudinem ex gentibus collectam et colligendam, atque ita etiam Galatas esse filios coelestis Jerusalem, ac proinde liberos. Eo namque pertinet probatio sequens de multis filiis.' Calvin has here an able note, in which, 'inter alia,' after considering the ἄνω Ἱερ., as the Church of God, he adds, 'habet enim semen vitæ incorruptibile apud se depositum, quo nos format, fovet in utero, edit in lucem; habet eadem lac et cibum, quo procreatos perpetuo alit.' He adds, 'see, then, why the Church is called the mother of the faithful.' 'Et sano qui recusat esse Ecclesiae filius, Deum frustra Patrem habere expetit; neque enim, nisi per Ecclesiae ministerium, Deus sibi filios generat, et tollit, donec adolescent, et perveniant ad virilem usque ætatem.' Hence it is clear how the case stands

ἐστὶν, ἥτις ἐστὶ μήτηρ [πάντων] ἡμῶν. <sup>27</sup> ἡ γέγραπται γάρ ἡ ἱσ. 54.  
 Εὐφράνθητι, στείρα ἢ οὐ τίκτουςα· ῥῆξον καὶ βόη-  
 σον, ἢ οὐκ ὠδίνουσα· ὅτι πολλὰ τὰ τέκνα τῆς ἐρήμου  
 μᾶλλον ἢ τῆς ἐχούσης τὸν ἄνδρα· <sup>28</sup> ἡμεῖς δὲ, ἀδελφοί, ἡ Rom. 9. 7.  
 κατὰ Ἰσαὰκ, ἐπαγγελίας τέκνα ἐσμέν. <sup>29</sup> Ἄλλ', ὥσπερ τότε ἡ Gen. 21. 9.  
 ὁ κατὰ σάρκα γεννηθεὶς ἐδίωκε τὸν κατὰ πνεῦμα, οὕτω καὶ νῦν.  
<sup>30</sup> Ἀλλὰ τί λέγει ἡ γραφή; Ἐκβαλε τὴν παιδίσκην καὶ ἡ Gen. 11.  
 τὸν υἱὸν αὐτῆς, οὐ γὰρ μὴ κληρονομήσῃ ὁ υἱὸς τῆς  
 παιδίσκης μετὰ τοῦ υἱοῦ τῆς ἐλευθέρας. <sup>31</sup> Ἀρα, ἀδελ-  
 φοί, οὐκ ἐσμέν παιδίσκης τέκνα, ἀλλὰ τῆς ἐλευθέρας. V. 1 Ὁ Τῷ ἡ Acts 15. 10.  
 1 Pet. 2. 16.

as to the reading. The Apostle, we see, might have been content with writing ἡμῶν, but, for the reason suggested by Estius, he added πάντων. But the Critics, being too dull to perceive the reason, removed the word as useless.

27. εὐφράνθητι—ἀνδρα] This is quoted exactly from the Sept. Version of Isaiah liv. 1, which, in its literal sense, represents the Jewish state, though then labouring under great distress, as to be hereafter restored to its pristine glory. But it is, we find by the Apostle's application, to be referred, at least in a sublimer sense, to the Christian Jerusalem,—the Church. With respect to the correspondence, the expression στείρα ἢ οὐ τίκτ. is to be understood of the Christian Church, in a great measure composed of Gentiles; and τῆς ἐχούσης τὸν ἄνδρα, of the Jewish Church. Στείρα is brought in with reference to the barrenness of the antitype Sarah.—πολλὰ—ἀνδρα. Render: 'many more are the children of the deserted and neglected, than of her who had a husband.' In ἡ τὸν ἄνδρα there is an allusion to the fecundity which may be expected to result from the circumstances described.—ἐρήμου has reference to the desertion of Sarah by Abraham, to cohabit with Hagar, who is therefore meant by τῆς ἐχ. ἀνδρα. 'The Gentile world (says Dr. Chandler) is here represented as a forsaken unmarried woman [rather as a neglected unmarried, or a forsaken married woman. Ed.] because the Gentiles were not constituted the Church of God, nor taken into a special covenant with him, but were generally abandoned to idolatry and vice. And she is ordered to shout for joy for that happy alteration which God intended to make in her circumstances, by espousing her to himself, and giving her at length a more numerous posterity than the married wife, viz. than the Church of the Jews, could ever boast of, who are represented as betrothed to God, because they were under his peculiar protection, and brought into a special covenant with him.'

28. Here the Apostle adverts to the promise of offspring held out to the heavenly Jerusalem; i. e. the Christian Church; q. d. 'If you would know who it is that are meant by the prophet, it is we Christians; we are the ἐπαγγελίας τέκνα (for τὰ τέκνα τὰ ἐπαγγελίαινα), children divinely promised, not κατὰ σάρκα, like the Jews,' Rom. ix. 8; see also supra iii. 14.—κατὰ Ἰσ., 'after the similitude or example of Isaac.'

29. "Here the Apostle, adhering to the same similitude, adds, that 'as Ishmael vexed Isaac, so do the Jews persecute the Christians.'

(Borger.) It was not, however, done merely to trace another point of coincidence, but to suggest that Christians are not to be surprised at similar persecution, from a similar cause,—envy; but may yet comfort themselves with reflecting, that the persecution of Ishmael did not prevent Isaac from being the free-born son of Abraham, and the persecutor's superior. 'As (observes Chandler) being born after the flesh, and after the Spirit, are here opposed; the being born after the Spirit must mean, Isaac's being born in a peculiar manner, by the extraordinary influence of the Spirit and power of God.—διώκει will here denote 'injurious treatment of every kind, both in deeds and words.' And although the Mosaic history records only one instance of insulting treatment,—namely, on Ishmael mocking Sarah, when she weaned Isaac (see Gen. xxi. 9, 10); yet when we consider the disappointment which both Hagar and Ishmael must have felt on the birth of Isaac, it was not unnatural for them to feel ill-will, and show it on every occasion to the real heir of the promise.

30. ἀλλὰ τί λέγει ἡ γραφή; [Ἐκβ.] This is meant to indicate that the consequence of unbelief and disobedience, in the case of the Jewish Church, will be correspondent to that in the case of the antitype Hagar; viz. the being cast out from the presence and favour of God, and excluded from salvation.

31. ἀρα, ἀδελφοί, &c.] The Apostle here, through delicacy, does not fully express, but only hints at, the conclusion to be made,—simply expressing what may serve to suggest it; q. d. 'We believers, then, whether Jews or Gentiles, are not in the state I have represented by Hagar, but by Sarah; consequently, we are not under bondage to sin and death, but are free from them by Christ, being alone heirs of the promises.'—For ἀρα, Lachm. and Tisch. edit. διό, from three uncial, and a few cursive MSS. (to which I can make no addition); but wrongly; since internal evidence strengthens external authority in favour of ἀρα, which is often so used by St. Paul in ratiocination. That the Pesch. Syr. Translator had ἀρα in his copy is plain.

V. Having set forth their Christian liberty, the Apostle subjoins, by way of inference, that they should steadfastly continue in, and maintain, the exercise of that liberty from the yoke of the law, which Christ had bestowed on them.

1. There is here an inference from the preceding; and, therefore, this verse ought not to have commenced a new chapter.—στίχ. ἐν is

ἐλευθερία [οὖν], ἥ Χριστὸς ἡμᾶς ἠλευθέρωσε, στήκετε, καὶ μὴ  
 πάλιν ζυγῷ δουλείας ἐνέχεσθε. <sup>2</sup> Ἰδὲ, ἐγὼ Παῦλος λέγω ὑμῖν  
 ὅτι, ἐὰν περιτέμνησθε, Χριστὸς ὑμᾶς οὐδὲν ὠφελήσει. <sup>3</sup> μαρ-  
 τύρομαι δὲ πάλιν παντὶ ἀνθρώπῳ περιτεμνομένῳ, ὅτι ὀφειλέτης  
 ἐστὶν ὅλον τὸν νόμον ποιῆσαι. <sup>4</sup> Κατηργήθητε ἀπὸ τοῦ Χρι-  
 στοῦ οἷτως ἐν νόμῳ δικαιοῦσθε τῆς χάριτος ἐξεπέσατε.  
 § 2m. 4 <sup>5</sup> Ἡμεῖς γὰρ Πνεύματι ἐκ πίστεως ἐλπίδα δικαιοσύνης ἀπεκ-

equiv. to the Class. *ἐμμένειν*.—*Ἐνέχεσθαι* is generally explained by *κρατεῖσθαι*. The word is used properly of being 'held by ropes, nets, &c.:' but is often metaphorically employed; as *ἐνέχεσθαι ἐν νόμοις*, 'to be held in obedience to the laws.' The *ἐν* may have reference to the insertion of the neck in a noose, or yoke; and thus the sense will be, 'do not again thrust your neck into the yoke of bondage [to the law].' See 2 Cor. xi. 4.—Here there are two remarkable var. lectt., but manifestly inferior to the common one. The origin of both readings has been evinced by Rinck to have been mere error, or the *emendandi audacia* of the early Biblical Critics, some of whom appear to have been displeased with the position of the *οὖν*, and changed it, though (as in many other cases) for the worse. From this change of position Griesb. irrationally concluded that it ought to have place *no where!* and he cut it out (as Scholz, Lachm., and Tisch. have done after him); though without any competent authority, and notwithstanding that the sentence is thus deprived of what shows its scope.

2. *ἐγὼ Π. λέγω, &c.*] This mention of his name may be meant (as at Eph. iii. 1, and 2 Cor. x. 1) to give weight and authority to what is about to be said. But it seems also intended to contrast his doctrine with that of the false teachers; nay, as some think, what he *really* teaches with what he is by certain persons represented as teaching. The *ἰδὲ*, 'see to it; mind!' hints at the great importance of what he is going to say, which forms the *first* among the several reasons adduced why he wishes them to stand fast in their Christian liberty, and that from the great detriment with which its loss would be attended.—*Ἐὰν περιτέμ.,* i. e. 'if ye undertake the ritual law,'—namely, as necessary to justification, expecting to be justified thereby; for the words, as Chandler shows, have reference not to the *Jews*, who submitted to the rite as a national constitution (or mode of entering into covenant with God), but to the Gentiles becoming circumcised.—*Χριστὸς ὑμᾶς οὐδὲν ὠφελήσει*, 'Christ will profit you nothing.' Calvin on these words rightly observes, that 'the Apostle here does not (as at Rom. iv. 11) touch on the institution of God (the rite of circumcision), but only treats on the figment of the pseudo-apostles, who pretended that circumcision was an *opus meritorium*, and so commended the observance of the law, that circumcision might be the commencement of its profession. He then goes on to say that circumcision was enjoined by God only for a time. Accordingly, after the coming of Christ, that sacrament, divinely instituted, had already ceased, because baptism had succeeded in its place. Then, in order to show how strikingly the doctrine of the *Papists* coincides with that

of the false apostles here impugned by St. Paul, he bids us observe that 'the sacraments, truly and sincerely received, are properly not *the works of men*, but of *God*. For in baptism and the supper of the Lord we are not *agents*; we [only] offer ourselves to God for the receiving of his grace. Therefore baptism is, as regards us, an *opus passivum*, for we bring nothing besides faith, which hath all things laid up in Christ. But what do the Papists? They imagine the fancy of an *opus operatum*, by which men may before-hand merit the grace of God. What else do they but extinguish the truth of the sacrament? We [Protestants], however, retain baptism and the Lord's supper, because Christ intended there should be a perpetual use thereof. But those impious absurdities we, as it is right we should, utterly reprobate.'

3. *μαρτύρομαι δὲ πάλιν*] 'And moreover, I solemnly declare;' a use of *μαρτύρομαι* similar to that at Acts xx. 26. See note. The expression *πάλιν* does not imply repetition, but is here, as often, a *constitutive particle*, connecting circumstances which relate to the same subject. The verse is meant to further confirm the former one, and to intimate the reason for what might seem a harsh restriction.—*ὀφειλέτης ἐστί*, meaning, 'is morally bound to the performance of.' So the expression is used Rom. viii. 12, where see note. By this it is intimated that circumcision, like baptism, binds the person who undergoes it to the other rites of the religion undertaken; and that thus the undergoing circumcision is a virtual abandonment of Christianity.

4—6. Here the Apostle shows why justification, with the expectation of being justified, must exclude from Christ.—*κατηργ. ἀπὸ τ. Χ.*, meaning, 'are separated from Christ,' 'have renounced your interest in him.' The true sense of this peculiar expression is lit., 'you have parted company, have become separated from Christ:' perhaps a metaphor taken from a ship which has parted from the tow-line, has let go its hold by it. The meaning is, in other words, 'your personal interest in him has become null and void.'—*δικαιοῦσθε*, 'ye are being justified, seeking to be justified.' The same idea is followed up in the next words, *τῆς χάριτος ἐξεπέσατε*, of which the sense is, 'ye have lost hold of the [covenant of] grace, ye have ceased to have a personal interest in it.' The metaphor is taken from a thing which, for want of care to keep hold of it, slips from one's grasp; as a tow-line, or a rope thrown out to save a sinking mariner.

5, 6. *ἡμεῖς γὰρ—ἀπεκδεχόμεθα. Ἐγὼ γὰρ, &c.*] These two verses should not have been separated, since they form but one sentence, and ought to be pointed (as they were long ago in



δεχόμεθα. <sup>6 c</sup> 'Εν γὰρ Χριστῷ Ἰησοῦ οὔτε περιτομή τι ἰσχύει, <sup>o ch. 6. 15.</sup>  
<sup>Matt. 12. 50.</sup>  
οὔτε ἀκροβυστία, ἀλλὰ πίστις δι' ἀγάπης ἐνεργουμένη. <sup>7 d</sup> Ἐτρέ- <sup>1 Cor. 7. 19.</sup>  
<sup>Col. 3. 11.</sup>  
<sup>d 1 Cor. 9. 24. ch. 3. 1.</sup>

R. Stephens's edition *O mirificam*): 'Ἡμεῖς γὰρ — ἀπεδεχόμεθα' ἐν γὰρ, &c.

5. In this verse we have, as Calv. and Hyper. show, a pre-occupation of an objection: 'What, then, is there no use in circumcision?' The Apostle shows that those are aiming at an absurdity who think that *both* religions may be conjoined, and wish to be accounted Christians, even though they seek to attain justification by an obedience to the law. This he does by tacitly contrasting the *carval* with the *spiritual* faith. In short, his great object is, as Hyper. observes, that 'of more fully explaining what he had said on justification by grace.' So Calv., Bulling., Musc., and Crell., who have ably treated on the passage, and have, I think, made it clearly appear that *Πιστεύει* is *not*, as it is by Chrysa., Theophyl., Œcumen., and most modern Expositors, to be understood of the influence of the *Holy Spirit*, but is to be taken in the sense *spirit*, as opposed to the letter or carnality of the law; meaning that 'justification is seated in faith, and espec. obtained after a spiritual manner.' The two arguments, at *ἡμεῖς γὰρ, &c.*, and *ἐν γὰρ Χριστῷ*, are each introduced by a *γὰρ*, which Particle in the former case is rendered *vero* by Musc., and *but* by Mackn. And certainly *γὰρ* is sometimes, though rarely, taken by interpreters as standing for *δι*. But, in such a case, it is better to suppose a reference to words suppressed, as in Thucyd. iv. 3, 2. Accordingly, the sense will be in the present passage: '[But such is not, I trust, the case with us], FOR we, &c.—In *ἐκτίθα ἀντὶ*, we have not a mere pleonasm, but rather a very strong mode of expression, to denote 'anxious longing after, full expectation of anything,' and reliance on its appearance. The *latter* is pointed out by *Calveta* alone; and the former alone by Hyper.

6. *ἐν γὰρ Χρ.* q. d. 'I say in faith, and faith only; for,' &c. Here we have, as Hyper. shows, a reason why they should confidently expect justification by the Spirit, and that deduced from the exalted nature of faith. To preclude, however, the supposition, that a *bare* faith was meant, the Apostle cautiously subjoins the limitation δι' ἀγάπης ἐνεργ., meaning, what shows itself, exerts its efficacy in *action*, as opposed to mere speculation; what is operative, as opposed to what produces no fruits; see 1 Thesa. ii. 13.—*ἐνεργουμένη*. It has been not a little debated among Expositors whether this should be regarded as of the *Passive* or of the *Middle* voice. The early modern Commentators generally, and, of later ones, Grot., Rosenm., Borger, Schott, and Peile, adopt the latter view. According to this, we may best render by '*efficax fit*,' shows itself, evidences its presence, in love, i. e. in acts of love. Of those, on the other hand, who take the word in a *Passive* sense, there are Est., Hamm., Whitby, Schoettg., Bp. Bull., and Dindorf in Steph. Thes. in v. Edit. Par. It is, indeed, asserted by Est. and Bp. Bull., that the word is scarcely ever used as a Middle form, even in the Class. writers. They might, perhaps, have said *sever*, except as a Dependent. I have, in my *Lex* New Test., shown that in the passages of Polyb., adduced by Dr. Robinson in his

*Lex.*, the words are of the *Passive* form, as they are in the passage of Aristot. de Mundo, and another of Jos. Antt. xv. 5, 3. That Schoettg. explains it as a Middle form, must have been from want of due consideration, since he has, in his note on 1 Thesa. ii. 13, said that 'as often, at least in St. Paul, a *passive* signification is proper to be retained.' In all the passages of St. Paul a *Passive* sense (as Est. has shown) is either prominent, or quite perceptible, as indeed is the case in James v. 16. And this view is supported by the Pesh. Syr. in Eph. iii. 20, and Col. i. 19, it may be doubtful which of those forms (*Pass.* or *Middl.* Reflex.) should be supposed. Here, however, the *Passive* is greatly preferable, and is supported by the judgment of antiquity, since not only the above ancient Versions confirm it, but the interpretations of Chrysa., Theophyl., and Œcumen. So Chrysa. and Theophyl. explain *ἐνεργεῖται* by *ζῶσα δεικνύται*, 'is evidenced to be a living faith,' as said in opposition to a *dead* faith, spoken of James ii. 26. And so Est.—than whom no one has better (if so well) treated of the true force of *ἐνεργεῖται*—explains thus: 'Sed fides per caritatem animalia, acta, mota, incitata ad opus, q. d. quæ per caritatem constituitur in actu, quamque caritas non sinit esse torpentem. Caritas enim est velut ignis, anima, spiritus, inflammans, vivificans, impellens fidem, quæ sine caritate frigida, mortua est.'

7. Having opened out the true nature of the Gospel, and shown that it cannot stand with the Law, the Apostle takes occasion to express his amazement that the Galatians should in any degree have deserted it; and inveighs against the false teachers, by whose evil persuasions alone they had been induced to swerve from the right course of Evangelical liberty; to which, however, he expresses a hope that they will return. The scope of the passage is ably traced by Hyper. and Calv., who show that few and brief as are the arguments employed to bring back the erring Galatians, they are most judiciously selected, as being those highly calculated to work upon them, and fully effect the purpose in view. Paul first proceeds upon a comparison of their former state with their present one; and *that* (as Calv. observes) in order that, by the sense of shame, they may be induced to return to the way from which they had departed.—*ἰτρέχετε καλῶς*, 'ye were running well'; i. e. going on prosperously in your Christian course of faith and obedience. See Heb. xii. 1, comp. with 1 Cor. ix. 24. Eph. ii. 10. An agonistic metaphor (see note on ver. 22, and 1 Cor. ix. 24), suggested by the term *ἡρεπίζετε* at ver. 4, and meant to suggest the necessity of continued zeal and energy.—*Ἐνέκοψα*. The common reading here is *ἀνέκοψα*, 'hath checked you in your course,' 'hindered you'; i. e. 'hath retarded, hindered.' Now this reading is well sustained by examples, and might be admitted; but, as all the best MSS., including the Lamb. and Musc. copies, and many Versions and Fathers, have *ἐνέκοψα*, which yields quite as good a sense, and one more agreeable to the foregoing metaphor, it is preferable, and has been adopted by all the



ε ch. 1. 6.  
 f 1 Cor. 5. 6.  
 7.  
 & 15. 22.  
 8 Tim. 2. 17.  
 9 3 Cor. 2. 2.  
 & 6. 22.  
 ch. 1. 7.

χετε καλῶς τίς ὑμᾶς \* ἐνέκοψε τῇ ἀληθείᾳ μὴ πείθεσθαι ; 8 \* Ἡ  
 πεισμονὴ οὐκ ἐκ τοῦ καλοῦντος ὑμᾶς. 9 \* μικρὰ ζύμη ὅλον τὸ  
 φύραμα ζυμοί. 10 \* Ἐγὼ πέποιθα εἰς ὑμᾶς ἐν Κυρίῳ, ὅτι οὐδὲν

Critical Editors. In deference to whose judgment I have received it, though with some hesitation. In such a case as this, the letters α and ε being perpetually confounded by the scribes, internal evidence has weight, and can alone decide,—and that is quite in favour of *ἐνέκοψε*.—for *ἐνέκοψε*, taken in the sense which, as I have shown, it must bear, would be far too strong a term for the occasion; for those whom the Apostle here addresses were not quite cut off in their course; but were only grievously impeded in running, being 'sore let and hindered' by the false notions above adverted to. The metaphor seems one taken from a racer, who is hampered in his course, either by superfluous clothing, or the ill-managed endeavours of certain by-standers and professed well-wishers to aid him. With the present compare the expression *μὴ ἐνέχουσιν*, supra, ver. 1. In my Lex. New Test., in *ἀνακόπτω*, I have adduced exx. of this sense of *ἀνακ.* from Polyen., Plut., and Appian, and have proved that propriety of language, as to construction, almost demands *ἀνακ.*, for *ἐνέκοψε* would require the dat. *ἡμῖν*.

8. ἡ πεισμονὴ—καλοῦντος ὑμᾶς] The sense to be assigned to this verse depends on the interpretation of the two terms (*both* disputed as to their import) *πεισμονή*, and *τοῦ καλ.* With respect to the former, very difficult is it to fix that on any certain proof, because the word is a term of such rare occurrence. Besides the present passage it has only been found in G. Pachym., p. 64. Just. Martyr, p. 87. Apollon. de Syntaxi, p. 195, and the Lexicographers Hesych. and Zonar. It may mean either *persuasibility*, the disposition to be easily persuaded (equiv. to *εὐπειθία*), or the state of mind resulting therefrom,—namely, *persuadableness*, *persuasion of mind*, which Chrys. and Theophyl. meant when explaining it by *τὸ πείθεσθαι*. The latter interpretation has most support from the *usus loquendi*, as far as the little light we have goes; and it is most agreeable to the context, espec. as regards the *paronomasia* between *πείθεσθαι* and *πεισμονή*. Of the other term *τοῦ καλοῦντος*, I am now of opinion that the best explanation is that by which it is referred to God; and this derives strong confirmation from supra, i. 6, *θαυμάζω ὅτι—μετατίθεισθα ἀπὸ τοῦ καλίσαντος ὑμᾶς, ἐν χάριτι Χριστοῦ, εἰς ἕτερον εὐαγγέλιον, where τοῦ καλίσαντος—Χριστοῦ* forms a fuller and more developed, as compared with the shorter, and therefore less clear expression here employed. The term is one not unfrequently used of Him by whom believers are 'called to be saints.' See Rom. ix. 11. 1 Cor. vii. 17. Gal. i. 15. Col. i. 12. 1 Thesa. ii. 12. iv. 17. v. 24. 2 Tim. i. 9. 1 Pet. i. 15. ii. 9. v. 10. 2 Pet. i. 3, though in one or two of those passages it may be doubtful whether God the Father, or Christ the Son, be meant. Certainly there was no reason for Chandler and Mackn. to have so decidedly urged a reference to the Apostle himself here—a reference which has, besides others, the objection of its involving a certain want of modesty; for it were surely not befitting one even so high as this chief

Apostle, to express what Mackn. lays down as the sense intended, 'that ye are so soon removed from me who called you.' Calv. has shown how very suitable to the argument carrying on is the other reference to which I have now given the preference; and Est., besides adopting it, shows that there is a tacit allusion to the opposite to *ὁ Θεὸς*,—namely, *ὁ διάβολος*, the author of all heresy and schism.

9. Here we have, as Hyper. observes, a second argument, and that from the danger of the course in question. This is enforced by a proverbial saying, employed supra at 1 Cor. v. 6, where see note. With respect to the application carrying on, many refer it to the false teachers; q. d. 'a few false teachers may corrupt the whole congregation;' see 2 Tim. ii. 17. While others refer it to the false doctrine which maintained the necessity of circumcision, and such a partial observance of the law as those Judaizers might then be content to enjoin. This is preferable; for the Apostle means by the proverbial saying, *μικρὰ ζύμη*, used also at 1 Cor. v. 6, to intimate that the giving way to principles involving even trifling points, would quite corrupt their Christian soundness in doctrine, and make the Gospel of none effect.

10. *ἐγὼ πέποιθα—Κυρίῳ*] This is intended to soften the harshness of the preceding expressions, by an assurance of some remaining confidence in them; for we have here (as Hyper. remarks) 'an argumentum ad spe, sive a bona expectatione,' 'as for me, I, &c. The *ἐγὼ* is emphatic: 'I, for my part,' &c. *Πέποιθα—Κυρίῳ* may mean, either 'I have confidence in you, through the goodness and assistance of the Lord;' or rather, 'I trust in the Lord concerning you.' Perhaps, however, both senses are intended: q. d. 'I trust in the Lord [relying on his help], and I place confidence in you.'—*οὐδὲν ἄλλο φρον.* Here there is something left to be supplied; probably, as often, from modesty. It is not agreed among Expositors, whether the words mean, 'that you will be of the same opinion as myself,'—namely, on the subject of this Epistle; or, 'that you will entertain no principles contrary to the doctrine I taught you.' The former is preferable, espec. as the latter sense merges into the former.—*ὅ δὲ παράσσω ὅ.*, however, he that troubleth you;' or rather, 'perplexes and unsettles you;' as if that was all he could do,—not teach them. So Galen, *παράττοντες μόνον τοὺς μαθητόντας, διδάσκοντες δὲ οὐδὲν*. The use of the singular will not prove that there was no more than one false teacher; since it may be used collectively. Yet the Apostle seems to glance at one, the principal of them; and by *ὅστις ἂν ᾖ* we may infer, that he was a person of some consequence.—*βαστ. τὸ κρ.* may be rendered, 'shall, or will, bear the blame, and (by implication) suffer the punishment [suitable to his offence], whether excommunication, or the infliction of bodily disease. See Matt. xxiii. 13. Rom. xlii. 2. To advert to a matter of criticism. Olsh. notices the want of some connexive Particle, whereby, he says, the separate sentences have an indeterminateness as to the context.

ἄλλο φρονήσετε ὁ δὲ ταράσσων ὑμᾶς βαστάσει τὸ κρίμα, ὅστις  
 ἀν ᾧ. <sup>11</sup> Ἐγὼ δὲ, ἀδελφοί, εἰ περιτομὴν ἔτι κηρύσσω, τί ἔτι <sup>h 1 Cor. 1. 23.</sup>  
 διώκομαι; ἄρα κατήγγηται τὸ σκάνδαλον τοῦ σταυροῦ. <sup>12</sup> Ὁφε- <sup>11 Cor. 5. 12.</sup>  
 λον καὶ ἀποκόφονται οἱ ἀναστατοῦντες ὑμᾶς. <sup>2. & 2. 15.</sup>

Prof. Schott, too, notices the too great abruptness; and they both seem to have thought some Particle wanting; not perceiving that the *asyndeton* here is quite in place, and imparts no little gravity to the assurance. The ancient Critics thought a Particle was wanting, and, as usual, kindly furnished one *de suo*; of which we have vestiges in the reading of C, F, G, and 4 cursive (Scholz adds *et alii*; but I cannot find them). However, it was brought into the text by Lachm., with singular *ἀκρισία*, of which we have, alas! perpetual instances. He ought to have seen that internal evidence is as strong as external *against* the Particle, which was evidently not in the copies used by the Pesch. Syr. Translator.

11. *ἔγω δὲ, &c.* The connexion is, 'But to advert to the doctrine which I, for my part, really do hold, if (as my accusers allege) I yet, or still, &c. The repetition in *ἔτι* has great force, as serving to antithesis. The Apostle here glances, by example, at one of the grossest calumnies respecting him, disseminated by the *ὁ ταράσσων* and his partisans,—namely, that he had, on some occasions, and when it suited his interest, preached the necessity of circumcision, or, at least, had allowed it to some other Churches;—while to the *Galatians* he interdicted it.—*ἔτι*, 'even yet'; i. e. after having become a Christian, and Apostle of the Gentiles. 'If I yet, as they say, preach [the necessity of] circumcision [to justification], *τί ἔτι διώκ.*; 'how is it that I am yet persecuted?' viz., by the Jews and Judaizers. The Apostle means to argue, that his being yet under such furious persecution from the Jews was a decided proof that he did not preach circumcision and the law. If that be the case (*ἄρα*), then *κατήγγ.* τὸ σκάνδαλον τ. σ., 'the chief matter at which offence is taken [by the persons in question, Jews and Judaizers] (namely, that salvation was only to be obtained by believing in the Messiahship of one who was crucified) is done away;' q. d. 'then persecution would have ceased, [but it has not.]' By *σταυροῦ* is meant 'the doctrine of the sacrifice of Christ on the cross,' and the necessity of that sacrifice for the salvation of men. And as by this death not only eternal salvation was procured, but deliverance from the burdensome ceremonies of the Mosaic law was effected,—it is no wonder that such a doctrine should have been a stumbling-block to the Jews.

12. *ὀφελον καὶ ἀποκόψ.* οἱ ἀναστατ. ὅ.] These words have given rise to no little discussion among Commentators. The ancient ones almost universally, and many of the most eminent moderns, recognize a *sarcastic paronomasia* between *περιτίμνεσθαι* and *ἀποκόψασθαι*: q. d. 'I would that they, who are so fond of circumcising, would not only *circumcise*, but even cut off the parts usually circumcised.' But thus the action is supposed to be voluntarily performed. Yet I agree with Erasmus, Crollius,

Elsner, Whitby, and others, that this sentiment has too much of bitterness and levity (not to say indecorum) to be supposed likely to have come from St. Paul (even with all the allowance which Koppe, Borger, and Schott justly claim for the change of manners, and difference of ideas between ages so distant as St. Paul's and our own); espec. as we find no approach to any thing like a coarse joke elsewhere in his writings, though penned under equally great 'commotion of mind.' For in the passage of Phil. iii. 2, we have only a *paronomasia* between *κατατομήν* and *περιτομήν*. Of the other interpretations proposed, only two seem to merit attention; 1. that of Elsner, Koppe, Newcome, and others, who take the sense to be, 'may they be cut off by some disease, or even suffer perdition from God!' But that yields a sentiment even less suitable to the character of the Apostle, and, as Schott remarks, had this been the sense, the Apostle would have used another expression, and not *ἀποκ.*; see 1 Cor. xvi. 22. v. 5. 2ndly, That of Piscator, Estius, Crollius, Hyper., Whitby, Chandler, Doddridge, Jortin, Michael., Iaspis, and others, who assign the following sense: 'I would that they were even cut off from your society by excommunication, or would cut themselves off, by leaving it; and thus were prevented from giving you any further trouble;' which has much semblance of truth; for the ellipse of *ἀφ' ὑμῶν* is very mild, and like that at iv. 17, 30. And the use of the future middle for future passive is by no means uncommon. The construction with a future *Indicative*, for *Infinitive*, is indeed rare; but examples are adduced from Arrian and Aristenetus. Finally, the uncommonness of the word in this sense may be sufficiently tolerated from the *paronomasia*; see note supra v. 8. With respect to the *allusion*, it is certainly not (as Dr. Burton supposes) to *ἐνέκον* at ver. 7, but rather to the *thing in question*, *περιτομήν*, which at Phil. iii. 2, the Apostle contemptuously calls *κατατομήν*. This last interpretation is confirmed by the Apostle having alluded to *excommunication* at i. 8, 9, and by a similar passage of 1 Cor. v. 6, 7, adduced by Whitby and Chandler, where having said, as here, 'a little leaven leaveneth the whole lump,' he adds, 'Purge out therefore the old leaven, and put away from you the wicked person.' The Apostle wishes that they would do it, rather than feels disposed himself to order it to be done (as in 1 Cor. v. 1—5. ix. 13), because (as observes Scott) 'the infection had spread so wide in the Churches of Galatia, the persons to be censured possessed so great influence, and so very many were concerned in some degree, that there was little prospect, except by the intervention of miracles, that such a command would be obeyed.' Besides, the Apostle could not well command the Galatians to *excommunicate* the false teachers,—their conduct not being of the *scandalous* nature of that of the incestuous person among the Corinthians.

k ch. 6. 2.  
1 Pet. 2. 16.  
2 Pet. 2. 19.  
Jude 4.

1 Lev. 19. 18.  
Matt. 7. 12.  
& 19. 18, 19.  
& 22. 30.  
Rom. 13. 9.  
James 2. 8—11.

m Rom. 6.  
12. & 8. 1, 4.  
13. & 18. 14.  
1 Pet. 2. 11.

13 κ' Ὑμεῖς γὰρ ἐπ' ἐλευθερίᾳ ἐκλήθητε, ἀδελφοί· μόνον μὴ τὴν ἐλευθερίαν εἰς ἀφορμὴν τῇ σαρκί· ἀλλὰ διὰ τῆς ἀγάπης δουλεύετε ἀλλήλοις. 14 ὁ γὰρ πᾶς νόμος ἐν ἐνὶ λόγῳ πληροῦται, ἐν τῷ Ἀγαπήσεις τὸν πλησίον σου ὡς ἑαυτόν. 15 Εἰ δὲ ἀλλήλους δάκνετε καὶ κατεσθίετε, βλέπετε μὴ ὑπὸ ἀλλήλων ἀναλωθῆτε.

16 Δέγω δέ· πνεύματι περιπατεῖτε, καὶ ἐπιθυμίαν σαρκὸς

13. Having vindicated the doctrine of Christian liberty, and inculcated its use, the Apostle now proceeds to guard them against its abuse, as shown in a censorious and uncharitable spirit; reminding them that they were still bound by the law of Christian charity, in which the whole moral law is comprehended. At εἰς ἀφορμὴν τῇ σαρκί sup. *τρέπηται*: the sense being, 'for a handle to the flesh by way of pretext to commit sin.' The term ἀφορμή, though properly signifying only a *means*, or *occasion*, yet is sometimes used, like our word 'handle,' of what is *bad*, at least by abuse. So Demosth. Olynth. i. τὸ εὖ πράττειν ('to be successful') παρὰ τὴν ἀξίαν ἀφορμή, τὸ κακίαι φρονεῖν τοῖς ἀνοήτοις γίνεσθαι. So Schott interprets it of *fleshly* lusts, comparing 1 Pet. ii. 16. Yet it is here not to be confined to, nor understood chiefly of, fleshly lusts (which war against the soul), but to carnality of *spirit* as well as flesh. St. James v. 4, well says, 'the spirit that is in us lusteth to envy,' and consequently to malice, hatred, and all uncharitableness. Accordingly St. Paul (well aware of the above kind of carnality) calls the Corinthians (1 Cor. iii. 3) *σαρκικοί*, inasmuch as there was envying and strife. That the Apostle chiefly has in view this kind of carnality in the present passage is probable, since he glances at it at ver. 15, εἰ δὲ ἀλλήλους δάκνετε, with which compare Arius, Epict. ii. 22, δάκναι ἀλλήλους καὶ λοιδορεῖσθαι. By the expression διὰ τῆς ἀγάπης δουλεύειν, *inseruire mutuis commodis*, is depicted Christian charity in its widest extent, as set forth in 1 Cor. xiii., and espec. in the being mutually indulgent to each other in such matters as were disputed between the Judaizers and the Gentile converts.—δουλεύετε indicates, as Chrys. remarks, 'the extreme of love.' And observe, that though the Apostle takes away the yoke of the law, he lays upon them *another*, which, though light to affection, is yet stronger than the other.

14. The discourse is now, with much address, turned from doctrinal to practical subjects, with reference to a most important moral maxim, the primary precept of the law, called by James ii. 8, νόμος βασιλικός.—Ὁ γὰρ πᾶς νόμος—πληρ., meaning the whole law, whether Jewish or Christian, as it respects our fellow-creatures. Πληρ. here is equiv. to ἀνακεφαλαιούται ('is comprehended') in a similar passage of Rom. xiii. 9 (where see note); meaning, 'it may be reduced to this maxim.' Lachm. and Tisch., indeed, edit *πεπληρωται*, from A, B, C, and 7 cursives; to which I can add nothing; and the authority for that reading is insufficient, espec. considering that internal evidence is against it, from the probability of its having arisen from the correction of some Critics, who were not aware of the true sense meant to be conveyed by the

term, which cannot but be this, 'its claims are fully satisfied by the observance of this commandment.'—ἀγαπήσεις τὸν πλησίον σου ὡς ἑ. The ὡς, as Koppe observes, refers to the *kind*, not the *degree* of love. We are to love others (τὸν πλησίον being for ἑαυτὸν) in the same manner as we love ourselves; and so may justly be required to do unto others as we would that they should do unto us, Matt. vii. 12. To love them to the same *degree* were (from the principle of self-love wisely implanted in us by the Creator) impossible, and therefore could not have been enjoined. In short, the love here meant, is no other than that described by St. Paul, 1 Cor. xiii.

15. Here the Apostle urges the practice of this duty from *human* motives; i. e. with reference to the evils which would result to society from the breach of it.—Εἰ δὲ ἀλλήλους δάκνετε, &c. The εἰ contains an admission that the thing was too common; importing, 'If, as is very much the case.' In δάκν. and κατεσθ. (of which the latter is the stronger term, and denotes the result of the former) we have a metaphor, taken from wild beasts, finely expressive of backbiting, disputes, and bitter quarrels. Of βλέπετε—ἀναλ. the full sense is, 'Take care lest ye be made instruments of mutual destruction as individuals, and of total ruin as a society.'

16. Having declared that to bite and worry each other will tend to the destruction of *all*, the Apostle suggests what is the surest *prevention* to this evil, from its at once preserving love (or charity) and being preserved by it, namely, the being spiritual. To give this admonition still greater effect, the Apostle introduces it with the weighty formula λέγω δέ, employed for the same purpose, supra iii. 17, and iv. 1, and τοῦτο δέ φημι, 1 Cor. xv. 50. The impressive injunction πνεύμ. περιπατεῖτε—τελείετε contains the sum of the Apostle's practical injunctions; and the verses following are explanatory and illustrative of it, considered as a theme.—πνεύματι, 'by the spirit,' i. e. the spiritual part of man, enlightened, however, and strengthened by the influence of the Holy Spirit. See note on John viii. 16.—καὶ ἐπιθυμίαν σαρκὸς οὐ μὴ τελ., 'you will not fulfil,' &c. The interpretation of several eminent Commentators, 'and mind that ye do not fulfil,' is forbidden by grammatical propriety, and arose from the not attending to the force of the form οὐ μὴ, followed by the *Subjunctive Aorist*, on which Schott refers to the learned remarks of Lipsius, de Modorum usu in N. T. p. 67. My interpretation of the words is further supported by the Pesh. Syr., Vulg., and Arabic Translators. Such, too, was the view of the sense adopted by Chrys. and Theophyl., and has been of almost all the modern Commentators, of whom Grot. and Est. have best treated on the

οὐ μὴ τελέσῃτε. <sup>17</sup> ἡ γὰρ σὰρξ ἐπιθυμεῖ κατὰ τοῦ πνεύματος, <sup>h Rom. 7. 15. &c.</sup>  
 τὸ δὲ πνεῦμα κατὰ τῆς σαρκός· ταῦτα δὲ ἀντίκειται ἀλλήλοις,  
 ἵνα μὴ ἂν θέλητε, ταῦτα ποιῇτε. <sup>18</sup> εἰ δὲ πνεύματι ἄγεσθε, <sup>o Rom. 6. 14. & 8. 2.</sup>

words, the former by vindicating the *future sense*, the latter by ably opening out the full force of the *sentiment*, whom see, and also Hyper. and Bulling. The present verse thus understood will tend materially to open the way to settling the sense of the next verse (ἡ γὰρ σὰρξ ἐπιθυμεῖ—ἵνα μὴ ἂν θέλητε, ταῦτα ποιῇτε), where fancied doctrinal difficulties have led to interpretations devised for the purpose of avoiding those difficulties, but which in effect do but exchange them for others scarcely less formidable. In order to fully determine the import of the words, it is proper to previously ascertain the connexion. Now this has, I think, been best traced by Crell. and Calv., whose modes of laying it down, though they seem to differ, yet in reality coincide; for the connexion, as traced by Crell., holds good of the former clause, ἡ γὰρ σὰρξ—τῆς σαρκός,—namely, that it sets forth (by the γὰρ) the cause why he, who fully obeys the Spirit, will not render obedience to the flesh; which cause is, that the two stand so mutually opposed, that the motions of the Spirit cannot but run counter to the desires of the flesh. Again, Calvin's connexion is even more applicable than the above, though only to the latter clause, ταῦτα δὲ [ὁβρω] ἀντίκειται—ταῦτα ποιῇτε, where, Calvin observes, the Apostle admonishes them of the difficulty of the spiritual contest [as involved in its being made a successful contest], and so gives them to understand, that they will not conquer without a severe struggle; at the same time directing their attention to the great source of the difficulty in question, which consists in this,—that the natural disposition of man is repugnant to the Spirit and things spiritual, and thus intimating a wholesome lesson. Such, then, being the general purpose of the Apostle in these words, how, it may be asked, could it have been his intent to exhort those whom he is addressing to follow the motions of the Spirit, and by no means to fulfil the desires of the flesh, on the consideration that they could never do the things in question? To avoid a consequence so awkward, it will be necessary either, with Whitby, Wesley, and Dr. A. Clarke, to assign to the words a totally different meaning, or to explain them away by unwarranted limitation, so as to make them mean, 'ye cannot at all times,' or 'generally, do.' No such mode of removing the difficulty can be approved. In short, I consider no interpretation so free from objection as that which I have hitherto adopted, thus: 'so that, upon the whole (or, it comes to this), that what things ye may wish to do, those ye [in fact] do not.' This interpretation, adopted by Abp. Newc., Dodd., G. Wakef., and T. Scott, I find supported by the suffrages of St. Augustin, Calv., Bulling., and Est., who, together with the first-mentioned Commentators, refer what is said to good works; but Calv. and Est. are agreed that the Apostle is speaking only of the regenerate, since in the unregenerate there is no conflict at all. What the Apostle (says Calv.) here affirms is, that 'the faithful, however they may strive, yet never, as long as they are in this life, bring to a close the conflict [with

the flesh, i. e. the old man], so as to serve God perfectly. They wish, indeed, and desire so to do; but the full effect never corresponds to the wish; for the good which they would that they do not, but the evil that they would not do that they do, as it is said Rom. vii. 19.' And to the same purport is the explanation of Est.

18. αἱ δὲ πνεύματι—ὁπρὸ νόμου] Render: 'But if ye are led by the Spirit.' The scope of these words has been variously laid down, but by no one of the Commentators so successfully as by Calv., who shows that the purpose of the Apostle here is to console those faithful ones who might be dispirited at their shortcomings in running the way of God's commandments. Accordingly, he tells them that, nevertheless, if they be true to their Christian engagements, they are not under a law (see Rom. vi. 14) extreme to mark their commissions and omissions, but under a merciful dispensation of grace. Whence it follows that those shortcomings will not be imputed to them, but their services equally accepted by God, as if full and complete in all respects. In accordance with the above is the view adopted by Est., who in his able note has, as often, profited largely by Calv.

19. That they may the better be able to discern whether they are indeed spiritual, or as yet but carnal, the Apostle proceeds to describe the flesh and the Spirit by their different effects. Accordingly he, at vv. 19—21, gives a list, containing 17 particulars, of the works of the flesh; and then, at vv. 22, 23, another, of the works of the Spirit; wherein we may observe three things; 1. the general description of spiritual graces, under the name 'the fruits of the Spirit;' 2. the particular species contained therein; 3. a special privilege belonging to all those particulars,—namely, exemption from the law. In this general description there are four differences observable; 1. the effects of the former sort of works proceed originally from the flesh; these, from the Spirit: 2. those are rather styled works; these fruits: 3. those are set forth as many and separate; these, as many, but united into one (fruit): 4. those are expressly said to be manifest; of these no such thing is mentioned. (Bp. Sanderson.) With this enumeration of vices and sins compare other similar ones in Matt. xv. 19. Mark vii. 21. Rom. i. 29. 1 Cor. vi. 9, 10. 2 Cor. xii. 20. Eph. v. 3—5. James iii. 14, where see notes. The order, indeed, of the vices varies; but reasons may usually be given for each particular distribution. St. Paul, as I have elsewhere shown, generally digests them into regular order, and throws them into groups. At the same time, it is plain from the concluding words, καὶ τὰ ὅμοια τούτοις, that the list was not meant to be complete; which was, indeed, unnecessary, they being, as the Apostle says, manifest, namely, to 'who have the faculties of spiritual discernment' (comp. Heb. v. 14). As to the words τὰ ἔργα τῆς σαρκός, the term ἔργα must be taken with some latitude; some of the particulars here specified being, as Whitby remarks, errors of the mind;

p 1 Cor. 3. 3. οὐκ ἐστὶ ὑπὸ νόμον. 19 P Φανερά δέ ἐστι τὰ ἔργα τῆς σαρκός,  
 20 εἰδωλο-  
 21 ατρεία, φαρμακεία ἔχθραι, ἔρεις, ζῆλοι, θυμοί, ἐριθείαι, διχο-

others, evil dispositions of the heart. Σάρξ denotes, as Theodoret explains, τὸ σαρκικὸν φρόνημα, our corrupt nature, the τῆς ψυχῆς τὴν ἐπὶ τὰ χεῖρα ῥοπὴν, extending, as Doddr. says, to the powers of the mind as well as the appetites of the body, and opposed to the new nature communicated by the renewing of the Holy Spirit. See Tit. i. 15.—Of the groups into which the vices now specified seem thrown, there are four; 1. those of *lust*, *μολιχ.*, *παρ.*, *ἀκαθ.*, *ἀσέλιγ.*; 2. those of *superstition*, or *impiety*, *εἰδωλ.* and *φάρμ.*; 3. those of *anger*, *discord*, *enmity*, *revelling*, and *contention*, *ἔχθρ.*, *ἔρ.*, *ζῆλοι.*, *θυμοί.*, *ἐριθ.*, *διχοστ.*, *αἰρ.*, *φθόν.*, *φόνος*; 4. those of *drunkenness* and *debauchery*, *μέθ.*, *κώμοι*. As to the first group, the terms *μολιχ.* and *παρ.* are often coupled, both in the Old and New Testament. *Μολιχ.* is, indeed, wanting in A, B, C, and one cursive (to which I can add nothing), some Versions and Fathers, and has been cancelled by Griesb., Lachm., and Tisch., whether with good reason may be doubted; since the external evidence for this omission is very insufficient, though the internal is in its favour. And after all that can be said, it would seem that the word is an interpolation from Revisers, who thought it ought not to be omitted; not perceiving that it is implied in *παρ.*

20. *εἰδωλ.*, *φάρμ.* I cannot agree with Koppe, Borger, and Winer, that *εἰδ.* is placed after fornication, as being *spiritual* fornication. It has, I conceive, no connexion with the preceding, but is coupled with *φάρμ.*, as bearing an affinity thereto. Notwithstanding what some recent Commentators say, *εἰδ.* must be taken in the usual signification of the word; being rightly numbered among the works of the flesh, since it originates in a grovelling and sensual mind, which cannot worship God in spirit, nor have any conception of his perfect holiness; but brings him down to the senses, and represents him to corporeal eyes by images. *Φαρμακεία* is by many of the most eminent Commentators supposed to mean *poisoning*, a crime extensively prevalent in the then corrupt state of society, both among the Heathens and the Jews. This, however, cannot, I think, be admitted as the true sense, because the vices and evil dispositions contained in this enumeration are, as Chrysost. and Theophyl. have pointed out, such as our corrupt nature is prone to. Now it cannot be meant, that man is by nature prone to *poisoning*. In fact, the works in question are, almost all of them, such as were by the Heathens regarded as but *slight* delinquencies, and scarcely any of them punishable by law. It was, therefore, not unnatural for the Christian converts to treat them, in general, as *venial* offences, not inconsistent with their salvation. To remove this misconception, the Apostle solemnly assures them that they *will* (i. e. if persisted in, and unrepented of) exclude from the kingdom of heaven. Thus, to the enumeration of vices which closes the first chapter of Romans, is subjoined *not the present* declaration, but an equivalent—that 'the perpetrators of such things are

deservedly adjudged to *spiritual death*.' Moreover, the above-mentioned sense of *φάρμ.* is inconsistent with the word following; and the true interpretation seems to be that adopted by the ancient Expositors in general, and most modern ones; i. e. *sorcery* of every kind, including *charms*, *divinations*, *incantations*, *fortune-telling*, and attempted intercourse with evil spirits, whether real or pretended; together with other arts, employed sometimes by the heathen priests for the support of their superstition, but oftener by impostors, similar to our *conjurers*, for the purpose of gain. In all such cases there can be no doubt that there was a mixture of sorcery and *legerdemain*; of which the former, in all its branches, was closely connected with the making up of powerful medicaments, to produce deception of the senses, and otherwise effect what might be in vain attempted by incantations, or such like. How *feasible* this was, as well as *other* illusions, by methods now familiar to all who are versed in natural philosophy, is fully proved by Dr. Hibbert on Apparitions. Nor was this all; for such impostors also *eked out* the force of charms, spells, and medicaments, by the use of actual poisons. Finally, it would seem that the Apostle has in view not only the persons who *practised* the arts of sorcery or divination, but also those who *resorted* to them. Either would exclude from salvation, as being inconsistent with any true dependence on God, and in fact (as Mr. Scott says) 'worshipping the Devil,' since in 1 Cor. x. 20, the gods of the heathens are, by implication, called *devils*, i. e. when real, and not mere stocks and stones.—The terms of the next class are such as we find frequently united both in the New Test. (as Phil. i. 15. 2 Cor. xii. 20) and the Class writers; the plural being used for greater force. It would seem that the terms *ἔχθραι*, *ἔρεις*, *ζῆλοι*, *θυμοί*, are meant of 'private enmities, bickerings, emulations, and angry disputes;' and *ἐριθείαι*, *διχοστασίαι*, *αἰρέσεις*, and *φθόνος*, of 'public and party strife,' and its results, in uncharitable divisions or separations, and sectarianism in general.—By *φθόνος* may be designated 'the temper which, as the Poet says, "inly pines" at the happiness of others;' or it may be meant to be conjoined with the preceding. So Soph. Œd. Col. 1228 (cited by Wetst.), *φόνος*, *στάσεις*, *ἔρεις*, *μάχαι*, καὶ *φθόνος*. Several eminent Editors and Commentators would cancel the *φόνος*, on the authority of some six MSS. and a few Latin Fathers. This, however, is very uncritical; since it appears to have been omitted by the scribes from *homoeoteleuton*, and by the ancient Critics from the same vain notion that induced their modern brethren to cancel it; thinking it strange that *murder* should be inserted in the list, as being punishable rather by the civil magistrate. But, not to say that *adultery* was also punishable by the civil magistrate, and yet is found in the list (compare also Eph. iv. 28. 1 Cor. v. 11. vi. 10. Rom. ii. 22, seq.); that objection may be fully removed by supposing that the Apostle here does not mean

στασίαι, αἰρέσεις, <sup>21</sup> φθόνοι, φόνου μέθαι, κῶμοι, καὶ τὰ ὅμοια <sup>Rev. 22.</sup>  
τούτοις· ἃ προλέγω ὑμῖν, καθὼς καὶ προεῖπον, ὅτι οἱ τὰ τοιαῦτα  
πράσσοντες βασιλείαν Θεοῦ οὐ κληρονομήσουσιν. <sup>22</sup> Ὁ δὲ <sup>1 Eph. 5. 9.</sup>  
καρπὸς τοῦ Πνεύματος ἐστὶν ἀγάπη, χαρὰ, εἰρήνη, μακροθυμία, <sup>Phil. 1. 11.</sup>  
χρηστότης, ἀγαθωσύνη, πίστις, πραότης, ἐγκράτεια. <sup>23</sup> κατὰ <sup>1 Tim. 1. 9.</sup>  
τῶν τοιούτων οὐκ ἔστι νόμος. <sup>24</sup> οἱ δὲ τοῦ Χριστοῦ, τὴν σάρκα <sup>1 Rom. 8. 3.</sup>  
<sup>8. 12. 14.</sup>  
<sup>ch. 2. 26.</sup>

murder, but homicides; which was among the ancients often committed in the excitement of anger and strife. This is confirmed by Rom. i. 29. The last group is *μέθαι, κῶμοι*, joined also in Rom. xiii. 13, and often in the Class. writers. By the latter are denoted those nocturnal revelings, usually attendant on an evening of debauchery, consisting of licentious singing, dancing, and parading the streets with drunken rioting.

21. ἃ προλέγω ὑμῖν, καθὼς, &c.] Render, 'concerning which I [now] forewarn you, even as I have told you heretofore, that they who practise (i. e. habitually commit) such things will not inherit the kingdom of God.'

22. καρπὸς τοῦ Πνεύματος.] The best modern Commentators take *καρπ.* as put for *ἔργα*, to correspond to the *ἔργα τῆς σαρκὸς* before; referring to Matt. vii. 16, and Eph. v. 9. But it would seem that the Apostle here studiously avoided the term *works*; and the reason why he says *fruits* is pointed out by Chrys. and Theophyl., as follows: 'Evil works come from ourselves alone; therefore they are called the *works of the flesh*; but virtuous ones require not our own exertions alone, but the aid of Divine grace; therefore the Apostle calls them the *fruits of the Spirit*; the seed (namely, the intention) being from ourselves, but the *fruit* resting with God.' It cannot be doubted that the term *καρπός*, and not *ἔργα*, is used, by way of intimating that the spiritual principle, sustained by the Spirit, produces these virtues, as a good tree brings forth good *fruit*. Very similar to the above is the explanation given by Bp. Sanderson. After remarking that the term *fruit* is used in preference to *works*, with reference to the rewards of righteousness, he further observes that, in the service of *sin* the toil is so great that, in comparison thereof, the benefit is as nothing; in the service of *God* the benefit is so great that, in comparison thereof, the labour is as nothing. Where the flesh rules all, the *work* exceeds the *fruit*; and therefore, without even mentioning the *fruit*, they are called 'the works of the flesh.' But where the Spirit of God rules, the *fruit* exceeds the *work*; and therefore, without even mentioning the *work*, it is called 'the *fruit of the Spirit*.' And so in other passages; as, for instance, in Ephes. v., speaking of the duties of holiness, as here, the Apostle, without any mention of *work*, calls them by the name of *fruit* (ver. 9). But at ver. 11, speaking of sinful actions, he not only calls them *works* (as here), but pronounces them 'fruitless.' Why the works of the flesh are spoken of in the plural, but those of the Spirit in the singular (*fruit*), is pointed out by the same eminent writer, Sermon. p. 598, § 37.—ἀγάπη, χαρὰ, &c. Ἀγάπη is placed first, as being the germ of all virtues, and a general virtue comprehending many particular ones; being the love of God, and of man for God's

sake. 'Love (says Bp. Sanderson) is so comprehensive a grace, that it includes all the rest, and so is the fulfilling of the whole law (Rom. xiii. 10). There is a thread of love which runs through all the particular duties and offices of a Christian's life, and strings them, like so many rich pearls, in one chain.' With the present enumeration of graces compare a similar one at 1 Tim. vi. 11.—By *χαρὰ* many eminent Expositors understand, 'a rejoicing in the happiness of others,' as opposed to envy and malevolence (see ver. 21), which are works of the flesh. But it would rather seem to mean, what the Apostle more fully expresses elsewhere, Rom. xiv. 17, by *χαρὰ ἐν Πνεύματι ἀγίῳ*, 'joy in the Holy Ghost,' and 1 Thess. i. 6, *χαρὰ Πνεύματος ἀγίου*, and what St Peter (1 Epist. i. 8) calls a 'joy unspeakable and full of glory.' Thus forming, with the *peace* just afterwards spoken of, two of the several particulars enumerated in the above passage of Rom. xiv. 17, 'the kingdom of heaven is not meat and drink, but righteousness, peace, and joy in the Holy Ghost.'—Again, by *εἰρήνη*, thus closely associated with *χαρὰ*, may best be understood, not merely (as some have explained) a peaceable temper of mind, as opposed to *ἔρις*, *θυμὸς*, *δυσχερασίαι*, *αἰσίστις*; but that peace (elsewhere called by the Apostle, Phil. iv. 7, 'the peace of God') which naturally evinces itself in a *peaceable spirit* (see James iii. 17); that peace within which it has been well said is peace with all men.—By *χρηστ.* is denoted *benignity*, *affability*; by *ἀγαθ.* that *kind-heartedness* which delights in doing good. Πίστες is variously interpreted. It may denote (as most recent Commentators suppose) *fidelity* and *integrity*, which is a not unfrequent sense of the word. From the context, however, it would seem to mean that modification of fidelity which consists in *sincerity*. Finally, *ἐγκράτεια* denotes, in a general way, the governance of the appetites and passions.

23. κατὰ τῶν τοιούτων, &c.] Meaning, 'Against such dispositions as those above-mentioned, no law, whether the law of Moses, or that of nature, is directed; and to these neither can have reference, being not promulgated against *virtue*, but *vice*.'

24. After having enumerated the various effects both of the flesh and the spirit, the Apostle now proceeds to show that Christians may, and ought, to avoid the works of the flesh, and follow the works of the spirit. To which he afterwards subjoins an exhortation to shun those works of the flesh to which the Galatians were especially prone, namely, strifes and contentions, and the vices from which they spring; and thus he, as it were, returns to the beginning of his whole exhortation.—οἱ δὲ τοῦ Χριστοῦ, &c. Here is tacitly encountered an objection; q. d. 'How can we, encompassed with the frailties of the flesh, forsake the works thereof, and follow

α Rom. 8. 5. ἐσταύρωσαν σὺν τοῖς παθήμασι καὶ ταῖς ἐπιθυμίαις. 25 α Εἰ  
 x Phil. 2. 3. ζῶμεν πνεύματι, πνεύματι καὶ στοιχῶμεν. 26 x Μὴ γινώ-  
 μεθα κενόδοξοι, ἀλλήλους προκαλούμενοι, ἀλλήλοις φθονοῦντες.  
 VI. 1 Ἀδελφοί, ἐὰν καὶ προληφθῇ ἄνθρωπος ἐν τινι παραπτώ-  
 ματι, ὑμεῖς οἱ πνευματικοὶ καταρτίζετε τὸν τοιοῦτον ἐν πνεύματι  
 α 1 Thess. 5. 14. πρᾶότητος σκοπῶν σεαυτὸν, καὶ σὺ πειρασθῆς. 2 α Ἀλλή-  
 1 John 4. 21. λων τὰ βάρη βαστάζετε, καὶ οὕτως ἀναπληρώσατε τὸν νόμον  
 β 1 Cor. 8. 2. τοῦ Χριστοῦ. 3 β Εἰ γὰρ δοκεῖ τις εἶναι τι, μηδὲν ὢν, ἑαυτὸν  
 γ 1 Cor. 11. 28. φρεναπατᾷ. 4 γ τὸ δὲ ἔργον ἑαυτοῦ δοκιμαζέτω ἕκαστος, καὶ  
 δ 3 Cor. 12. 5. τότε εἰς ἑαυτὸν μόνον τὸ καύχημα ἔξει, καὶ οὐκ εἰς τὸν ἕτερον

the motions of the spirit?' To which the answer is, that we *can*, and *must*, otherwise we are not Christ's, and are not to expect to inherit the kingdom of heaven. (Crellius.) This, then, is the *test* whether men really belong to Christ or not:—'that they do crucify,' &c.

25. α [ζῶμεν πνεύματι, &c.] The connexion is evidently with the verse preceding. Now as *there* St. Paul says, 'they *only* are really Christ's who thus crucify the flesh [whether they *profess* to have the Spirit or not], so *here* he means to say, 'If, then, we *profess* to be living by the Spirit, we must *show* it by *acting*, not merely talking, conformably thereto, and thus evincing the *fruits* of the Spirit.' On the term *στοιχ.* see Rom. iv. 12, and note.

26. μὴ γινώμεθα κενόδοξοι, &c.] q. d. 'And as a proof that we are living by it, let us abstain from a vain-glorious spirit.' Thus cautioning them against that pride and conceit to which he knew they were too prone, and whence arose envyings, detractions, and contentions; though here he chiefly refers to their conduct in spiritual matters and religious communications.

VI. Contemplating the probability that there would, notwithstanding his earnest injunctions, be *breaches* of the foregoing rules, the Apostle subjoins an admonition to certain persons who, however spiritually-minded, had not yet mortified the desire of vain-glory, but indulged their vanity by censoriousness and spiritual pride.

1. ἐὰν καὶ προληφθῇ, &c.] 'If any person be overtaken in and surprised into a fault,' do you, οἱ πνευματικοὶ (i. e. who possess the spiritual gifts mentioned at iii. 5, and are, consequently, advanced in Christian knowledge), and who are (agreeably to the above admonition) walking by the Spirit (those described a little before, ch. v. 25; not a few of whom had probably often the *gifts* and always the *graces* of the Spirit), *καταρτ.* Such, being aware of the doctrine set forth above, ch. v. 17, and in several other parts of the Apostle's writings of the same character, would be ready to make due allowance for an erring brother, considering their own liability to temptations, and would know how to succour those that are being tempted. Of course, this designation would comprehend all the true and living members of Christ's Church in Galatia.—*Καταρτίζ.* is for *διορθοῦσθαι* or *ἐπανορθοῦσθαι*; meaning, 'restore him to a right sense of duty, and thereby to a right conduct. On the nature of the term I have already treated at 1 Cor. i. 10, and elsewhere. The metaphor is

derived from 'setting right a dislocated limb,' there being an allusion to the *erring member* of Christ's body, the Church. Now this is directed to be done *ἐν πνεύμ. πρᾶστ.*, which evidently signifies 'with a spirit and temper of mildness.'—*σκοπῶν σεαυτὸν*, &c., meaning, 'each of you considering thyself, lest thou also be [so] tempted [as to fall in like manner].' Comp. 1 Cor. x. 12, 13.

2. ἀλλήλων τὰ βάρη βαστ. meaning, 'charitably bear with each other's infirmities and faults;' called *βάρη* as being burdensome not only to the person himself (see Pa. xxxviii. 4), but to others his associates. Comp. Rom. xv. 1, and note; 1 Thess. v. 14, and infra v. 6.—*καὶ οὕτως ἀναπλ.*, &c. The full sense is, 'And thus fulfil [as ye will do] the precept of Christ, which enjoins us to love one another' (as in John xiii. 34. xv. 12); thus also following his *example*. 'The best motive to indulgence towards others is the sense of our own weakness; he that thinks he is something, i. e. to be free, as regards himself, of all *βάρη*, deceives himself. Hence the exhortation to self-examination, which teaches humility, while it shows that each has enough to bear in his own burden. Thus, while all bear the burden of all, the whole body is held together by the bond of love.' (Olsh.)

3. αἱ γὰρ δοκεῖ, &c.] The argument (as suggested by γὰρ) is, that 'this self-conceit is *useless*; for it does not really make a man the greater: he only deceives *himself* [not others, much less God].'—In *μηδὲν ὢν* there is a popular form of expression to denote 'nothing comparable to what he thinks himself, or claims to be thought,' and, in one sense, nothing at *all*, as not having learnt to discharge the fundamental duties of *humility* and *charity*.—*φρεναπ.* is a word only found in St. Paul's writings, and prob. provincial. The sense is that of *ἐπατῶν καρδίαν αὐτοῦ* in a kindred passage of James i. 26.

4, 5. To prevent so fatal a mistake, and effectually dissipate the delusion, the Apostle bids them, instead of censuring the failings of *others*, to examine and try their *own* actions, by the test of God's laws. The words *καὶ τότε εἰς ἑαυτὸν*—*τὸν ἕτερον* are variously interpreted. Many eminent Expositors take it to be, 'let him keep his boasting to himself alone, and not extend it to others.' But the common interpretation is, with some modification, more natural, and agreeable to the words following, i. e. 'Thus he will have matter of glorying, or rejoicing, in reference to himself, and not to others;' i. e. by comparing himself with others.



δ' ἕκαστος γὰρ τὸ ἴδιον φορτίον βαστάσει. ὁ κοινωνεῖτω δὲ ὁ κατηχούμενος τὸν λόγον τῷ κατηχούντι ἐν πάσιν ἀγαθοῖς.  
 7 Μὴ πλανᾶσθε Θεὸς οὐ μυκτηρίζεται. Ὁ γὰρ ἐὰν σπείρῃ ἄνθρωπος, τοῦτο καὶ θερίσει. ὅτι ὁ σπείρων εἰς τὴν σάρκα ἑαυτοῦ, ἐκ τῆς σαρκὸς θερίσει φθοράν ὁ δὲ σπείρων εἰς τὸ πνεῦμα, ἐκ τοῦ πνεύματος θερίσει ζωὴν αἰώνιον. 9 Ὁ δὲ καλὸν

d Pa. 64. 12.  
 Jer. 17. 10.  
 & 22. 19.  
 Matt. 16. 27.  
 Rom. 2. 6.  
 & 14. 12.  
 1 Cor. 2. 8.  
 2 Cor. 8. 10.  
 Rev. 3. 22.  
 & 22. 13.  
 e 1 Cor. 9. 7.  
 11, 14.  
 f 2 Cor. 9. 6.  
 g Thess. 2. 12.

5. ἕκαστος—βαστάσει] These words admit of two senses, corresponding to the two interpretations of the latter part of the preceding verse. By the one they will import, 'Every one will find frailties enow of his own to wrestle with;' by the other, 'Every man will bear his own burden;' i. e. 'his own burden alone, not another's;' and give his account thereof at the last day. Consequently, we are not to busy ourselves about the burdens of others, nor are we to endeavour to lighten our own by making that of our neighbour heavier; but to mind solely our own business. Φορτ. βαστ. is for αλτίαν ἔχειν, as in Thucyd. iv. 114.

6. Hitherto Paul has turned chiefly, or espec., to the Teachers—or, at least, along with the laics: he now addresses himself to the laics alone, and enjoins a duty espec. incumbent upon them.—Κοιν., 'let him give part of his wealth;' see note on Rom. xii. 13.—τ. λ. τῷ κατ., 'to him who instructs him in the Gospel.'—ἐν πάσιν ἀγ., is for πάντων ἀγαθῶν, which is the usual syntax; see note on Rom. xv. 27, and compare the phrase τρέφειν ἐν πάσιν ἀγαθοῖς, in Aristoph. Acharn. 936, and 2 Tim. i. 18. The meaning of the expression is, 'all things necessary to the attainment of the purpose in view, the dissemination of pure and undefiled religion.'—κατῆχ. is a term properly applicable only to instruction εἰςά voce and elementary; but it is also used of religious instruction generally. See 1 Cor. xiv. 19. Acts xviii. 25.

7. μὴ πλανᾶσθε] A formula generally introductory to some weighty admonition on a subject which the person addressed would be likely to neglect.—Θεὸς οὐ μυκτ., meaning, 'is not [to be] mocked, sneered at, [with impunity].' Both expressions seem to refer to the various subterfuges by which men seek to evade this duty; q. d. 'Deceive not yourselves, nor hope to escape the punishment of God, who will not suffer himself to be defied with impunity.' The words following contain properly a general sentiment, which, however, is here meant first to be applied to the preceding subject; i. e. the support of the teachers (as at 2 Cor. ix. 6); and then, in the next verses, to have a much wider application. There is also a metaphor, wherein the flesh and the spirit are compared to fields, in which the seed of each is sown, and yields crops according to its nature; q. d. 'he who neglects the duty in question, and charity to the poor, aiming only at his own gratification, and seeking only his own interest, will reap the fruits of such a selfish and sensual life, in corruption both temporal and spiritual,—namely, perdition; but he who soweth to the spirit (i. e. what is spiritual generally), by living according to it (see note on vv. 16—25), shall reap [not only the present fruits, in inward consolation, but] everlasting life.' The Apostle had here probably in mind Job iv. 8, οἱ δὲ σπεί-

ροντες αὐτὰ (scil. τὰ ἀτοπα) ὀδύνας θηριοῦσιν ἑαυτοῖς, also Hos. x. 13, and Prov. i. 31. It is, however, not merely a Hebrew metaphor, but occurs in pure Greek writers. Comp. Aristoph. ap. Aristot. Rhet. iii. 3. 18, εὐ δὲ ταῦτα αἰσχροῦς μὲν ἱσχυρίας, κακῶς δὲ ἐθίρινας, and Æschyl. Agam. 485, αὐτὸς φρυγῶν καρποῖτο τὴν ἀμαρτίαν.

9. τὸ δὲ καλὸν ποιοῦντες] The Apostle here shows that what he has said is meant to be applied particularly to works of piety and benevolence, such as the support of the teachers of the Gospel, and the relief of the poor. The same agricultural metaphor is continued. Ἐκακεῖν signifies, 'to give up, from being tired out,' as in the more complete phrase ἐκλύεσθαι ταῖς ψυχαῖς in Heb. xii. 3.—For ἐκακαῶμεν Lachm. and Tisch. edit. ἔγκ., from A, B, C, and 2 cursives,—namely, 37 and 39; for 17 was merely an error in Scholz's Edit. for 37, but faithfully copied by Griesb., who, however, did not copy the Professor's *et alii* (purely imaginary). Tisch., however, did not profit by his prudence, but fell into this *Critical trap*. In the other passages where the word occurs in the N. T., as Luke xviii. 1. 2 Cor. iv. 1. Eph. iii. 13. 2 Thess. iii. 13, some six or seven uncial MSS. have ἔγκ., the rest ἔκκ., which latter I have, in common with Griesb. and Scholz, retained. Yet, on carefully reconsidering the question, I am now inclined to think that St. Paul wrote ἔγκ. *Internal evidence* is in its favour, since it has the appearance of being an Alexandrian form, as having place only in the Versions of Symmach. and Theodot., and also Euseb. Præp. Ev. p. 319, though it never came, as did ἔκκ., into the common Greek idiom; the latter term, it seems, keeping it out of use. So that, but for the circumstance of all the most ancient MSS. of the Greek Test. attesting its use by St. Paul, one might be inclined to suspect a corruption in those very few passages where it has place in the above Versions. However, the existence of the word is further attested by the gloss of Hesych., ἔγκακούμεν' ὑφ' οὐμιν, where the former term ought not to have been tampered with by the critics. The corruption falls on the latter word, for which I would read ἀμελοῦμεν, which is supported by the corresponding gloss, ἔκκ. ἀμελοῦμεν. The first two letters were, I suspect, eaten away by a worm, and the third disfigured. As to the letters χ and λ, they are very frequently confounded by the scribes. That Clemens Rom. read ἔγκ. in his copy of the N. T. is almost certain, since he uses the word (by an imitation of what we read in Luke xviii. 1, and Eph. iii. 13) in his Second Epistle to the Corinthians, § 2, τὰς προσευχὰς ἡμῶν, ἀναφέρων πρὸς τὸν Θεόν, μὴ, ὡς ἀδύναται, ἔγκακούμεν, 'deficiamus.' Ἐκλύεσθαι signifies 'to be wearied out,' and is often used, both in the Scriptural and Class. writers, as applied to

B 2



ποιούντες μὴ † ἐκκακῶμεν καιρῷ γὰρ ἰδίῳ θερίσομεν, μὴ ἐκλυόμενοι. 10 <sup>b</sup> Ἄρα οὖν, ὡς καιρὸν ἔχομεν, ἐργαζώμεθα τὸ ἀγαθὸν πρὸς πάντας, μάλιστα δὲ πρὸς τοὺς οἰκείους τῆς πίστεως.

h Eph. 2. 10.  
a 2. 16.  
1 Tim. 6. 8.  
Heb. 2. 6.  
a 6. 10.  
1 John 2. 18  
—19. & 5. 1.  
2 John 5—8.  
1 Phil. 2. 18.

11 Ἴδετε πηλίκους ὑμῖν γράμμασιν ἔγραψα τῇ ἐμῇ χειρί. 12 <sup>1</sup> Ὅσοι θέλουσιν εὐπροσώπησαι ἐν σαρκί, οὗτοι ἀναγκάζουσιν ὑμᾶς περιτέμνεσθαι μόνον, ἵνα μὴ τῷ σταυρῷ τοῦ Χριστοῦ διώκωνται. 13 οὐδὲ γὰρ οἱ † περιτεμνόμενοι αὐτοὶ νόμον φυλάσ-

harvest-work. It refers to that *timing* out of charity, which the frequent calls on its benevolence and the ungrateful returns it might meet with, would be likely to produce. With this elegant use of *μὴ ἐκκακῶμεν* and *ἐκλυόμεθα* as applied to benevolence, I would compare a similar one to the kindred term *κάμναι* in Eurip. Beller. frag. 28, 2, *ξίνοις τ' ἐπηρεαίει, οὐδὲ ἱκαμνεις εἰς φίλων, and Athen. 276, c, οὐκ ἂν ἱκοπίασι τὰ αὐτὰ παρασκευάζουσα*. See also 1 Cor. xv. 58. 2 Thes. iii. 13.

10. *ἀρα—πίστεως*] *Ἄρα* here is used like *ἵστε* at 2 Cor. v. 16. Render: 'So then, having these strong motives to sow unto the Spirit, by making pious and charitable contributions, let us do good,' &c. It seems to have been the especial care of the Apostle, in this concluding admonition, to show that the duty was to be performed, not only towards the *ministry*, but towards Christians in general; and not towards Christians only, but towards all their fellow-creatures.—*ὡς καιρὸν ἔχ.*, 'whilst we have opportunity in this life, and as occasions present themselves.'—*ἐργαζ.* is a more significant term than *ποιεῖν*, and implies 'diligence'; denoting, in a word, 'labour of love.'—*τοὺς οἰκείους τ. πίστ.*, lit. 'those connected by the ties of our common *faith*.' How *oik.* comes to have this sense, see my Lex. This admonition was not given in vain. So even Julian bears this testimony of Christians: *τρίψουσιν ἐι δυσσεβεῖς Γαλιλαῖοι πρὸς τοῖς ἑαυτῶν καὶ τοὺς ἡμετέρων*.

11. *πηλίκους ὑμῖν γράμμ.* *ἔγραψ.*] These words have not a little perplexed Expositors; several of whom, even from the time of Chrys., take the sense to be, 'See with what great kind of letters (i. e. how mis-shapen),' &c.; a sense, however, which does not well comport with Apostolic gravity, or the *reserve* traceable through the whole Epistle; not to say, that it may be doubted whether the term *πηλ.* is *capable* of such a sense. That it was ever used in such a sense I cannot find the least proof. However, *ἴδετε* must be rendered 'see'; as being clearly an Imperat; not 'ye see'; and so the Syr. and Vulg. Versions. However, on carefully reconsidering this puzzling question, I see reason to abandon the view which I long entertained. To take *γράμματα* here for *πιστολή*, and *πηλ.* for 'long,' seems to me absolutely inadmissible. Not that Paul might not have used the idiom, occurring at Acts xxviii. 31, and doubtless well known to him; but then he never would have employed such an epithet as *πηλ.*, even if it could mean 'long.' Besides, the Epistle is not long; and the fact itself has nothing to do with the matter in question; for I quite agree with Olsh., that the object of the remark (as in 2 Thes. ii. 2, comp. with iii. 17) is simply to certify the genuineness

of the Epistle. I agree with Tholuck and Olsh., that *πηλ.* is here, as often in later Greek, used for *ποιος*, 'qualibus.' There is evidently allusion to some peculiarity in the Pauline letters, prob. as being long and uncouth in form, which, however, would, as meant to be suggested, attest the authenticity of this added portion, vv. 11—18; for I agree with Mr. Conyb., that St. Paul does not here say that he wrote the whole Epistle with his own hand. Accordingly, this may be (as Mr. Conyb. supposes) the beginning of the usual *autograph* postscript, and equiv. to the *οὕτω γράφω* in 2 Thes. iii. 17. I am the more induced to take this view, because the matter of this postscript is mainly a brief recapitulation of the substance of the Letter itself, in which the Apostle places in a strong contrast his own conduct with that of his Jewish adversaries, the false teachers; and after invoking the blessings of peace, mercy, and grace on those who were walking according to rule, he concludes with dealing a heavy parting blow at his adversaries.

12. *ὅσοι θέλουσιν*, &c.] q. d. 'It is not I who urge you to the observance of the Mosaic Law, but those who court the gale of popular applause, —they instigate you to it.'—*εὐπροσώπ.* is by many explained, 'endeavour to please others.' That sense, however, cannot fairly be extracted from the word; which may be best interpreted, 'to make a fair appearance of piety, so as to pass well with the world.'—*τῷ σταυρῷ τοῦ Χριστοῦ*. Many recent Commentators interpret this, 'persecutions such as Christ suffered.' But it is far better, with the ancient and most modern Expositors, from Piscator to Borger, to understand, 'the doctrine of the cross,' *Christianity* being so called by opposition to the *Law*; and since the death of Christ abrogated the Mosaic Law, and the doctrine of the *atonement* thereby made for the sins of men effectually excluded the use of circumcision. See the able notes of Calv., Hyper., and Est.

13. *οἱ περιτεμν.*] Some refer this to the persons who had thus submitted to undergo circumcision; while others, with more propriety, refer it to the *Judaizers*,—the circumcision Party. For *περιτεμν.*, indeed, many ancient and excellent MSS., and several Fathers and early Editions, have *περιτεμνόμενοι*, which is edited by Griesb., Scholz, Lachm., and by Tisch., ed. 1, who, however, in ed. 2, restored *περιτεμν.*, rightly; since internal evidence is quite against *περιτεμν.*, it having every appearance of an alteration of Critics, who mistook the sense, and were not aware of the idiomatic use of the Present. The persons in question did not, indeed, intend to impose on their votaries the *Mosaic law*; but, maintaining the use of circumcision, as well as baptism, by the Gentiles, intended (it would seem) to place their votaries

σουσιν ἀλλὰ θέλουσιν ὑμᾶς περιτέμενσθαι, ἵνα ἐν τῇ ὑμετέρᾳ σαρκὶ καυχῆσονται. <sup>14</sup> <sup>k</sup> Ἐμοὶ δὲ μὴ γένοιτο καυχᾶσθαι, εἰ <sup>k</sup> Rom. 6. 6. ch. 1. 30.  
 μὴ ἐν τῷ σταυρῷ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ δι' οὗ ἐμοὶ κόσμος ἐσταύρωται, καὶ γὰρ τῷ κόσμῳ. <sup>15</sup> <sup>l</sup> Ἐν γὰρ Χριστῷ <sup>l</sup> 1 Cor. 7. 19. ch. 5. 6. Col. 3. 11.  
 Ἰησοῦ οὔτε περιτομὴ τι \* ἐστὶν οὔτε ἀκροβυστία, ἀλλὰ καινὴ κτίσις. <sup>16</sup> <sup>m</sup> Καὶ ὅσοι τῷ κανόνι τούτῳ στοιχήσουσιν, εἰρήνη <sup>m</sup> Ps. 125. 5. Rom. 2. 29. & 4. 12. ch. 3. 20.  
 ἐπ' αὐτοὺς καὶ ἔλεος, καὶ ἐπὶ τὸν Ἰσραὴλ τοῦ Θεοῦ.

<sup>17</sup> <sup>n</sup> Τοῦ λοιποῦ, κόπους μοι μὴδεὶς παρεχέτω· ἐγὼ γὰρ τὰ <sup>n</sup> 2 Cor. 4. 10. & 11. 22—25. Col. 1. 24.  
 στήγματα τοῦ Κυρίου Ἰησοῦ ἐν τῷ σώματί μου βαστάζω. <sup>18</sup> <sup>h</sup> Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ τοῦ πνεύματος ὑμῶν, ἀδελφοί. ἀμήν.

Πρὸς Γαλάτας ἐγράφη ἀπὸ Ῥώμης.

in a sort of midway between proselytes of the gate and proselytes of righteousness, and so to effectually secure the honour of the Law by engrafting the Gospel thereupon. Their motive in so doing was to keep fair with the Jews, and to have to boast of their influence in procuring the reception of the rite of circumcision; for that is the import of the words *ἵνα ἐν τῇ ὑμετέρᾳ σαρκὶ καυχῆσονται*, where the term *περιτετημῆναι* is to be supplied from *περιτέμνεσθαι* preceding; 'your circumcised flesh' being equivalent to 'your being circumcised.'

<sup>14</sup> Here *ἐμοὶ* is emphatical, there being implied a comparison with the *Judaizers*. Moreover, *ἐμοὶ* is for *ἐμὲ*, 'quod attinet ad me,' 'for my part.' The general meaning is this: 'But, for my part, I leave *them* to glory in a fleshly ordinance. God forbid that I should feel proud of the inculcation of *any* doctrine, except the plain unmixed one of justification, not by my own merits, but by the atonement of a crucified Redeemer.'—*δι' οὗ ἐμοὶ κόσμος, &c.*, 'by which (scil. σταυροῦ) doctrine of the cross.'—*ἐσταύρωται*, meaning, 'is crucified and dead;' i. e. is as nothing to me. By *κόσμος* we must understand the things of the world,—namely, its riches, honours, and pleasures; equiv. to *ὁ κόσμος καὶ τὰ πάντα ἐν αὐτῷ*, Acts xvii. 24. Bp. Middleton, indeed, stumbling at the omission of the Article, and having remarked that whenever in the New Test. *κόσμος*, the world, occurs in its common acceptance, it has the Article, except here and in 2 Cor. v. 19 (of course, not reckoning passages like Rom. ii. 12, 15, where the omission may be accounted for by his canons), thinks that, in both these passages, the word has somewhat of the nature of a *proper name*, and can therefore dispense with the Article. He instances Plutarch, p. 470, *ὁ δὲ Ζεὺς καὶ Κόσμος*, 'Jupiter and World.' And he might have added Shakespeare, 'O World, thy slippery turns!' Since, however, it seems impossible to adopt that view of *κόσμος* at 2 Cor. v. 19, both on account of its harshness,—I had almost said jejuneity,—and because *αὐτοῖς* and *αὐτῶν* immediately follow; so it would seem unsafe to adopt it *here*, which is also forbidden by the *τῷ* with *κόσμῳ* just after.

<sup>15</sup> *ἐστὶν*] This reading (found in all the

MSS. except a very few, as also in many Versions and Fathers) has been edited by Griesb., Scholz, Lachm., and Tisch.; rightly, I think; since the common reading *ἐστίν* is plainly a gloss, prob. from v. 6. Indeed, the word, as Rinck says, would involve a *petitio principii*; whereas, with *ἐστίν* the *γὰρ* has its force, denoting the reason *why* he did not boast of circumcision, as did his adversaries; 'for circumcision is nothing.'—*ἀλλὰ καινὴ κτίσις*. The full sense is, 'But the being a new creature, moral regeneration is *every thing*, all in all, the substance of the Gospel.' See note on 2 Cor. v. 17.

<sup>16</sup> *τῷ κανόνι τούτῳ στοιχ.*] 'as many as shall walk by this rule.' On the force of *στοιχ.* see note supra v. 25, and on *καν.* see note on 2 Cor. x. 13. By 'this rule,' the Apostle means the doctrine just mentioned, of salvation by grace, and the necessity of moral regeneration. For *στοιχῆσ.*, however, MSS. A, C, D, E, F, G, and a few cursives, have *στοιχοῦσιν*, edited by Lachm., and by Tisch., ed. 1; but in his 2nd ed. he has restored *στοιχῆσ.*, with reason, since the other is manifestly a Critical gloss, to improve the Grecism. It is in vain to appeal to the authority of ancient Versions in a case like this, where Versions have no weight. Thus our common English Translators rendered 'walk,' though they had *στοιχῆσουσιν* in their copies. For *τὸν Ἰερ. τοῦ Θεοῦ* is meant the true spiritual Israel. See note on Rom. ix. 6. In *ἐλθέτω ἰπ' αὐτοὺς* we have not an *assertory*, but a *precatory* form, nearly allied to that of benediction, by bidding adieu. The Epistle probably was meant to terminate here, just as the Epistle to the Ephesians concludes with *ἐλθέτω τοῖς ἀδελφοῖς*, and v. 17 was added afterwards.

<sup>17</sup> *κόπους μ. μ. παρεχ.*] The full sense seems to be, 'let me have no more trouble, by either my doctrine, or my sincerity and integrity being questioned; for [of the latter] I bear strong attestation in the *στήγματα*, or wounds of former scourgings, beatings, and stonings, of the Jews and others, for the sake of Christ and his Gospel.'—*βαστάζω* is here used for *παρεφέρω*, and only means that 'this is, wherever he goes, an evidence of his sincerity.'

<sup>18</sup> *μετὰ τοῦ πν. ὑ.*] meaning, as it is said at Phil. iv. 7, 'your hearts and minds.'

# ΠΑΤΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

Η ΠΡΟΣ

## ΕΦΕΣΙΟΥΣ ΕΠΙΣΤΟΛΗ.

<sup>a</sup> Rom. 1. 1. I. <sup>1</sup> ΠΑΤΛΟΣ, ἀπόστολος Ἰησοῦ Χριστοῦ διὰ θελήματος  
<sup>1</sup> Cor. 1. 2. Θεοῦ, τοῖς ἁγίοις τοῖς οὖσιν ἐν Ἐφέσῳ καὶ <sup>b</sup> πιστοῖς ἐν Χριστῷ  
<sup>2</sup> Cor. 1. 1. Gal. 1. 1. b Acts xii. & xx.

THIS has been pronounced the richest and noblest of the Epistles; and certainly, in fulness of matter, depth of doctrine, sublimity of metaphor, animated fervour of style, pious exultation (occasionally rising to what has been called *rapture*), and Apostolic earnestness of exhortation, it so deeply interests the heart, that if the reader have a spark of regard for the Gospel, it will blow it into a flame; no wonder, since 'in this (Coleridge observes) the divinest composition of man, we have contained every doctrine of Christianity; first, those doctrines peculiar to Christianity, and then those precepts common to it with natural religion.' The reason for its peculiar character, as above pointed out, seems to be that assigned by Thomas Scott,—namely, that 'the Apostle's heart was much enlarged in writing to those whom he had no occasion to rebuke, and with whom he was not under the necessity of engaging in controversy; so that entire confidence of affection took place of the caution, reserve, or sharpness, which were requisite in the three preceding Epistles.' Accordingly, none of the *reproofs* there so frequent are found in the present; which was written, it would seem, to confirm the Ephesian and other Asiatic churches in the true faith and practice of the Gospel; of which the Apostle first (i. 1, 2) shows the *great end*,—that it was meant for *all mankind*, and that he himself was appointed the preacher of it to the Gentiles. Then, after expatiating on the love of God, the dignity of Christ, and the excellence of the Gospel, he warns his converts against the evil practices in which they had formerly lived, and which, as Christians, they had renounced; and while he guards them against *errors*, he establishes them in the great and fundamental *truths* of the Gospel, fortifies their minds to contend for, and persevere in, the faith of Christ, and animates them in their Christian warfare. Finally, he earnestly exhorts them to a zealous discharge of the relative duties, and all others becoming their Christian profession. Thus much may suffice for the *Contents* of the Epistle.—As to the *time* and *place* of writing, the question is too

extensive and disputed a one to be discussed within the brief space to which the plan of my work confines these Introductions. That *this* Epistle, as well as those to the Colossians, and Philippians, and Philemon, belong to nearly the same period, A.D. 62 and 63, there is no doubt; but, as to the *exact order*, there is much doubt, 'et adhuc sub judice lis est.' From the discussions, however, of Dr. Davidson it would seem, that the four were written during the Apostle's imprisonment at *Rome*, and the present Epistle probably at *Rome*, A.D. 62. But the question is closely united with another, yet more difficult to settle, as to the *connexion between the Epistles to the Ephesians and the Colossians*,—namely, as to the order in which those Epistles were written,—far too extensive a question to be here discussed at large, and for which I beg to refer my readers to Dr. Davidson. Great names are arrayed on both sides of the questions, especially for the priority of the Epistle to the Ephesians. The arguments for the former view are very numerous, and one or two of them are very strong. Those for the latter are fewer in number, but are, generally speaking, more cogent. But on *both* views, some are rather gratuitous presumptions, than arguments. Thus Mr. Coleridge (*ubi supra*) is of opinion that 'the Epistle to the Colossians is the overflowing of the Apostle's mind upon the same subject.' It may be so; but the diversity of scope is adverse to that view, the one to the Colossians being very much polemical. The view taken by Neander,—'that in the Epistle to the Colossians the Apostle's thoughts exhibit themselves in their original formation and connexion, as they were called forth by his opposition to that sect, whose sentiments and practices he combats,' is perhaps more likely to be the true one. I am, indeed, inclined to agree with Dr. Davidson, that the preponderance of argument seems in favour of the priority of the Colossian Epistle; and that a comparison of the internal structure and peculiarities of both seems to intimate the *originality* of that addressed to the Colossians.

Ἰησοῦ <sup>2</sup> χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν καὶ <sup>3</sup> Κυρίου Ἰησοῦ Χριστοῦ.

<sup>3</sup> Εὐλογητὸς ὁ Θεὸς καὶ Πατὴρ τοῦ Κυρίου ἡμῶν Ἰησοῦ

2 Cor. 1. 2.  
Gal. 1. 3.  
Tit. 1. 4.  
1 Pet. 1. 2.  
2 Cor. 1. 3.  
1 Pet. 1. 3.  
Rev. 4. 9-11.

I cannot, however, go so far as to aver, with him, that 'the thoughts and language have something about them, which shows that they proceeded from the writer before the similar thoughts and language of the Ephesian Epistle. This subject, however, is partly connected with the *genuineness and authenticity* of the present Epistle, which, though recognized by the unanimous voice of antiquity, and confirmed by the suffrage of all the greatest names in theology of modern times, has recently been denied by Evanson and Usteri, and more recently by Baur, DeWette, and others; of these, the three former names are entitled to no attention, as being all but unbelievers. Of course, far more attention is due to DeWette, as being a *professed* believer, though it is to be feared, a decided *misbeliever*. Be that as it may, his attack on the genuineness of the Epistle before us is not only most deliberate, but most vehement and bitter. It is unnecessary for me to notice, much less refute, his arguments, since that has been done with great ability and success by Dr. Davidson, to whose remarks I refer my readers, and I content myself with pointing attention to my note on iii. 5, for a refutation of one of the most presumptuous, not to say profane, of DeWette's arguments. I am the more induced to bring under the attention of the Christian public this unmeasured attack of DeWette, and the masterly refutation of it by Dr. Davidson, because the attack was one of the most determined and pertinacious on record—one directed by a most minute and microscopic examination, in which nothing seems to have escaped him; though, after all, as Dr. Davidson remarks, 'utterly ineffective and impotent in the result.' 'What minute verbal criticism, and Herculean industry, do men of DeWette's class (to use Dr. D.'s words) squander away in trying to show something which cannot be proved!' If it be (as Dr. D. thinks) 'instructive to look at the means by which men can persuade themselves that a writing virtually genuine is supposititious,' it can only be in the way of *warning*. As to the *date*, Commentators, are neither agreed on the *date* (varying from A. D. 57 or 58 to 62 or 63; perhaps the date 62 may be the most exact), nor even on the *Church* to which it was addressed. Some think it was meant for the Christians at *Laodicea*; and, indeed, the Epistle to the Laodiceans is referred to by the Apostle in Col. iv. 16; while others, to reconcile conflicting testimonies, suppose it to have been a *circular letter*, intended for all the churches of Asia Minor. Be that as it may, there is not a shadow of *external* proof that it was not addressed to the *Ephesians* (see the notes of Bp. Middleton and Rinck), though doubtless intended for the use also of the other churches of Asia Minor. As to the alleged *internal* evidence, that it was not written to the *Ephesians*, it is inconclusive, being merely founded on a misconception of certain words and expressions that occur in the Epistle; and which, when properly interpreted, rather confirm the common opinion, supported by all the MSS., and the almost unvaried evidence of antiquity, that it was written

to the Ephesians. As to the difficulty occasioned by the seeming mention of an Epistle to the Laodiceans, it admits, it would seem, of a ready and satisfactory solution. The Apostle is, with much probability, supposed to have directed the Ephesians, through Tychicus, the bearer of the Epistle, to send a copy of it to the Laodiceans, which should also be afterwards transmitted to the Colossians. I must not conclude without offering a few remarks on the *style* and composition of this Epistle, since they seem called for by the perverse misrepresentations and disingenuous animadversions of DeWette, whose charges against it of degeneracy, poverty of thought and ideas with a multiplicity of words, are utterly groundless. True is the remark of Dr. Davidson, that 'the language is rich and copious, but it is every where pregnant with meaning. Not a word is superfluous. If, therefore, the Epistle has more words than that sent to the Colossians, it has more ideas.' The peculiarity of style, as respects the unusual length of the sentences and involution of the construction, is easily accounted for, by adverting to the circumstances, above referred to, under which the Epistle was written. The Apostle had, we see, no polemic purpose in view, as in the Epistles to the Romans and Galatians. Hence, as observes Dr. Davidson, 'he allowed the full stream of his thoughts to flow forth in an uninterrupted course, without much regard to periodic structure. So various were the aspects and mutual relations of those great thoughts, that they could scarcely avoid being presented in periods of many members linked in, the one with the other. In other Epistles the periods are shorter, and better fitted in succession to one another. They are of more limited extent and definite form, because the writer had some definite aim. But the character of the present leaves the Apostle at full liberty to speak of the blessings treasured up in Christ, and freely bestowed on his people, with unrestrained and elevated enlargement. His ideas on the subject of salvation are too big to be cramped by the confines of customary periods. With exhaustless copiousness they gush forth in manifold abundance, disdaining the logical links of argumentation. While, therefore, the style is elevated, simply because it is the vehicle of lofty thoughts—while there is a copiousness of words, because the richness of Divine grace is depicted—there is irregularity and intricacy in the syntactical structure.' To the disentanglement of these perplexed constructions and involutions of composition, I have espec. addressed myself; with what success I leave it to my readers to decide.

I. 1. διὰ Θεῶν. See 1 Cor. i. 1. 2 Cor. i. 1. Gal. i. 1, and notes.—τοῖς ἀγίοις. See note on Rom. i. 7.—καὶ πιστοῖς. This term seems to be exegetical of the preceding; q. d. 'even to all true believers in Jesus Christ.'

3-14 inclusive form one very long sentence, overcharged with matter, arranged imperfectly, of which flaw, I could adduce, however, several ex. from Thucyd. The Apostle's mind was, we may

6 Rom. 8. 29. **Χριστοῦ, ὁ εὐλογήσας ἡμᾶς ἐν πάσῃ εὐλογίᾳ πνευματικῇ ἐν τοῖς**  
 20.  
 ch. 5. 27. **ἐπουρανίοις ἐν Χριστῷ.** 4° **καθὼς ἐξελέξατο ἡμᾶς ἐν αὐτῷ πρὸ**  
 Col. 1. 12. **καταβολῆς κόσμου, εἶναι ἡμᾶς ἁγίους καὶ ἀμώμους κατενώπιον**  
 2 Thess. 2. **αὐτοῦ ἐν ἀγάπῃ.** 5° **προορίσας ἡμᾶς εἰς υἰοθεσίαν διὰ Ἰησοῦ**  
 18.  
 1 Tim. 1. 9. **Χριστοῦ εἰς αὐτὸν, κατὰ τὴν εὐδοκίαν τοῦ θελήματος αὐτοῦ,**  
 1 Pet. 1. 1, 2. **ὅς ἐστις ἐπαυὼν δόξης τῆς χάριτος αὐτοῦ, ἐν ᾗ ἐχαρίτωσεν ἡμᾶς**  
 2 Rom. 8. 15.  
 Gal. 4. 6.  
 2 Matt. 5. 17.  
 2 17. 8.  
 Col. 1. 12.

be sure, so full of his subject (espec. in reflecting on the great things which God had done for him, and by him), that he was not likely to be very exact as to his style; indeed, he scarcely ever is at the beginning of his Epistles.—*εὐλογ.* ὁ Θεὸς καὶ Πατήρ, &c. The sense of these words is the same as that of the similar ones at Rom. xv. 6, where see note. As to the accumulation of *oropate terms* in *εὐλογητός, εὐλογήσας, and εὐλογία*, it may be observed, that in composition that was by the ancients, espec. the early writers, rather sought after as a beauty, than avoided as a blemish.—ὁ εὐλογήσας—*πνευμ.*, who hath blessed us with (i.e. hath liberally bestowed upon us) every spiritual blessing. The Commentators in general are not agreed whether this is to be understood of the *supernatural gifts* of the Holy Spirit, or his *sanctifying graces*; whatever may conduce to the consolation of our souls here, or prepare them for glory hereafter. There is no reason why both senses should not have place. As to the ellipse. In *ἐν τοῖς ἐπουρανίοις*, many Expositors suppose *τόποις*, others of note *πράγμασι*, 'matters,' meaning 'things relating to heaven,' and tending to fit us for it. See the able notes of Calv. and Hyper., in whose view I still continue to agree. Though Est. argues strongly, and not quite unsuccessfully, in favour of *τόποις*. The expression *ἐν τοῖς ἐπ.*, he observes, occurs no where out of this Epistle, in which we have it 5 times, and in 4 out of the 5 as used of *places*; that, however, affords no reason why the term should not be used of *things*. How it happened that the Apostle, in this and the twin Epistle, chose to say so much of the heavens and heavenly places, as also of angels, principalities, and powers, &c., was, that many things fabulous and quite contrary to sound doctrine had been delivered to the people by Simon Magus and his disciples. Against other pestilent errors, the Apostle, in this Epistle, and in that to the Colossians, diligently inculcates the vast eminence of Christ above the angels, teaching that he is the Head of all things. Suitably to this view, Est. thinks the words *ἐν τοῖς ἐπουρ.* are to be closely connected with those immediately preceding, and he assigns to them this sense, 'quā benedictiones spirituali provehimur ad celestia, ubi caput nostrum Christus ad dexteram Dei constitutus est.'

4. The Apostle now adverts to the *nature* of these spiritual and heavenly things.—*ἐξελέξατο*—*ἐν αὐτῷ*, 'hath elected us through him,' viz., as the next verse shows, to be his peculiar family and people.—*ἐν ἀγάπῃ*, i.e. 'through the exercise of Christian charity.' The words *ἐν ἀγάπῃ* have been variously arranged; but I am still of opinion that they connect more naturally with the preceding, than with the following context, as may be imagined from the circumstance, that v. 5 is exegetical of v. 4, and therefore it was likely that as the portion to be explained com-

menced with the principal word *ἐξελέξατο*, so the explanatory one would with *προορίσας*. To advert to the import of the words, we may, with some, who refer them to *ἐξελέξατο*, interpret, 'out of his love to us.' Yet that would rather require *ἐν τῇ ἀγάπῃ*. And it is more natural, with others (as Pisc., Eras., Beza, Crell., Calv., and others), to connect them with *ἀμώμους*, and render, 'by, or in, the exercise of Christian charity;' intimating (as Calvin observes) that the perfection of the faithful is seated in charity or love. Not because God requires such charity *alone*, but because it is the proof of fear of God, and of obedience to the whole Law. Thus by *ἀγάπῃ* is here meant such a love to man as arises from a love and fear of God.

5. The election of the foregoing verse is here further represented by *predestination* to sonship.—*προορίσας ἡμᾶς εἰς υἰοθεσίαν*. This is, Korpe says, for *προορίσας ἐκποιήσασθαι ἡμᾶς τέκνα αὐτοῦ*, but it is rather for *προορ.* υἰοθεσίᾳ ἡμᾶς αὐτῷ, and that for *εἰς αὐτόν*. This *υἰοθεσία* had formerly appertained to the *Jews only* (Rom. ix. 4, comp. v. 8), but was now extended, through Christ, to all believers, as denoting that relation in which Christians especially stand to God. Thus the sense is: 'And this election consists in having from eternity decreed for us the privilege of being his sons.'—*κατὰ τὴν εὐδοκίαν τ. θεοῦ*, 'according to his own mere good pleasure;' a very strong expression; on the full force of which, see Hyperius, Calvin, Grot., and Vorst. Suffice it here to say, that St. Paul meant thereby to effectually exclude all claims of *human merit*. The best Commentators, ancient and modern, are, however, agreed that the election and predestination here spoken of solely relate to God's eternal purpose of bestowing the privilege of adoption (on which see note on Rom. viii. 15) upon the Ephesians and other sincere believers in Christ. Nay, even candid *Calvinistic* Commentators admit that the Apostle has here no reference to the *personal* election of *individuals*, but to the election of whole communities and nations,—even all the Gentiles, whom God was pleased to admit to the benefits of the Gospel.

6. Having assured them of God's eternal purpose to call them to the knowledge of the Gospel and the privileges of the Church of God, he proceeds to show them how great an instance this was of the mercy and goodness of God. (Chandl.)—*εἰς ἐπαυὼν δόξης τῆς χάρ. α.* I am now of opinion that it is better not to take *δόξης* as put, by Hebraism, for its cognate Adj., but to allow it to retain its prominence. And accordingly I would render, with Hyper., 'ut laudetur gloria gratiæ ipsius;' i.e. as Est. explains, 'ut ipse laudetur et glorificetur in tanto beneficio gratiæ nobis collato.' So also Hyper. thus: 'Ut pro tanta bonitate omnis ad ipsum solum laus redeat, atque gratia ista immensaque beneficentia per-

ἐν τῷ ἡγαπημένῳ <sup>7</sup> ἢ ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν διὰ τοῦ αἵματος αὐτοῦ, τὴν ἀφεσιν τῶν παραπτωμάτων, κατὰ τὸν πλοῦτον τῆς χάριτος αὐτοῦ <sup>8</sup> ἧς ἐπερίσσευσεν εἰς ἡμᾶς, ἐν πάσῃ σοφίᾳ καὶ φρονήσει, <sup>9</sup> ἡ γνωρίσας ἡμῖν τὸ μυστήριον τοῦ θελήματος αὐτοῦ, κατὰ τὴν εὐδοκίαν αὐτοῦ, ἣν προέθετο ἐν αὐτῷ, <sup>10</sup> εἰς οἰκονομίαν τοῦ πληρώματος τῶν καιρῶν, ἀνακεφαλαιώ-

<sup>7</sup> Tim. 1. 9. Tit. 1. 2. 1 Pet. 1. 20. <sup>8</sup> Gen. 42. 10. Dan. 9. 24. Gal. 4. 4. <sup>9</sup> Acts 20. 26. Rom. 2. 4. 1 Cor. 2. 7. 2 Cor. 1. 14. Phil. 4. 10. 1 Pet. 1. 18. Heb. 9. 12. 1 Rom. 16. 26. ch. 3. 9. Col. 1. 26. 1 Cor. 1. 20.

petuō apud nos celebretur.' Comp. 1 Pet. iv. 11.—ἐν ᾧ ἔχαρ. ἡμᾶς, lit. 'wherein he hath imparted his grace to us;' meaning, as Theophyl. and Euseb. explain, 'hath poured out his grace upon us, so that by making us wise and prudent he might make known to us the mystery of his will; thus denoting the absolutely free bounty of God in this acceptance.'—ἐν τῷ ἡγαπ., 'by or through the Beloved One;' a title of our Lord, like ὁ Χριστός (as in Luke ii. 26, πρὶν ἢ ἰδῆν τὸν Χριστὸν Κυρίου), or what Aquila substitutes for it in the Old Test., ὁ Ἠλειμνός. It appears, then, to have been not a mere appellation, but (like Χριστός) to have denoted office or dignity, with allusion to the words of the voice from heaven, Matt. iii. 17, 'This is my beloved Son.' Thus it may be compared with ὁ μονογενὴς in John i. 14, 18. iii. 18. 1 John iv. 9, where the full sense is, 'only and most dearly beloved.'

7. ἐν ᾧ ἔχομεν—αἵματος.] Render: 'through whom we possess (= to whom we owe) the redemption [procured] by his blood.' So Rom. iii. 24, διὰ τῆς ἀπολυτρώσεως τῆς ἐν Χρ. 'I. (where see note), and also Heb. xi. 35, οὐ προσδεξάμενοι τὴν ἀπολύτρωσιν.—τὴν ἀφεσιν τ. παραπτ., 'the forgiveness of our transgressions.' See my Lex. in v.

8. ἧς] for ἧ (by a common Grecism, in which the relative is attracted by the antecedent), if, at least, we take ἐπερίσσεω, with many modern Expositors, in a neutral sense, 'in which he hath renewed his abundant goodness to us;' but if, with the ancient and some modern ones, in an active one, 'to make to abound' (as in 2 Cor. iv. 15. ix. 8), the ἧς will be for ἧν, meaning, 'which he has bountifully bestowed upon us.'—ἐν π. σοφ. καὶ φρον. may, with some, be construed with γνωρίσας which follows, but better with ἐπερίσσεω which precedes. If the words be referred to God, the sense will be, 'in the exercise of the deepest wisdom [of plan] and prudence [of execution].' If to the Ephesians, it will be, 'in imparting to us the wisdom and prudence necessary to understand the Gospel.' Either method is agreeable to the context, but the latter seems preferable, both on account of the parallel passage of Colossians i. 9, and because the words seem meant to further explain this sense.—ἐν ἐν πάσῃ σοφ. καὶ φρον. we have a brief form of expression for what, expanded, would stand thus: αἰς ἡμᾶς, πληρωθέντας πάσῃ σοφίᾳ (see Rom. i. 29. 2 Cor. vii. 4). As it is, the ἐν carries with it, by implication, the sense, 'endued with,' i. e. filled with all wisdom. So Rom. xv. 14, πεπληρωμένοι πάσης γνώσεως. I have in this ninth Edition pointed off the words, because they have a sense independent of the foregoing, though they form a sort of vinculum to unite what is said of redemption by free grace, through the blood of Christ, with the means for effecting

it, by the calling of the Gentiles, and the promulgation of the Gospel dispensation; to profit by which it was necessary that those who entered it should be endued with all necessary wisdom and understanding, both by the written or the preached word, and by the Holy Spirit; which latter means is adverted to in the parallel passage of Colossians.

9. γνωρίσας.] 'by having made known to us [in the Gospel].—τὸ μυστ. τοῦ θεοῦ. a., 'his will or purpose long hidden in the mind of God;' namely, for the salvation of all men, Gentiles as well as Jews. Comp. Rom. xi. 25, and note.—ἣν (scil. εὐδοκίαν) προέθετο ἐν αὐτῷ, i. e. 'according to his own free-will and determinate purpose in himself.' Mr. Rose, on Park. Lex. in v. προστίθημι, observes, after Schleus., 'that if the reading here be αὐτῷ, the second clause expresses no more than what is conveyed by αὐτοῦ in the first.' And he adds, that 'if we read αὐτῷ (so Mr. Rose meant, or ought, to have written) the words must be referred to Christ our Saviour.' No various reading, however, has place on αὐτῷ, which seems to be found in every MS. However, the sense of the second clause will not be quite that of the first, if for αὐτοῦ we read αὐτοῦ, which I doubt not the Apostle wrote; and, though no MS. is recorded as having that reading, yet such minute diversities often elude the most careful collators. The Syriac Translator seems to have had it in his copy; and so prob. had the Vulgate, for I suspect that he wrote 'voluntatis ejus secundum bene placitum suum': though the present copies have, by a negligent transmutation on the part of the copyists, 'voluntatis suae, beneplacitum ejus;' for which Jerome reads suum, which the context requires. The ejus there was meant for voluntatis.

10. αἰς οἰκονομίαν.] The Common Version here cannot stand; for there is no ὅτι in any Greek MS., nor a vestige of ἐν οἰκ. Our Translators may seem to have the support of the Vulgate, in dispensatione. But I doubt not that Jerome wrote 'dispensationē' (i. e. 'dispensatione'). So Schaaf., after the Polygl. and others, in his Version of the Syriac renders most accurately 'in dispensationem plen. temp.' And the Syriac words are capable of no other rendering. Mr. Etheridge, and Dr. Murdock, strangely render, 'in the dispensation,' following, as they oft. do, the Vulg. and Engl. Versions. It cannot be denied, that αἰς involves no little obscurity, which cannot be removed by arbitrarily assigning to αἰς the sense 'donec' (with Calv., Musc., and Est.); for that sense would require ἕως, and then it would not be sufficiently suitable. Nor am I now satisfied with understanding the αἰς of purpose; q. d. '[And this was done] for the purpose of displaying the plan of (or respecting) the fulness of time;' i. e. the plan to be put in execution at the fulness of time,—namely, that

k Acts 26.  
18.  
Rom. 8. 17.  
Col. 1. 12.  
1 Rom. 8. 15,  
16.  
& 10. 14—17.  
2 Cor. 1. 22.  
& 5. 5.  
ch. 8. 20.  
2 Tim. 2. 19.  
Rev. 7. 2.  
m Exod. 19.  
5.  
Deut. 7. 6.  
& 14. 2.  
& 28. 12.  
Rom. 8. 22.  
1 Pet. 2. 9.

σασθαι τὰ πάντα ἐν τῷ Χριστῷ, τὰ [τε] ἐν τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς· <sup>k</sup> ἐν αὐτῷ, <sup>11</sup> ἐν ᾧ καὶ ἐκληρώθημεν, προορισθέντες κατὰ πρόθεσιν τοῦ τὰ πάντα ἐνεργούντος κατὰ τὴν βουλὴν τοῦ θελήματος αὐτοῦ, <sup>12</sup> εἰς τὸ εἶναι ἡμᾶς εἰς ἕπαινον [τῆς] δόξης αὐτοῦ, τοὺς προηλπικότες ἐν τῷ Χριστῷ· <sup>13</sup> ἐν ᾧ καὶ ὑμεῖς, (ἀκούσαντες τὸν λόγον τῆς ἀληθείας, τὸ εὐαγγέλιον τῆς σωτηρίας ὑμῶν), ἐν ᾧ καὶ πιστεύσαντες ἐσφραγίσθητε τῷ Πνεύματι τῆς ἐπαγγελίας τῷ ἁγίῳ, <sup>14</sup> ὅς ἐστιν ἄρραβὼν τῆς κλη-

of bringing all things together in Christ at the fullness of time. It seems better to connect the words εἰς οἰκονομίαν τ. πλ. τ. κ., with the preceding ones, τὸ μυστήριον αὐτοῦ τὸ κακρυμμένον, supposing the εἰς to have the force of reference, 'as to, respecting,' thus rendering εἰς οἰκονομίαν—καιρῶν 'as regarded a dispensation of the fullness of time,' ὅτε ἤλθε τὸ πλήρωμα τοῦ χρόνου (as it is expressed at Gal. iv. 4), 'tempus maturum ac opportunum.' In the next words, ἀνακεφαλ., &c., the infin. ἀνακεφ. is one serving for explication, in apposition with οἶκον.; and the sense is, 'namely, that of bringing together into one body, and uniting all beings under one head, CHRIST.' See Col. i. 20. Note-worthy is the use of the expression ἐν Πνεύματι εἶναι or γίγνεσθαι, 'to be under the influence of the Spirit;' by which is implied the being *endued* therewith.—τὰ πάντα is for τοὺς πάντας; i. e. (by a common idiom) all intelligent beings, meaning both Jews and Gentiles. By τὰ ἐν τοῖς οὐρανοῖς are denoted the *angels*, elsewhere called God's *family in heaven*, from which his family on *earth* had been long discovered, but was now to be united with it into one society. Comp. Col. i. 16.

11. ἐν ᾧ ἐκληρώθημεν] Here there is a resumption of the construction at ver. 7, ἐν ᾧ ἔχομεν (vv. 10, 11 being parenthetic). Render: 'By, or through whom [I repeat] we have had allotted to us (have obtained) a portion in this heavenly inheritance.' See note on Col. i. 12. The reading, however, on which mainly depends the sense, is disputed. For ἐκληρώθημεν, A, D, E, F, G, but no cursives, have ἐκλήθημεν, which has been received into the text by Griesb. and Lachm., but without reason, as Tisch. saw, who rejects it. The *alteration*, to remove a difficulty (for such it is) came, I doubt not, from the same class of Critics as those who altered ἱκανόσαντι into καλίσαντι, or subjoined καλίσ. at the kindred passage in Col. i. 12, where, as here, Lachm. received καλίσ. In both these passages Tisch., rightly, retains the usual reading, which is here supported by the most ancient of the MSS., the Vat. B. The framers of the reading prob. intended by 'the *calling*' thus denoted that 'effectual calling,' whereby sinners, savingly believing and obeying, have the heavenly inheritance secured to them. See Rom. xi. 11, comp. with 2 Thess. i. 11. That the ἐκλογή was thought by the Theologians of that day to imply the κληρονομία, is plain from Chrys. and Theoph. here.

12. εἰς τὸ εἶναι—Χριστῷ] Render: 'In order that we, who first hoped and trusted in Christ, should be to the praise of his glory,' i. e. 'an occasion for his praise and glorification.'

Locke and many recent Commentators understand *ἡμεῖς* of the *Gentiles*; but though a plausible case is made out, the *προ* must thus be sunk, or have assigned to it a frigid sense. Hence it is better to suppose (with the ancient and most modern Expositors) that it refers to the *Jewish Christians*. The *προ* may be best explained, *before* (in time).

13. ἐν ᾧ καὶ—τῷ ἁγίῳ] There is here a seeming irregularity, which several Commentators seek to remove, by *supplying* something after ὑμῖν, either *ἡλικίαν* from *προηλπ.*, or *ἐκληρώθημεν* at ver. 11. This, however, is harsh, and it is better to suppose a *parenthesis*, and then a *resumption*, after the Apostle's usual manner; the sense being, 'In whom ye also (i. e. the Gentile Christians) believed, after ye heard the word of truth, the glad tidings of your salvation; in whom [I say] ye also [having believed] have been sealed with the Holy Spirit of promise (which is the earnest of our inheritance) unto the redemption,' &c. The expression τὸ εὐαγγέλιον τῆς σωτηρίας ὑμῶν (with which compare the words of 1 Cor. xv. 2, τὸ εὐαγγέλιον δι' οὗ σώζεσθε) is explanatory of τὸν λόγον τῆς ἀληθείας: the Gospel being considered as the *instrumental cause* whereby God is pleased to show forth his power for the salvation of every one who believeth, Rom. i. 16. By being *sealed* by the Holy Ghost is meant being *confirmed* and *attested* as true believers, through the promised gift (τῆς ἐπαγγελίας, for τῷ ἐπαγγελίῳ), that gift promised by the Prophets, nay, by Christ himself before his ascension. On the force of the metaphor in ἔσφρ., and the nature of this *sealing*, see notes at John vi. 27, and 2 Cor. i. 22, and compare infra vi. 30. Considering the persons of whom this is said, we are, I think, bound to understand the *extraordinary* and *supernatural* gifts of the Spirit, as well as his ordinary influences and graces; though most recent Commentators take it of the *latter* only.

14. ὅς] for δ; the masculine being here used for the neuter, doubtless with reference to the Holy Spirit, as one of the *persons* of the Godhead: thereby supplying a strong, though undesigned, proof of the *personality* of the *Holy Spirit*. This, however, will depend on the reading. For δς MSS. A, B, E, F, G, J, and 15 cursives (to which I can make no addition), have δ, adopted by Lachm., and by Tisch. in ed. 1, who in his 2nd ed. restored δς, with good reason; since internal evidence, as well as external, is quite in its favour; inasmuch as why the Critics should have altered δς into δ is easy to see; and why St. Paul should have written δς I have already shown. On ἄρρ. see note on 2 Cor.

ρονομίας ἡμῶν, εἰς ἀπολύτρωσιν τῆς περιποιήσεως, εἰς ἔπαινον τῆς δόξης αὐτοῦ.

15 <sup>a</sup> Διὰ τοῦτο κἀγὼ, ἀκούσας τὴν καθ' ὑμᾶς πίστιν ἐν τῷ <sup>a</sup> Phil. 1. 2. Col. 1. 5, 4. Κυρίῳ Ἰησοῦ, καὶ τὴν ἀγάπην τὴν εἰς πάντας τοὺς ἁγίους, <sup>a</sup> Rom. 1. 9. Phil. 1. 8, 4. 16 οὐ παύομαι εὐχαριστῶν ὑπὲρ ὑμῶν, μνεῖαν ὑμῶν ποιούμενος ἐπὶ τῶν προσευχῶν μου <sup>a</sup> 1 Thess. 1. 2. 3 Thess. 1. 3. 17 ἵνα ὁ Θεὸς τοῦ Κυρίου ἡμῶν Ἰησοῦ <sup>a</sup> Col. 1. 9-12. 2. 2. 3. James 2. 17, 18. Χριστοῦ, ὁ πατὴρ τῆς δόξης, δῶῃ ὑμῖν πνεῦμα σοφίας καὶ ἀποκαλύψεως ἐν ἐπιγνώσει αὐτοῦ <sup>a</sup> 18 πεφωτισμένους τοὺς ὀφθαλ-

v. 8.—εἰς ἀπολύτρωσιν τῆς περιπ. The second of the two interpretations which I have heretofore brought forward, without expressing any preference, is more likely to be the true one, and on *this* ground, that, though it involves equal harshness, it is far more agreeable to the context. The sense will thus be 'reaching, or lasting, until the complete redemption of the purchased possession, even the *peculium*, or peculiar property of God purchased by Christ with his own blood, and forming his CHURCH, shall be consummated.' So Acts xx. 28, τὴν ἐκκλησίαν ἣν περιποιήσατο διὰ τοῦ ἰδίου αἵματος. This view of the sense I find supported by the opinion not only of T. Aquin., Calv., Hyper., Bulling., Crell., and Grot., but also of Œcumen. and Theophyl., who (after Chrys.) explain τῆς περιπ. by ἡμῶν οἷοντις ἐσμὲν περιποιήσις καὶ κτήσις. Calv. well points out the reason why this peculiar use of *eis* for *usque ad*, as iv. 14, was here employed,—namely, for the consolation of those whom he was addressing, 'ne grave sit illis expectationem suam foreve usque ad diem adventus Christi.'

15. Having in the former part of this chapter instructed the believing converts at Ephesus in the certainty of their election and predestination to the privileges of the Christian church, and put them in mind of those extraordinary gifts, which they received as the earnest of their inheritance, the Apostle now proceeds to assure them that their steadfast continuance in the faith (of which he had been informed) was to him matter of joy and thanksgiving; and that he continually prayed for them that they might have a more thorough knowledge of the nature and invaluable benefits of Christianity.—διὰ τοῦτο, i. e. 'because ye were sealed with the promised Spirit.'

16. μνεῖαν ὑμῶν ποιούμενος ἐπὶ τῶν προσευχῶν μου] Koppe and other German Commentators regard this as if it were a *plonastic* expression of the common Greek = 'praying for any one.' But it is a *stronger* expression, and one that comes more to the heart. It is any thing but ordinary Greek, for I have noted it in one of the most refined of the Attic poets, namely, Eurip. Bacch. 46, δὲαί μ', ἐν εὐχαίῃ τ' οὐδαμῶν μνητῆς ἔχει, scil. ἡμῶν. We may render ἐπὶ τ. προσ. μ., 'at my prayers,' i. e. 'prayer times.'

17. ὁ Θεὸς—Χριστοῦ] The best Expositors are agreed that our Lord is here spoken of only in his *human nature*, as when he speaks of his God at John xx. 17. 1 Cor. xi. 3. iii. 23; see notes. In confirmation and illustration of this view of a peculiar expression, see Thom. Aquin., Calv., Hyper., and Est.—Ὁ πατὴρ τῆς δόξης. Some interpret, 'the glorious Father;' understanding the expression δόξα of the eternal and

unchangeable glory of the Deity. But it is better, with others, to take πατὴρ to signify here, as often, *author, cause, and source*; He being the Fountain of all glory, and to whom it is primarily to be ascribed. See 2 Sam. xxii. 4. Ps. xviii. 3. See the able note of Calv., who well explains the phrase as a *title* emerging from the former, 'elucet enim in eo gloriosa Dei paternitas, quod Filium suum conditioni nostræ subjecit, ut per Ipsum fieret Deus noster.'—Δῶῃ ὑμῖν πνεῦμα σοφίας καὶ ἀποκαλ. On further consideration of these words, I am ready to admit that the absence of the Article would seem to forbid our referring the πνεῦμα to the Holy Spirit directly; and thus we may render, with Chandel. and Bp. Middl., 'a spirit of wisdom and revelation.' But then the term will have to be almost alienated; and yet the *influence* of the Holy Spirit is almost implied in the next words, πεφωτισμένους τοὺς ὀφθαλμοὺς τῆς καρδίας ὑμῶν.—words which advert by allusion to the Holy Spirit as the *medium* through whom this deep wisdom of spirit is conveyed as a gift from 'the Father of lights' (James i. 17), and Who is in that view promised as the *Spirit of truth* who shall teach us all things, even τὰ βῆθη τοῦ Θεοῦ, probably alluded to in the term here employed, ἀποκαλύψαι. And this I find fully supported by the opinion of Chrys. and Theophyl., Hyper. and Bulling. Thus, according to *either* interpretation, the doctrine of the *influence of the Spirit* is inherent in the passage, either directly or by implication.

18. πεφωτισμένους—ὑμῶν] This is *explanatory of ἀποκαλ.*, as denoting the effect of it. Instead of πεφ. τοὺς ὀφθαλμοὺς, strict propriety would require τοὺς πεφωτισμένους. The construction is, εἰς τὰ ὅσα πεφωτισμένους τοὺς ὀφθ. ['as to the eyes'] τῆς καρδίας ὑμῶν αἰδέαι, &c.—Ἐλπίς τῆς κλήσεως αὐτοῦ is for ἐλπ. εἰς ἣν ἐκλήθητε ἐκ' αὐτοῦ, or δι' αὐτοῦ. Comp. Phil. iii. 14, τῆς ἀνὰ κλήσεως τοῦ Θεοῦ ἐν Χρ. Ἰησ. In πλουτοῖς τῆς δόξης there may be a Hebraism for '*rich glory*.' And so Rom. ix. 23, τὸν πλοῦτον τῆς δόξης αὐτοῦ, and Eph. iii. 16, τὸν πλοῦτον τῆς δόξης. The question, however, is, whether τῆς δόξης is to be taken with the words *preceding*, or with those that *follow*. The construction calls for the *latter*. And this is confirmed by the parallel passage of Col. i. 27, τίς ὁ πλοῦτος τῆς δόξης τοῦ μυστηρίου τούτου ἐν τοῖς ἰδνισι, where the construction is exactly the same as in this passage of Eph.; and in each ὁ πλοῦτος is connected, not with the second noun, but with the third, τῆς κληρ. and τοῦ μυστ., the intermediate noun qualifying the noun after it, and having the force of the cognate adjective ἰσοδοξος. Thus the sense will be: 'and to know what (i. e. how great) is



μοὺς τῆς \* καρδίας ὑμῶν, εἰς τὸ εἶδέναι ὑμᾶς τίς ἐστὶν ἡ ἐλπίς  
 τῆς κλησεως αὐτοῦ, καὶ τίς ὁ πλοῦτος τῆς δόξης τῆς κληρονομίας  
 αὐτοῦ ἐν τοῖς ἁγίοις. 19 καὶ τί τὸ ὑπερβάλλον μέγεθος τῆς  
 δυνάμεως αὐτοῦ εἰς ἡμᾶς τοὺς πιστεύοντας, κατὰ τὴν ἐνέργειαν  
 τοῦ κράτους τῆς ἰσχύος αὐτοῦ 20 ἣν ἐνήργησεν ἐν τῷ Χριστῷ,  
 ἐγείρας αὐτὸν ἐκ τῶν νεκρῶν καὶ ἐκάθισεν ἐν δεξιᾷ αὐτοῦ ἐν τοῖς  
 ἐπουρανίοις, 21 ὑπεράνω πάσης ἀρχῆς καὶ ἐξουσίας, καὶ δυνά-

the rich and glorious inheritance obtained, or appointed, by him among, &c. Taking however into consideration such passages as Rom. ii. 7 and 10. iii. 23. v. 2. 1 Pet. i. 7; and v. 10, ὁ καλῶς ἡμᾶς εἰς τὴν αὐτοῦ αἰώνιον δόξαν, I am inclined to think that τῆς δόξης is meant to be taken simply as a noun, the sense being, 'And what is the richness of the inheritance of glory;' meaning, 'how rich is the inheritance of glory, bestowed by him on the saints,—that inconceivable and eternal weight of glory laid up for, and to be bestowed on, them!' See Rom. viii. 18. 1 Cor. ii. 9.—Of τῆς κληρονομίας αὐτοῦ ἐν τοῖς ἁγίοις the sense is, 'the inheritance which through him ye have among (i. e. in common with) the saints, or sons of adoption.' See more in Crell. and Est., and especially Calv., who well remarks that 'high-wrought expressions like these are not poured forth by the Apostle sine delectu, and only resorted to in order to magnify the grace of God, that it may be worthily regarded; but that, where faith is treated of, he then (because it is a thing superior to the world) lifts us up into admiration of the Divine power.'

19. Of this passage the sense mainly depends upon the construction of the words κατὰ τὴν ἐνέργειαν—αὐτοῦ, which many Expositors, ancient and modern, construe with τοὺς πιστ. But the sentiment thus arising is so little agreeable to the context, that the best Commentators have been long of opinion that those words must be referred to τὸ ὑπερβάλλον μέγεθος, and that κατὰ signifies 'according to,' i. e. similarly to, ἡμᾶς τοὺς πιστ. meaning 'us believers.' They are not, however, agreed as to the nature of this comparison; namely, whether it is meant of Christ's resurrection (namely, as understood of God's power exerted in their conversion, and subsequent support by Divine grace), or, in the natural sense, as understood of the power to be exerted in the resurrection of believers; meaning, that the future resurrection of believers shall be accomplished, according to the working of that mighty power which God exerted in Christ, when he raised him from the dead. This last mode of understanding the words seems most agreeable to the context. For, as Chandl. observes, 'as this is the hope of our Christian calling, and the peculiar promise of the Gospel, so it is one of the noblest instances to which even Almighty power itself can reach.' I am inclined, however, to think, with Hamm. and Mackn., that both comparisons may have been intended. As to the last clause, κατὰ τὴν ἐνέργειαν—αὐτοῦ ἣν ἐνήργησεν, the sense is, 'answering to' ('correspondently with,' 'similarly to') the exertion of strength of his power, which he exerted in the case of Christ, by raising him from the dead.' The comparison intended is twofold: 1. physical, of the resurrection and glorification of the just,

as Christ was raised and glorified; 2. moral and spiritual, the being raised from the death of sin to the life of righteousness, and, through this newness of life, to the inheritance of the saints in light. This latter comparison must be chiefly intended, as is plain from the preceding context; since the Apostle intimates, that the persons he is addressing attain to it through the medium of the same power as that whereby Christians are raised, &c. Some eminent Commentators regard the terms as mere synonyms, and conjoined by way of expressing the greatest degree of the Divine power. But, not to mention that that is always an objectionable principle (see Calv., supra v. 18), ἐνέργεια is by no means a synonyme of κράτος or ἰσχύς. Dr. Peile, indeed, would construe τοῦ κράτους (which he regards as here equiv. to κρατοῦσαν) with τὴν ἐνέργειαν, rather than (as all other Commentators do) with τῆς ἰσχύος. But the *usus loquendi* is, in both cases, against him. And, moreover, the construction of κράτ. with ἰσχύ. is placed beyond doubt, by a similar passage, infra, vi. 10, ἐνδυναμοῦσθαι ἐν Κυρίῳ καὶ ἐν τῷ κράτει τῆς ἰσχύος αὐτοῦ: also by several passages of the Sept., e. g. Isa. xl. 26. Dan. iv. 27, et al. Nor is it confined to Alexandrian Greek, since it occurs occasionally in the purest Classical writers. So excellent a Grecian, and espec. one so intimately acquainted with the Greek Tragedians, as Dr. Peile, might have brought to mind Soph. Phil. 594, ἡ μὲν ἦν λόγῳ Πάσιαντες ἄετι, ἢ πρὸς ἰσχύος κράτος, where there is not, any more than here, a mere pleonasm (the sense being, 'by the use of downright force'), nor is there any such pleonasm in Thucyd. vii. 66, 3, παρὰ ἰσχύον τῆς δυνάμεως ἐνδιδόσασιν.

20. καὶ ἐκάθισεν] Strict regularity would have required καὶ καθίσας, but prob. ἐκάθισα was used, because verbs have a far stronger effect, in expressing the important truth couched in the next two verses, than would Participles. It is true that the very reading seemingly required is presented in MSS. A, B, and 14 cursives, and was received by Lachm., and by Tisch. 1, but rejected, and the t. rec. restored, in Tisch. 2; rightly; for a more rash and ill-judged change in the text was never made, even by Lachm.

21. In the Substantives ἀρχή, ἐξουσία, &c. we have abstracts for concretes, to denote the persons who fill those dignities, and such as those. By ἀρχή and ἐξουσία we may understand the superior, and by δύναμις and κυρ. those next in rank. See note on Matt. xxviii. 18. The Singular in this use of ἀρχή is very rare; though I have noted it also in Æschyl. Suppl. 480, κατ' ἀρχῆς ('magistracy,' 'government') φιλαίτιος Λαῶν, and, with the Article, in Demosth. 1145, 26, ἡ ἀρχή ('the magistrate') παραλαβούσα παρὰ τῆς προτέρας ἀρχῆς, ἡμῖν παρέδοκε.—Οὐδὲ

μεως καὶ κυριότητος, καὶ παντὸς ὀνόματος ὀνομαζομένου οὐ μόνον ἐν τῷ αἰῶνι τούτῳ, ἀλλὰ καὶ ἐν τῷ μέλλοντι<sup>22</sup> καὶ τὰ πάντα ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ καὶ αὐτὸν ἔδωκε κεφαλὴν ὑπὲρ πάντα τῇ ἐκκλησίᾳ,<sup>23</sup> ἣτις ἐστὶ τὸ σῶμα αὐτοῦ, τὸ πλήρωμα  
† Ps. 8. 6. 5.  
Col. 1. 16-18.  
Matt. 28. 18.  
1 Cor. 15. 27.  
Heb. 2. 8.  
Rom. 15. 5.  
1 Cor. 12. 6.  
27.  
ch. 4. 12, 15, 16. & 5. 23, 30. Col. 1. 18. & 2. 11.

ματος, title of authority. See Phil. ii. 9. In the next words, ἐν τῷ αἰῶνι τούτῳ, and ἐν τῷ μέλλοντι, it is intimated that the power of Christ is infinitely above all *created* power, whether human or angelic.

22. By the words πάντα ὑπέταξεν ὑπὸ τοῦ πόδας αὐτοῦ (on which compare Matt. xxviii. 18) we have graphically represented the complete subjection to which Christ's enemies must be reduced, and its results in their punishment. See 1 Cor. xv. 27. On this is then engrafted another and more striking view under which Christ's power may be considered,—namely, as it is exercised towards his friends; wherein it is suggested that, in his capacity of supreme Head over the Church Catholic (namely, believers of every age and nation, compare Heb. xii. 23), he will use his power,—not in the way that earthly supreme Potentates usually do, for his *own* good, but exercise it solely for the benefit of his people, as the head exerts itself for the benefit and support of the other members of the body, of which it is chief, and with which it is indissolubly united.—ἔδωκε, for τέθεικε, or ἔστησε, by an idiom formed from the use of the Heb. יָרַם.—ὑπὲρ πάντα, 'over all persons and things.' See Dr. Smith, *Scrip. Test.*, vol. ii. p. 210.

23. τὸ σῶμα αὐτοῦ] 'his body.' 'Namely, because, 1. he formed it by himself and his Apostles; 2. he quickened it by his power and the gifts of the Holy Spirit; 3. he purchased it by his own blood; 4. he has bound together all its members by the same laws, the same faith, the same sacraments, the same hopes of a resurrection to life eternal, and, above all, by mutual charity, the very bond of perfectness.' (Dr. Jortin.)—τὸ πλήρωμα τοῦ τὰ πάντα ἐν π. κλ. These words are in apposition with σῶμα; and the Church is called his *fulness*, as consisting of many members; being an exceedingly numerous society, under the government of Him 'who filleth all with all [things]'; for so τὰ πάντα ἐν πᾶσι πληρ. should be rendered; by which is meant, 'filleth all his members each with their peculiar spiritual gifts and graces,' each 'receiving out of his fulness grace for grace.' See John i. 16, and 1 Cor. xii. 6, and comp. infra iv. 10—13. Est. complains of the difficulty of the passage arising from ambiguity of expression, which he traces to this, that πάντα may be taken either as a *Nomin.* or an *Accus.*, and πληρουμένον either in a *Passive* or an *Active* sense. And, in fact, to this supposed ambiguity may be ascribed the great diversity of interpretations. After all, however, it may be questioned whether there be any real ambiguity. It is true that πληρουμένον of itself admits of being taken either *Passively* or *Actively*. But the former mode (adopted, from the Vulg., by most of the old Commentators) will require that at πάντα should be supplied κατὰ; an ellipsis which, however approved of by Eras., Camer., Est., and Hamm., is one too arbitrary to be admitted, and which, in the present advanced state

of philological science, is such as no Commentator of note would think of proposing: not to say that the sense thus arising is forced and jejune. Accordingly, the *Active* sense in πληρ., regarded as Midd. Depon. (recognized by Theophyl. and Œcumen., and adopted by Theodor. and the framers of the Pesch. Syr. Version, and most of the modern Expositors, from Beza, Calv., and Grot. downwards), is best to be adopted, espec. as it is more agreeable to the context and the matter of this Epistle, and the twin Epistle to the Colossians. See iv. 10, and Col. ii. 9 and 10. But, although the ambiguity in question is thus dispelled, yet another may be thought to remain,—namely, whether πᾶσι is to be understood of persons or of things, since it may be of either the masculine or the neuter; also whether πάντα, if a neuter form, is to be taken in a neuter sense. Several early modern Commentators take πάντα in a neuter sense (understanding it of all spiritual benefits and blessings, such as the context calls for), and, accordingly, they take πᾶσι as a masculine, understanding it of 'all the members of Christ's body, the faithful,' meaning generally that 'Christ fills all the members of his Church with these benefits.' But this sense, however good, is such as cannot be elicited from the words without violence; for how otherwise can πληρ. πάντα ἐν πᾶσι be made to mean to impart all such things unto the persons in question? Thus the ἐν (found in all the MSS.) would be worse than useless; and the construction would be quite unprecedented. Hence I acquiesce in the opinion of Dr. Chandler, Abp. Newc., and Dr. Mackn., that πάντα is to be taken of persons, and πᾶσι of things, the full sense being, 'who filleth all the persons in question (the members of this spiritual body) with all things,' viz. all things necessary to their well-being, all spiritual and heavenly blessings. In short, the true way of translating it is that adopted by Dr. Mackn., 'who filleth all with all.' Here, however, the use of ἐν may fall under the head of what the grammarians term the *usus redundans*; though there is really no redundancy at all, but only an idiom by which the Dat. with ἐν is used by some writers, where others would use the Dative of mode, or means, or instrument; which is alone, I believe, used in Latin. However, the ἐν is used by good writers, from Homer downwards; and, so far from being thus redundant, it is rather more significant, as serving to bring the means more fully prominent than the mere instrumental or modal dative. But the passage most to the present purpose (and which, with iv. 10, serves to determine the construction and sense here) is Eph. v. 18, πληροῦσθε ἐν ψαύματι, where see my note. As to the use of the Middle form in an Active sense (as if a Dependent), and said by Olsh. to be unprecedented, there are not wanting examples, though very rare, such as Hdor. vi. 2, 14, τὰς ναῦς ἐκπληροῦντο. *Ismus*, p. 89. Dem. 1208. The use of

a Col. 1. 31.  
 & 2. 13.  
 b ch. 5. 6.  
 & 6. 12.  
 c Luke 16. 8.  
 John 7. 7.  
 & 8. 33.  
 & 15. 10. Rom. 12. 2. 1 Cor. 5. 10. Gal. 1. 4. 2 Tim. 4. 10.

τοῦ τὰ πάντα ἐν πᾶσι πληρουμένου. II. <sup>1</sup> Καὶ ὑμᾶς, ὄντας νεκροὺς τοῖς παραπτώμασι καὶ τοῖς ἁμαρτίαις, <sup>2</sup> (ὃ ἐν αἷς ποτε <sup>c</sup> περιεπατήσατε κατὰ τὸν αἰῶνα τοῦ κόσμου τούτου, κατὰ τὸν

the Neuter for the Masc. is confirmed by the passage at iv. 10 (quite akin to the present): *ἵνα πληρώσῃ τὰ πάντα*, 'that he might fill all the persons (i. e. believers) with the gifts and graces necessary to them.'

II. Having mentioned, in the preceding Chapter, the great privileges to which the Ephesians became entitled by their conversion to Christianity, the Apostle now takes occasion to enhance the greatness of the Divine mercy towards them, by putting them in mind of their former state of corruption and guilt. (Chandler.)

1. καὶ ὑμᾶς, ὄντας—ἁμαρτίαις. Here some doubt has existed as to the connexion of these words with the context, also as to their construction, and the verb to be supplied. Many ancient and most modern Expositors connect them with ver. 5, supplying *ἐξωποιοῖσιν* from *συνεξωποιοῖσιν* after, where there is thought to be a repetition. Thus what follows, up to ver. 4, and καὶ at ver. 5, must be taken as pleonastic (after the manner of the Hebrews, who often so use their *v*, which signifies *et* and *etiam*), or the *et* is to be rendered *inquam*, and the *etiam*. By others, however, consisting of the ancient Commentators generally, the words are connected with *πληρουμένου* in the last verse of the preceding Chapter; both being so united together, that only a comma is placed after *πληρουμένου*, the sense assigned being, 'He who filleth all [his members] with all [spiritual gifts and graces] hath also filled you who were dead in,' &c. Of these two methods, the former (confirmed by various similar instances of *anacoluthon*, and also by the parallel passage at Col. ii. 13) is the more natural and probable, and is supported by the authority of Hyper. and Calv., of whom the latter ably traces the connexion and scope of the passage thus: 'Here we have an explanation with illustration of what went before; in which the Apostle, in order the better to bring home to the Ephesians what he has been saying thus generally of the grace of God, now proceeds to remind them of their former state. This application consists of two particulars: You were once lost; now God hath of his grace rescued you from destruction. These, however, instead of being brought together, are disjoined by the intervention of further considerations dilating on the main and primary one.' Dr. Peile well regards καὶ ὑμᾶς ὄντας, &c. as 'a particular exemplification of that general act of Divine grace of which the Apostle had just spoken in the words τοῦ πάντα ἐν πᾶσι πληρουμένου;' and he thinks it plain from Col. i. 21, and ii. 13, that 'our Translators have rightly sought in ver. 5 the completion of the sentence from which he digresses in vv. 3 and 4.' But the irregularity is too deeply seated to be so easily got rid of. If the resumption of the sentiment at ver. 1 be supposed to take place at ver. 5, then the words of ver. 4, though they seem to amalgamate with those at ver. 3, will have no termination, for want of a Verb in *oratione directa*. Now that might have been avoided by writing *ἦν* in-

stead of *ὄν*. But, as it is, the words must be associated with those at vv. 5 and 6, as they are in all the ancient Versions and Commentaries; and it would seem that the writer himself intended them to be so taken; though, by prefixing the words *ὁ δὲ Θεὸς—ἡμᾶς*, he made the resumption of the incomplete construction at *συνεξωποιοῖσιν* very obscure. The reader will observe that I include ver. 2, as well as 3 and 4, in the digressive portion; for which I have the support of Griesb., Scholz, and Paley, Hor. Paul. p. 112, ed. Tate. He truly remarks that, 'if here we take away the parenthesis, we have left a sentence nearly the same as in Col. ii. 12, 13. We have (continues he) the same sentiment in nearly the same words; but in the Ephesians twice interrupted by incidental thoughts, which St. Paul (as his manner is) enlarges by the way, and then resumes the thread of his discourse. It is interrupted the first time [at vv. 20—23] by a view, which breaks in upon his mind, of the exaltation of Christ, and the second time by a description of heathen depravity; or rather, a retrospect of their sad state when sunk in heathen depravity. By νεκροὶ ἐν ταῖς ἁμαρτίαις is meant, 'to be entirely enslaved to sin, as a dead body is to the power of death, and to be incapable of rising from it to spiritual life, as a corpse is of being restored to natural life.' See Matt. viii. 22. Luke xv. 14, and notes.

2. ἐν αἷς ποτε περιεπατήσατε. That sin had formerly reigned in them he now evinces from its effects, or fruits; the power of sin not being sufficiently perceptible to men, until it shows itself in outward action. (Calv.)—κατὰ τὸν αἰῶνα τοῦ κόσμου τ., 'according to the way or course of the world: what Tacitus calls *saeculum* (so German. i. 9, 'corrumpere et corrumpi *saeculum* vocatur'); meaning, 'in conformity to its corrupt principles, and wicked practices.'—Κατὰ τὸν ἀρχ. τῆς ἐξ. τοῦ δέους. The best Expositors, ancient and modern, are in general agreed, that *ἐξουσίας* is here put for *ἀρχῆς*, 'power' being put for 'those who exercise the power, or rule, throughout the various degrees of subordinate agency.' So Theophyl. explains, *ἀρχόντα τῶν ἰσχυρίων δυνάμεων*, the leader of those powerful spirits who hold their residence in the air; see Jude 6. Indeed, Mede, Whitby, and Weta. have shown at large that both the Jews and the Gentiles (espec. of the Pythagorean sect) believed the air to be peopled with genii, or spirits, under the governance of a chief, who there held his seat of empire. These spirits were supposed to be powerful, but malignant, and exciting men to evil. That the Jews held the opinion in question is plain from Philo, p. 31, 28, *ἵσται δὲ καὶ κατὰ τὸν αἶρα ψυχῶν ἀσωμάτων ἱερώτατος χορός*, and Diog. Laert. viii. 52, *ἐναὶ τε πάντα τὸν αἶρα ψυχῶν ἑπαισιν*; also from the Rabbinical writers. So, in Pirke Aboth. fol. 83, p. 2 (cited by Weta.), they are represented as filling the whole air, ranged in troops, and under regular subordination; which illustrates the *ἐξουσίας* of the Apostle. This belief was transmitted to the early

ἄρχοντας τῆς ἐξουσίας τοῦ αἵρος, τοῦ πνεύματος τοῦ νῦν ἐνεργούντος ἐν τοῖς υἱοῖς τῆς ἀπειθείας· <sup>3</sup> ἐν οἷς καὶ ἡμεῖς πάντες ἀνεστράφημεν ποτε ἐν ταῖς ἐπιθυμίαις τῆς σαρκὸς ἡμῶν, ποιούντες τὰ θελήματα τῆς σαρκὸς καὶ τῶν διανοῶν, καὶ ἤμεν τέκνα φύσει ὀργῆς, ὡς καὶ οἱ λοιποί· <sup>4</sup> ὁ δὲ Θεὸς, πλούσιος ὢν ἐν ἐλέει, διὰ τὴν πολλὴν ἀγάπην αὐτοῦ, ἣν ἠγάπησεν ἡμᾶς, <sup>5</sup> καὶ ὄντας ἡμᾶς νεκροὺς τοῖς παραπτώμασι, συνεζωοποίησε τῷ

d Col. 3. 7.  
Tit. 2. 2.  
Wisd. 13. 1.  
e Rom. 10. 12.  
f Rom. 5. 6.  
g 10.  
h 10. 4, 5, 8.  
i 11.  
Col. 2. 13, 14.  
Acts 13. 11.  
Titus 2. 5.

Fathers (so Ignatius Ep. to Ephes. § 13, ἐν ᾧ πᾶς πόλιμος καταργεῖται ἀέριον καὶ ἐπιγίγειν πνεύματων), and came down even to modern times. We are not, indeed, warranted in ascribing to St. Paul the wild dreams of the Rabbin; but neither are we justified in supposing him to have disbelieved the above notion, and yet countenanced it for a temporary purpose.—τοῦ πνεύματος, for πνεῦμα, by a slight anomaly in construction; and that, I apprehend, occasioned by the use of the κατὰ just before, to signify, 'according to the will of,' which, in thought, involving a *Genit.*, so the case of πνεύματος is accommodated to that, rather than to the grammatical construction.—τοῦ νῦν ἐνεργούντος, meaning, 'exerts his energies, and manifests his influence.' So Matt. xiv. 2, αἱ δυνάμεις ἐνεργούσιν ἐν αὐτῷ, because he had risen from the dead. Hence demoniacs were called ἐνεργούμενοι. Thus it is meant, that the Evil Spirit powerfully and manifestly, by their actions, operates in the disobedient, with reference to the *Gentiles*, who are here called οἱ υἱοὶ τῆς ἀπειθείας, an expression not merely synonymous with ἀπειθεῖς, but a stronger term, to denote 'devotedly and habitually disobedient.' So Luke xvi. 8, οἱ υἱοὶ τοῦ αἵματος τούτου, 'devoted to this world,' and Matt. xxiii. 15, υἱοὶ τῆς γαλήνης, used like υἱοὶ θανάτου in the Old Test.

3. The Apostle here *applies* what he has just said to the *Jews* also; and shows (as in Romans, ch. ii.), that *they*, too, as well as the rest of the world, had been under the dominion of sin.—ἐν οἷς καὶ ἡμεῖς π. Expositors are not agreed whether οἷς is to be referred to υἱοῖς τ. αἵρ., or to παραπτώμασι at ver. 1. But though the latter has much to countenance it, *more* may be urged *against* it; and the objection, as to the construction of ἀναστρέφειν with a *Dat. of person*, not *thing*, will not hold good, because it is here construed with ἐν ταῖς ἐπιθ. τ. σ. (which words, according to the *other* view, would be useless). And as here we have ἀνίστρ. ἐν ταῖς ἐπιθ., so at 2 Cor. i. 12, we have ἐν ἀπλότητι καὶ ἐλικρινείᾳ Θεοῦ ἀναστρέφμεν ἐν τῷ κόσμῳ. Nor need we *strictly* interpret the ἐν *by inter*; but we may suppose it taken in a *laxer* sense for *sub*, meaning, 'as well as they.'—ποιούντες τὰ θελ. is strangely rendered by Dr. Peile, 'acting on the suggestions.' The sense is plainly, 'doing the wills,' performing the behests of the *dispositions* of the flesh,—those things to which we are inclined by our corrupt nature, as denoted by the term τῆς σαρκός. This *plural* of θελ. (occurring also in Acts xiii. 22) is not found in the *Class.* writers, though it occurs in the *Sept.*—τῶν διανοῶν is wrongly rendered, 'the mind.' It denotes the *passions*, as *σαρκὸς* does the *appetites*, of our corrupt nature. This natural corruption is *implied* in θελ. (which should be ren-

dered *propensities*), and is *expressed* in the next words, which seem added for the very purpose of inculcating that truth. For though φύσει there is *tortured* by many learned Commentators, to yield some such sense as shall exclude the doctrine of the *natural corruption of the human heart* (namely, by explaining it either *custom*, or *acquired habit*), yet in vain; for in all the passages cited the sense *natural disposition* is ever apparent. In short, a far greater portion of learning and ingenuity, than has been employed in the cause in question, would be insufficient to set aside the common interpretation, and establish a sense unsupported by the *usus loquendi*, and at variance with the context. And all merely to get rid of a doctrine plainly revealed in Scripture, and confirmed by the experience even of the most virtuous and pious persons; nay, acknowledged by the heathens themselves, as might be shown by many examples, one of which must here suffice: Eur. Beller. frag. ix. 1, 'Ὅς ἔμφυτος μὲν πᾶσιν ἀνθρώποις κᾶκῃ. The expression (derived from the *Hebr.*) τέκνα ὀργῆς signif. 'persons worthy of wrath and punishment.' So 2 Pet. ii. 14, κατὰρας τέκνα. Isa. lvii. 4, τέκνα ἀπωλείας. The same idiom has place in υἱός' but sometimes the *Subst.* following is found not in a *Passive* sense, as here, but in an *Active* one, as ver. 2, οἱ υἱοὶ ἀπειθείας. Moreover, οἱ λοιποὶ should be rendered, not *others*, but 'the rest [of mankind],' the other nations.

4—6. This may be regarded as the *second particular* spoken of in the note at ver. 1, of which the general import is, that God has preserved the Ephesians from the destruction to which they were devoted. This, however, the Apostle has expressed in *other* words, by way of further enlarging on the love of God, and thus (as Chandler observes) 'setting before them their obligations to the Divine mercy and goodness, in their recovery to the knowledge and operation of true religion and virtue by the gospel of Christ.' In fact, he now returns to the subject he was treating of at ch. i. 19; and what is there only indirectly intimated, he here distinctly propounds; namely, that as God raised *Christ* from the dead, so he will raise us up.

5. The term here, συνεζωοποίησι, is well explained by Whitby: 'hath quickened us together with Christ,'—namely, not only by giving us a new birth, or renovation of life, but an assurance also of *eternal* life; according to what is said by Christ himself, John xiv. 19, 'because I live, ye shall live also,' and by the Apostle elsewhere, Rom. v. 10, 'we shall be saved by his life.' See Calv. and Hyper. The interposed words χάριτι ἰστέ εἰσασημένιοι are meant to forcibly impress the great truth, of God's *free* gift of eternal life to as many as submit themselves to be saved by the plan of salvation set

f. Matt. 16.  
17.  
Rom. 2. 5.  
8 & 4. 16.  
Titus 2. 5.  
h Rom. 2.  
26, 27. 3 & 4.  
2 & 11. 6.  
1 Cor. 1. 26.  
30.  
2 Tim. 1. 9.  
Titus 2. 5.  
i Deut. 22. 6.  
Jsa. 100. 3.  
Jsa. 29. 23.  
2 Cor. 5. 17.  
ch. 4. 24.  
Titus 2. 14.  
J Col. 1. 21.

Χριστῷ, (χάριτί ἐστε σεσωσμένοι) <sup>6</sup> καὶ συνήγειρε, καὶ συνεκά-  
θισεν ἐν τοῖς ἐπουρανίοις ἐν Χριστῷ Ἰησοῦ. <sup>7</sup> ἵνα ἐνδείξηται ἐν  
τοῖς αἰῶσι τοῖς ἐπερχομένοις τὸν ὑπερβάλλοντα πλοῦτον τῆς  
χάριτος αὐτοῦ ἐν χρηστότητι ἐφ' ἡμᾶς ἐν Χριστῷ Ἰησοῦ. <sup>8</sup> Ἐτὴ  
γὰρ χάριτί ἐστε σεσωσμένοι διὰ τῆς πίστεως· καὶ τοῦτο οὐκ ἐξ  
ὕμῶν, Θεοῦ τὸ δῶρον. <sup>9</sup> οὐκ ἐξ ἔργων, ἵνα μὴ τις καυχῆσθαι.  
<sup>10</sup> Αὐτοῦ γὰρ ἔσμεν ποίημα, κτισθέντες ἐν Χριστῷ Ἰησοῦ ἐπὶ  
ἔργοις ἀγαθοῖς, οἷς προητοίμασεν ὁ Θεός, ἵνα ἐν αὐτοῖς περιπα-  
τήσωμεν.

<sup>11</sup> Διὸ μνημονεύετε, ὅτι ὑμεῖς ποτὲ τὰ ἔθνη ἐν σαρκί, (οἱ

forth by God himself. See Theophyl. on Rom. iii. 24. Here, and at ver. 8, the words *χάριτί ἐστε σεσωσμένοι* should be rendered 'by grace (i. e. an act of grace) ye are placed in a state of salvation.' This has been evinced by many eminent theologians, including Bp. Bull, Harm. Evang. c. xii., and is further established by a very accurate Greek scholar, Mr. Green, in his Gram. N. Test. D., p. 317.

6. *συνεκάθ. ἐν τοῖς ἰουρ.* Hereby is intimated the great dignity of our Christian profession, by opening out our participating with Christ in the Society of God and the angels, and that by right of citizenship obtained by Christ; so that we are entitled to all the privileges of the Church and family of God.

7. *ἐν τοῖς αἰῶσι τ. ἐπερχ.* 'in all future ages (i. e. all futurity) both of this world and the next.' In *τῆς χάριτος αὐτοῦ ἐν χρηστ.* *ἐφ' ἡμᾶς* a participle is to be understood; the sense being, 'his richly abundant grace and mercy shown towards us,' in the blessings conferred, through Christ and his atoning merits, through the Gospel. This passage is thus beautifully alluded to by Irenæus, p. 181: 'Temporalia fecit (Deus) propter hominem, ut marescens in iis fructificet immortalitatem, et eterna superinducit propter suam benignitatem, ut ostendat seculis supervenientibus,' &c.

8—10. 'These verses are closely connected together, and contain the same sentiments, expressed in other words.' (Koppe.)

8. *τῇ γὰρ χάριτι, &c.* Agreeably to the view stated, supra, ver. 5, I would render: 'for it is by grace (i. e. a system of free grace) that ye have been brought into a state of salvation through faith (as the medium); and that [salvation by grace] not arising from yourselves [i. e. any thing that ye do], not [pertaining to you] on the score of works done, so that no man can boast, that being precluded.' This *eventual* sense of *ἵνα*, as expressing a *logical conclusion*, was long ago adopted by me in my Recena. Syn. and Gr. Test., and I have since found that it had been previously promulgated by Dr. Mackn., who with reason objects to our Common Version, 'lest any man,' &c., on the ground that 'it represents God as appointing our salvation to be by faith in order to prevent man's boasting; which certainly were an end unworthy of God in so great a matter.' I must not omit to notice the debated question as to the reference of *τοῦτο*. I am still of opinion that it is neither to *πίστεως*, nor to *χάριτι*, but to the subject of the foregoing clause,—salvation by grace, through faith in Christ

and his Gospel: a view, I find, confirmed by Dr. Chandl., Dean Tucker, Dr. Mackn., and Dr. A. Clarke. And to show that this interpretation is not a mere novelty, I need only refer the reader to Theophyl., who thus explains: *Οὐ τὴν πίστιν λέγει δῶρον Θεοῦ, ἀλλὰ τὸ διὰ πίστεως σωθῆναι· τοῦτο δῶρόν ἐστι Θεοῦ*. Such also is the view adopted by Chrys. and Theodor. And that it is the true one is clear from ver. 10, where see note.

10. *αὐτοῦ γὰρ ἡ ποίημα* The *γὰρ* serves for confirmation and explication; that being, as Bp. Bull points out, the scope of the verse. There is here a clause omitted, which may be supplied as follows: 'Salvation (i. e. the being placed in a state of salvation) was the gift of God, not for any works that we had done, nor with a view to any that we might do. So that boasting is excluded. Do them, however, we must; for we are his workmanship, created in Christ Jesus [our mystical Head, Prototype, and Ensample], for [the purpose of performing] good works,—namely, such as (in the words of our Twelfth Article) 'follow after justification, and spring out necessarily of a true and living faith in Christ.' The strong term *κτισθέντες*, used also infra 10, must not, with some recent Expositors, be lowered, since it has reference to that union of Christians with their Lord, which forms the essential condition of their Christian existence.—*οἷς προητοίμασεν*—*περιπ.*, 'for which good works (i. e. with a view to their performance) God hath aforetime (all along from the first) provided, so as that in them we should walk.' I would thus render, being of opinion, with Dr. Peile, that 'the words *ἵνα ἐν αὐτοῖς περιπ.* declare the object of *οἷς προητ.*' This *providing* must be referred to the *Providence* of God, who in the Gospel fore-ordained, with reference to Christian works, that we should walk in them. A similar use of *προητοίμ.* is found in Philo, p. 17, *ὁ Θεὸς τὰ ἐν κόσμῳ πάντα προητοίμασεν εἰς ἔργα αὐτοῦ*.

11. Having spoken to them of the general state of fallen man, and the salvation of all believers by the rich grace and mercy of God, the Apostle next proceeds to set forth to the *Gentiles* converts the peculiarity of *their* case, which had placed them much further out of the way than the Jews had been. He illustrates the mercy of God in their conversion, by showing them that God was under no previous obligation, by virtue of any special covenant he had entered into with them, to confer so great a hap-

λεγόμενοι ἀκροβυστία ὑπὸ τῆς λεγομένης περιτομῆς ἐν σαρκὶ χειροποιήτου,) <sup>12</sup> ὅτι ἦτε ἐν τῷ καιρῷ ἐκείνῳ χωρὶς Χριστοῦ, <sup>k</sup> Rom. 9. 4 ἀπηλλοτριωμένοι τῆς πολιτείας τοῦ Ἰσραὴλ, καὶ ξένοι τῶν διαθηκῶν τῆς ἐπαγγελίας, ἐλπίδα μὴ ἔχοντες, καὶ ἄθεοι, ἐν τῷ κόσμῳ. <sup>13</sup> <sup>l</sup> νυνὶ δὲ ἐν Χριστῷ Ἰησοῦ, ὑμεῖς οἱ ποτὲ ὄντες μακρὰν, ἐγγὺς ἐγενήθητε ἐν τῷ αἵματι τοῦ Χριστοῦ. <sup>14</sup> <sup>m</sup> Αὐτὸς γὰρ ἐστὶν ἡ εἰρήνη ἡμῶν, ὁ ποιήσας τὰ ἀμφοτέρα ἐν, καὶ τὸ μεσότοιχον τοῦ φραγμοῦ λύσας, <sup>15</sup> <sup>n</sup> τὴν ἔχθραν ἐν τῇ σαρκὶ αὐτοῦ, τὸν νόμον τῶν ἐντολῶν ἐν δόγμασι, καταργήσας ἵνα

<sup>l</sup> Col. 1. 20.  
<sup>k</sup> 1. 4.  
<sup>m</sup> Isa. 9. 4, 6  
John 10. 16.  
<sup>n</sup> 16. 32.  
Acts 10. 35.  
Rom. 5. 1.  
Col. 1. 20.  
Gal. 3. 28.  
1 Cor. 5. 17.  
Gal. 6. 15.  
Col. 2. 14.

peace upon them; since they were wholly unacquainted with, and strangers to, the only peculiar covenant he had entered into with any part of mankind.

11. διὸ μνημονεύετε, &c. &c.] The full sense is, 'Wherefore [that ye may understand the magnitude of the benefits ye have received, and the obligation ye lie under to the performance of good works], remember, &c.—ἐν σαρκί, 'by natural descent, or carnal origin.' The words οἱ λεγόμενοι—χειροπ. are exegetic and parenthetical; thus at &c. ἦτε there is a *resumption* of the construction.—Οἱ λεγόμενοι ἀκροβ., i. e. 'who are contemptuously styled the uncircumcised'—ἀκροβυστία, for ἀκρόβυστοι, abstract for concrete; as περιτομή, just after, for οἱ περιτετμημένοι. The expression ἐν σαρκὶ χειροποιήτου ('made by hand, in the flesh') is very significant, alluding to *another* circumcision, that of the *heart*, and spiritual, ἀχειροποιήτου. See Col. ii. 11.

12. χωρὶς Χρ.] for χωρισθέντας ἀπὸ τοῦ Χρ., 'without communion with Christ.' The sense is further developed in the next words, ἀπῆλλοτρ. τῆς πολ. τ. 'I., 'aliens from the citizenship of Israel.' Ἀπῆλλ. is a stronger term than ἀλλότριος, though that word is by Aristotle opposed to συμπολιταί. Πολιτεία is a word used of *ecclesiastical*, as well as civil polity; espec. since, in the case of the *Jews*, the one was closely united with the other.—ἔξουσι is used for ἀπεξισωμένοι (to correspond with ἀπῆλλ.), and consequently it carries the regimen of a Particip.; see Winer's Gr. Gr. § 30, 6. So Soph. Œd. Tyr. 219, ὁ γὰρ ἔξουσι μὲν τοῦ λόγου τοῦδ' ἔξερῳ. In διαθηκῶν τῆς ἐπαγγ. the Genit. of the noun has the force of an Adject. By these διαθηकाί we are to understand 'the patriarchal and the Mosaic covenants.' See note on Rom. ix. 4.—ἐλπίδα μὴ ἔχοντες, 'having no [assured] hope of eternal life and salvation:' meaning, that they had been out of covenant with God, and were consequently destitute of any hope of pardon and acceptance with him.—καὶ ἄθεοι, ἐν τῷ κόσμῳ, 'and thus without God,'—namely, 'either by knowing him not, or not worshipping him as God.' By a similar mode of expression, Joa. (Antt. xvii. 5, 6) describes the wicked man as doing what he does *ὅτι ἐν ἐρημίᾳ τοῦ Θεοῦ*, 'as if there were no Deity every where present.' The words ἐν τῷ κόσμῳ are added by way of magnifying their offence, as living in a world created and preserved for blessing by God, and yet not knowing him, or worshipping him, as its Creator and Preserver.

13. ἐν Χρ. 'I.] 'by Christ and his religion.'

Or we may, with Koppe, supply ὄντες; q. d. 'having been united to Christ,' 'become Christians;' comp. Rom. viii. 1.—μακρὰν εἶναι and ἐγγὺς εἶναι were figurative expressions, denoting, respectively, the pious worshippers of God, and therefore favoured with admittance to his presence, and those who neglected it (i. e. the Gentiles), and were consequently far removed from his presence and favour. See Isa. lvii. 19, and notes on Acts ii. 39, and on Luke xv. 13.

14. ἡ εἰρήνη ἡμῶν] Put, by metonymy, for ὁ ποιῶν εἰρήνην ('the Author of our peace [and reconciliation with God]') occurring in the next verse; just as the Jews call the Messiah their *Peace*.—At τὰ ἀμφοτ. supply μέρη or γένη, 'both of the parties.' The words following are *illustrative* of the sense of the foregoing, by an allusion to the partition wall in the Temple, which separated the Court of the Gentiles from that of the Jews. The word μεσότ. is very rare in the Class. writers, though an ex. (and that similarly figurative) occurs in Athen. p. 281, τὸν τῆς ἡδονῆς καὶ ἀρετῆς μεσότοιχον διορύττειν.—Τοῦ φραγμοῦ is a Genit. of explication, for διαφράσσειν ἡμᾶς ἐξ ἄλλων ἰδιωτῶν. It here alludes to the ritual law of Moses, which was *intended only* to keep the Jews apart from the Gentiles, but which, in fact, *produced* that mutual enmity to which the Apostle proceeds to advert.

15. τὴν ἔχθραν may be taken either with the preceding, or the following words; for the same sense will arise. But it seems more natural to connect them with the following.—τὸν νόμον is in apposition with ἔχθραν, denoting the *cause* of enmity. This the Law was, since it generated in one party an antisocial and supercilious spirit, and in the other a deadly hatred.—ἐν τῇ σαρκί α., i. e. by the sacrifice of his body on the cross,—namely, to bring in that 'everlasting righteousness,' of which Daniel prophesied. The terms *ἐστ.* and *δόγμ.* refer to the *ceremonial* part of the law; and are specified as being the cause of the disunion. On καταργ., see Rom. iii. 31. Gal. iii. 17, and Notes.—ἵνα τοὺς—ἐνθ., lit. 'in order that [thereby] he might, by himself, form the two classes of men into one new mankind.' At τοὺς δύο sub. ἀνθρώπους, from ἀνθρώποι following. The two classes would be *one* man, by being one in friendship, and having a common spirit of affection;—as a man is inseparable from himself;—and 'one new man,' since each party would be brought to a new and reformed religion, with new and infinitely better principles.—ἐν ἑαυτῷ, i. e. 'through his means,' i. e. 'by his death on the cross.'

ο Rom. 6. 6. & 8. 3. Col. 1. 20. & 2. 14. p. Ps. 145. 14. Isa. 57. 19. q John 10. 9. & 14. 6. Rom. 5. 2. ch. 3. 12. Heb. 4. 16. & 10. 19. 20. r Gal. 6. 10. Phil. 4. 20. Heb. 12. 22, 23. s Ps. 118. 22. Isa. 55. 16. Matt. 16. 18. 1 Cor. 2. 9, 10. 1 Pet. 2. 4, 5. Rev. 21. 14. 1 1 Cor. 3. 17. & 6. 19. 2 Cor. 6. 16. ch. 4. 16.

τοὺς δύο κτίσῃ ἐν ἑαυτῷ εἰς ἓνα καινὸν ἄνθρωπον, ποιοῦν εἰρήνην  
 16 ° καὶ ἀποκαταλλάξῃ τοὺς ἀμφοτέρους ἐν ἐνὶ σώματι τῷ Θεῷ  
 διὰ τοῦ σταυροῦ, ἀποκτείνας τὴν ἔχθραν ἐν αὐτῷ 17 ° καὶ ἔλθων  
 εὐηγγελίσαστο εἰρήνην ὑμῖν τοῖς μακρὰν καὶ τοῖς ἐγγύς, 18 ° ὅτι  
 δι' αὐτοῦ ἔχομεν τὴν προσαγωγὴν οἱ ἀμφοτέροι ἐν ἐνὶ Πνεύματι  
 πρὸς τὸν Πατέρα. 19 ° Ἄρα οὖν οὐκέτι ἐστὶ ξένοι καὶ πάροιχοι,  
 ἀλλὰ συμπολῖται τῶν ἁγίων καὶ οἰκεῖοι τοῦ Θεοῦ, 20 ° ἐποικο-  
 δομηθέντες ἐπὶ τῷ θεμελίῳ τῶν ἀποστόλων καὶ προφητῶν, ὧς  
 ἀκρογωνιαίον αὐτοῦ Ἰησοῦ Χριστοῦ 21 ° ἐν ᾧ πᾶσα ἡ οἰκοδομὴ

16. ἀποκαταλλ.] This is more significant than καταλλ., and refers to the *enmity* previously existing; the term denoting 'a transition from the state of enmity to that of friendship.'—*ἐν ἐνὶ σώματι*, 'by composing one body;' i. e. Christ's mystical body, the Church.—*ἀποκτείνας τὴν ἔχθρ.* is not synonymous with *καταργήσας τὴν ἔχθραν* just before, but is a *stronger* expression, denoting that 'it is annulled for ever.'

17. εὐγγ., εἰρήνην, &c.] As Christ did not himself preach this peace to the Gentiles, we must understand it as done through the medium of his ambassadors, the Apostles. *Εὐαγγελίζεσθαι εἰρήνην* (proclaim a mode of obtaining peace and reconciliation with God) is a phrase occurring also at Acts x. 36.—After *μακρ. καὶ ἁλ.* Lachm. and Tisch. insert *εἰρήνην*, from A, B, D, E, F, G, and some 4 cursives (to which I can make no addition), the Vulg. and Ital., and other Vers., and some Fathers. But they were not warranted in so doing, since internal evidence is at least as much against as for the word. It certainly was not in the copies used by the Peab. Syr. Translator; and I regard it as an interpolation of Revisers, who thought that the sense was thus improved. Had the word been there from the first, few would have thought of removing it; and even they would prob. not have *done* the thing.

18. τὴν προσαγωγὴν, meaning, by the force of the Article, 'the access which we have.' See notes on Rom. v. 2, and on 1 Cor. xii. 13. In *προσάγ.* there is an allusion to our introduction to a king, or great man.—*ἐν ἐνὶ Πνεύματι*, i. e. 'by the intervention of one and the same Holy Spirit in his office of Paraclete.'

19. ἄρα οὖν, &c.] Here we have the *inference* drawn from what has been said at vv. 15—18: 'So, or now, then,' &c. The terms *ξένοι* and *πάροιχοι* differ; the former being applied to a *city* or *country*, the latter to a *family*; thus corresponding respectively to the Latin terms *peregrinus* and *hospes*. In the words following, *συμπ.* refers to the *ξένοι*, and *οἰκεῖοι* to the *παρ.*; comp. ver. 12. The meaning is, that they 'all have now every privilege which the Jews had, of being the *people* and *family* of God.'—For ἀλλὰ *συμπ.* Lachm. and Tisch. adopt ἀλλὰ *ἵστα συμπ.* from all the most ancient uncials, and 3 cursives, (to which I can make no addition); but on insufficient grounds, espec. since internal evidence is by no means in favour of the word. In fact this is a case precisely like that of the *εἰρήνην* at v. 17; and what I have said there exactly applies here.

20. On the *οἶκος*, implied in *οἰκεῖοι* just before, the Apostle engrafs a figurative comparison

of the Church to a House or Temple of God; having in mind, it is supposed, the Temple of Ephesus. The present passage is worthy of admiration, from the skill with which the architectural figures are applied to the subject. By *προφητῶν* most ancient and early modern Expositors understand 'the prophets of the Old Testament,' as being the heralds of the Gospel. Since, however, the term is put *after ἀποστόλων*, and the *Old Testament* prophets could hardly be said to form part of the *Christian* edifice with the Apostles, the most eminent modern Commentators, from Grotius downwards, seem right in understanding it (as indeed the 5th verse of the next chapter requires) of the *προφῆται*, or 'inspired teachers of the New Covenant,' mentioned in various parts of the first Epistle to the Corinthians. See also iv. 11. Acts xi. 27.—*ὧς ἀκρογωνιαίον*. Called in the ancient prophecy (see Matt. xxi. 42), *κεφαλὴ γωνίας*. In order to understand this expression properly, we must bear in mind that 'the strength of buildings lies in their *angles*; and that the corner-stone is that which unites and compacts the different *sides* of them; and that the *chief* corner-stone is that which is laid at the *foundation*, upon which the whole angle, or quoin, of the building rests, and which, therefore, is the principal support and tie of the whole edifice. Now Christ is the chief corner-stone; the main stress of this spiritual building lies and rests upon him, who by his death hath united Jews and Gentiles, the two different constituent parts of it, into one compact, regular building and temple.' (Chandl.) In the same manner the expression is explained by the ancient Commentators. And that such is the idea intended to be conveyed, appears from the term *συναμολογουμένη* in the verse following; comp. also vv. 14—18. *Ἀκρογωνιαίον* I would render, not, the 'the chief corner-stone' (for all such corner-stones must be equal), but rather (what is confirmed by the absence of the Article), 'a corner-stone; meaning an extreme angular stone, a stone at the extreme angle, the end of the sides; q. d. 'Jesus Christ being like unto a corner-stone, any corner-stone of that kind.' See 1 Pet. ii. 5—7.

21. ἐν ᾧ πᾶσα ἡ οἰκ.] Render: 'by whom,' i. e. 'by means of whom, &c.—*συναρμ.*—'framed together,' so that the stones shall *fit in* (*λογίζω*); according to the ancient manner of building, in which the stones were not squared, but laid *λογάδην*; see my note on Thucyd. iv. 4. The term is rare, and never found in the *Class.* writers (though the simple *ἀρμολ.* occurs twice in the Anthol. Gr., while it is not unfrequent in



συναρμολογουμένη αὐξῇ εἰς ναὸν ἅγιον ἐν Κυρίῳ <sup>22</sup> ἢ ἐν ᾧ καὶ ὑμεῖς συνοικοδομεῖσθε, εἰς κατοικητήριον τοῦ Θεοῦ ἐν Πνεύματι.

III. <sup>1</sup> Τούτου χάριν ἐγὼ Παῦλος ὁ δέσμιος τοῦ Χριστοῦ Ἰησοῦ ὑπὲρ ὑμῶν τῶν ἐθνῶν—<sup>2</sup> εἶγε ἡκούσατε τὴν οἰκονομίαν τῆς χάριτος τοῦ Θεοῦ τῆς δοθείσης μοι εἰς ὑμᾶς, <sup>3</sup> ὅτι κατὰ ἀποκάλυψιν ἐγνώρισέ μοι τὸ μυστήριον (καθὼς προέγραψα ἐν ὀλίγῳ <sup>4</sup> πρὸς ὃ δύνασθε ἀναγινώσκοντες νοῆσαι τὴν σύνεσίν μου ἐν τῷ μυστηρίῳ τοῦ Χριστοῦ) <sup>5</sup> ὃ δ' [ἐν] ἐτέραις γενεαῖς οὐκ ἔγνωνρίσθη τοῖς υἱοῖς τῶν ἀνθρώπων, ὡς νῦν ἀπεκαλύφθη

u 1 Pet. 2. 5.  
a Acts 21. 83.  
ch. 4. 1.  
Phil. 1. 7, 18,  
14, 16.  
Col. 1. 21, 24.  
8. 4. 3.  
3 Tim. 1. 8.  
& 2. 10.  
Philim. 1.  
b Acts 9. 18.  
& 13. 2.  
Rom. 1. 8.  
1 Cor. 4. 1.  
Gal. 1. 16.  
ver. 8.  
c Acts 22. 17,  
21. & 26. 16,  
17.  
Rom. 16. 25.  
Gal. 1. 11, 12.  
ch. 1. 9, 10. Col. 1. 26, 29. d Acts 10. 33.

the *Fathers*. The ἡ before *οικοδομή* is cancelled by Lachm. and Tisch., from seven uncial, and several cursive MSS. (to which I can add nearly all the Lamb. and some of the Mus. copies); perhaps rightly. See note, infra, iii. 15.—*αὐξῇ εἰς ναὸν*, &c., *crecūt, assurgūt*, a metaphor (Grot. and Koppe observe) taken from animal and vegetable growth, to denote edificial increase. The term was, we may suppose, suggested by the two ideas, of a *body* and a *building*, being still in the Apostle's mind.—*ἐν Κυρίῳ*. This serves to complete the idea in *ἅγιον*, meaning, 'a temple holy to the Lord.'

<sup>22</sup> *ἐν ᾧ*] This may, with some, be referred to *Κυρίῳ*, just before; but better by others to *ναόν*, which is confirmed by a similar use of the rare word *συνοικοδ.* in Thucyd. i. 93 (of the walls of Athens), *ἐνσυνοικομημένοι μεγάλοι λιθοὶ καὶ ἐντομῇ ἰγγύωνιοι*. On *εἰς κατοικητ. τοῦ Θεοῦ*, see Rom. viii. 9. 1 Cor. iii. 16. 1 John iv. 13, and notes.—*ἐν Πνεύματι* is by most recent Commentators taken for *πνευματικόν*. But the sense assigned by the ancient and most modern Expositors ('by the Holy Spirit') is far more agreeable to the context, and to the general tenor of the reasoning.

III. The Apostle, having now fully declared that it was the eternal purpose of God to call the Gentiles to be partakers of the privileges of his Church, proceeds to speak of the dignity of his own Apostolical character and office, and of the extraordinary manner by which he was called to, and fitted for, it; that hereby he might not only give his readers a fuller assurance of the truth of the doctrine he had laid down, but prevent their being offended and prejudiced against him, on account of his persecutions and sufferings.

1. *ἐγὼ Παῦλος—ἐθνῶν*] There is here a seeming deficiency, which the Translators variously supply. Most suppose an ellipse of *ἐμὶ*, which, however, is evidently inadmissible. It is better, with many eminent Expositors (as Abp. Newc., Bp. Middl., and others), to regard vv. 2—13 inclusive as parenthetical, the thread of the reasoning being resumed by a repetition of *τούτου χάριν* ('on account of this equal admission of both Jews and Gentiles'). The argument is well stated by Bp. Middl. in the following paraphrase. 'For this cause, I, Paul, the prisoner of Jesus Christ; for, or 'since' (*εἰς* equiv. to *εἰ*—*quidem*) indeed ye cannot but have heard both of my divine commission, and of the nature of the doctrine which I am commanded to teach (vv. 12, 13), for this cause (*τούτου χάριν* repeated vv. 14—19) I pray to God, who has

been thus merciful in calling you, that ye may be strengthened with might by his Spirit (v. 16), that so Christ may dwell in your hearts.' After this prayer is subjoined a doxology (20, 21), with the concluding Amen.

2. *τὴν οἰκονομίαν τ. χ. τ. Θ.*] The full sense is: 'the dispensation of the grace of God [committed] to me [by apostleship] for your sake.' Comp. Col. i. 25, *κατὰ τὴν οἰκονομίαν τοῦ Θεοῦ τὴν δοθείσαν μοι εἰς ὑμᾶς*. The *εἰς ὑμᾶς* is rendered in our Authorized Version, 'to you-ward;' by Abp. Newc., 'towards you;' by Dr. Peile, 'in relation to you.' And certainly the words are *capable* of that sense: nevertheless, on account of the *ὑπὲρ ὑμῶν τῶν ἐθνῶν* in the preceding verse, and the *εἰς ὑμᾶς* in the parallel passage of Col., where the rendering of our Authorized Version is 'for you'—I prefer to render 'for you,' i. e. 'for your sake;' which is confirmed by the Pesch. Syr., and all the other ancient Versions.

3. *ὅτι* [also] that.—*κατὰ ἀποκάλ.*, for *ἐν ἀποκαλύψει*. Comp. Gal. i. 12.—*τὸ μυστήριον*, of the calling of the Gentiles.—*καθὼς, for καθ' & προεγρ.* *ἐν ὀλίγῳ*, 'according to what I have before briefly glanced at.'—For *ἐγνώρισαι*, many MSS., Versions, and Fathers, have *ἐγνώρισθη*, which has been received by Griesb., Scholz, Lachm., and Tisch.; but, I apprehend, wrongly; for it has every appearance of being a mere alteration to smoothen a slight ruggedness of style. Internal evidence is, however, rather difficult to balance; because either reading might have arisen from an error of scribes. Moreover, the united suffrages of the Pesch. Syr. and Vulg. attest the extreme *antiquity* of the reading.

4. *πρὸς ὃ*] This may be taken, with Koppe, for *ἐν ᾧ*, or resolved into *ὃ ἀναγινώσκοντες δύνασθε νοῆσαι πρὸς αὐτῷ*, i. e. *ἐν αὐτῷ*.—*Σύνεσιν*. The word signifies intelligence and sagacity (whether natural or acquired, but chiefly the former) as evinced in a thorough knowledge of any thing.

5. *ὡς νῦν ἀπεκαλ.*] I would still render *ὡς*, 'in the same manner as,' i. e. 'to the same extent, fulness, and clearness as.'—*τοῖς ἀγ. ἀποστ. αὐτοῦ*. Olsh. thinks it singular that the Apostle here calls the Apostles, and, consequently, himself, along with them, 'holy'; and De Wette finds in that a mark of the non-apostolical original of this Epistle; 'which, however,' Olsh. says, 'is certainly carrying the thing too far.' Very true! But is not the use of so mild an expression carrying the thing too far? It surely does not follow, that, because an expression is unusual, it must be regarded as not genuine;

C c



a Gal. 2. 29.  
30. & 2. 14.  
ch. 2. 15, 16.  
f Rom. 1. 4.  
Col. 2. 12.  
g Acts 9. 15.  
h 12. 2.  
i 22. 21.  
j 25. 17.  
1 Cor. 15. 9.  
Gal. 1. 10.  
k 2. 8.  
l 1 Tim. 1. 12.  
15. & 2. 7.  
m 2 Tim. 1. 11.  
n John 1. 2.  
o Rom. 16. 26.  
ch. 1. 9.  
Col. 1. 10, 26.  
p 2 Tim. 1. 10.  
q Tit. 1. 2. &  
Heb. 1. 2. 1 Pet. 1. 20.

τοῖς ἁγίοις ἀποστόλοις αὐτοῦ καὶ προφήταις ἐν πνεύματι. <sup>6</sup> \* εἶναι τὰ ἔθνη συγκληρονόμα καὶ σύσσωμα καὶ συμμέτοχα τῆς ἐπαγγελίας αὐτοῦ ἐν τῷ Χριστῷ, διὰ τοῦ εὐαγγελίου. <sup>7</sup> \* οὐ ἐγενόμην διάκονος κατὰ τὴν δωρεάν τῆς χάριτος τοῦ Θεοῦ, τὴν δοθεῖσάν μοι κατὰ τὴν ἐνέργειαν τῆς δυνάμεως αὐτοῦ. <sup>8</sup> \* ἐμοὶ τῷ ἐλαχιστοτέρῳ πάντων [τῶν] ἁγίων ἐδόθη ἡ χάρις αὕτη, ἐν τοῖς ἔθνεσιν εὐαγγελισασθαι τὸν ἀνεξιχνίαστον πλοῦτον τοῦ Χριστοῦ, <sup>9</sup> \* καὶ φωτίσαι πάντας, τίς ἡ \* οἰκονομία τοῦ μυστηρίου τοῦ ἀποκεκρυμμένου ἀπὸ τῶν αἰώνων ἐν τῷ Θεῷ, τῷ τὰ πάντα

much less stamp unguineness on the whole work in which it is found. But the expression does occur once elsewhere, in Rev. xviii. 20, εὐφρ. ἰ. αὐ., οὐρανὸν, καὶ οἱ ἄγιοι ἀπόστολοι καὶ οἱ προφ., 'his holy Apostles and Prophets.' It is true that the reading there is doubtful; but see my note. See also Rev. xxii. 6. As to the difficulty here found, or rather made, Olsh. would remove it by regarding the Apostles and Prophets as a Corporation; and hence he says the predicate *dy.* is subjoined to them in their official character. But there is no need to resort to that *θεὸς ἀπὸ μηχανῆς*, for the Apostles were as frequently styled *ἄγιοι* as the Prophets. And they are fully entitled to the *appellation*, being, as Luke describes them, Acts i. 2, Christ's *chosen vessels* for conveying to the Church the *πνεῦμα δωσιμένης*. See more in Dr. Peile's note, who remarks, that the reference is here to their consecration, recorded in John xx. 21, 22, where see notes.

6. By *σύσσωμα* is denoted 'the union of many members in the same body;' and *συμμέτ.* (on which see my Lex.) are meant *joint heirs*, and *joint-partakers*, of the promise of salvation by Christ. The term *σύσσωμα* is introduced by way of expressing the idea of *close union*, so as to form one body.

7. *ἔγεν. διάκονος* i. e. 'had committed to me the *διακονία*' mentioned at ver. 2. The same expression occurs at Col. i. 23. Of *κατὰ τὴν ἐνέργειαν τῆς δυν.* the full sense is, 'by the great [and supernatural] efficacy of his power.' See supra i. 19, 20.—*τὴν δοθεῖσαν*. Six of the most ancient uncial MSS., and ten cursives, the Vulg., Ital., and Copt. Versions, and some Latin Fathers, have *τῆς δοθείσης*, which was approved by Griesb., and has been received into the text by Lachm. and Tisch. Now, this reading might arise either from negligence on the part of the scribes, who thought that *δοθ.* belonged to *τῆς χάριτος*, or from certain Critics, who, having in view the words supra, ver. 2, *τῆς χάριτος τοῦ Θεοῦ τῆς δοθείσης*, supposed the Apostle must have so written *here*. But that does not follow, since the context *there* is not quite the same as *here*. I quite agree with Dr. Peile, that the Apostle did not intend to say, 'which grace has been given me.' But I cannot agree with him, that the Apostle meant to say, 'of *which* grace there has been given me in proportion to the inworking of his power.' The rendering which Dr. Peile in his note thinks *might* be adopted (namely, 'according to the gift of God's grace with which I have been gifted') is as good as can be desired. And that he should

not have *preferred* it is strange, considering that he acknowledges that St. Paul has here employed his frequent construction of a cognate noun and verb. The received reading is strongly supported by the Pesch. Syr. Version; and, as respects the *Vulgate* Version, even Est. rejects it, and prefers the reading *δοθείσαν*, which is also restored by Tisch. in his 2nd edit. As serving to illustrate this use of *ἐνέργ.*, which signifies lit. *inworking*, meaning, 'effecting on the inner man, the soul and spirit,' we may compare supra, i. 19, *κατὰ τὴν ἐν. τοῦ κράτους τῆς ἰσχύος αὐτοῦ*, and Col. i. 29, *κατὰ τὴν ἐνέργ.* *ἐν ἐμοὶ ἐν δυνάμει*. Here the word *δύναμις* is implied, since it is from the Holy Spirit that the *ἐνέργεια* in question proceeds; and, accordingly, Chrys. uses the phrase *ἐνέργ.* τοῦ Πνεύματος. Even in the *Class. writers* *ἐνέργ.* is sometimes used *de præsente ore Divina*, e.g. Diod. Sic. l. xi. 44, *ὥστε καταπληγνύσθαι τὴν τῶν Θεῶν ἐνέργειαν, φηγὺν ἐκ τῶν τόπων*.

8. *ἐμοὶ τῷ ἐλαχιστοτέρῳ πάντων τῶν ἁγ.* [to me [I say] who am beyond comparison the least of all saints.—*ἐλαχιστ.* A comparative formed on a superlative (*ἐλάχιστοι*), like *πρώτιστος*. 'Ελαχιστότατος' is found in Sext. Emp. The Apostle means to say that, of all persons now Christians, he was, by reason of his former bigoted adherence to Judaism, and persecution of the Gospel, *humanly speaking*, the least worthy of the supernatural call, and Divine illumination, which had been vouchsafed to him.—*τῶν* before *ἁγίων*, absent from A, C, D, E, F, G, J, K, and many cursives (to which I add all the Lamb. and several Mus. copies), is with reason cancelled by all the Critical Editors.—*ἀνεξιχν.* *πλ. τ. Χρ.*, 'the inscrutable, unsearchable, riches of Christ,' meaning, the unfathomable depth of his wisdom and mercy, as shown in the mystery of human redemption by Christ; which could have been known only from revelation, and was disclosed to Paul *κατὰ ἀποκάλυψιν*, as it is said ver. 3; comp. Rom. xi. 33, *ὡ βάθος πλοῦτον—Θεοῦ ὡς ἀνεξιχνίαστοι αἱ ὁδοὶ αὐτοῦ*, meaning, his ways of *mercy and compassion* just before adverted to.

9. *φωτίσαι πάντας* lit. 'to bring the light to all men,' 'to cause them clearly to see,' show them clearly.—*τίς ἡ οἰκον.* τοῦ μυστ., &c., meaning, 'what [and how great] is that dispensation which reveals the mystery, that had been hidden in [the secret counsels of] God.'—*τῷ τῷ πάντα κτίσαντι*, 'who created all things,' i. e. both *physically* (see Col. i. 16) and *morally*, by regeneration. See supra, ii. 10, *κτισθέντες ἐν Χρ. Ἰησοῦ*; see also iv. 24. Strange it is that

κτίσαντι [διὰ Ἰησοῦ Χριστοῦ] <sup>10</sup> ἵνα γνωρισθῇ νῦν ταῖς <sup>11</sup> Pet. 1. 12.  
 ἀρχαῖς καὶ ταῖς ἐξουσίαις ἐν τοῖς ἐπουρανίοις διὰ τῆς ἐκκλησίας <sup>k John 10. 9.</sup>  
 ἡ πολυποίκιλος σοφία τοῦ Θεοῦ, <sup>11</sup> κατὰ πρόθεσιν τῶν αἰώνων, <sup>2</sup> Rom. 5. 2.  
 ἣν ἐποίησεν ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν <sup>12</sup> ἐν ᾧ ἔχομεν <sup>ch. 2. 18.</sup>  
 τὴν παρρησίαν καὶ τὴν προσαγωγὴν ἐν πεποιθήσει διὰ τῆς <sup>Heb. 4. 14—</sup>  
 πίστεως αὐτοῦ. <sup>13</sup> Διὸ αἰτούμαι μὴ ἐκκακεῖν ἐν ταῖς θλίψεσι <sup>10. 19—32.</sup>  
<sup>1</sup> ch. v. 1.  
<sup>2</sup> Phil. 1. 14.  
<sup>3</sup> 1 Thess. 3. 2.  
<sup>4</sup> Col. 1. 24.

Dr. Peile should have been so far misled by the flimsy reasonings of Mackn. as to retain the t. rec. *κοινωνία*, which is destitute of any external authority of weight, and is at direct variance with internal evidence. *Οικονομία*, which I long ago adopted, I have now found in all the Lamb. and in the best Mus. copies. As to *transcribers* substituting *οικονομία* for *κοινωνία*, strange were it that almost *all* should have taken a liberty which, in point of fact, they hardly ever did. That was reserved for the *Critics*, who undertook to revise and improve texts. If the *transcribers* had any hand in this matter, it was rather by mistaking *οικον.* for *κοινωνία*. Dr. Peile, indeed, avers that the view of the passage taken by Mackn. is confirmed by the Apostle's use of *φωτισαί* here and elsewhere; for which observation he was indebted to Calv. But, although Calv. takes for granted that *κοινωνία* is the true reading, yet in his exposition he is compelled to give it a sense quite unheard of,—namely, *promulgation*. But the argument as respects *φωτισαί* depends entirely on that interpretation, and, therefore, is wholly baseless, since it would be reasoning in a circle. It was pardonable in Mackn. to battle so hard for *κοιν.*, since it may be thought to afford some countenance to his notion that the 'Apostle is here contrasting the discoveries made in the Gospel with those in the heathen mysteries, and the Christian Church with their religious societies, or fellowships.' But that (like very many others proceeding from the same writer) is too fanciful to merit any serious attention.

10. ἵνα γνωρισθῇ — ἐπουρανίοις Render: 'to the intent that now (i. e. in these latter days, as it is said Heb. i. 2) to the princedoms and powers in the heavenly [mansions];' meaning those various orders of angels alluded to supra, i. 21 (and of which fuller mention is made in Col. i. 10), all equally created by him. Thus here by ταῖς ἀρχαῖς we are to understand the ἀρχαί, 'princedoms,' so created.—διὰ τῆς ἐκκλ., 'by,' or 'through, the Church,' i. e. simply by what is going on therein.—namely, the Church (agreeably to the words of Christ, Matt. xvi. 13) now (νῦν) already built up, founded on a rock, 'against which the gates of hell shall not prevail.'—γνωρ. imports the communication of more light and knowledge, even to beings of such great wisdom. See Chandi.—πολυποίκιλος. This is not well rendered *manifold*; a sense which would rather require *πολύπλοκος*. I should prefer *multifarious*, 'immensely diversified,' as denoting what is 'conspicuously excellent.'

11. I have now pointed Θεοῦ, κατὰ πρόθ., and would not object to even Θεοῦ κατὰ (with Rob. Steph., in his edit. O mirif.), which may be preferable, on the ground that there is an ellipsis of *some* particip. pass., such as δηλουμένη, δεικνυμένη, or such like, to be fetched

out of γνωρισθῇ, at ver. 10. Render: 'according to his most ancient purpose, (counsel, plan, and dispensation), which, having formed from eternal ages, he executed by Christ Jesus our Lord;' meaning, 'that the angels understood the manifold wisdom of God, by the gathering the Christian Church, in that disposition of the ages which He formed or settled by Jesus Christ; all which had a reference to him, and led on to the accomplishment of the Divine purposes of mercy and favour towards mankind, in and by him.'—κατὰ πρόθ. may be for ἐν προθέσει, i. e. 'displayed in the predisposition, foreordering of the ages or ordinations of Divine Providence.' Considering, however, that the passages alleged to establish this use of κατὰ have only an accus. of *person*, not thing, and are, besides, not of the same character, it may be best to retain the usual signification, according to, in conformity with (in the way of fulfilment).

12. τὴν παρρησίαν καὶ τὴν προσαγωγὴν Wakef. renders, 'this plainness of speech and admission.' But that sense would require ταύτην τὴν. However, considering that neither παρρησία nor προσαγωγή can be regarded as strictly abstract nouns, the Article should certainly be expressed by rendering, 'the freedom, or free privilege, of address in prayer, and the introduction to the throne of grace.' I agree with Mr. Green (Gram. N. T. p. 23), that the Article at προσαγ. is used by way of intimating that it is employed in the well-known technical sense (on which see my Lex. N. T.), and as, therefore, necessary to preserve the allusion. See my note supra, ii. 18. The same remark applies, *mutatis mutandis*, to παρρ., on which also see my Lex. N. T.

13. The connexion is well laid down by Theophyl. thus: 'Wherefore [since great is the mystery of your calling, and as great things are committed to me to preach to you, and I must needs suffer bonds and injurious treatment from those who understand not this mystery], I desire that ye faint not, i. e. be not troubled and disconcerted, as if something unexpected had happened.'—In αἰτούμαι μὴ ἐκκακεῖν there is an obscurity arising partly from extreme brevity, but chiefly from the want of some pronoun at αἰτ. Several recent Commentators supply *με*, and take αἰτ. in the sense 'I pray God that I may not faint,' &c. Yet the context rather requires αἰτ. to be taken in the sense 'I earnestly intreat,' which necessarily implies *ὑμῖν*. The difficulty, however, chiefly turns on the words ἐν ταῖς θλίψεσι μου ἐπὶ ὑμῶν, ἧτις ἐστὶ δόξα ὑμῶν: but it will disappear if we regard the sentence as consisting of three clauses compressed into one; and which, when dilated in a paraphrase, will yield a very plain sense, thus: 'I intreat you not to be discouraged in your Christian profession, at the evils I suffer (which, however, I suffer for

μου ὑπὲρ ὑμῶν, ἥτις ἐστὶ δόξα ὑμῶν—<sup>14</sup> Τούτου χάριν κάμπτω  
τὰ γόνατά μου πρὸς τὸν Πατέρα τοῦ Κυρίου ἡμῶν Ἰησοῦ Χρι-  
στοῦ, <sup>15</sup> ἐξ οὗ πᾶσα πατριὰ ἐν οὐρανοῖς καὶ ἐπὶ γῆς ὀνομάζεται  
<sup>16</sup> ἵνα δῶῃ ὑμῖν, κατὰ τὸν πλοῦτον τῆς δόξης αὐτοῦ, δυνάμει  
κραταιωθῆναι διὰ τοῦ Πνεύματος αὐτοῦ εἰς τὸν ἔσω ἄνθρωπον,  
<sup>17</sup> κατοικῆσαι τὸν Χριστὸν διὰ τῆς πίστεως ἐν ταῖς καρδίαις  
ὑμῶν <sup>18</sup> ἐν ἀγάπῃ ἐρριζωμένοι καὶ τεθεμελιωμένοι, ἵνα ἐξισχύ-

m Rom. 2.  
29. & 7. 22.  
2 Cor. 4. 16.  
ch. 6. 10.  
1 Pet. 2. 4.  
n Col. 2. 7.

your sake and in your cause, by preaching the equality of the Gentiles with the Jews); since those afflictions are so far from being a reproach to me or you,—that they are rather matter of glory to you, in behalf of whom I suffer, when you consider the firmness with which I endure them as an attestation of my sincerity in the Gospel I preached to you; so that ye may be proud of being converted by me.—'Εκκαεῖν signifies properly to be tired out (see note on Gal. vi. 9), but figuratively, 'to despond,' 'to despair,' as here and in 2 Cor. iv. 16, where see note. The Class. term is *ἐκκαμνει τινι*. Griesbach and Scholz have most carelessly omitted to specify the var. lect. *ἐγκαεῖν*, though noticed by Wetst., and found in A, B, D, E, and several cursive MSS.,—nay, received into the text by Lachm. and Tisch., both here and in all the other passages where *εκκ.* occurs in the t. rec.; but, as I have already shown, without any sufficient reason.

14. *τούτου χάριν*] I would refer this, not, with most Commentators, to what immediately precedes; but, with Crell. and Bp. Middl., to ver. 1, where see note.—*κάμπτω τὰ γόνατά μου*. An Oriental form of expression, denoting humble and fervent prayer.—*Πατέρα τοῦ Κυρίου ἡμῶν* 'I. Xp.' 'This is,' as Rosenm. remarks, 'used instead of Θεόν, to intimate that it is on account of this mysterious connexion that salvation redounds to Christians. From the mention (continues he) of this connexion subsisting between God the Father and the Son, the Apostle was led to introduce that which subsists, though of a very different kind, between all created beings and the Father.'

15. *ἐξ οὗ πᾶσα πατριὰ, &c.*] 'Εξ οὗ may refer, either (as some suppose) to the Father, from whom both men and angels are named, i. e. denominated the family and sons of God, ii. 19. Luke xx. 36. John i. 12, or (according to others) to Christ, by whom saints and angels are incorporated into one family, or society, of which he is the Head. But the former mode is preferable. 'From whom,'—namely, the Father of our Lord Jesus Christ, God the Father; since both his family above, even his angels, and that below, his saints, are alike called after him, sons of God. By the use of the singular, *πατριὰ* with *πᾶσα*, it is intimated that these different families form in effect but one united family, alike *οἰκεῖσι τοῦ Θεοῦ*, and forming the household of God.

16—19. This portion contains the substance of the prayer, and may be compared with a parallel passage of Col. ii. 1—10.

16. *κατὰ τὸν πλ. τ. δ. α.*] The sense seems to be, 'according to his abundant beneficence and mercy, which is his glory; δυνάμει being for δυνατῶς. This is not to be understood, with

Chandl., merely of firmness of resolution and courage in professing the Gospel amidst persecution, but must comprehend (as Mr. Scott suggests) 'all the holy dispositions of their renewed souls, in faith, reverential fear, love, gratitude, hatred of sin, hope, and patience; that thus they might be steadfast amidst temptations and persecutions, enjoy comfort, and glorify God in every situation.' On the expression *τὸν ἔσω ἄνθρωπον*, see notes on Rom. vii. 22. 2 Cor. iv. 16. So Plato said, p. 589, *τοῦ ἔξω ἀνθρώπου ὁ ἐντὸς ἀνθρώπος ἵσταται ἱγκρατίστατος*. Read —*ερος*.—'*ἵνα δῶῃ ὑμῖν*. Most of the uncial MSS. have *δῶ*, which has been edited by Lachm. and Tisch.; but wrongly; since in favour of the unusual form, and very rare construction, *ἵνα*, followed by Opt.; for *δῶῃ* is the com. Gr. form for Attic *δότην*. Rare, however, as is the form *δῶῃ*, it occurs with *ἵνα* supr. i. 17 (where Lachm. reads *δῶ* from only one MS.), also, but without *ἵνα*, in Rom. xv. 8. 2 Thess. iii. 16. 2 Tim. i. 16, 18; all sine var. lect. This is not the only passage where *δῶῃ* has offended the Critics and been altered, e. g. at 2 Tim. ii. 7. into *δῶσαι*, found in 6 uncials, and 3 cursives, and adopted by Lachm. and Tisch.; but, as I have shown, wrongly. At 2 Tim. ii. 25, *δῶ* is in the t. rec.; but *δῶῃ* is found in A, C, D, F, G, and several cursives, and is edited by Lachm. and Tisch., and, as I have shown, is prob. the true reading.

17. *κατοικῆσαι τὸν Χριστὸν—καρδίαις ὑμῶν*] 'so that Christ may by the exercise of lively faith [through the Spirit] dwell in your hearts,'—namely, as in a Temple consecrated to his service. Comp. *supra*, ch. ii. 22. Thus the heart of the Christian believer is compared to a temple fit for the abode of God (by an allusion, as we may suppose from the verse following, to the celebrated temple of Diana at Ephesus); the faith of a Christian being considered as a building, wherein God and Christ dwell by the Holy Spirit. Of course it is implied that the Heavenly Guest is received (as says Calv.) '*animæ nostræ complexu*,' embraced with the whole heart. The words following, ver. 18, advert to the other principle of the Christian life besides faith,—namely, love, meaning the love of Christ and his Gospel; and the terms *ἐρριζ.* and *τεθεμελ.* intimate that it should be deeply rooted and firmly grounded; the former being a metaphor derived from trees, the latter from buildings. Both terms occur in Col. i. 23.

18. *ἵνα ἐξιχύσῃται, &c.*] Here is represented the result of this love. The meaning being, that in proportion as these feelings are rooted in the heart, they shall, under the teaching of the Spirit, be able to comprehend, &c. The expressions *τὸ πλάτος καὶ μήκος, καὶ βάθος*, are meant simply to intimate the vast extent, viz., of the love of Christ; for at ὑψος the thread of the construc-

σητε καταλαβέσθαι σὺν πᾶσι τοῖς ἁγίοις, τί τὸ πλάτος καὶ  
 μήκος καὶ βάθος καὶ ὕψος,—<sup>19</sup> γινῶναι τε τὴν υπερβάλλουσαν  
 τῆς γνώσεως ἀγάπην τοῦ Χριστοῦ, ἵνα πληρωθῆτε εἰς πᾶν τὸ  
 πλήρωμα τοῦ Θεοῦ. <sup>20</sup> Ὁ Τῷ δὲ δυναμένῳ ὑπὲρ πάντα ποιῆσαι  
 ὑπὲρ ἐκ περισσοῦ ὧν αἰτούμεθα ἢ νοοῦμεν, κατὰ τὴν δύναμιν  
 τὴν ἐνεργουμένην ἐν ἡμῖν, <sup>21</sup> αὐτῷ ἢ δοῖα ἐν τῇ ἐκκλησίᾳ ἐν  
 Χριστῷ Ἰησοῦ, εἰς πάσας τὰς γενεὰς τοῦ αἰῶνος τῶν αἰῶνων!  
 ἀμήν.

IV. <sup>1</sup> Παρακαλῶ οὖν ὑμᾶς ἐγὼ, ὁ δέσμιος ἐν Κυρίῳ, ἀξίως

tion is, from intensity of feeling, dropped; and the words are wanting which ought properly to have followed, τῆς ἀγάπης τοῦ Χριστοῦ, and are to be supplied from the words of the *new* construction taken up at γινῶναι τε—ἀγάπην τοῦ Χριστοῦ, ver. 19, where we have a *brief* form of expression for what, at full length, would stand thus: 'and [in short] to know [as far as is attainable by man] the love of Christ, *though completely* to know and fathom it surpasses all human powers.' For 'there is (as observes Bp. Sanderson) such a height and depth, and length and breadth in every part, as nought but an infinite understanding can fathom. "So God loved the world." But *how much* that so containeth, no tongue can tell, no wit of man can reach. It is a love incomprehensible. It swalloweth up the sense and understanding of men and angels; fitter to be admired and adored with silence, than blemished with any of our weak expressions.'

19. γινῶναι—τοῦ Χριστοῦ] This has been thought to involve a contradiction, and has given rise to no little discussion. The difficulty, however, may be effectually removed by considering this as a *brief mode of expression*; of which the sense, conveyed in a few more words, is as follows: 'And [in short] to know the immense love of Christ' (i. e. the immensity of redeeming love); though, indeed, to *completely* know it surpasses the powers of all finite beings. The next words ἵνα πληρωθῆτε εἰς πᾶν τὸ πλήρωμα τοῦ Θεοῦ suggest the *result* of the foregoing,—namely, their being filled *εἰς πᾶν τὸ πλήρωμα τοῦ Θεοῦ*, 'unto all the fulness of God'; an unusual form of expression, capable of more than one sense, but here to be understood of what was before spoken of,—namely, the *in-strengthening* by the power of the Spirit, obtained by the spiritual *in-dwelling* of God the Father, and Christ the Son, ἐν τοῖς ἁγίοις ἢ πιστοῖς (comp. iv. 6), implying 'all the gifts and graces of the Spirit which flow therefrom.'

20, 21. Of this noble doxology the general sense is clear, and therefore no petty exceptions are to be taken at the *phraseology*; as, for instance, ὑπὲρ πάντα and ὑπὲρ ἐκ περισσοῦ; since this accumulation of the same or similar *phrases*, like the repetition of words, serves to strengthen the sense. The most correct mode of viewing the phraseology is to consider that if ἐκ περισσοῦ had been away, there would have been a simple repetition of ὑπὲρ, of which ὧν would have been governed; and thus ὑπὲρ ὑπὲρ would have corresponded to *longè longè* in Latin. As it is, ὑπὲρ ἐκ περισσοῦ is a stronger term than ὑπὲρ or ἐκ περισσοῦ would have been separately,

though having the same regimen as either,—namely, a Genit., which here may be resolved into *ικένων δ*; and as the ἐκ περισσοῦ enhances the sense here, so in Plato de Legibus, l. v. p. 219, we have ἐκ περισσοῦ ὑπάρχει τοῖς ἄλλοις. Two clauses here seem blended into one. When separated, the passage will run thus: 'Now unto him who is able to do for us all things that we can ask—nay, who is able to do all things infinitely beyond what we can ask, or even conceive.'

21. ἐν Χριστῷ Ἰησοῦ] The expression is very emphatic, intimating that 'it is through Him alone we are to offer up all prayers and praises,' Heb. xiii. 15; 'all intercourse (to use the words of Bp. Sanderson) between heaven and earth, God and man, being through him.' So that if any grace come from God to us, it is through him; if any glory come from us to God, it is through him: q. d. 'according to the powerful influence of his Spirit, that now is working in us [by his gifts and graces, see 1 Cor. xii. 6 and 11. Phil. ii. 13. 1 Thess. ii. 13], to him [I say] be glory in the Church, through Christ Jesus (namely, as Mediator, see Heb. xiii. 15), throughout all generations, to the latest period of eternity.'

IV. Having concluded the doctrinal and argumentative part of the Epistle,—showing God's gracious *design* in the Gospel dispensation, and the *benefits* and privileges that appertain to all the faithful in Christ Jesus; as also the *manner* of his calling the *Gentiles* into his Church, and how precious was the blessing,—the Apostle now subjoins (agreeably to his custom) various *practical directions*, and, with affectionate earnestness, exhorts his readers to walk, live, worthy of their high calling. And first he presses upon them the duties of *unity* and *concord*, from the consideration of their being all alike members of the same body, of which Christ is the mystical Head. I. To cultivate a *unity of spirit* amidst the *diversity of gifts* imparted by the Holy Spirit, vv. 1—16. II. To evince the difference between their former and their present state, both by shunning the *vices* to which the heathens were so prone, and by cultivating the opposite *virtues*, vv. 16—38. v. 1—33. vi. 1—9. To this is, at ch. vi. 10—20, subjoined a final and general exhortation to manfully maintain the spiritual warfare as good soldiers of Jesus Christ.

1. οὖν, &c.,] accordingly such being your high privileges and hopes.—ὁ δέσμιος ἐν Κυρίῳ: lit. 'the person who is a prisoner,' &c.; for that is the force of the Article, which has here the use κατ' ἐξοχήν. Ἐν Κυρίῳ is for διὰ τοῦ

o Rom. 16.  
20.  
Jude 24.  
p ch. i. 6.  
1 Chron. 29.  
Ps. 29. 1, 2.  
& 73. 19.  
& 118. 1.  
Isa. 6. 3.  
& 43. 12.  
e ch. 4. 1.  
Phil. 1. 27.  
Col. 1. 10.  
1 Thess. 2.  
12.

b Col. 1. 11.  
 & 2. 12, 15.  
 & 2. 12.

c Rom. 12.  
 5, 10.  
 1 Cor. 12. 4.  
 11.  
 ch. 2. 16.  
 d 1 Cor. 8. 4.  
 & 12. 5.  
 e Mal. 2. 10.  
 1 Cor. 12. 6.  
 f Rom. 12. 5.  
 6.  
 1 Cor. 12. 11.

περιπατήσαι τῆς κλήσεως ἧς ἐκλήθητε, <sup>2</sup> <sup>b</sup> μετὰ πάσης ταπεινω-  
 φροσύνης καὶ πραότητος, μετὰ μακροθυμίας ἀνεχόμενοι ἀλλήλων  
 ἐν ἀγάπῃ, <sup>3</sup> σπουδάζοντες τηρεῖν τὴν ἐνότητα τοῦ Πνεύματος  
 ἐν τῷ συνδέσμῳ τῆς εἰρήνης. <sup>4</sup> <sup>c</sup> Ἐν σῶμα καὶ ἐν Πνεύμα,  
 καθὼς καὶ ἐκλήθητε ἐν μιᾷ ἐλπίδι τῆς κλήσεως ὑμῶν <sup>5</sup> <sup>d</sup> εἰς  
 Κύριος, μία πίστις, ἐν βάπτισμα. <sup>6</sup> <sup>e</sup> εἰς Θεὸς καὶ Πατὴρ πάν-  
 των, ὁ ἐπὶ πάντων καὶ διὰ πάντων καὶ ἐν πᾶσιν ὑμῖν. <sup>7</sup> <sup>f</sup> Ἐνὶ

Κυρίου, 'in the Lord's cause.'—περιπατήσαι, denoting habitual life and practice.—κλήσεως, namely, the state to which they were called and admitted by the grace of God; i. e. that of the Gospel; meaning that they should walk worthy of the privileges it bestows, and suitably to the duties it enjoins. So Phil. i. 27, ἀξίως τοῦ εὐαγγελίου τοῦ Χριστοῦ πολιτεύεσθε. Compare also 1 Thess. ii. 12. Col. i. 10.

2. The Apostle now, with admirable address, slides into the mention of those duties in which the Ephesians, it seems, were most deficient.—ταπειν. καὶ πραότ. The two terms are nearly synonymous in use (and so our old English writers treat them; e. gr. Chaucer says that 'humility, or meekness, is the remedy against pride'; and Spenser, Faerie Queene, i. 10, 'he humbly louded in meekes lowliness'); but they so far differ, as that the latter arises out of the former. Aristot. (Rhet. ii. 31) defines πραότ. as the contrary disposition to *passionalness* (δρ-γυλότης), and thus ταπειν. is the opposite to pride and arrogance. So Est. well observes, 'Mansuetudo est iracundiae contraria, sicut humilitas superbiae.' However, it need not be confined to anger, but extended to any other violent emotion. So Jerome well remarks, 'Mansuetudo illa est, quae nulla passione turbatur, et specialiter ira non rumpitur,' meaning any passionate affection that might cloud the judgment, and so prejudice the mind, as to render the person unreasonable, or iniquitable; thus destroying that candour and impartiality, which are so indispensable to duly bearing with each other. This is confirmed by Ambrose: '*Perturbatio enim et inquietudo contentione facit; hinc oritur discordia, quae corrumpit pacis foedera.*' So also Thom. Aquin. explains the words as not confined to pride and anger, but extended to *impatience of spirit*, and also to inordinate zeal, whereby those, who are turned away by it, 'omnia quae vident iudicantes nec tempus nec locum servantes, conciliantur turbatio in societate.' Whereas, observes Ambrose, by bearing with each other's infirmities, 'cum lenitate animi monendo corriguntur delinquentes, et pax fratribus, per quam filii Dei non immerito vocabuntur, quia dixit Dominus, μακάριοι εἰρηνοποιοί, οἱ αὐτοὶ υἱοὶ Θεοῦ κληθήσονται.'

3. τ. τὴν ἐνότητα τοῦ Πνεύμ.] 'Anxiously striving after the unity so suitable and agreeable to the dictates of the Holy Spirit,' whose influence they possessed. Thus 'unity of spirit,' = 'spiritual unanimity,' the Article having in this case no force: as also, infra, ver. 13, εἰς τὴν ἐνότητα τῆς πίστεως καὶ τῆς ἐκγνώσεως, 'unity of sentiment, that of faith and knowledge;' comp. Phil. i. 27, ὅτι στήκετε ἐν ἑνὶ πνεύματι μιᾷ ψυχῇ, &c., meaning, 'by the cultivation of unanimity,' ὁμονοῦντες καὶ ὁμοψυχοῦντες. Unity

of spirit is what is here especially intended; though that of *unanimity, one-heartedness*, should be included.—ἐν τῷ συνδ. τῆς εἰρήνης, i. e. 'by the cultivation of that peaceable spirit, which binds all together.' So Ovid, Metam. i. 25, cited by Wetst., 'Dissociata locis concordia pace ligavit.'

4—16 form the reason on which the injunction at ver. 3 is founded. At vv. 4—6 the Apostle urges the cultivation of Christian unanimity by reference to the *oneness* which prevails in the Gospel system. And the general sense intended in this verse is, 'There is one and the same body (meaning the Church Universal) sanctified by one Holy Spirit, even as also ye were called [by that Spirit] unto one hope of your calling,—namely, the hope of the resurrection to life and glory.' That the Holy Spirit is here meant, and not, as some understand, the spirit of Christ, still less spirit or mind simply, is certain from the words supra, ch. ii. 18, ὅτι δι' αὐτοῦ (i. e. Christ) ἔχομεν τὴν προσαγωγὴν—ἐν ἑνὶ Πνεύματι πρὸς τὸν Πατέρα. The word εἰς, repeated throughout this whole passage (vv. 4—6), means, 'one and the same;' for the Apostle is here enumerating every thing in the religion wherein there is an *isότης*.

4. καθὼς καὶ ἐκλήθητε, &c.] Render: 'even as also ye were called [by one Spirit] unto one hope of your calling;' i. e. to one hope of the blessings resulting from that calling.—ἐν μιᾷ ἐλπί., for εἰς μίαν ἐλπίδα, 'to one common hope.'

5. εἰς Κύριος] meaning, 'one and the same Lord Jesus Christ, your common Saviour.'—μία πίστις, 'one and the same faith,' as containing one settled and fixed substance of truth, such as was taught by the Apostles, and soon afterwards embodied in the Apostles' Creed, and formed the fundamental principles of belief necessary to be professed in order to receive Christian baptism. Hence baptism is immediately subjoined. Moreover, by ἐν βάπτισμα it is intimated that all Christians, however they may differ in opinion, are initiated into the Christian society by the same ceremony, and with the same form of expression.

6. ὁ ἐπὶ πάντων] 'In answer to those who would draw these words to exclude Christ from being God, we deny not that God the Father is one God over all, or that there is one who is both one God and the Father; only we add, that there is also One, who is one God of the same essence, and the Son, and hath his principality in all things; and so also say we of the Holy Spirit; and that as the one Lord and one Spirit here do not exclude the Father from being both Lord and Spirit, so neither doth the one God and Father exclude the Son or Holy Spirit from being God, but only from being God the Father.'

δὲ ἐκάστω ἡμῶν ἐδόθη ἡ χάρις κατὰ τὸ μέτρον τῆς δωρεᾶς τοῦ Χριστοῦ.—<sup>8</sup> Διὸ λέγει· Ἀναβὰς εἰς ὕψος ἡχημαλώτευσεν <sup>Ps. 18. Col. 2. 15.</sup> αἰχμαλωσίαν, καὶ ἔδωκε δόματα τοῖς ἀνθρώποις.  
<sup>9</sup> Ἡ Τὸ δὲ, ἀνέβη, τί ἐστίν, εἰ μὴ ὅτι καὶ κατέβη [πρῶτον] εἰς <sup>John 8. 12. 3 d. 62.</sup>

(Whitby).—διὰ πάντων, i. e. 'filling all things with his presence, and overruling them by his Providence.'

7. ἐνὶ δὲ—δωρ. τοῦ Χρ.] This is intended to encounter an objection—namely, that the gifts of the Holy Spirit are different in different persons; which might occasion envy, and be unfavourable to unity. The sense is, '[It is true that these gifts are not the same in all:] but then to each one of us is given the gracious aid of the Spirit according to the measure [not of faith, or natural endowments, but] of the gift of Christ'; i. e. in such measure and proportion as Christ thinks fit to bestow. Being, therefore, freely bestowed, they ought to excite, not conceit and arrogance, but thankfulness to God for his 'unspeakable gift.'

8. The Apostle now proceeds to prove the gift of the Spirit to be from Christ, by an appeal to Ps. lxxviii. 18, taken mystically. The argument is this: 'In the Scriptures some one is said to have ascended up into heaven, and from thence to have distributed gifts unto men. But since God himself cannot be said to have ascended unto heaven, inasmuch as he always is in heaven, and never descended from it, the Prophet must necessarily have had in mind some other Person, who, after he had descended from heaven to earth, ascended from thence unto heaven. And he can be no other than Jesus the Messiah, whom we know to have descended from, and again ascended up to, heaven.' At λέγει supply ἡ γραφή; a frequent ellipsis. The λέγει, however, does not necessarily imply a regular quotation; and the passage following is clearly not intended to be such; as appears from the change of the second person into the third. The only variation is, that for ἔδωκε δόματα τοῖς ἀνθρώποις, the Sept. has ἔλαβες δόματα ἐν ἀνθρώπῳ. The ἀνθρώπῳ, however, agrees neither with the Hebrew nor the Greek of the Apostle, and yields no tolerable sense; and, in short, is corrupt. Some MSS. have ἀνθρώποις, which is doubtless the right reading. But the error rests chiefly in the ἐν, for which I would read ἐπ', answering to the *for* of our English Version. Now ἐν and ἐπ' are perpetually interchanged. Thus the only variation will be in the use of ἔδωκε δόματα τοῖς ἀνθρώποις for ἔλαβες δ. τοῖς ἀνθρώποις (for so, I apprehend, the Apostle read in the Sept.); and that is no discrepancy, the meaning being the very same; for the sense of the Hebr. וְיָתַד מִן הַשָּׁמַיִם וְעָלָה בְּאָדָם δ. ἐπ' ἀνθ. can be no other than 'thou hast received gifts on account of men'; i. e. to give to men. And the Apostle only says ἔδωκε to make the sense plainer; as also does the Chaldee Paraphrast, and the Syriac and Arabic Translators. After carefully weighing what Dr. Peile has alleged against my interpretation of these words, I see no reason to alter my opinion as to the general sense intended by the Sept. Translator and the Apostle. Dr. Peile strenuously contends for the common reading in the Sept., ἐν ἀνθρώπῳ, which he would render, 'after the

fashion of a man.' But this involves a harshness intolerable. It is difficult to imagine how so accomplished a Greek scholar, and so excellent a grammarian, could have seriously brought himself to trace the construction of the last clause in ver. 18 of the Sept. (namely, καὶ γὰρ ἀπειθύντες τοῦ κατασκευάσαι) thus: καὶ γὰρ ἀπειθύντες [ἔλαβον δόματα] τοῦ (equiv. to ὥστε) κατασκευάσαι ἐν αὐτοῖς (1) τὴν Δόξαν, 1 Sam. iv. 21, 22. Rom. ix. 4; (2) τὸν ὕλον τὸν μονογενῆ, John iii. 16; (3) τὸ Πνεῦμα τὸ ἅγιον, Acts v. 32. It is impossible to deny this the praise of great ingenuity, but it is needless to say that it can by no means be received. With respect to the rest, Dr. Peile takes for granted (what ought to be shown as at least probable) that the Apostle meant to direct the thoughts of his readers to vv. 29—32 of the Psalm. If so, why should he not have made that meaning plain by partial quotation or otherwise? I grant, indeed, that the Sept. Translator may have, in writing ἐν ἀνθρώπῳ, intended only a literal version of the Hebr., i. e. 'in the man.' But that would have required וְעָלָה. With respect to the last clause of the verse in the Sept., which Dr. Peile, by a sort of Procrustean process, attempts to bring to some tolerable construction, even by almost re-writing, it is undoubtedly very corrupt; nor is the corruption to be excused by supposing less than this, that the original here was (if ἀνθρώπῳ be the true reading just before) καίπερ ἀπειθύνει, τοῦ κατασκευάσαι (scil. τὸν Κύριον to be supplied mentally from v. 16). I have adopted καίπερ from the Version of Aquila, which derives some confirmation from that of Symm., and which, I doubt not, was formerly read in the Sept. And certain it is that γὰρ and καίπερ are frequently confounded by the scribes. Supposing, however, the Sept. to have written ἀνθρώποις, then I would read from Symm. ἀπειθύνει, which is supported by the reading ἀπειθεῖς of Aquila, who probably wrote ἀπειθύνει. Of course the words ἐν αὐτοῖς (namely, the dwellers in Mount Zion, see ver. 16) are left to be supplied from the context. Thus the Hebrew and the Sept. will, in this clause, be well reconciled. It is not necessary to make the words of the Sept. and the Apostle exactly tally, since the Apostle did not intend to cite, but only to apply the words of the Psalmist to his present purpose. Now such application allows of partial modification. And surely here the liberty does not run into licence, inasmuch as the Chaldee Paraphrast and the Syr., Arab., and Æthiopic Translators confirm the Apostle's view. Nay, even the Jewish Expositor, Solomon Jarchi, in his Comment. in loc., explains וְעָלָה to mean 'acceptisti munera, ut illa dares filiis hominum.'

9. τί ἐστίν] 'what does it infer or imply?' The Apostle's argument is, that if Christ ascended into heaven, he must have first descended and been on earth. For the original abode in heaven of the Messiah was not doubted even by the Jews themselves. The expression τὰ

1 Acts 2. 33. τὰ κατώτερα [μέρη] τῆς γῆς; <sup>10</sup> <sup>1</sup> Ὁ καταβάς αὐτός ἐστι καὶ  
 ὁ ἀναβάς ὑπεράνω πάντων τῶν οὐρανῶν, ἵνα πληρώσῃ τὰ πάντα.  
 —11 <sup>k</sup> Καὶ αὐτὸς ἔδωκε, τοὺς μὲν ἀποστόλους, τοὺς δὲ προφήτας,  
 τοὺς δὲ εὐαγγελιστάς, τοὺς δὲ ποιμένας καὶ διδασκάλους, <sup>12</sup> <sup>1</sup> πρὸς  
 τὸν καταρτισμὸν τῶν ἁγίων εἰς ἔργον διακονίας, εἰς οἰκοδομὴν

κατώτερα μέρη τῆς γῆς was, by many of the old Expositors, taken of *Hell*. That interpretation, however, has been overturned by Bp. Pearson on the Creed, p. 229, and by some other of our great Divines. Many eminent Commentators, ancient and modern, understand it of the *grave*, agreeably to the frequent use of the expression in the Old Test. Since, however, that sense is not very suitable to the Apostle's argument, the best Expositors are now generally agreed, that τὰ κατ. μέρη τῆς γῆς means 'the lower regions,'—namely, of the earth; τῆς γῆς being a Genit. of *explanation*. Thus the expression καταβάς εἰς τὰ κατώτ. μέρη τῆς γῆς will refer, not to Christ's descent into the *grave*, but to his descent to *earth*, and *incarnation* on earth, terminating with his descent into the *grave*.

10. ὁ καταβάς—ὁ ἀναβάς] meaning, 'Now he who thus descended, is the same as he who [at his resurrection] ascended far above all the heavens;' i. e. to the highest heaven; compare Heb. vii. 26. Ps. viii. 1. cviii. 4, 5. In ἵνα πληρ. τὰ π. the neuter is for the masculine; and the sense is, 'that thus he might fill all persons (i. e. all believers) with the gifts and graces necessary for them;' see i. 23, and iii. 19. The reason why the neuter was employed in preference to the masculine, seems to have been this, that the Apostle regarded the persons in question as *members* (μέρη) of the same mystical body of Christ,—the Church. So at ver. 12, εἰς οἰκοδομὴν τοῦ σώματος τοῦ Χ. Also ver. 16, τὸ σῶμα—ἡ μήτηρ ἐνὸς ἑκάστου μέλους.

11. The Apostle now illustrates and exemplifies this πλήρωμα, in its various degrees; and shows that in *all* cases the gifts were given [not to excite self-conceit, but] πρὸς τὸν καταρτισμὸν τῶν ἁγίων. Now as we have here only an *enumeration* of the variety of spiritual gifts, we must not expect any such exact detail, as that in 1 Cor. xii. 8—11, 28—30. The οἱ πνευματικοί, however, are evidently placed in the order of dignity, as in 1 Cor. xii. 29, 30, to which last passage this bears a strong affinity. And the *προφ.* and *διδάσκαλοι* here seem exactly to correspond to the *προφ.* and *διδ.* there. With respect to the *εὐαγγ.*, however, much difference of opinion exists. In the *only two other passages* where the word occurs in the New Test. (Acts xxi. 8, and 2 Tim. iv. 5) it simply denotes a *preacher of the Gospel*. But here some more *special* sense is evidently meant. Now we learn from Eusebius, Hist. Eccl. v. 9, and other writers cited by Suicer, that, in the Apostolic Church, *εὐαγγ.* was the appellation given to those *preachers* who aided the labours of the Apostles (and we may suppose also the *προφῆται*, or *principal Teachers*, of 1 Cor. xii.), not by taking charge of any particular Church, but by acting as itinerant preachers and teachers, wherever their labours might be needed, and thus building on a foundation previously laid by the Apostles or Prophets. This is

the account which the ancients give of the duties of the *εὐαγγελισται*. But when we consider what were the duties of the *Seven εὐαγγελισταί* only a few years before, of whom Philip was one (Acts xxi. 8), we can scarcely doubt, that to those above mentioned may be added that of *evangelizing the heathen*,—in fact, discharging the kind of duty performed by the *Missionaries* of modern times. To these *εὐαγγελισταί* there is, I apprehend, nothing corresponding in the enumeration at 1 Cor. xii. Or perhaps the *διδάσκαλοι* there may include the *εὐαγγ.*; for it would seem that the *διδάσκαλοι* here are not the same with those in 1 Cor., and that the term is here closely conjoined with *ποιμένες*, to show that it was not, properly speaking, a separate order; though the *ποιμένες* appear to have been superior in dignity to the *διδάσκαλοι*, and are supposed to have been the same with the *κυβερνήται* at 1 Cor. xii. 28 (see, however, the note there), or the οἱ προϊστάμενοι at Rom. xii. 8, and the *ἐπίσκοποι* of Acts xx. 28. It is thought that the *ποιμένες* were those who had the more important pastoral charges in cities and large towns; the *διδάσκαλοι*, the smaller ones; see Theodoret. Thus it would happen, that the *κύρι* *ποιμένες* would have first an influence with, and then an authority over, the *country Pastors*. Hence gradually their offices would vary and become distinct; the *ποιμ.* at first discharging all the ordinary pastoral duties, and afterwards, when they became regarded as *superintendents*,—and were then styled *ἐπίσκοποι*,—they either discharged them, or not, according to circumstances. The *ἰδωκε* here corresponds to the *ἰθετο* of 1 Cor. xii. 28; but the former is here used with reference to the *ἰδωκε δόματα* at ver. 8.

12. The Apostle here adverts to what is the *sole intent* of these divers gifts, namely, πρὸς τὸν καταρτισμὸν, &c., 'for the setting right, putting in due order of the saints, by fully instructing them in the doctrines and discipline of the Gospel.' Such is the use of *καταρτίζεσθαι* at 2 Cor. xiii. 11, and Gal. vi. 11, comp. with Luke vi. 40. The next words express the same sense, with adaptation to the foregoing imagery, ch. ii. 20—22, by which the *body* of the Church universal is compared to a grand *edifice* (such as the temple of Diana at Ephesus) forming an habitation of God through his Spirit. The words εἰς ἔργον διακονίας seem thrown in between *κατ. τῶν ἁγίων* and εἰς οἰκοδομὴν τοῦ σώμ. τ. Χρ., by way of explaining the *nature* of that *καταρτισμὸν*, and may be rendered, 'as regards the work and office of ministering to them,' viz. to their *souls*; comp. εἰς διακονίαν τοῖς ἁγίοις in 1 Cor. xvi. 15. Here, then, the work of the ministry is spoken of as the *means* for effecting the *end* in question,—a means, as is intimated in the words following,—which must continue to be employed 'until we all [at length] attain unto the unity of the faith (see vv. 2—5), and know-



τοῦ σώματος τοῦ Χριστοῦ <sup>13</sup> μέχρι κατανήσωμεν οἱ πάντες εἰς τὴν ἐνότητα τῆς πίστεως καὶ τῆς ἐπυνώσεως τοῦ Υἱοῦ τοῦ Θεοῦ, εἰς ἄνδρα τέλειον, εἰς μέτρον ἡλικίας τοῦ πληρώματος τοῦ Χριστοῦ <sup>14</sup> ὡς ἡμεῖς ἀπὸ μηκέτι ὤμεν νήπιοι, κλυδωνιζόμενοι καὶ περιφερόμενοι παντὶ ἀνέμῳ τῆς διδασκαλίας, ἐν τῇ κυβείᾳ τῶν ἀνθρώπων, ἐν πανουργίᾳ πρὸς τὴν μεθοδεῖαν τῆς πλάνης· <sup>15</sup> ἀληθεύοντες δὲ ἐν ἀγάπῃ αὐξήσωμεν εἰς αὐτὸν τὰ πάντα, ὃς ἐστὶν ἡ κεφαλὴ, ὁ Χριστός· <sup>16</sup> ὅς ἐξ οὗ πᾶν τὸ σῶμα συναρμολογού-

Ms. Isa. 29. 9.  
Matt. 11. 7.  
Eph. 1. 10.  
1 Cor. 3. 1. 2.  
Eph. 1. 23.  
Heb. 13. 9.  
n ch. 1. 23.  
Eph. 1. 23.  
Col. 1. 18.  
o Rom. 12. 5.  
1 Cor. 12. 27.  
Col. 2. 19.

ledge of the Son of God,' meaning, 'unto unity as to faith in, and knowledge of,' &c.; in other words, 'both unity of faith as to doctrines, and of knowledge of Christ, or recognition of him as to his true person, glory, and work in the economy of grace.'

13. *μέχρι καταν.* οἱ πάντες, &c.] Οἱ πάντες, 'we all,' viz. who form the body of the Church. On the sense of *καταν.* see note on Acts vi. 1. *Ἀτ μέχρι καταν.* supply, from the preceding, *καταρτίζοντες καὶ οικοδομοῦντες.* *Ἀτ τῆς ἐπιγ.* τ. γ. τ. θ. repeat *τὴν ἐνότη.* The sense of *ἐνότη.*—*τῆς ἐπιγ.* seems to be, 'agreement in doctrine and views respecting salvation by the Son of God.' The words *εἰς ἄνδρα τέλειον*, &c., are further explanatory of the *καταρτισμός*, q. d. 'unto complete and mature spiritual manhood, settledness in faith, and maturity in knowledge.' Comp. 1 Cor. xiv. 20. Phil. iii. 15. Heb. v. 14. In the next words, *εἰς μέτρον—Χριστοῦ*, there is a further development of the metaphor. Render: 'even unto the measure of the age of the fulness of Christ;' meaning the standard of spiritual advancement that his Church is destined to reach.

14. By the same metaphor as that by which those who have attained unto unity of faith and maturity of knowledge were just before designated as those *full-grown* in Christ, so *here*, by an implied caution against the seductive arts of false teachers, who apply themselves to sow divisions, those so drawn from the unity of faith are designated first under the *opposite* idea of *inexperienced children*, and then under that of *sailors carried to and fro*, *κλυδωνιζόμενοι* (see my Lex. in v.), in a vessel without ballast, by violent gusts of wind (comp. Max. Tyr. Diss. 31. ἡ ναὺς περιφεύρεται), so as to go *no where*; and those by whom they are thus deceived are, by another metaphor, designated as *jugglers* and *mountebanks*, practising (as the words *πρὸς μεθοδεῖαν* import) their cunning trickeries and sleights with *concerted planning* of deceit. In *κυβείᾳ* the metaphor is one taken from *playing at dice*, with some allusion to the *loading* of the dice, as practised by *gamesters*. The above use of *κυβείᾳ* is so very rare, that the Commentators have not adduced a single ex. of it. The following, which I have noted, will therefore be acceptable. Menander, in his *Τρωβόλ.* fr. ii. 10, who, after characterizing human life as 'a holiday, a pleasure-sojourn,' subjoins, *ἐν ᾧ ὄχλος, ἀγορά· κλέπται* (I would read *κλωπαί*), *κυβεῖται, διατρίβει*. There is *here* a manifest allusion to the *false teachers*. Indeed the same metaphor is used by Epiphanius in *Manichæos*, who terms the vain subtilities of those heretics *κυβευτικὴν διδασκαλίαν*.

15. *ἀληθεύοντες ἐν ἀγάπῃ*] This phrase has

been variously interpreted. Considering that the words have reference to *Christians in general*, not *ministers*, the sense usually assigned to them, 'speaking the truth,' is manifestly inadmissible. The true sense is that put forward by Calvin, Hyper., Est., and Bp. Sanderson, according to whom, I render: 'holding the truth (meaning the truth in Jesus, as implied in unity of faith) in love,' meaning, a spirit of Christian charity; so as to let no professed love of Christian truth militate against Christian charity. The next words point at the *result* of this keeping themselves steady in the unity of the faith, namely, that they "will thus attain to a true spiritual growth in all things (both of faith and practice), a growth adapted unto that of Him who is the Head, even Christ, even 'unto the measure of the stature of the fulness of Christ,'" before spoken of, ver. 13.

16. *ἐξ οὗ πᾶν*, &c.] The Apostle here returns to the figurative representation at vv. 12, 13 (interrupted by the hortatory matter in vv. 13, 15); and, agreeably to the *proper* sense of *καταρτ.*, employs the same image, derived from the *human body*, that he had before done at ii. 21; comp. Col. ii. 19. The words may be thus construed, *πᾶν τὸ σῶμα τὴν αὐξησιν τοῦ σώματος ποιεῖται*, equiv. to *τὸ σῶμα τὴν αὐξ. αὐτοῦ* π., by an idiom derived, it is said, from the Hebrew, but, in reality, common to the *artificial* style in all languages. The full sense intended is: 'from whom the whole body, fitly conjoined and compacted, through every joint and ligature of supply (whereby mutual aid is afforded), according to the efficaciousness of each individual part, or member, in [the] measure [of its power] maketh (i. e. causeth) the increase of the body, unto the edification [of itself] by love.' The force of the Article *τῆς* before *ἐπιγ.* is difficult to be traced. Yet, on comparing this passage, Matt. xxiv. 15, *τὸ βέβλυσμα τῆς ἱερουσ.*, and another, Eph. iv. 29, *πρὸς οικοδομὴν τῆς χηλίας*, we may perceive a faint reference; though the Article is used only because it would be so used with the cognate *Participle*; for which the Genit. Subst. is employed. Thus here it stands for *τῆς ἐπιχορηγούσης*, 'every supplying joint,' or 'every joint by which aid is ministered.'—There is here a remarkable anomaly of construction, by a sort of *anacoluthon*, *τοῦ σώματος* being put instead of *αὐτοῦ*, 'maketh increase of itself, i. e. *thriveth*. In *συναρμολ.* and *συνεβιβ.* we have a metaphor taken from *carpenter's* work for buildings, in which the various pieces of wood are so fitly joined by straight lines, square niches, or dove-tailing, as to form one harmonious *whole*. The term here employed, *συναρμ.*, alludes to the joints of the



μενον καὶ συμβιβάζομενον, διὰ πάσης ἀφῆς τῆς ἐπιχορηγίας κατ' ἐνέργειαν, ἐν μέτρῳ ἐνὸς ἐκάστου μέρους, τὴν αὐξησιν τοῦ σώματος ποιεῖται εἰς οἰκοδομὴν ἑαυτοῦ ἐν ἀγάπῃ.

p Rom. 1. 9.  
18, 21.  
1 Pet. 4. 2.  
q ch. 2. 12.  
Rom. 8. 7.  
Gal. 4. 8.  
Col. 1. 21.  
1 Thess. 4. 6.  
James 4. 4.

human body, called *ἄρμολ*, and sometimes *ἄρμολοι*. So in Epierat. Antil. frag. ii., age is said *τὰς ἀρμολίας διαχαλᾶν τοῦ σώματος*. On the term *ἐπιχορ.*, see Col. ii. 19, and note there.—κατ' ἐνέργειαν, bears the same sense here as at ch. i. 19. iii. 7, and Phil. iii. 21, having reference to the operation of the Spirit on the mystical body of Christ. With ἐν μέτρῳ, &c., comp. supra, ver. 7, ἐν ἑκάστῳ ἡμῶν ἰδὸθῃ ἡ χάρις κατὰ τὸ μέτρον τῆς δωρίας τοῦ Χρ. The general sense here intended is, that 'as the human body grows to maturity, and thrives by the mutual aid of the various members, so the mystical body of Christ, which is the Church, grows and prospers by the exercise of the gifts and graces of individual members for the good of the whole; thus becoming a complete spiritual body fit for the service of Christ; and thus is upheld by the mutual support and love of the members, being preserved by the authority and care of the Head, Christ.' As to the words εἰς οἰκοδομὴν ἑαυτοῦ ἐν ἀγάπῃ, these, like κατ' ἐνέργειαν, and μέρους, have reference not only to the mystical body of Christ, but are meant to inculcate the weighty lesson,—that 'the mutual working of each member for the good of the whole tends to promote the edification of the Church.' (See 1 Cor. xiv. 4, 5, 12.) And the particular ἐν ἀγάπῃ is meant to advert to the principle by which alone this knitting together, or this mutual ἐπιχορηγία, will ever be consistently made,—namely, that of Christian love. For μέρους, A, B, and several cursives, have μέλους, which was commended by Griesb. and adopted by Tisch. 1; though in his 2nd Edit. he restored μέρους; very properly; since μέλους is evidently a gloss, or false correction, proceeding from some Critic who did not see that μέρους was adopted rather with reference to the Church than to the human body, and for a good reason, considering that this was what the Apostle had chiefly in view.—τὴν αὐξησιν τοῦ σώμ. ποιεῖται. Render: 'maketh (causeth) the increase of the body,' for αὐξ. is not a noun taken in its most abstract sense; nor is it, as far as I know, ever so taken, except as a technical term in rhetoric, to denote *exaggeration*, as oft. in Polyb. In all other cases the word has usually a reference expressed or implied, nay, even in cases where the Article is not used, e. g. 2 Macc. v. 16. Jos. Antt. i. 2, 2. ii. 10, 1. This view is confirmed by the parallel passage in Col. ii. 19, αὐξῇ τὴν αὐξησιν τοῦ Θεοῦ.

17. Having exhorted his readers to walk worthy of their vocation, and espec. to cultivate unity among themselves, as being all members of one body, the Church of Christ, the Apostle proceeds to caution them against the corruptions of the Gentiles, and to inculcate other duties and virtues suitable to their Christian profession. Τοῦτο λέγω καὶ μαρτύρομαι. A very energetic

expression, denoting 'This I charge and earnestly entreat.'—ἐν Κυρίῳ, 'by the Lord,' i. e. 'by the love you bear and the duty you owe to him.'—ἐν ματαιότητι τοῦ νοῦ α. Render: 'in vanity of mind,' i. e. 'in modes of thinking and feeling that are foolish.' So Rom. i. 28, παρῶδες αὐτοῦ εἰς δόκimon νοῦν, where see note. On the exact sense, however, of ματ. Expositors are not agreed; some explaining it of *fully*, or *error of opinion* and reasoning; others, of error in *practice*; *improbability*; and others, again, of *idolatry*. The first interpretation deserves the preference; but the second may be included. The present passage may be best illustrated by a very similar one at Rom. i. 21, where it is said of the heathens ἐματαιώθησαν ἐν τοῖς διαλογισμοῖς αὐτῶν, καὶ ἐκατέστη ἡ ἀσύνετος αὐτῶν καρδία, i. e. νοῦς. Folly of imagination and reasoning led to idolatry, and that to immorality; as, on the other hand, immorality darkened the understanding and perverted the judgment. A subject on which Bp. Warburton has ably treated in various parts of his works.

18. In this verse the Apostle illustrates the nature, and intimates the cause, of this mental foolishness.—ἑσκατισμένοι, lit. 'befooled.' See note on Rom. i. 21, and my Lex. in v.—ἀπηλλοτριμμένοι. This may be considered in the light of an Adjective (so the Pesh. Syr. has 'alieni'); and we may render, 'alienate from'; as Milton, Par. Lost, 'O alienate from God.'—τῆς ζωῆς τοῦ Θεοῦ, for τῆς κατὰ Θεὸν ζωῆς, 'such a life as is according to the will of God.' And as the will of God is our sanctification (1 Thess. iv. 3), so it denotes, as Theodor. explains, τὴν ἐν ἀρετῇ ζωὴν. The words διὰ τὴν ἀγνοίαν, &c. suggest the cause of their blindness and aversion to true religion. The full sense is, 'because of the ignorance that is in them, owing to the callousness of their hearts.' It is well remarked by Zanch., 'Excursio propria ad mentem refertur, cuius esse videre; obduracy ad cor, cuius esse fleet.' See note on Rom. xi. 7. Zanch., Beza, Calv., Hyper., and Bulling., are, with reason, agreed that the *obduracy* in question is here spoken of by the Apostle as the origin and root of the ignorance and blindness above mentioned, because men *wilfully close* their eyes to the light falling upon them, and choose darkness rather than light. Thus it is intimated that this blindness of heart is seated in their very nature, corrupt as it is. This self-produced *πῶρωσις* is at ver. 19 further developed in its effects as expressed by the term ἀπηλ., which denotes the being devoid of all sense of shame, or having so far ceased to feel the pricks of conscience, as to rush into the most unbridled licentiousness (see Rom. i. 24—28), 'committing iniquity with greediness.' And, delivering themselves (ἑαυτοὺς παρὶδ.) over to this state, they

διὰ τὴν πώρωσιν τῆς καρδίας αὐτῶν <sup>19</sup> ὅτινες ἀπηληγκότες, <sup>r Rom. 1. 24, 26.</sup>  
 ἑαυτοὺς παρέδωκαν τῇ ἀσελγείᾳ εἰς ἐργασίαν ἀκαθαρσίας πάσης  
 ἐν πλεονεξίᾳ. <sup>20</sup> Ὑμεῖς δὲ οὐχ οὕτως ἐμάθετε τὸν Χριστὸν  
 21 εἶγε αὐτὸν ἠκούσατε, καὶ ἐν αὐτῷ ἐδιδάχθητε, καθὼς ἐστὶν <sup>r Rom. 6. 4  
oh. 2. 2, 4.  
Col. 2. 11.  
2 Cor. 1. 6.  
1 Rom. 6. 4.  
2 Cor. 1. 6.  
2 Cor. 1. 18.  
Col. 2. 10.</sup>  
 ἀλήθεια ἐν τῷ Ἰησοῦ <sup>22</sup> ἀποθέσθαι ὑμᾶς, κατὰ τὴν προτέραν  
 ἀναστροφήν, τὸν παλαιὸν ἄνθρωπον τὸν φθειρόμενον κατὰ τὰς  
 ἐπιθυμίας τῆς ἀπάτης <sup>23</sup> ἀνανεοῦσθαι δὲ τῷ πνεύματι τοῦ

are by God delivered over to a reprobate mind, Rom. i. 28, and a self-hardened heart, Rom. ix. 18.

19. ἀπηληγκότες] This term has been variously interpreted, but generally taken in too limited a sense. The notion implied in it is, indeed, very complex; but as the term seems to have been meant to be a further development of *πώρωσις*, it may chiefly denote 'being past all feeling of remorse or shame,' insensible to the stings of conscience, callous to all sense of right and wrong. On this sense of *ἀπὸ* in composition (by which it denotes *ceasing* from the action expressed by the verb), see my note, on the same use of *ἀπαληγάντες*, in Thucyd. ii. 61, fin., and *ἀπολοφράμηναι*, ii. 46.—ἑαυτοὺς παρέδωκαν τῇ ἀσελγείᾳ, 'abandoned themselves to all sorts of lasciviousness,' such as are described in Rom. i. 29, seqq.—ἐν πλεονεξίᾳ is meant to further develop the idea in *καρδίᾳ ἑαυτοῦ*; q. d. 'not only gave themselves up to the perpetration of all vice, but with a *greediness of sensuality* never to be satisfied.' For here, as Chrys. and Theophyl. point out, *πλεονεξία* is equiv. to *ἀμετρία*.

21. εἶγες] Most Commentators take *εἶγες* in the sense *si modo*, which is very agreeable to what follows in this verse. But thus there will be a considerable difficulty as to the construction of *ἀποθέσθαι* at the beginning of the next verse, which cannot, without great harshness, be supposed to depend upon *λέγω καὶ μαρτύρομαι* at ver. 17. It is better to take *εἶγες* (with the best Commentators for the last century) in the sense *inasmuch as*; which occurs also at iii. 12. By *αὐτὸν* and *αὐτῷ* we are to understand the doctrine of Christ, as corresponding to Χρ. in the preceding verse. Though the Apostle does not express that they had been taught by him, yet he intimates it in the words following, *καθὼς ἐστὶν ἀλήθεια ἐν τῷ Ἰ.*, being very suitable to the instruction of one who was taught by personal revelation from Jesus Christ (see Gal. i. 12, and the note), and who therefore must be supposed to know fully the pure doctrine of the Gospel.

22. ἀποθέσθαι is to be referred to *ιδιδάχθ.*, the sense being, 'have been taught to put off.' The construction is, *ιδιδάχθ. [ὥστε ὑμᾶς ἀπ.], 'that you should put off.'* The words *κατὰ τὴν προτ. ἀναστ.* are closely connected with those which follow, *τὸν παλαιὸν ἄνθρωπον*, there being a transposition for *τὸν παλ. ἄνθ. τὸν κατὰ τὴν προτ. ἀναστ.*, to be taken for *τὸν κατὰ τὴν προτ. ἀναστροφήν παλ. ἄνθ.* *τὸν ἐν ἀμαρτίαις*, the expression *τὸν παλ. ἄνθ.* being here used, not, as at Rom. vi. 6, to denote the corrupt nature, there called 'the body of sin,' which we derive from Adam, but *τὴν τῆς*

*ἀμαρτίας ἐνέργειαν*, the working of actual sin consequent on original sin. This is evident from the term *προτέραν*, and espec. from Col. iii. 9, *ἀπεκδυσάμενοι τὸν παλαιὸν ἄνθρωπον σὺν ταῖς πράξεσιν*; compare also 1 Pet. i. 18.—*τὸν φθειρόμενον*. This is added, because *ἀναστρ.* is a term of middle signification, though here evidently used in a *bad* sense. Render: 'which was corrupt,' had become corrupt. Thus *κατὰ τὰς ἐκ.* will be for *διὰ τῶν ἐκ.*, 'through the influence of deceitful lusts'; *τῆς ἀπάτης* being for *ἀπατήλας*. There is here a reference to that deceit, which the sensual appetites practise upon the understanding, by the gratification of those lusts, which delude men by vain appearances and fallacious hopes, always ending in disappointment and shame; and pervert them into the belief that they are harmless, notwithstanding they will be their ruin in this world, and their perdition in the next. On *ὁ παλαιὸς* and *ὁ καινὸς ἄνθρ.*, see notes on Rom. xii. 2. vi. 4.

23. ἀνανεοῦσθαι δὲ τῷ πνεύματι τοῦ νοῦς ὑμῶν] 'to be renewed in the spirit of your mind'; meaning, as Theodor. explains, *τὴν ὁρμὴν τοῦ νοῦς*, 'spiritual' (i. e. spiritual, as distinguished from *material*) *animi motionem*, the main disposition of the mind. Here we may suppose, with Doddr., that *νοῦς* stands for 'the whole soul,' and *πνεῦμα* for 'its intellectual and leading faculty,' on which the Spirit of God might chiefly operate; yet not exclusive of a certain influence on the inferior powers. Be that as it may, thus it is shown that this *ἀνακαινώσις* must reach to the very 'ground of the heart,' consequently involving a thorough putting away of the *old leaven* spoken of 1 Cor. v. 7, 8; and to this purpose is the prayer of David, Ps. li. 11, *πνεῦμα εὐδὲς ἱγκαίνισον ἐν τοῖς ἱγκάτοις μου*. The result of this renewal is adverted to in ver. 24, *καὶ ἰνδύσθ. τὸν καινὸν ἄνθρωπον*, 'and [thereby] to put on the new man,' meaning those new and holy affections and just works suitable to the *καινὴ κτίσις* (see 1 Cor. v. 17. Gal. vi. 16) proceeding from the inmost heart to the every action of the life, and thus attesting the work of regeneration on the soul, alluded to in the term *κτισθέντα*, which is best explained from the fuller expression in the parallel passage of Col. iii. 10, *ἀνακαινούμενον—κατ' εἰκόνα τοῦ κτίσαντος αὐτὸν*, with which compare 2 Cor. iii. 18, *τὴν αὐτὴν εἰκόνα μεταμορφούμεθα—καθ' ὅσον ἀπὸ Κυρίου Πνεύματος*, regeneration being considered as the recreation or reformation of the image of God, lost by sin, and only to be restored through Christ and the Holy Spirit, the Paraclete (see Rom. viii.), through whose aid alone this mortification of sin, and regeneration of heart, can be attained.

νοὺς ὑμῶν, <sup>24</sup> καὶ ἐνδύσασθαι τὸν καινὸν ἄνθρωπον τὸν κατὰ Θεὸν κτισθέντα ἐν δικαιοσύνῃ καὶ ὁσιότητι τῆς ἀληθείας.

u Zech. 8.  
16.  
Rom. 12. 5.

<sup>25</sup> u Διὸ ἀποθέμενοι τὸ ψεῦδος, λαλεῖτε ἀλήθειαν ἑκα-  
στος μετὰ τοῦ πλησίον αὐτοῦ ὅτι ἐσμὲν ἀλλήλων μέλη.

x Ps. 4. 4.  
Deut. 24. 16.

<sup>26</sup> x Ὁργίζεσθε καὶ μὴ ἁμαρτάνετε ὁ ἥλιος μὴ ἐπιδυέτω  
ἐπὶ τῷ παροργισμῷ ὑμῶν <sup>27</sup> \* μὴδὲ δίδετε τόπον τῷ Διαβόλῳ.

y James 4. 7.  
1 Pet. 5. 9.

24. τὸν κατὰ Θεὸν κτισθ. ἐν δικ., &c.] I would now render, 'after the image of God as in Christ' (see Rom. viii. 29. 2 Cor. iv. 4; v. 19. Col. i. 15. Heb. i. 3); for I agree with Olshaus. that the words, 'characterize the new man as a re-establishment of the Divine image, and, at the same time, give the specific tokens of that image'; also, that in the words κατὰ Θεὸν κτ., there is allusion to the creation of man, as described in Gen. i. 27. "The new birth (continues Olsh.) is the second creation, wherefore the new man is called καινὴ κτίσις. Now as God, in the beginning, created man after his own image, so too in the new birth He again created him after the same, because sin had dimmed the image of God. That κατὰ Θεὸν here stands for κατ' εἰκόνα Θεοῦ is plain from the parallel passage in Col. iii. 10. The archetype, however, 'after which man is made in the new birth,' is Christ, the second Adam, εἰκόνα τοῦ Θεοῦ τοῦ ἀοράτου (Col. i. 10. 2 Cor. iv. 4). Therefore, the new man is also called 'Christ in us.' Christ makes his likeness in every [regenerate] human heart, begetting Himself again."

25. The Apostle now proceeds to specify some of those evil habits and propensities, which are most of all opposed to that state of renewal and sanctification just inculcated; and he places foremost a vice to which the corrupt nature of man is peculiarly prone—*falsehood* of every kind.—ἀποθέμενοι τὸ ψεῦδος. So Lucian, Vit. i. p. 370 (Hemst.), ἀποθεῖν τὸ ψεῦδος, 'the practice of lying.' Under the term ψεῦδος is comprehended deceit and fraud of every kind, as is clear from the reason subjoined,—'for we are mutually members [of one and the same body], [and, as such, are bound to help each other].'

Whereas deceit of every kind promotes the contrary; and, by destroying confidence, tends to unloose the bands of society.—λαλεῖτε—αὐτοῦ. Taken from Zech. viii. 16, as the words in the next verse, ὀργίζεσθε καὶ μὴ ἁμαρτάνετε, from Ps. iv. 4.

26. ὀργίζεσθε καὶ μὴ ἁμαρτάνετε] Many take this interrogatively; q. d. 'Are ye angry, and sin not? [impossible.]' However (καὶ), let not, &c. But this is doing violence to the construction. Neither, indeed, is it necessary to resort to so harsh a method of explanation, for the laudable purpose in view—that of removing an objection—since, from the air of the sentence, and that of the context (which is all prohibitory), it is sufficiently evident that here we have not a command to be angry, but merely an implied concession, joined with a caution to beware of sinning by the use of that concession. Thus Winer reckons this among the examples of *Imperatives permissive*. The words are, indeed, equiv. to οὕτως ὀργ. ὥστε μὴ ἁμαρτάνειν [ἐν αὐτῷ]: the Imperat. being only *inactive* as regards the regulation of anger. And here we have an in-

stance of the sense of a term being qualified by some words following, with which it is closely connected; as in Eurip. Suppl. 557, γνόντας οὖν χρεῶν τάδε, Ἀδίκουμένους τε μέτρια, μὴ θυμῷ φέρειν, Ἀδικεῖν τε τοιαύτῳ, οἷα μὴ βλάψαι πόλιν. Thus, then, the sense here intended will be nearly the same with that expressed in Joseph. Bell. ii. 8. 4, where the Essenes are spoken of as ὀργῆς ταμίαι δίκαιοι (i. e. just regulators of anger, so as not to let it exceed due bounds), θυμῷ καθεκτικοί. The words are taken from Ps. iv. 4; yet there is no little difficulty connected with them in that place. The word ἤνι is rendered 'contremiscite,' 'stand in awe,' in both our Versions. How, then, are we to account for ὀργίζεσθε? It is not true that ἤνι never has the signification of ὀργίζεσθαι; for it has it in Prov. xxix. 9. Ezek. xvi. 42. Such a signification, however, is inapplicable here. Schleusner, indeed, would have the term here taken for *metu perculli, perterriti*, as the word is used generally of any vehement commotion of the mind; and he refers to 2 Kings xix. 7. But that is a very insufficient proof; nor is the credit of the Sept. Translators to be saved by so harsh a mode of interpretation. It would seem that they mistook the force of the word in this passage, and assigned a sense which they had often done elsewhere, though it has no place here. It is plain that the credit of the *Apostle* is not at all concerned; for he only applies the words to his own purpose, which does not necessarily imply approbation. Besides, the sense in question, though not a good one, is not absurd. Whereas, if we adopt the sense of ὀργ. proposed by Schleusner, it will follow that the *Apostle* mistook the true sense of the Sept., and consequently might have mistaken that of the Hebrew.—ὁ ἥλιος μὴ ἐπιδυέτω ἐπὶ τῷ π. ὑ. An adagial form of expression, signifying that we should not extend an action beyond the day. So Deut. xxiv. 15, 'Thou shalt give him his hire, neither shall the sun go down upon it (namely, unpaid.)' Thus Plutarch tells us it was a maxim of the Pythagoreans, when hurried into anger and abuse, to shake hands and make up the difference before sunset. From the *Apostle's* language, then, it is plain that he considered a sudden feeling of resentment, in a Christian, as excusable, but not settled hatred. In which view I would compare what Tacitus says, Agric. 22, 'apud quosdam acerbior in conviciis narrabatur—ceterum ex iracundiā nihil supererat; honestius putabat offendere, quam odire.'

27. μὴδὲ δίδ. τόκ. τ. Δ.] Many recent Commentators take τῷ Διαβ. to mean 'the adversary.' Such a sense, however, is at once frigid and unsuitable, and the only true interpretation is that of the ancient and most modern Expositors, 'the Devil': a use of the word found (and always with the Article) in 2 Tim. ii. 26. Heb.

28 <sup>a</sup> Ὁ κλέπτων μηκέτι κλεπτέτω, μάλλον δὲ κοπιάτω ἐργαζόμενος τὸ ἀγαθὸν ταῖς χερσίν, ἵνα ἔχη μεταδιδόναι τῷ χρεῖαν ἔχοντι. 29 <sup>a</sup> Πᾶς λόγος σαπρὸς ἐκ τοῦ στόματος ὑμῶν μὴ ἐκπορευέσθω· ἀλλ' εἴ τις ἀγαθὸς πρὸς οἰκοδομὴν τῆς χρεῖας, ἵνα δώῃ χάριν τοῖς ἀκούουσι. 30 <sup>b</sup> καὶ μὴ λυπεῖτε τὸ Πνεῦμα τὸ ἅγιον

<sup>a</sup> Acts 20. 34. <sup>b</sup> Matt. 12. 24—27. ch. 5. 3, 4. Rom. 2. 13, 14. Col. 4. 6. Eccl. 10. 18. Eccles. 31. 10. b Isa. 7. 12. & 63. 10. 1 Cor. 1. 22. & 8. 5. ch. 1. 13, 14.

ii. 14. It is also (as Koppe admits) supported by the constant tenour of Scripture, which inculcates the existence of a Being who, by himself and his agents, tempts men to sin, and especially makes his attacks when any of the violent passions are put in motion. Why I have adopted μηδὲ for μή τε, with Scholz, Lachm., and Tisch., will appear from note on 2 Thess. ii. 2.

28. ὁ κλέπτων] Theft was then very prevalent among the heathens, and in some countries is said to have been tolerated by the law. But see my Recens. Synop. At any rate, here the Apostle means only such a sort of pilfering as was practised by necessitous, because idle persons. Thus the Apostle enjoins industry as the best preservative from this sin, since then there would be no temptation to commit it. The construction and exact sense of κοπιάτω—χερσίν would seem to be as follows: κοπ. ταῖς χερσίν, ἐργ. τὸ ἀγαθόν, 'let him labour with his hands [if need be], working at what is good,' i. e. some honest occupation. Some, indeed, take ἀγαθόν to mean 'a livelihood.' But of this signif. there is no proof, and little probability; whereas the former one (supported by many of the best Expositors) is liable to no objection, for ἐργον may very well be supplied.—τὸ ἀγαθόν is equivalent to ἀγαθόν τι ἔργον; meaning (as Theodor. explains) ἀγαθὴν ἐργασίαν, as opposed to the evil industry and pernicious activity of the thief. The above sense is also very suitable to the context; and it is confirmed by what is said in the next verse, where the discourse is enjoined to be 'what is good,' as here the occupation is to be what is honest and creditable.

29. πᾶς—μή] for μηδεῖς, by a Hebraism, as also πᾶς οὐ common in the New Test. See note on Matt. x. 29.—Σαπρὸς (like putidus in Latin) may mean (as most Interpreters explain it) obscene; but, from its own proper signification, and the λόγος ἀγαθὸς πρὸς οἰκοδομὴν, to which it is here opposed, the term must be also meant of 'any kind of bad and unprofitable discourse,' as 'brawling,' 'slandering,' and 'the foolish talking and jesting,' mentioned at ver. 4.—ἀγαθὸς πρὸς οἰκοδομὴν may be rendered, 'adapted for edification.' So Pausan. l. vi. 26, 4, χώρα εἰς καρποὺς φέρων ἀγαθὴ, and thus Arrian, Epict. ii. 15, opposes σαπρὸς λόγος to what is ὕγιος ἐς οἰκοδομὴν, probably with the present passage in mind.—With τῆς χρεῖας, just after, Expositors have been not a little perplexed. In some of the ancient Versions and MSS. it is omitted, while D, E, F, G, & al., have τῆς πίστιος; a manifest change to get rid of a difficulty: though that, and even the omission of the word, has been supported by eminent Critics; but in vain. Both external and internal evidence are strongly in favour of the t. rec.; which might be explained, with some, as put, per hypallagen, for πρὸς χρεῖαν τῆς οἰκοδομῆς, if we could conceive *why* the sense should have been so expressed in pre-

ference. But that is scarcely possible. Indeed thus the χρεῖας would be almost useless. Hence we may best, with Grot. and Wahl, take τῆς χρεῖας, by a frequent idiom, as a Genit. Subst., put for its cognate Adjec. Thus, then, it is meant that 'what is said must not only be edifying in itself, but suitable to the occasion and the person.' So Plutarch (cited by Wetstein) says that Pericles prayed to the gods that no expression might fall from him πρὸς τὴν παρακείμενῃν χρεῖαν ἀνάρμοστον.

29. ἵνα δῷ χάριν τοῖς ἀκ.] On reconsidering the interpretation of χάριν, which I have heretofore given, after most eminent Expositors, from Theodor. downwards, I am inclined to doubt whether the common interpretation, 'may communicate spiritual grace,' be not preferable. Certainly it is more natural, and more suited to the mode of thinking and speaking found in the Apostle's writings, and is, when properly understood, quite as agreeable to the context. It is, moreover, supported by the Pesch. Syr. and Vulgate Versions, also by Chrys., and by Theophyl., as is plain from his gloss, ἵνα κεχαριτωμένους ἐργάσῃται ὁ λόγος. Chrysa. had evidently in mind the words of the Apostle supra, i. 6, τῆς χάριτος αὐτοῦ, ἐν ᾗ ἐχαρίτωσεν ἡμᾶς, 'hath bestowed his grace.' As respects the *usus loquendi*, there we cannot expect any confirmation from the *Class.* writers; and, as to the Scriptural, why should it not mean the *spiritual* grace conveyed by edifying discourse, namely, as being (Calv. observes) 'admiracula salutis'? Of course, the Divine blessing, and the aid of the Spirit of grace, are to be supposed. The above view I find confirmed by Est., in an able note.

30. μὴ λυπεῖτε τὸ Πνεῦμα τὸ ἅγιον] This injunction seems given with a reference to the foregoing vices and all similar ones; containing a reason *why* they should abstain from them,—namely, because they would, by committing them, grieve the Holy Spirit, and cause Him to depart from them; q. d. 'do not [by any such evil practices] so grieve the Holy Spirit as to provoke Him to depart from you.' So in Hermas Past. p. 210, we have, μὴ λύπει τὸ Πνεῦμα τὸ ἅγιον τὸ κατοικοῦν ἐν σοί, μήποτε ἀποστήτῃ ἀπὸ σοῦ. Comp. also Is. lxiii. 10 (a passage probably present to the mind of the Apostle here), αὐτοὶ δὲ ἠκείθεν, καὶ παρῆξυναν τὸ Πνεῦμα τὸ ἅγιον αὐτοῦ, καὶ ἐστράφη αὐτοῖς εἰς ἔχθραν.—ἐν ᾧ. Render: 'by or through whom;' not *whereby*, as in our Common Version, which was wrongly altered from the *by whom* of all the old English Versions. And this (as Bp. Middleton has shown) is required by the use of the Article. Of course this will prove the personality of the Holy Spirit. Many eminent Commentators, however, for the last century, take τὸ Πν. τ. δ. τ. Θ. as put for τὸ θεῖον, i. e. τὸν Θεόν. But *why* it should have been so written, they do not tell us. It would seem that this is

e Col. 3. 8  
 & 19.  
 d Matt. 6. 14.  
 Col. 3. 12, 13.  
 a Matt. 5. 48.  
 65.  
 Luke 6. 20.  
 b John 12.  
 84.  
 & 15. 13.  
 1 Pet. 3. 18.  
 1 John 2. 11.  
 32. & 4. 21.  
 Lev. 1. 9.  
 c ch. 4. 20.  
 Gal. 5. 19.  
 Col. 3. 5.

τοῦ Θεοῦ, ἐν ᾧ ἐσφραγίσθητε εἰς ἡμέραν ἀπολυτρώσεως.  
 31 <sup>c</sup> Πᾶσα πικρία καὶ θυμὸς καὶ ὀργὴ καὶ κραυγὴ καὶ βλασφημία  
 ἀρθήτω ἀφ' ὑμῶν, σὺν πάσῃ κακίᾳ· 32 <sup>d</sup> γίνεσθε δὲ εἰς ἀλλήλους  
 χρηστοί, εὖσπλαγχοι, χαριζόμενοι ἑαυτοῖς, καθὼς καὶ ὁ Θεὸς  
 ἐν Χριστῷ ἐχαρίσατο ὑμῖν. V. 1 <sup>a</sup> Γίνεσθε οὖν μιμηταὶ τοῦ  
 Θεοῦ, ὡς τέκνα ἀγαπητὰ, 2 <sup>b</sup> καὶ περιπατεῖτε ἐν ἀγάπῃ, καθὼς  
 καὶ ὁ Χριστὸς ἡγάπησεν ἡμᾶς, καὶ παρέδωκεν ἑαυτὸν ὑπὲρ ἡμῶν  
 προσφορὰν καὶ θυσίαν, τῷ Θεῷ εἰς ὁσμὴν εὐωδίας. 3 <sup>c</sup> Πορνεία

an expression (perhaps occurring no where else) compounded of two forms of speaking, each very frequent, viz. τὸ Πνῦμα τοῦ Θεοῦ, and τὸ Πνῦμα τὸ ἅγιον. Thus τοῦ Θεοῦ is absent from some MSS., Versions, and Fathers, which at least shows the sense the ancients put on the passage. That Πνῦμα must be taken in the *personal* sense, is clear from the kindred passages of 2 Cor. i. 22, ὁ καὶ σφραγ. ἡμᾶς, καὶ δότε τὸν ἀρροβῶνα τοῦ Πνῦματος, and Eph. i. 13, ἐν ᾧ (scil. Χριστῷ) πιστεύσαντες, ἐσφραγίσθητε τῷ Πνῦματι τῆς ἐπαγγελίας τῷ ἁγίῳ, on all which passages see the notes on this important point of theology.

31. πικρία] See note on Rom. iii. 14. In the placing of this and the following words, the Apostle intended, I conceive, a sort of *climax*, proceeding from *acerbity* of spirit and *roughness* of manner, to brawling and gross abuse. How utterly unsuitable to the character of a Christian must be all brawling and clamour, we may imagine from the light in which it appeared, even to well-disposed Jews. So Joseph. Bell. ii. 8. 5, says of the Essenes, οὐτὰ κραυγὴ ποτε τὸν οἶκον (the common dining-hall) οὐτὲ θόρυβοι πολύειν. It is well said by Chrys., that 'clamour is the foaming steed on which anger pursues its impetuous course: throw down the steed, and the rider will fall to the ground.'—βλασφημία, meaning, as Bp. Taylor explains, 'all words that are injurious to God or man.'—σὺν πάσῃ κακίᾳ, meaning, 'together with all other vices of the same class'; namely, violations of the principle inculcated in the next verse. See note on Rom. i. 29, from which it will appear why κακία is put last; and that it denotes 'malignity,' i. e. 'mischievousness,' proceeding from the heart and intention. That κακία may denote *intentional* and habitual *mischievousness*, is plain from Eurip. Hippol. 1334, τὴν δὲ σὺν ἁμαρτίαν τὸ μὴ εἰδέναι—ἐκλύει κάκῃς. So Thucyd. i. 32, ἐγγνώμη, εἰ μὴ μετὰ κακίας, δόξει δὲ μάλλον ἁμαρτία τολῶμεν.

32. In this verse, as Hyper. observes, we have accumulated, by way of antithesis, the contrary virtues, which ought to succeed in the place of the foregoing vices.—χρηστοί, εὖσπλαγχοι, &c. These terms are *not* (as they are regarded by Koppe) synonymous; but the latter is the stronger term (see note on 2 Cor. vi. 8, and Gal. v. 22). Render: 'gentle (or kind), compassionate, mutually forgiving.' The words following suggest the *reason* for this, where the Ephesians are enjoined to be *as* forgiving to others, *as* God had been to them, by graciously placing them, through the atoning merits of Christ, in a state of salvation. Comp. Matt. xviii. 21—35.

V. 1. This verse is closely connected with the last of the preceding Chapter; q. d. 'Be ye, therefore [as being thus mercifully accepted], imitators, in this respect, of that God, who hath set you an example, which, as children beloved and favoured, you are bound to follow.' *Children*, it is presumed, will follow the example of their parents (compare Matt. v. 45—48); and children *beloved* are doubly bound to attend to their injunctions. In τέκνα ἀγαπητὰ, there seems an allusion to the *visio* and its benefits, on which see Rom. viii. 15, and compare 19 and 21, and ix. 11. Gal. iv. 5. Eph. i. 5.

2. περιπατ. ἐν ἀγάπῃ] This is a more significant expression than ἀγαπᾶτε ἀλλήλους would have been, since it denotes the whole tenour of life. With the words καθὼς καὶ ὁ Χρ. ἡγάγ. ἡμᾶς comp. supra iv. 32, and 1 John ii. 6, ὁφείλου, καθὼς ἐκείνους περιπατήσῃ, καὶ αὐτοὶ οὕτως περιπατήσιν. This love of Christ is *imputed* in his delivering himself to death for us (see Rom. viii. 32), yea, as is implied in the next words (with which comp. Ps. xxxix. 6, Sept.), giving himself as an expiatory sacrifice, προσφορὰ and θυσία being *sacrificial* terms *united* in order to further strengthen the sense. Agreeably to these sacrificial terms we have εἰς ὁσμὴν εὐωδίας, an expression derived from the Jewish sacrifices, and denoting such as God would receive with approbation; see Gen. viii. 21.

3. πορνεία δὲ, &c.] The Apostle here reverts to the immoralities which they had formerly been addicted to, and into which, by the evil communication of their heathen neighbours, they were still likely to fall.—Ἀκαθαρσία has reference to those horrible abominations mentioned or alluded to at Rom. i. On the sense of the term following, πλεονεξία, some difference of opinion exists. Most Commentators understand it, in the common acceptation, of *covetousness*. This, however, not suiting well with πορνεία καὶ πᾶσα ἀκαθαρσία, many recent Expositors take it to mean *prostitution for lucre's sake*, or getting money by acting as panders to the lust of others. But of such a signification no proof has been adduced; and, indeed, the sense is not a little forced and frigid. Again, some ancient, and many eminent modern Commentators, from Hyper., Est., and Hamm., downwards, explain it, 'greediness in the indulgence of the lewdness just mentioned.' An interpretation, however, liable to insuperable objections, which have been stated by Salmasius, Wolf, and Scott. The expression may be understood to denote an *insatiable desire of, or intemperance in, even lawful carnal gratifications*. So iv. 19, ἐν πλεονεξίᾳ. Nor is what is said in ver. 5 at variance with

δὲ καὶ πᾶσα ἀκαθαρσία, ἡ πλεονεξία, μὴδὲ ὀνομαζέσθω ἐν ὑμῖν, (καθὼς πρέπει ἀγίοις) <sup>4</sup> καὶ αἰσχροτύτης, καὶ μωρολογία ἡ εὐτραπελία, τὰ οὐκ ἀνήκοντα· ἀλλὰ μᾶλλον εὐχαριστία. <sup>5</sup> Τοῦτο γὰρ † ἐστὲ γινώσκοντες, ὅτι πᾶς πόρνος, ἡ ἀκάθαρτος, ἡ πλεονέκτης, —ὅς ἐστιν εἰδωλολάτρης, —οὐκ ἔχει κληρονομίαν ἐν τῇ βασι-

d ch. 4. 30.  
Prov. 13. 23.  
Eccl. 10. 13.  
Matt. 12. 34  
e 1 Cor. 6. 10.  
Gal. 5. 21.  
Col. 3. 5.  
Rev. 22. 15.

this view; for surely *sensuality* is as much idolatry as *concupiscence*; see Phil. iii. 19, where of sensual worldlings it is said, 'whose god is their belly.' But, after all, it may be doubted, whether the common interpretation be not preferable; and that for reasons which appear from the note on Col. iii. 5. And the passages are so entirely parallel, that whatever can be proved to be the sense there, must be received here; and as the former is more in detail, so it must regulate the interpretation of the latter. This interpretation is by no means to be objected to on the score of *novelty*; since that St. Basil so took the expression is pretty certain. And such, since his time, was the view adopted by Bp. Sanderson and Dr. Dodd. The words *μὴδὲ ὀνομαζέσθω ἐν ὑμῖν* are best rendered, 'let it not be spoken of [as existing] among you,' let them not be heard of among you; this being nearly equiv. to, but a stronger expression than, *μὴ ἴστω ἐν ὑμῖν*. The *μὴδὲ* here stands for *μηδὲ ὅλων, nullo modo*, 'not at all': the idiom was prob. almost confined to the language of common life, like our '*never*' as used for '*not at all*;' though it is occasionally found in the best writers; as Thucyd. vii. 49, 1, *ἐπικηρυκεῖσθαι πρὸς αὐτόν, ὥστε μὴδὲ* (so in 17 MSS.) *ἀπαίστασθαι*.

<sup>4</sup> *αἰσχρο-, καὶ μωρολ. ἡ εὐτραπ.* These terms seem meant to *emphatize* the *λογος σαπρὸς* a little before, iv. 29. *Αἰσχρο-* denotes 'obscenity of speech'; and *μωρ.* and *εὐτραπ.* signify lit. 'foolish trifling, talking, and jesting,' but are here used, *per ὑποκορισμὸν* (a figure very frequent in the phraseology of antiquity; on which see my note on Thucyd. iii. 82, 4), the former to denote what the Hebrew expresses by *תפלת*, 'the naughtiness of the mouth,' the *stultiloquium* of Plautus; the latter what the Greeks call *βωμολοχία, scurrile joking* (so Aristot., Eth., defines *εὐτραπελία* by *παπαιδευμένη ὕβρις*), or perhaps, the *double entendre*, in which (as Chandl. says) 'indecenty is couched in a witty turn, and is, by being thought ingenious, the more dangerously corrupting.' With these words we must repeat *ὀνομαζέσθω ἐν ὑμῖν*, with a slight accommodation of sense; i. e. 'let none of these be heard of among you.' So 1 Cor. v. 1, *σπορέτω—ἥτις οὐδὲ ἐν ἔθνεσιν ὀνομαζέται*.—Τὰ οὐκ ἀνήκ. may be rendered, 'things which are not suitable [viz. to our holy calling, as children of God, members of Christ, and temples of the Holy Ghost].—At ἀλλὰ μᾶλλον εὐχαριστία supply from the subject-matter *ἴστω*, but let there be (practised) proper and decorous discourse,—namely, as opposed to the *αἰσχροτύτης* just before spoken of; or, as referred to *μωρολογία* and *εὐτραπελία*, *urbainity*, as opposed to '*scurrility*' or 'indecent jesting.' The former interpretation, however, is preferable; and there may be an adjunct notion of what is edifying, or what 'ministers grace to the hearers;' a view confirmed by what is said *supra*, iv. 29, and Col. iii. 6.

<sup>5</sup> *τοῦτο γὰρ ἰστί γινώσκ.* For *ἰστί* several uncials, and not a few cursive MSS. have *ἴστα*, which is preferred by the recent Commentators, and edited by Griesb. and Scholz; but without sufficient reason; for in *external* evidence it is inferior to the common reading, Versions in such a case being of no weight, and Fathers but slender authority. *Internal* evidence, too, is quite against it; for the words are frequently confounded by the scribes; and *ἴστα* is just such an emendation as would be likely to occur to the ancient Critics. The t. rec., then, must be retained. After reconsidering the point of reading for the ninth edit., I continue of the same opinion. The superiority in *external* authority of *ἴστα* (which, however, does scarcely exist) is overbalanced by its inferiority in *internal* evidence, for thus the word *γινώσκοντες* would be no other than useless; and the words are often confounded. Hence I still, with Matth., retain *ἰστί γιν.*, taking, however, *ἰστί γιν.* as put for an *imper.*, since the context here, as in certain other similar passages in 1 Cor. vi. 9, and Gal. v. 21. vi. 70 (as Koppe remarks), '*verba sunt denunciantis malum, quod cavere debeant*.' There may be in *ἰστί γινώσκοντες* a peculiar, and emphatic, expression, nearly equiv. to, but somewhat stronger than *γινώσκειτε* would have been, which is often used by St. Paul in such formulas of *warning*, but never *ἴστα*. Thus the sense will be equiv. to *ἴστα, scilicet*, which Jerome reads. I suspect that *ἴστα* was originally a gloss proceeding from those who meant to express the force of *ἰστί* by a plainer term.—οὐκ ἔχει κληρονομίαν ἐν τῇ βασ. τοῦ Χριστοῦ καὶ Θεοῦ. Comp. the similar phrase, 1 Cor. vi. 10, *βασ. Θεοῦ οὐ κληρονομήσουσι*.—Τοῦ Χριστοῦ καὶ Θεοῦ. Render, not as in our Common Version, 'of Christ and of God,' but 'of Christ and God.' As to the rendering of Bp. Middl., 'of Him who is Christ and God,' it is scarcely admissible; for, though it might be sustained grammatically, it would well-nigh lead to a sense unwarranted by Scripture. The expression *ἡ βασιλεία τοῦ Χριστοῦ* nowhere occurs; while that of *ἡ βασ. τοῦ Θεοῦ* is very frequent. Yet this kingdom is often designated as *Christ's*, because it is held in concert with God the Father; e. g. Matt. xx. 21, *ἐν τῇ βασιλείᾳ σου*; as in Luke xxii. 30, it is said *ἐν τῇ βασιλείᾳ μου*, though it is true that *βασιλεία* there denotes only the *mediatorial* kingdom of Christ, whereas *here* *bas.* must mean Christ's *eternal* kingdom in heaven, as designated in 2 Pet. i. 11, *ἐπιχορηγήσεται ὑμῖν ἡ εἰσόδος εἰς τὴν αἰώνιον βασιλείαν τοῦ Κυρίου ἡμῶν καὶ Σωτῆρος Ἰησοῦ Χριστοῦ*, meaning, 'the kingdom which he will, as God, one with the Father, ever possess in heaven *with* God, after having delivered up his mediatorial kingdom on earth to the Father.' In accordance with this is, I find, the view of the sense adopted by Est., who remarks, that 'this is not said as if Christ were

ῥ' Matt. 24. 4. *λεία τοῦ Χριστοῦ καὶ Θεοῦ.* <sup>6</sup> *Μηδεὶς ὑμᾶς ἀπατάτω κενοῖς λόγοις· διὰ ταῦτα γὰρ ἔρχεται ἡ ὀργὴ τοῦ Θεοῦ ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας.* <sup>7</sup> *Μὴ οὖν γίνεσθε συμμέτοχοι αὐτῶν.* <sup>8</sup> *ἦτε γὰρ ποτε σκότος, νῦν δὲ φῶς ἐν Κυρίῳ· ὡς τέκνα φωτὸς περιπατεῖτε* <sup>9</sup> (*ὁ γὰρ καρπὸς τοῦ \*φωτὸς ἐν πάσῃ ἀγαθῶσυνῃ καὶ δικαιοσύνῃ καὶ ἀληθείᾳ*) <sup>10</sup> *δοκιμάζοντες τί ἐστὶν εὐάρεστον τῷ Κυρίῳ.* <sup>11</sup> *Καὶ μὴ συγκοινωνεῖτε τοῖς ἔργοις τοῖς*

not God, or as though there were one kingdom of Christ, and another of God; the Apostle only denoting *one and the same celestial kingdom*, which is that of God, as King by nature, while it is that of Christ, considered as man constituted King by God (see Pa. ii.), and thus subordinate to God the Father, according to the doctrine of the Apostle, 1 Cor. xv. 24, et al.

6. *κενοῖς λόγοις*] Alluding, we may suppose, to the empty reasonings of the heathen sophists, who, as Hyper. observes, 'used subtle words to extenuate the vices in question; comp. Col. ii. 4. Hence the Apostle, by a sort of *pre-occupation*, forewarns them that the wrath of God cannot but fall upon those guilty of such offences.'—The second clause of the verse is meant to give a reason why such deceivers should not be listened to, and why the vices in question should be avoided; and that deduced from the condign punishment to be inflicted on those who commit such things. The term *ἔρχεται* is emphatical; intimating that some even urged that the denunciation was not so formidable,—since God would never put his threats into execution against these, which they represented as comparatively slight offences.

7. *μὴ γίνεσθε συμμέτοχοι αὐτῶν, &c.*] The full sense in Paul's mind is, 'Be ye not, then, partakers with them [in their vices], if ye would not be partakers in the punishment which must attend them.' Comp. Rev. xviii. 4, *ἔξέλθετε ἔξ αὐτῆς, ὁ λαὸς μου, ἵνα μὴ συγκοινωνήσῃτε ταῖς ἀμαρτίαις αὐτῆς, καὶ ἡ τῶν πληγῶν αὐτῆς λάβῃτε*; and see Thucyd. i. 39, *ἐγκλημάτων δὲ μόνων ἀμετόχους, οὕτω τῶν μετὰ τὰς πράξεις τούτων μὴ κοινωνεῖν*.

8. *ἦτε γὰρ ποτε—Κυρίῳ*] Another argument deduced from their present state, and serving to point out the *inconsistency* of such a conduct; q. d. 'For ye are not, as formerly, in a state of moral darkness [which might extenuate your vices], but are now enlightened in the knowledge of the Gospel of Christ.' The Apostle exhorts them to *remove* the inconsistency, by living suitably to their high calling.—*σκότος* is for *ἐν σκότει*, or *ἐσκοτισμένοι* in Rom. ii. 19, and 1 John i. 6, *ἐν τῷ σκότει περιπατοῦμεν*; and *φῶς* for *πεφωτισμένοι*, though perhaps a stronger expression.—*Ὡς τέκνα φωτὸς περιπατεῖτε*. The expression *τέκ. φωτὸς* is equiv. to *υἱοὶ φωτὸς*, and *υἱοὶς ἡμέρας*, in 1 Thess. v. 5. It seems to have been derived by the Apostle from its use by our Lord, Luke xvi. 8, *υἱοὶ τοῦ φωτὸς*, and espec. John xii. 35, 36, *ἐτι μικρὸν χρόνον—τὸ φῶς μὲθ' ὑμῶν ἔστι, περιπατεῖτε ὥστε τὸ φῶς ἔχητε—ἵνα τὸ φῶς ἔχητε πιστεύετε εἰς τὸ φῶς, ἵνα υἱοὶ φωτὸς γίνεσθε*, and comp. an altogether parallel passage in 1 Thess. v. 4; see also 2 Cor. vi. 14. Hence it

is plain that Calv. was wrong in understanding the expression 'sons of light' to denote 'those who are illumined by the Spirit of God.' It must mean rather those who are light in the Lord Jesus, who is 'the light of the world,' 'the true light,' John i. 4, 5, 9, in short, those who believe in that light, and walk in it; according to the explanation I have given on the first mentioned passage of John. Of course, the way to walk as children of light is to walk *in* the light, and direct our steps *by* the light. *Light* and *darkness* were, from the earliest ages, familiar images to denote *good* and *evil*. Thus the ancient Magians (or worshippers of the Deity by fire) made fire the symbol of the *good principle*, and darkness that of the *evil principle*.

9. In this verse we have a *third* reason for obeying the above injunction, and that deduced from the *effects* of the Holy Spirit, once received by believers.—*ὁ γὰρ καρπὸς, &c.* The *γὰρ* refers to a clause omitted; q. d. 'Live as children of the light [and this, if ye be children of light, ye will do], for the effect of that light and the Spirit is,' &c. The Apostle (as Calv. observes) means to point out the way in which children of the light should walk,—touching, by way of exemplification, on some of the principal component parts of a holy life.—*ὁ καρπὸς τοῦ φ.* On carefully reconsidering, for this ninth edition, the debated question as to the reading here, it now appears to me that internal evidence is far more against *Πνεῦμ.* than I was formerly of opinion, inasmuch that I can scarcely admit that the reading may be considered an open one; and accordingly I am now induced to receive that adopted by all the Editors from Griesbach to Scholz, Lachmann, and Tischendorf, for which considerable external authority exists in six of the most ancient uncial MSS., and ten cursives, to which I add two of the best Lamb. MSS., confirmed by the Pesch. Syr. and Vulg. Versions, and some Fathers. The *quarter* whence the Apostle derived what is said in vv. 8 and 9, calls for *φωτὸς*. As to *Πνεῦμ.* it may have been, as Koppe and others suppose, an alteration proceeding from some whose purpose it was to *make* the passage square with that at Gal. v. 22; though *there Πνεῦμ.* is as much required by the context as here is *φωτὸς*.

10. *δοκιμάζοντες, &c.*] These words are closely connected with those at ver. 8, *ὡς τέκνα φωτὸς περιπ.*—*Δοκιμ.* (the exact sense of which has been disputed) may be rendered, 'proving by trial or search [in order to know and practise]; [thereby] approving and practising what is acceptable to the Lord.'

11. *καὶ μὴ συγκοινωνεῖτε, &c.*] This is meant as a counterpart to the exhortation at ver. 8, *ὡς τέκνα φωτ. περιπ.*, q. d. 'on the contrary, have no fellowship,' &c. The expression *συγκ. τοῖς*



ἀκάργοις τοῦ σκότους, μᾶλλον δὲ καὶ ἐλέγχετε. <sup>12</sup> τὰ γὰρ κρυφὴ γινόμενα ὑπ' αὐτῶν αἰσχρὸν ἐστὶ καὶ λέγειν. <sup>13</sup> τὰ δὲ πάντα, ἐλεγχόμενα ὑπὸ τοῦ φωτὸς, φανεροῦνται· πᾶν γὰρ τὸ φανερούμενον φῶς ἐστὶ. <sup>14</sup> Διὸ λέγει· \*Ἐγειρε, ὁ καθεύ-  
1 John 2. 20.  
21.  
2 m Isa. 26. 12.  
& 60. 1.  
John 6. 26.  
Rom. 6. 4, 6.  
& 13. 11.  
1 Thess. 5. 6.

ἔργοις, &c. (like κοιν. τοῖς ἔργοις πονηροῖς at 2 John 11, and κοιν. ἀμαρτίας at 1 Tim. v. 22), signifies, 'to partake in evil deeds, either by practising, or by approving and countenancing them.' See Rom. i. 32.—ἀκάργ. denotes, by a *litotes*, that which is pernicious and mischievous. See my Lex. in v., also my note on Rom. iii. 12, and my note on Thucyd. i. 91; ἀξυμφορον.—Ἐλέγχις. Most Expositors supply αὐτοῖς, meaning the doers of the works; and they render ἐλέγχις, *reproves*, viz. by wholesome correction. This, however, is so harsh, that it is better (with Theodor., Phot., the Pesch. Syr., Wakef., and Schlenan.) to supply αὐτὰ (i. e. ἔργα τοῦ σκότους), and to interpret ἐλέγχις 'bring to the light, and evince their evil nature,' namely, by showing in contrast the opposite virtues. This sense is required by ver. 13, with which the present closely connects; and v. 12, which, as Dr. Peile has shown, throws light on both. The interpretation which I have adopted of ἐλέγχις here, and of ἐλέγχεται at v. 13, is much confirmed, and no little light thrown on this somewhat obscure passage, by a passage of Menander in his Ὑποβολ. Fr. v. τοῦτο ἐπισκοπεῖ ('throws into the dark, makes unseen') καὶ δυσχεραίνει καὶ τρόπος τονηρία, καὶ πᾶσιν οἷς ἐσχηκεν ἀνθρώποις κακοῖς, τὸ πολλὰ κεκτῆσθαι· τὰ δ' ἅλλ' ἐλέγχεται ('are brought to light').

<sup>12</sup> τὰ γὰρ κρυφῇ—λέγειν.] This is meant to place in a strong point of view the abominable vices of those persons, with whom he has just exhorted them to have no society. The γὰρ has reference to a clause left implied; 'For [as to censuring their actions in words,] it were a shame to,' &c. The sentiment contains one of the most cutting reproofs ever penned, and is espec. pointed by the emphasis on γιν. and λέγειν, of which several parallel instances have been adduced. Here there is supposed to be an allusion to the abominations of the nocturnal mysteries, on which see Whitby.

<sup>13</sup> τὰ δὲ πάντα—φανεροῦνται.] The sense is here disputed, and, indeed, is not very clear. By τὰ πάντα, however, must be meant all the evil deeds just mentioned; and, in fact, v. 13 is closely connected with the μᾶλλον δὲ ἐλέγχις at ver. 11. Rosenm. and Koppe are of opinion that a reason is here meant to be given why Christians should study to correct the bad morals of the heathens. But it would rather seem that as at ver. 12, the Apostle mentions how those deeds of darkness could not well be reprov'd and made to appear what they are,—so in ver. 13, he shows how they might be most effectually made to appear in their true character; viz. by being brought into contrast with the deeds of light from the children of light, or true Christians. The sense, then, may be thus expressed: 'Now all these [deeds of darkness and vice] being made to appear what they are by the light [of the Gospel, as evinced in the children of light] are made manifest or exposed (by their moral turpitude being discovered).' With respect to the words πᾶν γὰρ—ἐστὶ, they have been variously

explained. The preference has generally been given to the interpretation of Grotius, 'For it is the light [of severe truth] which makes every thing manifest and in its true colour.' But though the sense thus arising is good and suitable, it cannot, I think, be extracted from the words without great violence; nor can φανερ. be taken for φανερῶν. The Apostle would thus have written φῶς γὰρ ἐστὶ τὸ φανερῶν τὸ πᾶν. And the common interpretation (as concerns φανερ.) lies open to the same objection, though the sense yielded is very suitable. The true interpretation seems to be that of the ancient Expositors almost universally, by whom φανερ. is taken in a passive or a reflected sense; q. d. 'Whatever shows itself [to the world and does not seek concealment], as the life of true Christians may do (so Matt. v. 14, 'ye are the light of the world: a city set on a hill cannot be hid'), that is *light*, [and adapted to discover darkness,] i. e. by the contrast.'

<sup>14</sup> διὸ λέγει, &c.] There has been no little controversy as to these words; which, while they seem to be introduced as a quotation from Scripture (for wherever else the form διὸ λέγει occurs in St. Paul, it serves to introduce a citation), are no where found in Scripture. The ancient and many modern Expositors regard the words λέγει—Χριστὸς as a quotation from Isa. xl. 1, 2. Others, again, suppose them taken either from a lost canonical, or an apocryphal book. But that a canonical book should be lost, is of all improbable suppositions the most improbable. And that the Apostle should speak of an apocryphal book in the same manner as of a canonical, is not for a moment to be supposed. Many recent Commentators take λέγει for λέγεται, and suppose that the words form part of a *spiritual song*, then sung or recited in the churches. This, however, rests on mere conjecture. The words may, I think, best be regarded as *formed upon Scripture*. In short, we seem to have here not a citation, but an application of, by way of inference, from the words of the Prophets in general, espec. Isa. lx. 1—5, and Ps. xvii. 28, what is there said being applied, in the mystical sense, from the case of those in Israel, who 'turn from transgression,' and receive the light of the *Messiah* (for of him the Jews themselves have understood the words), to the case of those among the Gentiles, in every age, who turn to the Lord; the general sense intended being, in other words, 'Wherefore, in this view, the words of Holy Writ may be regarded as enjoining sinners to come to a right understanding,—as one awakened out of a deep sleep, to go out of darkness and have light,—and that from their Redeemer, CHRIST.' In which words, as the Prophet exhorts them, he may be supposed virtually to address them, when he says, Ἐγειρε, &c. Accordingly, at λέγει the Apostle, of course, means ὁ Κύριος to be supplied. At ἐπιφάνῃ σοι ὁ Χρ. the Apostle had probably in mind the words of Ps. xvii. 28, Sept., σὺ φωτιστὴς ὁχλῶν μου, Κύριε· ὁ Θεὸς μου, φωτιστὴς (read φωτιστῆς) D D



δων, καὶ ἀνάστα ἐκ τῶν νεκρῶν, καὶ ἐπιφαύσει σοι ὁ  
 ἁ Col. 1. 9. **Χριστός.** <sup>15</sup> ὁ Βλέπετε οὖν πῶς ἀκριβῶς περιπατεῖτε, μὴ ὡς  
 ἄσοφοι, ἀλλ' ὡς σοφοί. <sup>16</sup> ἐξαγοραζόμενοι τὸν καιρὸν, ὅτι αἱ

σκότος μου. Comp. also 2 Sam. xxii. 29. I have now deferred, though with hesitation, to the united authority of all the Critical Editors, from Griesb. to Lachm. and Tisch., who regard *ἡγέραι* as the genuine reading. The form *ἡγέραι* is the aor. I middl. in a reciprocal sense, 'Rouse thyself,' and may have been adopted by some revisers as a plainer term than *ἡγέραι*, in which there is the use of the neuter for middl. reciproc., as in our verb to rouse, but (as in the *Classical* use of *ἡγέραι*) only in the poets, as Shakespeare, Milton, Dryden, Prior, and Pope, e. gr. 'Morpheus rouses from his bed.'

15. Here, I apprehend, we have not (what many Commentators suppose) a new admonition, namely, to Christian prudence; but (as others have well pointed out) a continuation of the precept at ver. 3: or the words may form, as Hyper. supposes, a conclusion to the whole of the present subject, referring partly to what has just been said, about reproving offenders, and partly to what was introduced in the early part of the Chapter, where the Apostle in a general way admonished them against fornication and uncleanness.—'Ακριβῶς περιπατεῖτε, 'conduct yourselves circumspectly, minding your steps, or behaviour.'—*πῶς* is for *ὅτι*,—a blending of two modes of expression, *βλέπετε πῶς περιπ.*, and *βλέπετε ὅτι ἀκριβῶς περιπ.* In *μὴ ὡς ἄσοφοι, ἀλλ' ὡς σοφοί* we have an antithetical parallelism (such as is found in the Class. as well as the Script. writers), where, for emphasis sake, a proposition is expressed both affirmatively and negatively, as in John i. 20, *ἀμολόγησε καὶ οὐκ ἠρνήσατο*. By *ἄσοφοι* and *σοφοί* are meant the persons just before denoted by *σκότος* and *φῶς*, and a little after termed *ἄφρονες* and *συνίστες*, by a frequent Hebrew idiom, whereby *wisdom* stands for *virtue*, and *folly* for *vice*.

16. *ἐξαγοραζόμενοι τὸν καιρὸν, &c.* On the exact import of these somewhat obscure words considerable difference of opinion exists. Not a few eminent Commentators explain them of the caution to be observed in avoiding persecution; the sense being, 'that they should draw out their time as long as they could, by not provoking their enemies to cut them off.' This view, however, is neither suitable to the context, nor in accordance with the parallel passage of Coloss. iv. 5, adduced in illustration; besides, it yields a sense little agreeable to the manner of the Apostle. The more usual interpretation is, 'endeavouring to recover (lit. 'buy back') the time that has been lost, by diligently making use of what remains, and improving it to the most valuable purposes.' Yet this, though it yields an excellent sense, has no support from the context, and does not suit with the parallel passage of Colossians. In order to ascertain the sense here intended, we should first trace the connection; according to which *ἐξαγορ.* τ. κ. will, I apprehend, be found to have reference to *ἀκριβῶς περιπ.* in the preceding verse. And that expression must also refer to *ἐπίγχετε*, and the whole of ver. 14. In short, the Apostle means to teach his readers how that *ἐπαγχε* and

*φανέρωσις* might be brought about,—namely, by walking circumspectly; and the words *μὴ ὡς ἄσοφοι, ἀλλ' ὡς σοφοί* and *ἐξαγορ.* τὸν καιρὸν are, I conceive, meant to further urge this circumspection, by showing that thereby they will act like *truly wise men*,—namely, 'by diligently making use of the opportunity afforded them of evincing in their conduct such a contrast, as may rouse those who are in the deep sleep of pagan ignorance and vice; so that, standing reproved thereby, they may be brought to Christ, who will give them the light of the Gospel and the aid of the Holy Spirit.'—The remaining words, *ὅτι αἱ ἡμέραι πονηρὰί εἰσι*, are somewhat obscure, and admit of more than one suitable sense. If they be referred to *ἐξαγορ.* τὸν καιρὸν, the meaning will be, 'because the times are dangerous, the season of their usefulness is precarious, and consequently the opportunity offered ought to be carefully made use of.' If referred to *ἀκριβῶς περιπατεῖτε*, it will be, not that 'the times are dangerous to their safety, but to their virtue; being full of temptations, trials, and various hindrances to religion: so that they will have need of all their circumspection and care to walk aright.' This, however, is far less suitable to the context and the parallel passage of Colossians than the former view, which is accordingly to be preferred. Correspondent to *ἐξ σοφίας περιπατεῖτε* in the above passage of Colossians, there is *ἀκριβῶς περιπατεῖτε*: and though we have not here expressed what is added there, *πρὸς τοὺς ἔξω*, yet such may be understood in what is here evidently to be supplied, *πρὸς αὐτοὺς*, as referred to *αὐτῶν* at v. 12, which relates to the designation at v. 6, *τοὺς υἱοὺς τῆς ἐπίδοσης*, and that cannot but refer to the *heathens*, who are unquestionably meant at ver. 14. The admonition, then, clearly is, that 'they should adopt a discreet and circumspect conduct towards their heathen neighbours; thereby making use of the opportunity afforded of bringing them to the light of the Gospel; and that because the season for their usefulness is precarious, and the opportunity for exercising it is to be carefully seized.' This view of the sense is much confirmed by a most able discussion on the import of the terms by the late very learned Dr. Samuel Parr, in his Sermon on this text, Works, vol. ii. p. 704. He commences by observing that the use of the phrase here, *ἐξαγορ.* τὸν καιρὸν, is acknowledged to be founded on Dan. ii. 8, where the sense is, 'I know of a certainty that you would, by all means, obtain a more favourable opportunity for avoiding explanation altogether, or attempting it with better effect, because ye see that the thing is gone from me,—namely, the particulars of the dream; for it seems the king had only a confused recollection of what he had dreamed.' The expression *ἐξαγοράζεσθαι τὸν καιρὸν* (continues he) became almost proverbial among the Hellenistic Jews. It acquired the signification of *gaining favourable opportunities*; and the specific use to which those opportunities were to be applied may sometimes have been expressly stated

ἡμέραι πονηραὶ εἰσι. <sup>17</sup> Ὁ Διὰ τοῦτο μὴ γίνεσθε ἄφρονες, ἀλλὰ  
 συνιέντες τί τὸ θέλημα τοῦ Κυρίου. <sup>18</sup> καὶ μὴ μεθύσκεσθε  
 οἴνῳ, ἐν ᾧ ἐστὶν ἀσωτία· ἀλλὰ πληροῦσθε ἐν πνεύματι <sup>19</sup> ὡς λα-  
 οὗτοι ἐαυτοὺς ψαλμοῖς καὶ ὕμνοις καὶ ᾠδαῖς πνευματικαῖς,  
 Col. 3. 12. 1 Thess. 4. 1-2. 3. 15. 5. 18. 6. 2. 1 Pet. 2. 1. 1 Cor. 12. 13. 13. 1. 14. 1. 15. 1. 16. 1. 17. 1. 18. 1. 19. 1. 20. 1. 21. 1. 22. 1. 23. 1. 24. 1. 25. 1. 26. 1. 27. 1. 28. 1. 29. 1. 30. 1. 31. 1. 32. 1. 33. 1. 34. 1. 35. 1. 36. 1. 37. 1. 38. 1. 39. 1. 40. 1. 41. 1. 42. 1. 43. 1. 44. 1. 45. 1. 46. 1. 47. 1. 48. 1. 49. 1. 50. 1. 51. 1. 52. 1. 53. 1. 54. 1. 55. 1. 56. 1. 57. 1. 58. 1. 59. 1. 60. 1. 61. 1. 62. 1. 63. 1. 64. 1. 65. 1. 66. 1. 67. 1. 68. 1. 69. 1. 70. 1. 71. 1. 72. 1. 73. 1. 74. 1. 75. 1. 76. 1. 77. 1. 78. 1. 79. 1. 80. 1. 81. 1. 82. 1. 83. 1. 84. 1. 85. 1. 86. 1. 87. 1. 88. 1. 89. 1. 90. 1. 91. 1. 92. 1. 93. 1. 94. 1. 95. 1. 96. 1. 97. 1. 98. 1. 99. 1. 100. 1. 101. 1. 102. 1. 103. 1. 104. 1. 105. 1. 106. 1. 107. 1. 108. 1. 109. 1. 110. 1. 111. 1. 112. 1. 113. 1. 114. 1. 115. 1. 116. 1. 117. 1. 118. 1. 119. 1. 120. 1. 121. 1. 122. 1. 123. 1. 124. 1. 125. 1. 126. 1. 127. 1. 128. 1. 129. 1. 130. 1. 131. 1. 132. 1. 133. 1. 134. 1. 135. 1. 136. 1. 137. 1. 138. 1. 139. 1. 140. 1. 141. 1. 142. 1. 143. 1. 144. 1. 145. 1. 146. 1. 147. 1. 148. 1. 149. 1. 150. 1. 151. 1. 152. 1. 153. 1. 154. 1. 155. 1. 156. 1. 157. 1. 158. 1. 159. 1. 160. 1. 161. 1. 162. 1. 163. 1. 164. 1. 165. 1. 166. 1. 167. 1. 168. 1. 169. 1. 170. 1. 171. 1. 172. 1. 173. 1. 174. 1. 175. 1. 176. 1. 177. 1. 178. 1. 179. 1. 180. 1. 181. 1. 182. 1. 183. 1. 184. 1. 185. 1. 186. 1. 187. 1. 188. 1. 189. 1. 190. 1. 191. 1. 192. 1. 193. 1. 194. 1. 195. 1. 196. 1. 197. 1. 198. 1. 199. 1. 200. 1. 201. 1. 202. 1. 203. 1. 204. 1. 205. 1. 206. 1. 207. 1. 208. 1. 209. 1. 210. 1. 211. 1. 212. 1. 213. 1. 214. 1. 215. 1. 216. 1. 217. 1. 218. 1. 219. 1. 220. 1. 221. 1. 222. 1. 223. 1. 224. 1. 225. 1. 226. 1. 227. 1. 228. 1. 229. 1. 230. 1. 231. 1. 232. 1. 233. 1. 234. 1. 235. 1. 236. 1. 237. 1. 238. 1. 239. 1. 240. 1. 241. 1. 242. 1. 243. 1. 244. 1. 245. 1. 246. 1. 247. 1. 248. 1. 249. 1. 250. 1. 251. 1. 252. 1. 253. 1. 254. 1. 255. 1. 256. 1. 257. 1. 258. 1. 259. 1. 260. 1. 261. 1. 262. 1. 263. 1. 264. 1. 265. 1. 266. 1. 267. 1. 268. 1. 269. 1. 270. 1. 271. 1. 272. 1. 273. 1. 274. 1. 275. 1. 276. 1. 277. 1. 278. 1. 279. 1. 280. 1. 281. 1. 282. 1. 283. 1. 284. 1. 285. 1. 286. 1. 287. 1. 288. 1. 289. 1. 290. 1. 291. 1. 292. 1. 293. 1. 294. 1. 295. 1. 296. 1. 297. 1. 298. 1. 299. 1. 300. 1. 301. 1. 302. 1. 303. 1. 304. 1. 305. 1. 306. 1. 307. 1. 308. 1. 309. 1. 310. 1. 311. 1. 312. 1. 313. 1. 314. 1. 315. 1. 316. 1. 317. 1. 318. 1. 319. 1. 320. 1. 321. 1. 322. 1. 323. 1. 324. 1. 325. 1. 326. 1. 327. 1. 328. 1. 329. 1. 330. 1. 331. 1. 332. 1. 333. 1. 334. 1. 335. 1. 336. 1. 337. 1. 338. 1. 339. 1. 340. 1. 341. 1. 342. 1. 343. 1. 344. 1. 345. 1. 346. 1. 347. 1. 348. 1. 349. 1. 350. 1. 351. 1. 352. 1. 353. 1. 354. 1. 355. 1. 356. 1. 357. 1. 358. 1. 359. 1. 360. 1. 361. 1. 362. 1. 363. 1. 364. 1. 365. 1. 366. 1. 367. 1. 368. 1. 369. 1. 370. 1. 371. 1. 372. 1. 373. 1. 374. 1. 375. 1. 376. 1. 377. 1. 378. 1. 379. 1. 380. 1. 381. 1. 382. 1. 383. 1. 384. 1. 385. 1. 386. 1. 387. 1. 388. 1. 389. 1. 390. 1. 391. 1. 392. 1. 393. 1. 394. 1. 395. 1. 396. 1. 397. 1. 398. 1. 399. 1. 400. 1. 401. 1. 402. 1. 403. 1. 404. 1. 405. 1. 406. 1. 407. 1. 408. 1. 409. 1. 410. 1. 411. 1. 412. 1. 413. 1. 414. 1. 415. 1. 416. 1. 417. 1. 418. 1. 419. 1. 420. 1. 421. 1. 422. 1. 423. 1. 424. 1. 425. 1. 426. 1. 427. 1. 428. 1. 429. 1. 430. 1. 431. 1. 432. 1. 433. 1. 434. 1. 435. 1. 436. 1. 437. 1. 438. 1. 439. 1. 440. 1. 441. 1. 442. 1. 443. 1. 444. 1. 445. 1. 446. 1. 447. 1. 448. 1. 449. 1. 450. 1. 451. 1. 452. 1. 453. 1. 454. 1. 455. 1. 456. 1. 457. 1. 458. 1. 459. 1. 460. 1. 461. 1. 462. 1. 463. 1. 464. 1. 465. 1. 466. 1. 467. 1. 468. 1. 469. 1. 470. 1. 471. 1. 472. 1. 473. 1. 474. 1. 475. 1. 476. 1. 477. 1. 478. 1. 479. 1. 480. 1. 481. 1. 482. 1. 483. 1. 484. 1. 485. 1. 486. 1. 487. 1. 488. 1. 489. 1. 490. 1. 491. 1. 492. 1. 493. 1. 494. 1. 495. 1. 496. 1. 497. 1. 498. 1. 499. 1. 500. 1.

In speaking or writing, though we are left to collect it from the context, in the passages of the New Test. as well as of Daniel. The learned writer is of opinion that both here, and in the passage of Colossians, the same duty is inculcated,—of *circumspection* and *prudence*; 'the same ground existing for it in the immoral habits and malicious dispositions of the adversaries to Christianity.' The *Ephesians* were to walk circumspectly, and *ἡγοράζετε τοὺς καιροὺς*, 'because the days were evil.' The *Colossians* were to 'walk in wisdom to those without,' and *ἡγοράζετε τοὺς καιροὺς*, because, in the reign of Nero, St. Paul was thrown into bonds for speaking the mystery of Christ, and because the dangers which had already overtaken St. Paul impended over the Colossians. Now the opportunity for gaining a more serious hearing to the preachers of the Gospel would be the result of the wisdom with which they and their followers walked towards those that were without; and the want of such wisdom would have occasioned the loss of such opportunity,—would have occasioned additional obstacles to the propagation of the Gospel, and additional difficulties to those who were already converted to it. On repeated reconsideration of this difficult question, I am entirely of the same opinion as heretofore, that the sense is, 'carefully and diligently making the most use of the present opportunity,' viz. for evidencing in their conduct such a contrast as might rouse those who were in the deep sleep of heathenism, ignorance, and vice; so that they might turn to Christ, who would be *light* to them, by his Word in the Gospel, and by his holy enlightening *Spirit*. Of course the next clause subjoins the reason for *promptly* using the opportunity,—namely, that it might otherwise be lost, the times being evil and unfavourable.

17. *μή γίνεσθε ἀφρονεῖς, ἀλλὰ* [&c.] Here we have a repetition of the preceding *μή ὡς ἀσσοφοί*, ἀλλ' ὡς σοφοί at ver. 15, though, in the present case, the sense is carried still further; ἀφρ. being a stronger term than ἀσσοφοί; there being, it is supposed, an allusion to the feasts of Bacchus, or rather, it would seem, to the Bacchanalian orgies of the heathens; which enables the Apostle to introduce the admonition against drunkenness. Thus the sense is, 'Wherefore [such being your obligations as children of light, live accordingly, and] act not like persons out of their mind [but play a wise and sober part], like circumspect persons, cautiously looking to their ways, to shun the snares laid in them; not acting as foolish and rash persons, who rush blindly into dangers, but as wise persons, who bear them in mind, and seek to escape them'.

18. *μὴ μεθύσκ. οἴνω* lit. 'be not drunken by the use of wine' (Dat. of instrument); ἀλλὰ *πληροῦσθε ἐν πνεύματι*, 'be filled, i. e. seek to be filled, with the holy influence of the Spirit (not the fumes of wine), endeavour to attain its

influences.' It must, however, be borne in mind, that this *seeking and endeavouring* must be extended to the diligent use of all the appointed *means of grace*, especially *earnest prayer*, public and private, and especially the right use of the sacrament of the Lord's Supper, the highest of all those means. Thus we gain a solution of the difficulty here found, or rather made, by many Expositors, on the same principle as that which will apply to the debated words of Philipp. ii. 12, 13.—*ut in vobis dormia*. 'A*gria* is not well rendered *excess*, that import being implied in *μηδύκ*. The term is a very comprehensive one, denoting 'the disposition of a person abandoned to intemperance.' Render: 'in which [drunkenness] there is a [tendency to] dissoluteness,' or 'profligacy,' see Prov. xxiii. 30. Such, too, is the view of the sense taken by Hyper., who says, 'there is here a *ratio mavoria ab effectis, sive a damno*.' And so Calv. remarks, 'Admonet quid mali pariat ebrietas, nempe *dormiar*; quo nomine intelligo lascivias omne genus et dissoluteness.'

19. *καλοῦντες αὐτοὺς ψαλμοῖς, &c.*] These words are intended to illustrate and exemplify the preceding verse; and the meaning that, when in their families, or in society, they felt elevated beyond ordinary conversation, and sought for hilarity, they should not express this feeling, as did the heathens, in singing or reciting dissolute songs (called *scotia*), but in the use of 'psalms, hymns, and spiritual songs'; either by recitation, to each other, or by singing them, singly or in chorus. On the discrimination of sense in *ψαλμ.*, *ὕμν.* and *ὠδ.* *πν.* I have fully treated in Rec. Syn. It would seem that by *ψαλμ.* we are not to understand the Psalms of David only; but also the compositions of those persons who had the spiritual gifts (see 1 Cor. xiv. 26, *ᾠδὴ ψαλμὸν ἔχει*, where see the note), which are in Euseb. (Hist. Eccl. l. v. 28) distinctly adverted to: *ψαλμοὶ καὶ ᾠδαὶ ἀδελφῶν ἐν ἁρχῇ ὑπὸ πιστῶν γραφείσαι*, which composition, he says, *τὸν Λόγον τοῦ Θεοῦ, τὸν Χριστὸν, ὕμνουσι* ('celebrate the Logos of God, Christ', *θεολογούντες* 'speaking of him as God'). Accordingly these *ψαλμοὶ* differed in no material respect from *ὕμνοι*; see Rec. Syn. How far the *ὠδαὶ πνυμ.* differed from both is by no means clear. The difference would seem to have been,—that the two former celebrated the praises of God in strains adapted to be sung in chorus; while the *ὠδαὶ* were poems on some religious subject, and, it is probable, were usually only recited; or, if sung, sung as are our solo anthems, in which there is much of recitative. This the Apostle directs to be done *ἐν τῇ καρδίᾳ, ἢ ε.* so that 'the inward affections of their hearts' should go with the outward expressions of their voices; meaning, that this was not to be performed in a cold and formal manner, or be regarded as *always* to be done, but only when they felt so inclined. Thus we shall fully comprehend the force of the admonition at James v. 13, at

r Col. 2. 17.  
1 Thess. 5.  
18.  
Heb. 12. 14.  
Ps. 34. 1.  
1 Pet. 2. 5.  
Col. 2. 13, 20.  
2. 4. 1.  
1 Gen. 2. 10.  
1 Cor. 14. 24.  
Col. 2. 18.  
Tit. 2. 5.  
1 Pet. 2. 1.  
u Rom. 12. 5.  
1 Cor. 11. 2.  
10. 8. 12. 27.  
ch. 1. 23. 25.  
2. 15. 15.  
Col. 1. 18. 24.  
x Gal. 1. 4.  
ch. 2. 2.  
Col. 2. 18.  
1 Pet. 2. 7.  
y John 2. 5.  
2. 15. 2.  
Tit. 2. 5.  
1 Pet. 2. 21.

ἄδοντες καὶ ψάλλοντες ἐν τῇ καρδίᾳ ὑμῶν τῷ Κυρίῳ 20 ἔυχασ-  
ριστοῦντες πάντοτε ὑπὲρ πάντων, ἐν ὀνόματι τοῦ Κυρίου ἡμῶν  
Ἰησοῦ Χριστοῦ, τῷ Θεῷ καὶ Πατρὶ 21 ὑποτασσόμενοι ἀλλή-  
λοις ἐν φόβῳ † Θεοῦ. 22 Αἱ γυναῖκες, τοῖς ἰδίοις ἀνδράσιν υπο-  
τάσσεσθε, ὡς τῷ Κυρίῳ 23 ὅτι [ὁ] ἀνὴρ ἐστὶ κεφαλὴ τῆς  
γυναικὸς, ὡς καὶ ὁ Χριστὸς κεφαλὴ τῆς ἐκκλησίας, καὶ αὐτὸς  
ἐστὶ σωτὴρ τοῦ σώματος. 24 Ἄλλ', ὥσπερ ἡ ἐκκλησία ὑποτάσ-  
σεται τῷ Χριστῷ, οὕτω καὶ αἱ γυναῖκες τοῖς ἰδίοις ἀνδράσιν ἐν  
παντί. 25 Οἱ ἄνδρες, ἀγαπᾶτε τὰς γυναῖκας ἑαυτῶν, καθὼς  
καὶ ὁ Χριστὸς ἠγάπησεν τὴν ἐκκλησίαν καὶ ἑαυτὸν παρέδωκεν  
ὑπὲρ αὐτῆς 26 ἵνα αὐτὴν ἀγιάσῃ, καθαρίσας τῷ λουτρῷ τοῦ

which so many have stumbled, εὐθυμεῖ τις;  
ψαλλέτω.

20. εὐχαριστ., &c.] This forms another head of admonition as to their private conduct, and is illustrative of the walking circumspectly. It must relate solely to the expression of thankfulness 'to God even the Father' in private devotions, or in family prayer, and that under all circumstances, whether prosperous or adverse; see two admirable Discourses of Dr. Isaac Barrow on this text, vol. i. 91, 121, entitled, 'On the Duty of Thanksgiving,' where, after observing that "the words may, without violence or prejudice on either hand, be separated from the context, and considered distinctly by themselves," he remarks that "every single word of the sentence carries with it a notable emphasis and especial significancy. The first expresses the *substance* of the duty to which we are exhorted; the next (namely, in order of construction) denotes the *object* to which it is directed (God). The following term '*always*' determines the main *circumstances* of this and all other duties, the *time* of performance. The last, 'for all things,' declares the adequate *matter* of the duty, and *how far* it should extend."—The subsequent expression *ἐν ὀνόματι* (little attended to by most recent Commentators) is to be understood with reference to the mediation of Christ (see Chrysost. and Theophylact), 'through whom alone all blessings flow' to sinful man, and through whom all praises are accepted that ascend from earth.

21. ὑποτασσόμενοι ἀλλήλοις] This forms another head of admonition, namely, to that natural, civil, and ecclesiastical subordination, the violation of which was, there is reason to think, not unfrequent among the early Christians. They are, therefore, exhorted 'to submit themselves to every ordinance of man, for the Lord's sake'; that those in subordinate situations should render due obedience and subjection to their superiors; and that *ex animo*, and on account of the duty they owe to God, as is enjoined further on to *servants*. From this verse to chap. vi. 10, the Apostle (following up the general injunction ὑποτάσσεσθαι, with particular ones) adverts to various *kinds* of subordination,—both natural and social,—each in order, and exhorts to the discharge of the *relative duties*. Comp. 1 Cor. vii. 10—19, and 1 Tim. vi. 1, 2.—*ἐν φόβῳ Θεοῦ*, from reference to the authority of God.' So Rom. xii. 11, τῷ Κυρίῳ δουλεύοντες. Here, indeed, there is great reason to think that Χρι-

στοῦ (instead of Θεοῦ), found in very many of the best MSS., ancient Versions, and early Fathers (and which has been edited by Griesb., Scholz, Lachm., and Tisch.), is the true reading.

22. ἰδίοις] The expression is not to be rigidly interpreted, it merely standing (as Col. iii. 18) for ἑαυτοῖς; a use, however, not found in the Classical writers.—ὅτι τῷ Κυρίῳ, meaning, 'as a duty rendered to the Lord, your common Lord and Master, and therefore to be discharged willingly and cheerfully.'

23. ἐστὶ κεφαλὴ τῆς γυναικὸς, &c.] See 1 Cor. xi. 3, 7, and notes.—κεφαλὴ τῆς ἐκκλησίας, 'Head of the body of the Church' (see Rom. xii. 5, and note). Thus intimating that as Christ is the preserver of the body of the Church, so is the husband to be the safeguard and protector of his wife and family; an idea which our language well expresses by the significant term *husband*; i. e. *house-band*, or *bond of the family*.

25. The Apostle here points to the *reciprocal* duty, by which the *submission* before enjoined would be rendered more easy and effectual; namely, by *kindness* and *affection*, as a liberal indulgence to the frailty of the weaker sex.

26. ἵνα αὐτὴν ἀγιάσῃ—ῥήματι] i. e. 'that he might [by his Spirit] consecrate it to his service, having cleansed it by the washing of the water (i. e. by that baptism which is the laver of regeneration; see Tit. iii. 5), and through the word, i. e. the Gospel, as the means of their conversion and sanctification.' The expression *ῥήματι* has been variously, but not satisfactorily explained. It *might* mean this, or that, did the context permit. But the question is, what it *does* mean? The Fathers, Greek and Latin, and several modern Commentators, refer it to the words of the form in baptism. But that is open to objections insuperable. The one which I have above stated, according to which *ῥήμα* is referred to the Gospel, is supported by many of the best Expositors; though they, for the most part, expound but *vaguely*. Strictly speaking, the term should be explained—as it is by Augustin on St. John, Trac. 80, and Est.—to denote 'the word of evangelical doctrine,' inasmuch as *that* is received by faith in Christ; what is called by Paul himself, Rom. x. 8, τὸ ῥήμα τῆς πίστεως. Comp. v. 17, τὸ ῥήμα. And as calculated to further illustrate the force of *καθαρίσας*, as used with *ῥήματι* so explained, August. well subjoins Acts xv. 9, τῇ πίστει καθαρῶς τὰς

ὑδατος ἐν ῥήματι 27 ἵνα παραστήσῃ † αὐτὴν ἑαυτῷ ἑνδοξόν <sup>z Cant. 4. 7. ch. 1. 4. 2 Cor. 1. 14. & 11. 2. Col. 1. 22. 28. Jude 24.</sup> τὴν ἐκκλησίαν, μὴ ἔχουσαν σπῖλον ἢ ῥυτίδα, ἢ τι τῶν τοιούτων, ἀλλ' ἵνα ᾗ ἁγία καὶ ἄμωμος. 28 Οὕτως ὀφείλουσιν οἱ ἄνδρες ἀγαπᾶν τὰς ἑαυτῶν γυναῖκας, ὡς τὰ ἑαυτῶν σώματα. Ὁ ἀγαπῶν τὴν ἑαυτοῦ γυναῖκα, ἑαυτὸν ἀγαπᾷ. 29 οὐδεὶς γάρ ποτε τὴν ἑαυτοῦ σάρκα ἐμίσησεν, ἀλλ' ἐκτρέφει καὶ θάλπει αὐτήν, καθὼς καὶ ὁ † Κύριος τὴν ἐκκλησίαν. 30 ὅτι μέλη ἐσμὲν τοῦ σώματος αὐτοῦ, ἐκ τῆς σαρκὸς αὐτοῦ καὶ ἐκ τῶν ὀστέων αὐτοῦ. 31 β' Ἄντι τούτου καταλείψει ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα, καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν. 32 Τὸ μυστήριον τοῦτο μέγα ἐστίν ἐγὼ δὲ λέγω εἰς Χριστὸν

καρδίας αὐτῶν, and 1 Pet. iii. 21, where see note. This enlarged view of the force of the expression has been, I find, recently adopted by Mr. Conyb., who remarks that the meaning is, that 'the Church, having been purified by the waters of baptism, is hallowed by the revelation of the mind of God imparted to us, whether mediately, or immediately.' Comp. Heb. xii. 13.

27. ἵνα παραστήσῃ—ἄμωμος] There is here some variety of interpretation, occasioned prob. by a misconception of the metaphor. Koppe takes παραστ., simply for περιποιεῖσθαι or κτᾶσθαι, 'make her his own.' But this is merely avoiding the difficulty. Considering the words of the foregoing verse, in conjunction with Oriental marriage customs (among which was this, that the bride should be carefully washed, and in every way purified, previously to the marriage), there is here doubtless a *matrimonial* allusion. And, viewing the present passage in conjunction with 2 Cor. xi. 2, παρβίνον ἀγὴν παραστήσαι τῷ Χριστῷ, we may well suppose that there is such here. The words μὴ ἔχουσαν σπῖλον ἢ ῥυτίδα allude to the Oriental methods of making the skin so clear and smooth, by removing all freckles, wrinkles, or other blemishes, as to be ἄμωμον. So Solomon's Song iv. 7, καλὴ, καὶ μῶμος οὐκ ἔστιν ἐν σοί. 'Παραστήναι is thought to be used either of the father-in-law's introducing the bride to the bridegroom, or of the bridegroom's taking her home when espoused.' It would seem, however, that the expression has reference to the Παραμυθία, ὁ φίλος τοῦ νυμφίου, John iii. 29, who originally selected the bride for the bridegroom, and afterwards formally introduced her to him, first for *his approbation* as a wife (see John iii. 29, and note), and finally when formally brought home to his house on the wedding night; see Psalm xiv. 14. And as in John iii. 29, the Baptist compares himself to the παραμυθία, and Christ to the bridegroom; so here, it would seem from the expression ἑαυτῷ, Christ is considered as *paranymph* to himself, with respect to his spouse the Church.—Instead of αὐτήν, 6 uncials, and 15 cursives, with the Vulg., Coptic, and Italic Versions, with some Fathers, have αὐτόν, which has been edited by Griesb., Scholz, Lachm., and Tisch., but though the reading is very precious, it would seem to be only a correction of those who stumbled at the irregularity of the expression in this sense; not perceiving that

the irregularity was occasioned by τὴν ἐκκλησίαν being thrown in to make what is meant by αὐτήν, which is personified, more plain. The passage may be literally rendered, 'That he might present her [namely], the Church, unto himself glorious.' &c. On reconsidering the question for my ninth edit., I am ready to admit that internal evidence is equally balanced between the two readings; but the want of more external evidence for αὐτόν (I do not find it in any one of the Lamb. and Mus. copies), and the strong authority of the Pesch. Syr. Version, induce me still to follow Matthæi, in retaining the t. rec.

28. The argument in this and the three following verses is founded on the nature of the conjugal union, whereby the husband and wife become, as it were, 'one flesh.' Thus the wife is regarded as the husband's second self.—τὰ ἑαυτῶν σώματα is for ἑαυτοῦς, conformably, Koppe says, to the preceding figure; but rather, it would seem, in order to make the application in the next verse the stronger, by the use of σάρκα. As illustrative of the argumentation here (which is popular, taken, as Calv. says, ἀ πατρῷ, and therefore not to be too much pressed on), may be noticed the words of Aristot., Eth., p. 233, where he says, 'any one's son is ὅσῳ πατρὶς αὐτοῦ,' and then adds, αὐτὸν δὲ προαιρεῖται βλέπειν οὐδεὶς. Comp. Hom. Il. 9, 340.

29. ὁ Κύριος] Instead of this, 5 uncials, and 20 cursive MSS. (to which I add Lamb. 1183, 1, m.), and several ancient Versions and Fathers, have ὁ Χριστός, which has been edited by Griesb., Scholz, Lachm., and Tisch. I have, however, chosen, with Matthæi, to retain the t. rec., since internal as well as external evidence is in its favour.

30. ὅτι μέλη ἐσμὲν—αὐτοῦ] The sense is prob. to be completed from the preceding verse, as follows: '[The Lord so nourishes and supports us who are his Church] because we are [in that view] members of his body.' The next words, ver. 31, carry the comparison further, by an allusion to what Adam said of Eve, Gen. ii. 23; thus representing the relation as being equally close as that of Eve to Adam. And then, to place what is said in a stronger point of view, the Apostle introduces the very words spoken of the woman.

32. τὸ μυστήριον—ἐστίν] lit. 'This mystery

o Col. 2. 19.  
1 Pet. 2. 6.  
a Col. 3. 20.  
Prov. 20. 22.  
b Exod. 20.  
12.  
Deut. 5. 16.  
Matt. 15. 4.  
Mark 7. 10.  
c Gen. 18. 19.  
Exod. 12. 26.  
27.  
d 13. 14, 15.  
Deut. 6. 7, 30  
—34.  
e 11. 19—31.  
Pa. 78. 6—7.  
Prov. 19. 18.  
e 20. 17.  
Ecclus. 7. 28.  
Col. 3. 21.  
d Col. 3. 22.  
1 Tim. 6. 1.  
Tit. 2. 2.

καὶ εἰς τὴν ἐκκλησίαν. <sup>33</sup> Ὡς ἡμεῖς οἱ καθ' ἕνα, ἕκαστος τὴν ἑαυτοῦ γυναῖκα οὕτως ἀγαπάτω ὡς ἑαυτόν ἢ δὲ γυνὴ ἡ φοβῆται τὸν ἄνδρα.

VI. 1. <sup>1</sup> Τὰ τέκνα, ὑπακούετε τοῖς γονεῦσιν ὑμῶν ἐν Κυρίῳ τοῦτο γάρ ἐστι δίκαιον. <sup>2</sup> Τίμα τὸν πατέρα σου καὶ τὴν μητέρα· ἥτις ἐστὶν ἐντολὴ πρώτη ἐν ἐπαγγελίᾳ. <sup>3</sup> ἵνα εὖ σοι γένηται, καὶ ἔσῃ μακροχρόνιος ἐπὶ τῆς γῆς. <sup>4</sup> Καὶ, οἱ πατέρες, μὴ παροργίζετε τὰ τέκνα ὑμῶν, ἀλλ' ἐκτρέφετε αὐτὰ ἐν παιδείᾳ καὶ νοουθεσίᾳ Κυρίου.

<sup>5</sup> Οἱ δούλοι, ὑπακούετε τοῖς κυρίοις κατὰ σάρκα μετὰ φόβου

is a great one; 'in this is [contained] a great mystery, representing a most important truth [though long unknown].—namely, with reference to the mystical union between Christ and the Church, as alluded to in the next words, *ὡς δὲ λέγεις εἰς, &c.*, 'I mean with reference to,' &c. The Apostle, it is plain, recognizes an *allegorical sense* in that passage, involving an image of the intimate union between Christ and his Church.—*λέγεις εἰς—ἐκκλ.*, meaning, it would seem, 'But in saying this, I especially advert to [the union between] Christ and his Church [that you may apply it to yourselves].' Dr. Chandi. remarks, after Calv., that the *Papists* would fain prove from this passage that marriage is a sacrament; whereas *μυστήριον* in the N. T. is never a *sacrament*. It would have been more correct to say 'some Papists;' for I do not find all Papists of this opinion; certainly Thom. Aquin. and De Lyra were not. Cardinal Cajetan and Est. both admit that the doctrine cannot be proved from this passage; and they remark (what ought to have no little weight), that neither *did* the ancient Catholic divines adduce it in proof. Indeed, Est. adopts the sense assigned by the best *Protestant* Commentators.

VI. 1. *ἐν Κυρίῳ* i. e. in reference to the authority of the Lord, (*ἐν φόβῳ Θεοῦ*, v. 21.)—*τοῦτο γάρ ἐστι δ.*, meaning, that this is right and just, both by the law of nature and that of revelation.

2. *τίμα τ. πατ.* *Τίμα* properly signifies, 'to perform dutiful attention to any one;' and here *reverence* must comprehend the cognate offices of *affection, care, and support*. The same complexity of sense is observable in the Class. phrase *τίμα τὸν λαόν*. In *ἥτις ἐστὶν ἐντ. πρ. ἐν ἐπ.* some limitation is intended. Most of the best modern Commentators understand by *πρώτη* 'the first with a special and appropriate promise annexed to it;' that contained in the *second* commandment being only a *general declaration* of God's mercy to all who keep the commandments. If this be thought unsatisfactory, we may, with the ancient and some eminent modern Commentators, take *πρώτη ἐν* to mean, 'a *principal* commandment,' as, from its peculiar importance, it may very well be termed. Thus *ἐν ἐπαγγ.* will mean, 'and that, too, with a *promise* annexed.' This latter mode, however, is not necessary; for as to the objection that some have made, that the former sense would require the *Article*, that has been refuted by Bp. Middl.,

who has shown that *πρώτη* may very well be taken for *ἡ πρώτη*.

3. *ἵνα εὖ—τῇ γῇ* Many recent Expositors represent the import of the promise to be, that 'the Jewish state would be flourishing and permanent, if the children were educated.' And that the education of children is of great consequence, both to the welfare of families, and benefit to the community at large, cannot be denied; but there is nothing said here of *education*; nor was the commandment meant for children in age, but *offspring*, whether children or adults. Hence there is no reason to abandon the view taken by the ancient and early modern Expositors, that the promise was meant for *individuals*; though it would, of course, apply likewise to *whole societies*, as composed of individuals. We are not, however, hence to infer, that the same temporal blessing may *now* be with certainty expected to attend the performance of this duty; for the *promise* is only mentioned as a *proof* of the high *importance* of the commandment. Still it seems to be implied, that what was attended with so marked a blessing under the Mosaic law (even the performance of a precept which constituted part of the *Moral* law engrafted into Christianity), would experience a corresponding portion of blessing under the *Gospel of Christ*, though the reward might be not so much of this world, as of the next.

4. *μὴ παροργίζετε* i. e. 'do not irritate by undue austerity, or needless severity.' For such seems to be the force of the *παρ.* At the parallel passage of Col. iii. 21 is added *ἵνα μὴ ἀθυμῶσιν*, i. e. 'lest they fall into that discouragement, and despair of doing their duty, which unmerited harshness occasions.' The words following seem meant to suggest the *mode* whereby the duty and obedience of children might be most effectually secured,—namely, by giving them such a course of *discipline and instruction* as properly belongs to a *religious education*, which ought to be employed in forming them for the *Lord*, by laying a restraint upon the first appearances of every vicious passion, and *mourning them up in the words of faith and of good doctrine*; see 1 Tim. iv. 6.—*παιδεία καὶ νοῦθ.* should be rendered 'education and discipline;' the former terms seeming to regard the *instruction* part of education, and the latter the *corrective* part, by forming their morals. *Κυρίου* is added, to suggest that the whole of this education and moral training should be suitable to their Christian profession.

5. *κατὰ σάρκα* 'earthly;' said with allusion to

καὶ τρόμου, ἐν ἀπλότῃ τῆς καρδίας ὑμῶν, ὡς τῷ Χριστῷ <sup>6</sup> μὴ κατ' ὀφθαλμοδουλείαν ὡς ἀνθρωπάρεσκοι, ἀλλ' ὡς δούλοι τοῦ Χριστοῦ, ποιοῦντες τὸ θέλημα τοῦ Θεοῦ ἐκ ψυχῆς, <sup>7</sup> μετ' εὐνοίας δουλεύοντες, ὡς τῷ Κυρίῳ καὶ οὐκ ἀνθρώποις. <sup>8</sup> εἰδότες ὅτι <sup>9</sup> δ' εἰάν τι ἕκαστος ποιήσῃ ἀγαθόν, τοῦτο κομῆται παρὰ [τοῦ] Κυρίου, εἴτε δούλος εἴτε ἐλεύθερος. <sup>9</sup> Καὶ, οἱ κύριοι, τὰ αὐτὰ ποιεῖτε πρὸς αὐτοὺς, ἀνιέντες τὴν ἀπειλήν· εἰδότες ὅτι καὶ ὑμῶν αὐτῶν ὁ Κύριός ἐστιν ἐν οὐρανοῖς, καὶ προσωποληψία οὐκ ἔστι παρ' αὐτῷ.

<sup>10</sup> Τὸ λοιπὸν, ἀδελφοί μου, ἐνδυναμούσθε ἐν Κυρίῳ, καὶ ἐν <sup>11</sup> ε ch. 2. 10.

their common Master in heaven. Thus the Apostle does not interfere with any established relations, however (as in the case of slaves) morally wrong, but only enjoins the discharge of duties, which the very persons themselves recognized.—*μετὰ φόβου καὶ τρόμου*, 'with diffident anxiety and self-distrust.' See note on 2 Cor. vii. 15, and espec. on Phil. ii. 12.—*ἐν ἀπλότῃ*. τ. κ., 'with hearty sincerity and good-will.'—*ὡς τῷ Χρ.*, 'as if the service were unto Christ, the heavenly Master, who is, in a more eminent sense, the Lord of the Christian.'

<sup>6</sup> *μὴ κατ' ὀφθαλμοδουλίαν*, &c.] This is further illustrative of the preceding verse. They are first told how the service is *not* to be rendered, and then how, and on what principle, it *is* to be rendered. The terms *ὀφθ.* and *ἀνθρωπ.* are both of rare occurrence, and denote a service and obedience rendered only when the master is *present*, and to gain the praise of *men*.—*ἐκ ψυχῆς* is equiv. to *ἐν ἀπλότῃ*. τῆς καρδίας in the foregoing verse. Koppe, and most recent Editors, point thus: *τοῦ Θεοῦ ἐκ ψυχῆς, μετ' εὐνοίας, δουλεύοντες* [ὡς] *τῷ Κυρίῳ*. But this seems to do some violence to the construction. Moreover, that *ἐκ ψυχῆς* was meant to be taken with the preceding, not the following, words, is plain from the parallel passage of Col. iii. 23, *καὶ πάντες τι τὰν ποιήτε, ἐκ ψυχῆς ἰργάζεσθε* (i.e. 'work it out with your whole soul') *ὡς τῷ Κυρίῳ*, &c. Again, the *course of thought* in this passage requires that *μετ' εὐνοίας* should be taken with *δουλεύοντες*. Finally, the *ὡς* before *τῷ Κυρίῳ*, which I have admitted, with all the recent Editors, on strong authority (to which I add all the Lamb. and Mus. copies), is required by the same course of thought, as also by the parallel passage of Col. above noted. The passage may be rendered, 'but, as servants of Christ, doing from the heart the will of God (what it is God's good pleasure you should do), and, accordingly, with good-will doing such service as [done] unto the Lord, and not to men, considered apart from God.' See Dr. Peile's foot-note, where he adds that the *καὶ* is so used here as to connect 'obedience unto men with obedience unto God in Christ, and unto Christ in the *Paterfamilias*, the temporal and the spiritual Pastor and Master,—each in his own order and place of responsibility and trust.' And thus, continues he, 'the *καὶ* becomes the exponent of a far higher principle, which our great Poet (greater herein than his Critic Bentley) has so happily expressed, when of Adam and Eve he

says, 'He for God only, she for God in him.' Par. Lost, iv. 299.

<sup>9</sup> *τὰ αὐτὰ ποιεῖτε πρὸς αὐτούς* i.e. 'discharge your duties to them as conscientiously and religiously as they are required to do to you.'—*ἀνιέντες τὴν ἀπειλήν*. The sense here must depend upon that assigned to *ἀπειλήν*, a term often in the Sept. used of wrath and angry oburgation; and we might here take it to mean, 'a threatening, oburgatory demeanour.'—*ἀνιέντες* will then signify *forbearing* (as in Pa. xxxvii. 8, 'leave off wrath, let go displeasure'), or *moderating* it, as the margin expresses it. Thus, however, the Article will have no force; and, after a careful examination of all the passages of the Classics where I could meet with the word, I have not been able to find any instance of the Article being used without some reference. Now, as *ἀνιέναι* often in the Scriptures signifies to *remit*, but scarcely ever to *leave off*, I am inclined to think that the sense is, 'remitting the severity of punishment you had threatened,' or intended, or which is denounced by the Law. So in Xenoph. Mag. Eq. i. 14, *ἡ ἀπειλή* signifies the punishment awarded by Law. Also Plutarch, Alex., cited by Wetstein: *ὡς δὲ ἰσῶρα τὸν Ἰππону ἀφαικότα τὴν ἀπειλήν*, 'had shaken off all fear of the punishment denounced.' This interpretation is placed beyond doubt by the words following; the argument being, 'Show a forgiving spirit towards your bond-servants, knowing that you stand in great need of forgiveness from that common Master in heaven, in whose sight you are equally servants, and who will make no distinction of persons.'

<sup>10</sup>—<sup>17</sup>. The Apostle here draws his practical exhortations to a close by a general admonition, couched in a figure derived from military affairs. He bids them 'be strong and of good courage;' and at the same time, well knowing that all human strength is but weakness, he points to the alone source of competent strength and courage, *in the Lord*. As the *soldiers* of Christ, the Ephesians are called upon to stand firm against their various spiritual enemies, in the exercise of all the Christian virtues and graces (see 2 Cor. vi. 6, and notes), aptly designated by the *panoply*, or complete suit of armour, provided for every true believer; clothed in which they are to fight under the banners of the great Captain of their salvation against sin, the world, the flesh, and the Devil. *Without* this they would have been unequal to the contest; and they can only be strong in the Lord by seeking his strength, as

h. Wied. 5. τῷ κράτει τῆς ἰσχύος αὐτοῦ<sup>11</sup> ἡ ἐνδύσασθε τὴν πανοπλίαν  
 17. τοῦ Θεοῦ, πρὸς τὸ δύνασθαι ὑμᾶς στήναι πρὸς τὰς μεθοδεῖας  
 Rom. 12. 12. τοῦ Διαβόλου. 12<sup>10</sup> Ὅτι οὐκ ἔστιν ἡμῖν ἡ πάλῃ πρὸς αἷμα καὶ  
 2 Cor. 6. 7. σάρκα, ἀλλὰ πρὸς τὰς ἀρχάς, πρὸς τὰς ἐξουσίας, πρὸς τοὺς  
 1 Thes. 5. 2. κοσμοκράτορας τοῦ σκότους [τοῦ αἰῶνος τούτου], πρὸς τὰ πνευ-  
 1 Luke 22. 53.  
 55.  
 John 15. 51. & 14. 30.  
 & 16. 11.  
 Acts 26. 16.  
 ch. 2. 2. Col. 1. 13.

communicated by his Holy Spirit, and that can alone be obtained by fervent 'prayer of faith' to the throne of Grace.

10. ἐνδυναμοῦσθε ἐν Κυρ., &c.] This has the same sense as κραταίωσθε in a kindred passage of 1 Cor. xvi. 13.—κράτ. τ. ἰσχ. may be rendered 'through the force (i. e. efficacy) of his strength.' The Apostle first compares generally the strong motives to steadfastness in the profession of the Gospel, supplied by the consolation and aid it imparts here, and the glorious hopes it reveals hereafter; and then follows up this military metaphor, evolving it into an *allegory*, in which he compares the moral and spiritual arms, with which the Christian ought to be furnished, with the panoply of the Greek warrior.

11. τοῦ Θεοῦ] i. e., as it were, 'supplied by God,' just as the *πανοπλία* of the ancients was by the monarch or the state.—στήναι ('to withstand, oppose') is properly applied to *persons*, but metaphorically to *things*, when closely connected with persons.—*μεθόδ.* must, in this context, be regarded as a military term, denoting *manœuvres*, espec. as in some passages cited by the Commentators *μάθοδοι* and *τείχνη* are used as synonymous. See supra iv. 14, and note.—τοῦ Διαβόλου. In vain is it that many recent Commentators would here exclude all notion of Diabolical agency, by explaining Διαβ. to mean 'an adversary.' Taking this in conjunction with what follows, and what we find in other parts of Scripture, we cannot but recognise a reference to the great *Author of evil*, and consequently trace a proof of his *personality* and *power*. There may, however, be an indirect reference, though only a subordinate one, to the arts of malicious adversaries; not only Jews and heathens, but also those of the false Judaizing teachers.

12. ὅτι—ἡ πάλῃ] Literally, 'for to us the contest is not with,' &c.; i. e. the struggle which we have to maintain is not, &c. 'Thus (says Calvin) expressing the greatness of the danger, by indicating the nature of the enemy;' thereby intimating that the difficulty is beyond human strength to grapple with. Πάλῃ is properly a *gymnastic* term; but the Apostle often unites military with agonistic metaphors; and here the *agonistic* is not less suitable than the military. So in a similar passage of Max. Tyr. Diss. v. 9. vol. i. 79, Ed. Reisk., we have mention of Socrates wrestling with *Melampus*, with *bonds* and *poison*; next, the philosopher Plato wrestling with a tyrant's anger, a rough sea, and the greatest dangers; then, Xenophon struggling with the prejudices of *Themaphernes*, the snares of *Arimus*, the treachery of *Meno*, and the royal machinations; and, lastly, Diogenes struggling with adversaries even more formidable, namely, poverty, infamy, hunger, and cold.—At αἷμα καὶ σάρκα supply μόνον, 'merely human enemies,' ἀνθρώπων ὁμοιοπαθεῖς ἡμῖν καὶ ἰσοδυνάμους, as Theophyl. explains, namely, as opposed to *Dæmoniacal* foes. See Matt. xvi. 17, and Gal. i. 16. So Heb. ii.

14, πάλῃ πρὸς σάρκα. That *Dæmoniacal* opponents are adverted to is clear by the force of the *antithesis*, as also from the words τὰ βέλη τοῦ πονηροῦ at ver. 16. By τὰς ἀρχάς—τὰς ἐξουσίας, the best Expositors, ancient and modern, are agreed, must be meant (by an *ἐπιτροπαλία* frequent in the case of *good* angels) the various orders of *evil* angels (as is plain from the τοῦ Διαβόλου in the preceding verse), who had long revolted from, and been in opposition to, God and his kingdom. See Rom. viii. 38, and note. The words πρὸς τοὺς κοσμ. τ. εκ. τ. αἰ. τ. are by some recent Commentators supposed to refer to the *Jewish rulers*. It would, however, seem that they are merely meant to designate more particularly the above-mentioned *evil angels*, and show *how* they are connected with this world, and are enabled to oppose the maintainers of the truth; namely, as being the rulers and directors of the spiritual darkness of this world; namely, of those who uphold ignorance and vice therein.—*κοσμοκ.* is a strong term, properly used of the Emperors of Rome, the Kings of Persia, and other powerful monarchs. So Satan is in John xii. 31 called ὁ ἀρχὴν τοῦ κόσμου τούτου, and examples of this use are adduced by Weststein from the Rabbinical writers. Irenæus, too, says, Διάβολον, ὃν καὶ κοσμοκράτορα καλοῦσιν. The words τοῦ αἰῶνος, not found in 5 uncials, and 3 cursives, as also several Versions and Fathers, have been cancelled by Griesb., Lachm., and Tisch. But, *supposing* the words to have no place here, it is difficult to see what suitable sense can be assigned to τοῦ σκότους τούτου, or how 'this darkness' can properly be said, considering that no darkness has before been mentioned. Were τούτου away, there would be some sense in τοῦ σκότους (which might designate the *world* as *dark*; so supra, ch. v. 8, we have, ἦτι γὰρ τότε σκότος), though that would be not a very apposite one. Hence the words (which I find in all the Lamb. and Mus. copies) are best retained, and their omission may be accounted for by supposing them to have been inadvertently passed over by some copyist, owing to the τοῦ—τούτου, the latter word being expressed by an abbreviation very much like τοῦ; and thus αἰῶνος would be omitted, and then τοῦ, having no sense, would be altered into τούτου. Or τοῦ αἰῶνος might *intentionally* be suppressed by some half-learned Critics, who supposed them to be superfluous as being contained (as regards sense) in *κοσμοκρ.*, and did not perceive that this, though a seeming, is not a *real* tautology; the words τοῦ σκότους τοῦ αἰῶνος τοῦ, being meant to be explanatory of the unusual and obscure term *κοσμοκρ.* Thus the persons here designated as ἀρχαί, ἐξουσίαι, and *κοσμοκρ.*, must be the under-rulers of darkness, holding rule under Satan, 'the prince of this world,' who accordingly is styled by St. Paul elsewhere (2 Cor. iv. 4), ὁ θεὸς τοῦ αἰῶνος τούτου, where αἰῶν. is said (as here), from its being



ματικὰ τῆς πονηρίας ἐν τοῖς ἐπουρανίοις. <sup>13</sup> <sup>k</sup> Διὰ τοῦτο ἀναλά- <sup>k</sup> 3 Cor. 10.  
 βετε τὴν πανοπλίαν τοῦ Θεοῦ, ἵνα δυνηθῇτε ἀντιστῆναι ἐν τῇ <sup>1</sup> Luke 8. 15.  
 ἡμέρᾳ τῇ πονηρᾷ, καὶ, ἅπαντα κατεργασάμενοι, στήναι. <sup>14</sup> <sup>1</sup> Rev. 2. 10.  
 Στήτε <sup>2</sup> 2. 17.  
 οὖν περιζωσάμενοι τὴν ὁσφύν ὑμῶν ἐν ἀληθείᾳ, καὶ ἐνδυσάμενοι <sup>1</sup> 1 Jas. 11. 5.  
 τὸν θώρακα τῆς δικαιοσύνης, <sup>15</sup> <sup>m</sup> καὶ ὑποδησάμενοι τοὺς πόδας <sup>2</sup> 2 Cor. 6. 7.  
 ἐν ἐτοιμασίᾳ τοῦ εὐαγγελίου τῆς εἰρήνης· <sup>16</sup> <sup>1</sup> Luke 12. 35.  
 ἐπὶ πᾶσιν ἀναλα- <sup>1</sup> 1 Thess. 5. 8.  
 ῥα τὸν θώρακα τῆς δικαιοσύνης, <sup>1</sup> 1 Pet. 1. 12.  
 καὶ ὑποδησάμενοι τοὺς πόδας <sup>1</sup> 1 Jas. 5. 7.  
 ἐν ἐτοιμασίᾳ τοῦ εὐαγγελίου τῆς εἰρήνης· <sup>1</sup> Rom. 10. 15.

a more forcible term than *κόσμον*, and as denoting this world that lieth in wickedness (1 John v. 19), called at Gal. i. 4, *ὁ ἰσχυρὸς αἰὼν πονηρός*. How strong a term is *αἰὼν* plainly appears from Ephes. ii. 2.

13. Here we have a repetition, for greater impressiveness, of the foregoing admonition.—*ἐν τῇ ἡμέρᾳ τῇ πονηρᾷ*, meaning, 'the day of persecution and temptation.' See supra v. 16. On the exact sense of *κατεργασάμενοι* some difference of opinion exists. The ancient Commentators in general, and most of the early modern ones, explain it, 'having accomplished all things,' i. e. connected with this contest; while Beza, Zanch., Kypke, Weta., Koppe, and almost all the more recent Expositors, assign as the sense, 'having conquered all our spiritual enemies,' namely, the world, the flesh, and the devil. The former interpretation is permitted by the *usus loquendi*, and may seem the more simple and agreeable to the thing signified, but the other is required by the context, there being a military metaphor, as is certain from various passages of the Classics adduced by the Commentators. We may suppose the neuter here (as often) put for the masc., or rather *ἄπαντα* may be taken adverbially for *omnino*. Moreover, the above interpretation of *κατεργ.* is required by the antithetical term *στήναι*, which must signify 'to stand victorious over, survive the contest.' So Thucyd. v. 102, *καὶ οὖν τὸ μὲν εἶπαι εὐδὲν δειλίπιστον, μετὰ δὲ τοῦ δρωμένου εἶπαι καὶ στήναι ἔλπις ὁρᾶν*, where see my note, and that on 2 Cor. iv. 8. Perhaps the Apostle had in view Pa. xx. 8, where the Sept. has *καὶ ἀνωρθώθημεν*. But the true sense of *γίγαι*, I think, that expressed by Piscator and Gigueus, *detinimus*, (or *tenemus*) *inmoti* of *victores*. See Josh. vii. 12. The next word *πρωτῶν* is exegetical of the preceding, and it is well rendered by Tirin. *concordantibus*. It would have been better translated in the Greek by *ὁμοίᾳ ἰσότητι*.

14. The Apostle now repeats for the third time his exhortation, and that in order to develop the nature of the duty by tracing its various parts. In the *accommodation* of the figure employed we may observe consummate skill and address. *Στήτε* means 'stand to your arms!' the first thing soldiers learn. *Περιζωσάμενοι* is for *περιζ.* τ. ὁ. ὅ. ἐν δ. ὡς ζωστήρι, or *περιζώμεναι*, there being an allusion to the *belts* with which the flowing vests of the Orientals require to be girded up for any active employment.—*ἐν ἀληθείᾳ*, 'in truth and sincerity,' true and sincere belief, the bracer up and support of religious constancy. Similar metaphors occur in Philo-Jud. and Josephus. By *δικ.* must here be meant the constant practice of the moral and Christian virtues, which would be the surest external safeguard against the calumnies of Pagan adversaries, as it would also be the best internal support and comfort. In this noble passage we may suppose the Apostle

to have had in mind a similar one of Wisd. v. 17—20; also Ia. lix. 17, *ἐνιδύσατο δικαιοσύνην ὡς θώρακα*, formed on Isa. lii. 7, according to the Greek version employed by St. Paul at Rom. x. 15.

15. *καὶ ὑποδησάμενοι*—*ἐπὶ πᾶσιν*, meaning, it would seem, 'And [like as soldiers have their feet shod with sandals armed with iron, as a defence against the roughness, and a security against the slipperiness, of the roads,] so do ye arm yourselves against the rough or slippery temptations of your Christian course, by being, as it were, shod with the preparation and defence supplied by the Gospel of peace (i. e. which alone gives peace), even the strong motives to constancy in religion and a holy life supplied by the Gospel.'—*τῇ εἰρήνῃ* is added (as Theodor. observes) simply because war had been just mentioned, and so intimates, 'that while we are to manfully fight against sin, the world, and the devil, we are to cultivate peace with each other, and with our common Lord.'

16. *ἐπὶ πᾶσιν*. The MS. B and 10 cursives have *ἐν πᾶσιν*, which derives confirmation from the Vulg. and Ital. Versions, and some Fathers, and has been adopted by Lachm., but without sufficient reason. External authority is quite in favour of *ἐπὶ* (which I find in all the Lamb. and Mus. copies); and so is internal evidence, considering that *ἐν* was prob. a mistake of scribes for *ἐπὶ*, since *ἐν* would be more likely to occur to them than *ἐπὶ* (and the two words are very often confounded); which may more easily be imagined than that St. Paul should have used a word so much less suitable than *ἐπὶ*, which signifies *super*, 'besides, and above all [the rest]'; a sense far stronger, and more apt, than 'in all'; and certainly the air of the context requires a very strong sense. This preference is admitted even by Est., and he remarks that this is confirmed by a kindred passage of Col. iii. 14, *ἐπὶ πᾶσι δὲ τὴν ἀγάπην [ἐνδύσασθε]* ἥτις ἐστὶ σύνδεσμος τῆς τελειότητος. So here, why it should be necessary above all to take the shield of faith, is shown in the subsequent words, which express that by the use of this we 'can [alone] extinguish the fiery darts of the evil one.' It is well observed, too, by Bodius (apud Poli Syn.), 'Favet etiam *matris* *fides*, usque hic ei adscriptus, qui est non ad vulgaria, sed ad perniciosissima, tela, retundenda.' The expression '*super*,' 'ante omnia,' may further be accounted for, since, as Bodius remarks, no part of our spiritual panoply can avail to repel the temptations of the devil but *faith*. If you oppose to him pureness, righteousness, &c., he will readily answer that 'all those virtues are imperfect and polluted, and therefore cannot please God, &c. But these objections easily fall before the shield of *Faith*, whereby, being grafted in *Christ*, we are accepted by God, and are accounted pure and perfect in *Christ*. Erasmus remarks that *εβρίσκει*



βόντες τὸν θυρεὸν τῆς πίστεως, ἐν ᾧ δυνήσεσθε πάντα τὰ βέλη  
τοῦ πονηροῦ τὰ πεπυρωμένα σβέσαι. 17<sup>a</sup> Καὶ τὴν περικεφα-

n Isa. 59. 17.  
1 Thess. 5. 8.  
Heb. 4. 12.  
Rev. 1. 16.

o Matt. 26.  
61.  
Col. 4. 2.  
Luke 18. 1.  
1 Thess. 5.  
17.

p Acts 4. 30.  
Col. 4. 2.

q Acts 26.  
30.  
2 Cor. 8. 30.  
r Acts 20. 4.  
Col. 4. 7. 9.  
s Tim. 4. 12.  
Tit. 2. 12.

λαιαν τοῦ σωτηρίου δέξασθε, καὶ τὴν μάχαιραν τοῦ Πνεύματος,  
ὃ ἐστὶ ῥῆμα Θεοῦ 18<sup>a</sup> διὰ πάσης προσευχῆς καὶ δεήσεως προσ-  
ευχόμενοι ἐν παντὶ καιρῷ ἐν πνεύματι καὶ εἰς αὐτὸ τοῦτο  
ἀγρυπνοῦντες ἐν πάσῃ προσκαρτερήσῃ καὶ δεήσει περὶ πάντων  
τῶν ἁγίων, 19<sup>a</sup> καὶ ὑπὲρ ἐμοῦ, ἵνα μοι †δοθῇ λόγος ἐν ἀνοίξει τοῦ  
στόματός μου ἐν παρρησίᾳ, γνωρίσαι τὸ μυστήριον τοῦ εὐαγγε-  
λίου, 20<sup>a</sup> ὑπὲρ οὗ πρεσβεύω ἐν ἀλύσει ἵνα ἐν αὐτῷ παρρησιά-  
σμαι, ὥς δεῖ με λαλήσαι.

21<sup>a</sup> Ἴνα δὲ εἰδῆτε καὶ ὑμεῖς τὰ κατ' ἐμὲ, τί πράσσω, πάντα

is used 'impropiè,' since we should rather have expected such a term as *exspectandi*, or *dispectendi*; but there is no incongruity, since the Apostle expresses more when he says *σβέσαι*, wherein he had an eye to the epithet he had just before used; q. d. 'Satan's darts are not only sharp and sure to penetrate, but (what is more destructive) also armed with fire. But faith will suffice not only "ad retundendum acumen, sed resurgendum etiam ardorem." The βέλη πε-  
πρω. (a very rare expression occurring elsewhere only in Apollodorus) were slender arrows of cane, to which ignited combustible matter was attached, which, when shot, would set on fire wood-work, tents, &c. So Thucyd. ii. 75, πυρ-  
φοροῖς δίστοῖς βάλλασθαι: see Hdtot. viii. 52. Now it was the aim of the persons so assailed to intercept and quench these burning arrows; and that could by nothing be so effectually done as by the use of their *assides* (espec. the large oblong shield here meant, and called θυρεός, from its resemblance to a door, which would quite extinguish them), since they were easily put out by a sudden jerk.

17. τοῦ σωτηρίου] for τῆς σωτηρίας, as in Isa. xxxvii. 11. Pa. lxxxiv. 7. Luke ii. 30. iii. 6. Acts xxviii. 28. Here it must mean the *hope* of salvation, as in 1 Thess. v. 8, ἀδυσσάμενοι περι-  
κεφαλαιᾶν ἱλπίδα σωτηρίας.—Τὴν μά-  
χαιραν τοῦ Πνεύμ. The best comment on this expression is to be found in Heb. iv. 12, ὧν γὰρ ὁ λόγος τοῦ Θεοῦ καὶ τομώτερος ὑπὲρ πάσαν μάχαιραν δίστομον, q. d. 'As the Word of God proceeds from the Holy Spirit, so what it effects and brings about may be said to come from the Spirit; and accordingly the sword, by which it is typified, may not unaptly be termed the sword of the Spirit.' Now this ῥῆμα Θεοῦ would supply the best defensive weapon against all the attacks of adversaries, as supplying abundant matter to refute every infidel objection.

18. Having thus equipped the Christian soldier with the spiritual panoply, the Apostle proceeds to show him how he is to use it,—namely, by the exercise of fervent prayer.—ἐν πνεύματι, 'in spirit,' i. e. really, heartily, and truly. So John iv. 23, προσκυνήσουσιν ἐν πνεύματι καὶ ἀληθείᾳ.—Προσκαρτερήσῃ is a stronger expression than προσευχῆς, signifying a long continuing, unremitted perseverance in prayer. The words following, εἰς αὐτὸ τοῦτο ἀγρυπνοῦντες, serve to further develop the preceding ἐν παντὶ καιρῷ; denoting, as Theoph. says, τὴν νῆψιν τῆς

ψυχῆς. To frequent and earnest application for spiritual aid, under the various trials they might be exposed to, they are to add prayers for the support and welfare of Christians in general.

19. δοθῇ] This reading, for δοθείη, is found in many of the best MSS. (to which I add nearly all the Lamb. and Mus. copies), Fathers, and early Editions, and has been edited by Griesb., Matthæi, Scholz, Lachm., and Tisch., in deference to whom, and in consideration of strong external evidence, I long ago received δοθῇ; but, on reconsidering the question, I must say that internal evidence is quite in favour of δοθείη, as will appear from what has been said on the reading δόη supra, ch. i. 17, and iii. 16. It is well observed by Mr. Green, Gr. N. T., p. 73, that 'the remarkable correspondence of δοθείη here with δόη supra, ch. i. 17, and iii. 16, in the idea contained in the words preceding the clause (where the idea of a *wish* is involved in those words) would lead to the belief that the received reading has here been unnecessarily disturbed.' I would add that it is defended by the weighty authority of the uncial MSS. B and C, together with a vast majority of the rest. The words ἐν ἀνοίξει—παρρησίᾳ may best be rendered, 'by opening my mouth with freedom.' Probably St. Paul expected soon to be brought to a public hearing, and then to be permitted to vindicate both himself and the Gospel. On the expression τὸ μυστ. τοῦ εὐαγγ. see note on 1 Cor. ii. 7.

20. πρεσβεύω] i. e. 'I sustain the office of *πρεσβεῖν*, or *ambasciare*.' So ὑπὲρ Χριστοῦ πρεσβεύομεν at 2 Cor. v. 20. In ἐν ἀλύσει there is supposed to be an allusion to the custom of all nations of holding inviolate the person of an *ambassador*. Whenever ἀλ. is used with ἐν, it has a *generic* sense, to denote *chains*, or, figuratively, *imprisonment*. The words ἵνα ἐν αὐτῷ—λαλήσῃ are further explanatory of those at ver. 19, where see note.

21. τί πράσσω] This is exegetical of the foregoing, τὰ κατ' ἐμὲ, scil. πράγματα. It is a *popular* phrase, occurring also in 1 Sam. xvii. 18.—ὁ ἀγαπητός should not be rendered 'a beloved,' as in almost all our Versions; for that is neglecting the Article; nor 'the beloved,' with Wakefield; though the common Version so renders at Rom. xvi. 12, Παρεῖδα τὴν ἀγαπητὴν, and 3 John 1, Γαίῳ τῷ ἀγαπητῷ. It is clear from Rom. xvi. 12, that the Article cannot be meant to mark *notoriety*, or *celebrity*, and therefore the cannot be tolerated. It is, I conceive,

ὑμῖν γνωρίσει Τυχικὸς ὁ ἀγαπητὸς ἀδελφὸς καὶ πιστὸς διάκονος  
 ἐν Κυρίῳ. <sup>22</sup> ὃν ἐπεμψα πρὸς ὑμᾶς εἰς αὐτὸ τοῦτο, ἵνα γνῶτε <sup>1</sup> 1 Tim. 4  
 τὰ περὶ ἡμῶν, καὶ παρακαλέσῃ τὰς καρδίας ὑμῶν. <sup>23</sup> Εἰρήνη  
 τοῖς ἀδελφοῖς καὶ ἀγάπη μετὰ πίστεως ἀπὸ Θεοῦ Πατρὸς καὶ <sup>1</sup> 1 Cor. 16.  
 Κυρίου Ἰησοῦ Χριστοῦ! <sup>24</sup> Ἡ χάρις μετὰ πάντων τῶν ἀγα- <sup>2</sup> 2 Cor. 13. 14.  
 πόντων τὸν Κύριον ἡμῶν Ἰησοῦν Χριστὸν ἐν ἀφθαρσίᾳ! ἀμήν. <sup>3</sup> Col. 4. 12.  
<sup>4</sup> 2 Tim. 4. 22.  
<sup>5</sup> Tit. 2. 15.  
<sup>6</sup> Heb. 12. 20.

used for the possessive pronoun. Thus in Philem. 1, 2, our common Version rightly renders Φιλ. τῷ ἀγαπητῷ and Ἀ.τ. τῇ ἀγ. by 'our beloved Philemon and our beloved Appia.'

<sup>22.</sup> παρακαλέσῃ τὰς καρδίας ὑμῶν] This is not to be understood of exhortation, but in the usual sense to *comfort* or *console*, namely, by freeing them from excessive anxiety on his account. Καρδία is here said to be put, *per synecdochen*, for the person himself, as in other passages where various affections or passions are attributed to the heart; as John xvi. 22, χαρήσεται ὑμῶν ἡ καρδία, and Acts ii. 26, εὐφράνθη ἡ καρδία μου.

<sup>23.</sup> ἀγάπη μετὰ πίστει] The μετὰ is emphatic, the sense being, 'love conjoined with faith, and not, as too often, separated from it.' Thus, as in 1 Pet. i. 5, we are directed to *add* to faith virtue, so here St. Paul might have written, 'Add to your love faith,' as it were, '*informans et ad operationem excitans*,' according to the explanation of Est. So that, as true faith *worketh* by love (Gal. v. 6), so is love *formed* or *fashioned* and set to work by faith.

<sup>24.</sup> ἐν ἀφθαρσίᾳ] The Common rendering, 'in sincerity,' cannot be fairly elicited from ἐν ἀφθαρσίᾳ. And the Marginal Version '*incorruptibly*' is open to grave objection, which has been well stated by Dr. Peile. I should willingly

adopt the rendering, '*in incorruptness*' (which would derive confirmation from James i. 27, θρησκεία καθαρὰ καὶ ἀμικτὸς), i. e. 'uncorrupted by any admixture of sinister motives, pure and without worldliness or hypocrisy' (see James iii. 17), but that the term ἀφθαρσία is not susceptible of such a sense; and vain were it to seek to support it from Tit. ii. 7, since there ἀφθαρσίαν is admitted to be not genuine. I am more inclined to receive the rendering of Dr. Peile, 'grace be with all that love our Lord Jesus Christ [and abide with them] imperishably.' According to this, ἐν ἀφθ. will stand for *eis ἀφθαρσίαν*, 'in immortality.' And this view of the construction is confirmed by the authority of Muscul. (who refers ἐν ἀφθ. not to τῶν ἀγαπώντων, but to ἡ χάρις, 'gratia sit!') and by Beza, who explains ἐν ἀφθ. to mean *ad vitam æternam*, as denoting the measure of devotion of that grace which he prays for to the faithful. Thus we may point, Ἰ. Χριστὸν, ἐν ἀφθαρσίᾳ ἀμήν. What tends to confirm this view is, that the words of this verse form a sort of *doxology*, where grace (namely, the grace of our Lord) is prayed for certain persons, as in Rom. xvi. 20. 2 Cor. xiii. 13. Gal. vi. 18. Phil. iv. 23. Col. iv. 18. 1 Thess. v. 28. 1 Tim. vi. 21. 2 Tim. iv. 22. Tit. iii. 15. Heb. xiii. 25. Rev. xxii. 21.

# ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

Η ΠΡΟΣ

## ΦΙΛΙΠΠΗΣΙΟΥΣ ΕΠΙΣΤΟΛΗ.

a 1 Cor. 1. 2.  
b Acts 16.  
1-4.

1 Cor. 16. 10.

2 Cor. 1. 1. Col. 1. 1.

Ι. <sup>1</sup> ΠΑΥΛΟΣ καὶ <sup>b</sup> Τιμόθεος, δούλοι Ἰησοῦ Χριστοῦ, πᾶσι τοῖς ἁγίοις ἐν Χριστῷ Ἰησοῦ τοῖς οὖσιν ἐν Φιλίπποις, σὺν ἐπι-

THIS is evidently one of the later Epistles of St. Paul; though on its exact date no little difference of opinion exists. Some ascribe it to a date as early as A.D. 58, others as late as 65. The most probable date seems, for the reasons I have given in the Introduction to the Ephesians, to be that of 62; since it was evidently written during St. Paul's first imprisonment at Rome. That it was then written, is plain from i. 7, 13. iv. 22, and from various intimations in it (i. 12. ii. 26). The church of Philippi was founded by St. Paul, A.D. 50 (Acts xvi. 9-14); and that he again visited them in 57, we learn from Acts xx. 6. They had been all along very liberal in imparting to him of their substance, and had, on various occasions, though but a poor community, aided him with money, that he might be enabled to carry on his great designs for the evangelization of the principal cities of Greece and Asia Minor, without incurring the imputation of interested motives, by becoming chargeable to his converts. Accordingly, when they heard of his imprisonment at Rome, they evinced the same good dispositions towards him as formerly,—and sent Epaphroditus, one of their Presbyters, with a present for the relief of his necessities, which, it appears from the Epistle, were great. The more immediate purpose of this Epistle (sent on the return of Epaphroditus) was to return thanks to the Philippians for their kindness. Of this Epistle the genuineness has never been doubted except recently, by some German unbelievers, or misbelievers, as Baur and others; whose attacks, observes Dr. Davidson, are too absurd to deserve notice. The general purpose of it was to express to the Philippians his feelings of gratitude for their bounty, and his esteem and affection for their zeal and Christian virtue, and at the same time to confirm them in the pure faith of Christ, and encourage them to continue to walk worthy of their high calling. As to the order in which the present Epistle was written, among the four which were written by Paul during his two years' confinement at Rome, there is every reason to think that the Epistle was written, as Dr.

Burton and Dr. Davidson think, last of the four [prob. in the autumn of A.D. 62], towards the end of Paul's imprisonment at Rome, and not long after the *Ephesian* Epistle, to which it bears no inconsiderable resemblance in character and manner (though not in composition); to account for which, we have only to bear in mind that the circumstances, as to the persons addressed, were very similar, and espec. that the *polemic* spirit was not called forth; and that there was, espec. in the case of the Philippians, little or nothing to call for Apostolic censure. To advert to its *characteristics* and *manner*. 'The Epistle,' Dr. Davidson thinks, 'does not exhibit the same regularity of structure, or sequence of argument, as mark the writings of the Apostle generally.' But they were here not called for, since the Epistle was not meant to be *argumentative*; for which reason there is less of logical succession of ideas than in the other Epistles; and the nature and purpose of the Epistle rendered any artificial plan unnecessary. Presenting, as it does, a most interesting, and even affecting delineation of the Apostle's calm resignation under the persecution he was enduring, and of his ardent affection towards those converts for whose edification it was written, the warm-hearted affection of the Apostle is exhibited in genuine tenderness of spirit oozing out in much natural and unadorned beauty of expression. There is nothing formal, or consecutive; and its general tone is that of deep earnestness, couched in practical exhortation. 'Hence (as observes Bp. Shuttleworth), although it contains no points of doctrine which have not been discussed in the Apostle's former Epistles (espec. that to the Ephesians, to which this bears no little resemblance in manner and spirit), yet it is highly interesting and instructive, as presenting a brief summary [as compared with that more enlarged one in the *Ephesian Epistle*] of Christian faith and practice.'

I. 1. *ἐπισκόποις*] On this word see the note on Acts xx. 17, 28.

σκόποις καὶ διακόνοις· <sup>2</sup> χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ <sup>3</sup> Πατρὸς ἡμῶν, καὶ Κυρίου Ἰησοῦ Χριστοῦ.

<sup>3</sup> <sup>4</sup> Εὐχαριστῶ τῷ Θεῷ μου ἐπὶ πάσῃ τῇ μνηαῖ ὑμῶν, <sup>4</sup> πάντοτε, ἐν πάσῃ δεήσει μου, ὑπὲρ πάντων ὑμῶν μετὰ χαρᾶς τὴν δέξιν ποιούμενος <sup>5</sup> ἐπὶ τῇ κοινωνίᾳ ὑμῶν εἰς τὸ εὐαγγέλιον, ἀπὸ πρώτης ἡμέρας ἄχρι τοῦ νῦν <sup>6</sup> ὁ πεποιθὼς αὐτὸ τοῦτο, ὅτι ὁ ἐναρξάμενος ἐν ὑμῖν ἔργον ἀγαθόν, ἐπιτελέσει ἄχρις ἡμέρας Ἰησοῦ Χριστοῦ. <sup>7</sup> Καθὼς ἐστὶ δίκαιον ἐμοὶ τοῦτο φρονεῖν

Eph. 2. 1. Col. 4. 2, 12. 3 Tim. 1. 3. 2. 2. Heb. 12. 2.

2—4. See Rom. i. 7—9, and note. Eph. i. 15, 16.

3. εὐχαριστῶ τῷ Θεῷ, &c.] 'I return thanks to God'; for χάριν ἔχω—ἐπὶ πάσῃ τῇ μνηαῖ ὑμῶν, 'on every remembrance of you'; meaning, 'as often as I bring to my mind the various circumstances of your case and condition.' Comp. 1 Cor. i. 4, and Eph. i. 15, 16.

3—11. These verses contain the *exordium*, commencing, as usual, with congratulation; 'and in the present case for two reasons: 1. that Paul may thereby evince his love to them; 2. that, by praising them for what is past, he may animate them to go on in like manner for the future.'

4. δέξις.] The expression is not, as some consider it, synonymous with προσευχῇ, but denotes *supplicatory* prayer, or intercession.—τὴν δέξιν. Render: 'the' or 'my supplication'; meaning, that whenever he offers up supplication for them, he offers it with joy.—By πάντ. ὑμῶν is meant the community of Christians forming the Church at Philippi.

4, 6. μετὰ χαρᾶς τὴν δέξιν ποιούμε. ἐπὶ τῇ κοινωνίᾳ ὑμῶν εἰς τὸ εὐαγγέλιον.] Render: 'making with joy the request [I make], on account of (lit. 'on the score of') your fellowship with the Gospel,' meaning their admission unto and participation in its benefits and blessings. See more in Calv. and Hyper. The same construction (though with a different sense) occurs in 2 Cor. ix. 13. Considering, however, a certain *incongruity* which seems to exist between δέξιν ποιούμε. and ἐπὶ τῇ κοιν., I am now inclined to think that the words ἐπὶ τῇ κοιν. were meant to be connected with εὐχαριστῶ, &c., as showing particularly *what* that was for which he gave God thanks. According to this view, we may point thus, Εὐχαριστῶ τῷ Θεῷ μου ἐπὶ πάσῃ τῇ μνηαῖ ὑμῶν πάντοτε, ἐν πάσῃ δέξί μου ὑπὲρ π. ὑμῶν, μετὰ χαρᾶς τὴν δέξιν ('the supplication') ποιούμενος, ἐπὶ τῇ κοιν. I agree with Wiesinger, that the phrase ὑπὲρ πάντων ὑμῶν is not to be joined with what follows, since it serves as a limitation to the words preceding, ἐν πάσῃ δέξί μου, with which comp. Col. i. 3. 1 Thess. i. 2. I have pointed accordingly. The view which I have taken of the context, and of the connexion of ἐπὶ τῇ κοινωνίᾳ (as propounded in my Supplementary Volume), I have since found confirmed by the suffrage of Wiesinger. In adverting to his thanks to God for their *present* (ἀρχὴ τοῦ νῦν) ready acceptance of the Gospel—admission to the participation of Gospel privileges and benefits (so κοινωνία 1 John i. 3, 6, 7), the Apostle seems, from the next verse, to have had in view their *fuller* admission thereto; which, however, he

does not expressly enjoin them to seek,—but conveys it, by implication, under a persuasion that such, by the good pleasure and grace of God, will take place. This construction is confirmed by the kindred passage in 1 Cor. i. 4—8. The foregoing view of the force of κοινωνία εἰς τὸ εὐαγγ., 'your fellowship in reference to the Gospel,' is confirmed by the suffrages of Calv. and Hyper., and the most eminent of the later Expositors.

6. πεποιθὼς, &c.] This states the *grounds* of his alacrity in praying for them, as ὅτι ὁ ἐναρξ. does the *object* of his confident hope. Render: 'being persuaded (i. e. by a confident expectation, founded on moral certainty, conjecturing of the future from the past) as to this very matter, that he who, &c.' The same idiom in αὐτὸ τοῦτο occurs in 2 Cor. ii. 3 and Gal. ii. 10. By 'this very matter' is meant 'what I have even just said as to the sincerity and constancy of your Christian profession.' Of the next words, ὁ ἐναρξ. ἐν ὑμῖν ἔργον ἀγαθόν, &c., the full sense is, 'he who hath begun a good work in you [see Eph. ii. 10], i. e. in your hearts, will carry it forward unto the end,—meaning the day of the Lord, (virtually at death,)—when justification and sanctification will be completed in glorification; at the day of his second advent, when Christ will be revealed in glory. See John xvii. 17. 22—24, and comp. 1 Cor. i. 8, where I have shown that ἐναρξ. was originally a *sacrificial* term, employed in the phrase ἐναρχίσθαι τὰ Κανῶ, and that afterwards, in the use with the Accus. case, there was still an allusion thereto. See more in my Lex. By ἔργον ἀγαθόν, we are to understand *faith*, in its result, by the regeneration, through *grace* here implied, in a *holy life* (see 1 Tim. ii. 15) throughout the gradual progress of 'sanctification through the Spirit,' sent by Christ; the ἀρχὴ τοῦ πνεύματος καὶ σωτηρίας, as it is said Acts iii. 15. Heb. ii. 10, where see notes. In ἐπιτελέσει ἄχρις, &c. there is at ἐπιτελ. a *signif. pray.*, the full sense being, 'will go on with it unto, and finish it at,' &c.; meaning, 'will carry it forwards till it has reached completion;' for, as Bengel observes, 'initium est pignus consummationis.' Comp. 1 Cor. i. 8, ὅς βεβαιώσιν ὑμᾶς ἰσὺς τιλοῦν, &c.—By ἡμέρας Ἰ. Χρ. is meant, either 'the day of judgment,' when Christ shall appear in his glory, or 'the day of death,' which is to every one, as it were, 'the day of the Lord.'

7. καθὼς ἐστὶ δίκαιον—ὑμῖν.] 'Even as it is suitable for me to stand thus affected to you all;' meaning, to feel this confident hope in you.—Δίκαιον here, according to the popular acceptance of the term, means 'suitable in respect of consistency, by tallying with, something

h Rom. 1. 9. ὑπὲρ πάντων ὑμῶν, διὰ τὸ ἔχειν με ἐν τῇ καρδίᾳ ὑμᾶς, ἕν τε  
 9. 1. τοῖς δεσμοῖς μου καὶ ἐν τῇ ἀπολογίᾳ καὶ βεβαιώσει τοῦ εὐαγγε-  
 3 Tim. 4. 1. λίου, συγκοινωνοὺς μου τῆς χάριτος πάντας ὑμᾶς ὄντας. 8<sup>h</sup> Μάρ-  
 1 Eph. 1. 8. τυς γάρ μου ἐστὶν ὁ Θεὸς, ὡς ἐπιποθῶ πάντας ὑμᾶς ἐν σπλάγ-  
 6 5. 17. χνοις Ἰησοῦ Χριστοῦ. 9<sup>i</sup> Καὶ τοῦτο προσεύχομαι, ἵνα ἡ ἀγάπη  
 Col. 1. 2. ὑμῶν ἔτι μᾶλλον καὶ μᾶλλον περισσεύῃ ἐν ἐπignώσει καὶ πάσῃ  
 3 2. 10. αἰσθήσει. 10<sup>i</sup> εἰς τὸ δοκιμάζειν ὑμᾶς τὰ διαφέροντα, ἵνα ἦτε  
 3 Pet. 1. 5, 6. εὐλκρινεῖς καὶ ἀπρόσκοποι εἰς ἡμέραν Χριστοῦ, 11<sup>k</sup> πεπληρω-  
 3 2. 18.   
 1 Rom. 2. 18.   
 8 12. 3.   
 1 Cor. 10. 23.   
 1 Thess. 3.   
 12.   
 k John 15. 4.   
 5. 8.   
 Eph. 1. 13.   
 30. & 2. 10.

else; here 'what may justly be expected from him to feel for them,' from the relation in which he stands to them. On the sense of *φρονεῖν* see my Lex. The clause *διὰ τὸ ἔχειν με—ὑμᾶς* is meant to intimate *wherefore* it is that he entertains so assured an expectation, and confident hope, respecting them;—namely, because he considers it incumbent upon him, as being a duty bound upon him by heartfelt affection for them. —The words *ἐν τοῖς δεσμοῖς—τοῦ εὐαγγ.* may be taken, with Storr and Dr. Peile, in the sense, 'as being in my bonds for (and so, my defence and corroboration of) the Gospel, all of you my helpers in grace,' meaning, 'because even in my bonds, in which I defend and confirm the Gospel, ye are all assistants to me in my duty.' 'The Philippians,' as Storr observes, 'might properly be styled *συγκοινωνοὶ τῆς χάριτος τοῦ Παύλου*, because, whilst he was employed in teaching the doctrines of the Gospel without charge to others (2 Cor. xi. 7), and now was defending those doctrines even in bonds (vv. 13, 17. Eph. iii. 1), they by their liberality had sustained and refreshed him.' Of course, the above interpretation proceeds on the view of those who take *τῆς χάριτος* to denote the *contribution* sent by the Philippians for Paul's use, under his severe trials in defence of the Gospel. But this view involves too great harshness to be safely adopted; and the passage by which it is mainly sustained, — namely, 1 Cor. xi. 23, — is quite as capable of such a sense as will confirm the view taken by the ancient and early modern Expositors, by which the term denotes, in a general way, 'the Divine grace exercised towards mankind in the benefits and blessings of the Gospel, including both the gifts and the graces of the Spirit;' which is much confirmed by the parallel passage in 1 Cor. xi, according to the more natural and obvious view of the words; — 'that so I may be a fellow-sharer of the blessings and privileges of the Gospel.' See my note there.

8. γάρ] This refers to the words *διὰ τὸ ἔχειν—ὑμᾶς* in the preceding verse; q. d. '[I say, I have you in my mind, and bear you in my heart, as fellow partakers of Divine grace] for,' &c. On the phrase *μάρτυς μου ἐστὶν ὁ Θεός*, see Rom. i. 9, and note. —*ἐπιποθῶ* is a stronger term than *ἀγαπάω*; see note at 2 Cor. ix. 14. In *ἐν σπλάγχνοις Ἰησοῦ Χρ.* we have a strong Hebraism, denoting the most ardent Christian love; meaning, in a general way, such as Christ had for the human race.

9—11. Here is contained a sort of brief *epitomes* of the prayers which he is accustomed to address to God on their behalf; and the *τοῦτο* points at the main *purpose* of the prayer. By *ἀγάπη* we are to understand, not 'love to him-

self,'—as some Expositors, ancient and modern, suppose;—but, in the most extensive sense of the word, 'love to God, his religion, commands,' &c., and of man for God's sake; involving the *principle* of love so finely described in 1 Cor. xiii. This view is confirmed by Wiesinger, who remarks that *ἀγάπη* is 'the love which has been awakened in them through the preaching of the Gospel;' and has regard, *first* of all, to the Lord, and *then*, together with him, to all that belong to him, and his service—thus forming the root of the Christian life. In *ἐπignώσει* we have a stronger term than *γινώσκω*, denoting *full* knowledge of any thing; by which we may understand knowledge generally, espec. that of Divine things. In the use of *αἰσθ.* there seems a popular idiom, by which the word denotes 'a quick perception of truth and falsehood, and here a spiritual discernment;' on which the best comment is to be found in Heb. v. 14. In short, the general sense seems to be this, 'I pray that ye, having *love*, may also have *faith*, competent [Christian] *knowledge*, and all [requisite] spiritual *discernment*,' namely, so that they might mutually redound one to the other. Thus, then, the Apostle prays that their knowledge and spiritual understanding may keep pace with the increase of their love and affection; since, by that means, Christian love produces the better fruits. I find this view confirmed by Wiesinger, who shows that both *ἐπignώσει* and *αἰσθenois*, understood as above, are necessary to produce *ἀγάπη* in its full evangelical sense, so that it may rightly discriminate *τὰ διαφέροντα*, by the aid of that due measure of knowledge and spiritual discernment, by which Christian love will not become the sport of every impulse of the heart, and lead to those aberrations, of which we find too many ex. in every age.

10, 11. εἰς τὸ δοκιμάζειν τὰ διαφέροντα, &c.] In *δοκιμάζειν* we have an allusion to the *effect* of knowledge and discernment in that *εμπειρία* which often enables us to decide at once on the comparative difference of things. The general sense is, 'in order that ye may prove (i. e. put to proof, weigh, try, and form an estimate) as to what things are excellent or praiseworthy,' *quæ sint expetenda pro veris bonis* (comp. Rom. xii. 2, *εἰς τὸ δοκ. τί τὰ ἀγαθὰ*), or rather *quæ sint bona excellentia sint*. Comp. 1 Cor. xii. 31, and Rom. ii. 18, *γινώσκεις τὸ θέλημα (Θεοῦ), καὶ δοκιμάσεις τὰ διαφέροντα*. In the next words, *ἵνα—εὐλκρινεῖς καὶ ἀπρόσκοποι*, the former term refers to 'purity of faith, and soundness of doctrine,' denoting that sincerity and genuineness which is devoid of the leaven of hypocrisy, is not swayed by vanity, or other corrupt motives (see note on 1 Cor. v. 5); lit. 'what will bear to be examined under the strongest and most

μένοι † καρπῶν δικαιοσύνης τῶν διὰ [Ἰησοῦ] Χριστοῦ, εἰς δόξαν  
καὶ ἔπαινον Θεοῦ.

<sup>12</sup> Γινώσκειν δὲ ὑμᾶς βούλομαι, ἀδελφοί, ὅτι τὰ κατ' ἐμὲ  
μᾶλλον εἰς προκοπὴν τοῦ εὐαγγελίου ἐλήλυθεν <sup>13</sup> ὥστε τοὺς <sup>14</sup> δεσμούς μου φανεροὺς ἐν Χριστῷ γενέσθαι ἐν ὧν τῷ πραι-  
τωρίῳ καὶ τοῖς λοιποῖς πᾶσι, <sup>15</sup> καὶ τοὺς πλείονας τῶν ἀδελ-  
φῶν ἐν Κυρίῳ, πεποιθότας τοῖς δεσμοῖς μου, περισσοτέρως τολ-  
μᾶν ἀφόβως τὸν λόγον λαλεῖν. <sup>16</sup> Τινὲς μὲν καὶ διὰ φθόνον

m Eph. 2.18.  
R 6. 19, 20.  
Col. 4. 4.  
1 Thess. 2. 2.

searching light.' See more in my Lex. The latter term, ἀπρόσκοποι, here used intransitively (nearly equiv. to διεμύπττοι), has reference solely to *prædictus* in moral conduct; and by πειληρ. καρπῶν (ver. 11) it is intimated that these actions should be not only good in quality, μιστ. καρπῶν ἀγαθῶν, but abundant in quantity (comp. 1 Cor. xv. 58. 2 Pet. i. 8). The term καρπῶν points at the obligation to render them, implying the test of the goodness of the tree of faith which produced them. The phrase εἰς αἰῶνα Χρ. marks the destination and purpose of action; lit. 'for the final decision at the great day,' and with an especial reference to that decision. By διὰ Ἰ. Χ. it is intimated that these works are, however, only the effects of his grace, by the Holy Spirit, and alone accepted through his mediation. By εἰς δόξ. κ. ἰ. θ. is meant 'which would redound to the glory of God, and the recommendation of his religion.' For καρπῶν—τῶν nearly all the uncial, and 25 cursive MSS., with some Versions, have καρπῶν—τόν, which has been edited by Griesb., Scholz, Lachm., and Tisch.; but without sufficient reason; since the singular seems to have arisen from the Vulgate and Latin copies, and to have been adopted from inattention to the idiom of the Latin language, by which the word *fructus* rarely occurs in the plural in a metaphorical sense. As to the other Versions, they are chiefly such as usually follow the Vulgate; and the MSS. are such as *Latinized*; not to mention that *u* and *o* are perpetually confounded. The t. rec., too, is more agreeable to the style of the New Test. (see James iii. 17), and is supported by the authority of the Pesh. Syr. Version. And although καρπῶν—τόν be the more difficult reading, and on that account may seem entitled to the preference, yet that canon cannot be applied where a manifest violation of propriety of language is involved. As far as the authority of the Vulg. goes, we may remark, that many of the most ancient Latin copies (perhaps from the Italic Vers.) have *fructus*, which arose, I suspect, from an abbreviation of *fructibus*. Est., indeed, pleads strongly for his Vulg. *fructus*, but must have felt hard set for an argument, to resort to one of straw, by arguing 'that Paul is only speaking of one fruit of righteousness, i. e. ἀκαμψύτης;' wherein Est. stands, in a manner, alone. On the force and propriety of the plural see the able note in Calv. However, on attentive reconsideration of the question, I am ready to admit that καρπῶν may be the true reading. The Critical canon need not here be made void, since there is no violation of propriety of language, as is certain from Col. i. 9, ὡς πληροῦντες τὴν ἐπίγνωσιν.

<sup>12</sup> The Apostle now adverts to matters personal,—his present state and future prospects; and that in order to introduce an earnest exhortation, 1. to follow in his steps and walk worthy of the Gospel (vv. 27—30. ii. 1—16); and 2. though he should be sacrificed in its cause, to rejoice with him at the result.—γινώσκειν δὲ ὑμᾶς βούλομαι, &c. A form of expression serving to introduce some interesting communication. By τὰ κατ' ἐμὲ is meant here 'the events that have happened to me, my present condition,' q. d. 'So far from my bonds and other trials and tribulations proving (as you might apprehend) obstructions to the progress of the Gospel, they have rather tended to its advancement and promotion.'—ἐλήλ. for ἐπίβησιν, as Mark v. 26. The words ὥστε τοὺς δεσμούς—φανεροὺς ἐν Χριστῷ are meant to intimate the manner in which this furtherance to the cause of the Gospel had been produced (ἵνα—γενέσθαι standing for εἰς τὸ γενέσθαι, equiv. to ἐν τῷ γενέσθαι),—namely, by his imprisonment being publicly known, together with the occasion of it, even by the preaching of a religion so full of hope and consolation to men. Besides that persecution naturally rather furthers the cause it is intended to suppress; and courageous endurance of persecution for religion's sake recommends it, by showing its reality, and displaying its efficacy.

<sup>13</sup> ἐν ὧν τῷ πραιτωρίῳ By πραιτ. some understand the camp, or quarters, of the *Prætorians*; others, the Palace called *Prætorium*, being the residence of the military governor of Rome, the commander of the *Prætorian* bands, the body-guards of the emperor; others, again, the royal or imperial palace, or Court, meaning its inhabitants. Thus τοῖς λοιποῖς πᾶσι will mean the rest of the inhabitants of the city at large.

<sup>14</sup> πεποιθότας τοῖς δεσμοῖς μου] 'having taken courage at the intrepid manner in which I bore and do bear my bonds.'—τοὺς πλείονας, 'very many,' implying more than would otherwise have 'ventured to declare themselves.'

<sup>15</sup> 'The Apostle proceeds to open up a painful circumstance, connected with the preaching of the Gospel, which he had to experience.' (Wiesinger.) This and the ensuing verses seem to indicate the existence of a party at Rome (like that at most other places where Paul preached the Gospel), which was hostile to him. The persons who composed it are supposed to have been Judaizers, who concealed part of their sentiments, and preached the substance of the Gospel, in order to form a party under their influence, and in opposition to the Apostle and his friends, that so they might gradually impose the Mosaic law on the Gentile converts. They must have been, in some measure, insincere in their

καὶ ἔριν, τινὲς δὲ καὶ δι' εὐδοκίαν τὸν Χριστὸν κηρύσσουν.

n 1 Cor. 2.  
16, 17.  
Gal. 2, 7, 8.  
1 Tim. 2, 7.  
2 Tim. 1, 11.  
12 & 4, 6, 7.

16 Οἱ μὲν ἐξ ἐριθείας τὸν Χριστὸν καταγγέλλουσιν, οὐχ ἄγνως,  
οἰόμενοι θλίψιν ἐπιφέρειν τοῖς δεσμοῖς μου 17 οἱ δὲ ἐξ ἀγάπης,  
εἰδότες ὅτι εἰς ἀπολογίαν τοῦ εὐαγγελίου κείμεν. 18 Τί γάρ ;

profession of the Gospel. From the researches, however, of Dr. Davidson, and the writers whom he compiles, it would appear that there was, properly speaking, no Judaizing party at Philippi; though there might be some persons, converted Jews, who were anxious to instil their peculiar views of the Gospel into the Gentile Christians, at least so far as to induce them to submit to *circumcision*. But that the persons here alluded to were *Judaizers*, we have no reason to think. That the *τινὲς* must be the part of the brethren mentioned at v. 14, is quite certain. As to the *kind* of opponents here meant, they cannot have been of a Judaizing party wishing to gradually impose the Mosaic Law on the Gentile converts; for then they could not be sincere Christians at all; and the Apostle could not, as we find, have rejoiced in their preaching, and its success. In fact, the joy of the Apostle would (as Van Hengel and Wiesinger observe) be inexplicable, if the Gospel were not preached by them in its integrity (at least, substantially so). In short, I agree with able Expositors, that all we are here told of the motives and objects of these opponents is of so *personal* a nature, as to oblige us to come to the conclusion that these were not Judaizing Christians (much less a Judaizing party) that are here spoken of, but preachers agreeing (mainly) with the Apostle in doctrine, but seeking to damage him by their preaching. Their motives, it would seem, were, *envy* of the Apostle, *contentiousness*, and *intrigue*,—motives of a purely personal nature, as opposed to good-will and love, and proceeding from insincerity of mind (οὐχ ἄγνως), such as would distinguish those whose hearts were not right as to the root of the matter,—though they might preach what was substantially true, and edifying to their hearers. Thus there must have been two parties of those who preached the word; one party actuated, in what they did by envy of Paul's popularity, and by contentiousness, δι' ἔριν (for ἐξ ἔριδος, or ἐξ ἐριθείας of the next verse; like the οἱ ἐξ ἐριθείας at Rom. ii. 8); others, δι' εὐδοκίαν, out of good-will and love to man (espec. Paul) for God's sake, as opposed to a sectarian spirit.

16, 17. These verses are explanatory of the preceding: ver. 16, of the *τινὲς μὲν*, &c., and ver. 17, of the *τινὲς δὲ*, &c. Though in MSS. A, B, D, F, G, and 10 cursives, with some Versions and Fathers, they are *transposed*, which has been approved by most Critics, and adopted by Griesb., Knapp, Scholz, Lachm., and Tisch.; but without sufficient reason; for though the transposed order is more agreeable to *Classical* usage (by which *μὲν* is referred to the nearer, and *δὲ* to the more remote, and is found in 2 Cor. iii. 16), yet the other is more accordant with *Scriptural* expression. And, indeed, the *usual* position is the more likely to have been adopted by St. Paul, as being the more *natural* one, by which the placing of the *two kinds of preachers* would correspond to that in ver. 15. This is much confirmed by 2 Tim. ii. 20, where *αὐτὸς μὲν* has

reference to what *precedes*, & *δὲ* to what *follows*. On again carefully reconsidering, for my ninth Edition, this somewhat perplexing question, I cannot yet see cause to alter the opinion heretofore formed, espec. considering that the uncial MSS., on which this change mainly rests, are too full of *alterations*, made for the purpose of introducing classical symmetry, to enable me to give implicit assent to the presented arrangement; though, in deference to the opinion of so many Critical Editors, I am willing to consider the point as an *open question*.—ἐξ ἐριθείας (in which the ἐξ denotes the *moving* cause, 'out of') is a phrase of the same character as ἐκ διαφοράς in Thucyd., and here, just after, ἐξ ἀγάπης.

16. οὐχ ἄγνως] 'not from pure motives, of genuine affection for the cause of Christ, but those of selfishness and hostility to Paul.' The words οἰόμενοι—μου are usually supposed to mean, 'thinking to add yet more affliction to that of my imprisonment, by strengthening the hands of my adversaries.' But the ancient and many modern Expositors take the sense to be, 'thinking to bring upon me severity of treatment, in addition to confinement.' Both senses may be admitted, since either motive may have actuated different persons, or even the same persons at different times. For ἐπιφέρειν, MSS. A, B, D, F, G, and 3 cursives, with some Versions and Fathers, have ἐγείρειν, which is edited by Lachm. and Tisch., as being the more difficult reading; but wrongly. It is plainly an alteration, which arose from the somewhat unusualness of ἐπιφέρειν in this sense, though it occurs in the best writers. To the examples adduced from Philo and Aristotle, I add Thucyd. iii. 56, vii. 55. There, however, and perhaps here, the sense is not *superadd*, but 'bring upon,' as in Thucyd. i. 70. iii. 46. Indeed, it was this misconception of the true sense, which led (as in a thousand other cases) to this *Critical correction*, though it brings in an expression half poetical, and not at all in the manner of St. Paul; whereas ἐπιφ. is quite so, when employed as here, and in Rom. iii. 5, 'to bring upon, occasion.' See my note there, in which I have adduced other exx. Here, then, the sense intended is 'to bring affliction, by severity of treatment, upon one [already] suffering imprisonment.'—ἐξ ἀγάπης. The full sense intended is, 'out of love [to me and to the Gospel].' For those who really loved the Gospel could not but love Paul, as being appointed for its defence.

17. κείμεν] lit. 'I am set, or placed (where I am)'; meaning, 'am appointed to this office, or, am ordained to this ministry.' So 1 Thess. iii. 3, αὐτὸ τοῦτο γὰρ κείμεθα. See note on Luke ii. 54.

18. τί γάρ;] The force of the phrase is well illustrated by Steiger, who observes, that 'in such interrogations and exclamations γάρ has the conclusive sense *quid ergo?*' answering to the French *donc, quoi donc?* and so is equiv. to τί οὖν; How it comes to have this signif. has been variously explained. According to some philolo-

πλὴν παντὶ τρόπῳ, εἴτε προφάσει εἴτε ἀληθείᾳ, Χριστὸς κατα-  
γέλλεται καὶ ἐν τούτῳ χαίρω, ἀλλὰ καὶ χαρίσομαι. <sup>19</sup> ° Οἶδα <sup>ο 1 Cor. 1. 11.</sup>  
γὰρ ὅτι τοῦτό μοι ἀποβήσεται εἰς σωτηρίαν διὰ τῆς ὑμῶν δεή-  
σεως, καὶ ἐπιχορηγίας τοῦ Πνεύματος Ἰησοῦ Χριστοῦ, <sup>20</sup> ρ κατὰ <sup>ρ Rom. 5. 5.</sup>  
τὴν ἀποκαταδοκίαν καὶ ἐλπίδα μου, ὅτι ἐν οὐδενὶ αἰσχυνηθήσομαι,  
ἀλλ' ἐν πάσῃ παρρησίᾳ, ὡς πάντοτε, καὶ νῦν μεγαλυνθήσεται  
Χριστὸς ἐν τῷ σώματί μου, εἴτε διὰ ζωῆς εἴτε διὰ θανάτου— <sup>21</sup> 1 Cor. 1.  
<sup>21</sup> 9 ἐμοὶ γὰρ τὸ ζῆν Χριστὸς, καὶ τὸ ἀποθανεῖν κέρδος. <sup>22</sup> Εἰ δὲ <sup>Gal. 2. 30.  
& 6. 14.</sup>

gists, we are to suppose an ellipsis of *διαφέρει*, i. e. 'but no, they are mistaken, for what is that to me?' The true force of the idiom depends on the sense of the added *πλὴν*, which is not well rendered *nevertheless*, or 'notwithstanding'; it rather stands for *πλὴν ὅτι, attamen*, which, indeed, is found in several MSS. and Fathers; but, doubtless, from a gloss. Render: 'Be it by pretext, or in appearance,' with a pretended zeal for the Gospel, but in reality so to preach the Gospel as to abate Paul's influence with the people. The next words, *καὶ ἐν τούτῳ χαίρω, ἀλλὰ καὶ χαρίσομαι*, must be taken with the necessary qualification, namely, 'In this spread of the Gospel, though it has partly proceeded from improper motives,—envy, ill-will, and hatred,—yet do I rejoice,' &c.

19. οἶδα γὰρ ὅτι τοῦτο] Render: 'for well I wot that this state of things (the preaching of Christ in every way) will turn out good for me' (lit. 'beneficially, whether for soul or body'), through your praying for, and obtaining for me, a supply of the Spirit of Jesus Christ, according to my earnest expectation and hope that I shall in no wise be put to shame (i. e. by those hopes being frustrated). To advert to a few points of disputed philology, *τοῦτο* must not be confined to Paul's captivity, but to be understood of the whole matter just before mentioned, the harm done, or meant to be done, to Paul, by the hatred and jealousy stirred up against him.—*σωτηρίαν* here, though generally understood to mean *salvation*, may rather have the sense assigned to it by the ancient and many eminent modern Commentators, including all the recent ones, *temporal deliverance*. So 2 Cor. i. 6, *ἐπὶ τῆς ὑμῶν παρακλήσεως καὶ σωτηρίας*. And so Job iii. 16 (a passage probably here had in view by the Apostle), *καὶ τοῦτό μοι ἀποβήσεται εἰς σωτηρίαν*. Yet the words following, [*διὰ*] *ἐπιχορηγίας τοῦ Πνεύματος*. 'I. Xp., seem to call for the other interpretation. To remove this difficulty, the best course will be to take *σωτηρ.* in the most general sense of the word, of *weal*, or *benefit*, and thus be understood in the two senses of *temporal* and of *spiritual* benefit; the former as adverted to in *διὰ τῆς ὑμῶν δεήσεως* (comp. 2 Cor. i. 11, and Acts xii. 5); the latter in *ἐπιχορηγίας τοῦ Πνεύματος*. 'I. Xp., which must mean, 'by the supply of the Holy Spirit of Christ [procured by our prayers]'; see Chrys., Theophyl., Calv., and Hyper., and comp. Gal. iii. 5, *ὁ ἐπιχορηγῶν ὑμῖν τὸ Πνεῦμα*, and 2 Cor. ix. 10. The Spirit, meaning the grace of the Spirit, is said to be of Christ, as being procured by him; see John xvi. 7. And that Christ is considered as the *bestower* of the Spirit is plain from 2 Cor. iii. 17, 18 (see also John i. 16),

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though, as He proceeds from the Father and the Son (see Matt. iii. 16. John xv. 26), he is often called τὸ Πνεῦμα τοῦ Θεοῦ.

20. 'This expectation, which the Apostle here expresses, harmonizes with an accompanying hope, whereby it is confirmed. The expectation is founded on the hope.' (Wiesinger.)—*ἀποκαταδ.*, 'anxious expectation,' as in Rom. vii. 19, where see note.—*ὅτι ἐν οὐδενὶ αἰσχ.*, i. e. 'that in no respect shall I have reason to be ashamed [by being frustrated in my endeavours], but shall rise superior to all my difficulties.' In this manner the word is used in 2 Cor. x. 8. 1 John ii. 28. Eccles. xxiv. 30. li. 24. To show that he seeks not his own glory, in any success, he adds, *μεγαλυνθ. Xp.*—*Ἐν τῷ σώματί μου* is more energetic than *ἐν ἐμοὶ* would have been, since martyrs and saints are said to glorify God 'in their bodies.' See John xxi. 19.

21. ἐμοὶ γὰρ—κέρδος] The γὰρ has reference to a clause omitted; q. d. '[And whether one or the other result shall befall, is all one to me,] for,' &c. On the sense of the words following, some difference of opinion exists. According to the interpretation most generally adopted, the meaning here (the same as in the latter clause of the preceding verse) is, that 'both in life and death Christ is his gain'; i. e. that his death and life are alike consecrated to Christ, *Χριστῷ*: being considered as the *subject* of both members, and *κέρδος* the *predicate* to both, and the construction being as in Heb. vii. 4. Yet, after all, it may be doubted whether there was any sufficient reason to forsake the interpretation of the ancient and earlier modern Expositors, which is well expressed in our Common Version. Nor is it any sufficient objection to it to urge (with Pierre) that 'thus the Apostle only clears away one part of his assertion, and says nothing of the other'; for in an *acutè dictum* like the present, it were injudicious to demand a strict logical correspondence of the second member to the first. Allowing something for the sacrifice of strictness of expression to *point*, the full sense intended would seem to be this: '[and whether the one or the other befall me I care not,] for my life [if I live] will be devoted to the service of Christ, and [if I die] death will be a gain to me, [since I shall be released from the miseries of this wicked world].' According to this interpretation, τὸ ζῆν is for ἡ ζωή μου, denoting simply the *action* of living. With this sentiment I would comp. Ælian, Var. Hist., οὐκ ἦν ἄρα τοῖς κακοῖς οὐδὲ τὸ ἀποθανεῖν κέρδος. Jos. Ant. xv. 5, *κέρδος δ' ἂν θησκόμην, τὴν συμφορὰν τὸ ζῆν, πρὸς ὅμαινον*. See Wiesinger, who well observes, that 'up to this point it is all one to the Apostle, whether he

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τὸ ζῆν ἐν σαρκὶ τοῦτο μοι καρπὸς ἔργου, — καὶ τί αἰρήσομαι οὐ  
 γνωρίζω. <sup>23</sup> ἰ συνέχομαι \* δὲ ἐκ τῶν δύο· τὴν ἐπιθυμίαν ἔχων  
 εἰς τὸ ἀναλῦσαι, καὶ σὺν Χριστῷ εἶναι, πολλῶ μᾶλλον κρείσσον  
<sup>24</sup> τὸ δὲ ἐπιμένειν ἐν τῇ σαρκὶ ἀναγκαιότερον δι' ὑμᾶς. <sup>25</sup> \* Καὶ  
 τοῦτο πεποιθὼς οἶδα, ὅτι μενῶ καὶ συμπαραμενῶ πᾶσιν ὑμῖν,  
 εἰς τὴν ὑμῶν προκοπὴν καὶ χαρὰν τῆς πίστεως. <sup>26</sup> ἵνα τὸ  
 καύχημα ὑμῶν περισσεύῃ ἐν Χριστῷ Ἰησοῦ ἐν ἐμοί, διὰ τῆς  
 ἐμῆς παρουσίας πάλιν πρὸς ὑμᾶς. <sup>27</sup> ὁ Μόνον ἀξίως τοῦ εὐαγγε-

shall magnify Christ by his *life*, or by his *death*; only the fruit which his Apostolic labour produces keeps him from choosing death. Of course death is gain only in consequence of the *higher* life to which it conducts (or subserves), the *ἔργον* and the *καρπός*.

<sup>22</sup> εἰ δὲ τὸ ζῆν—γνωρίζω Here, again, there is a certain obscurity (arising, as often from extreme brevity), which has occasioned variety of interpretation. The ancient and the best modern Expositors are, however, with reason, agreed that εἰ δὲ means 'quod si,' 'but if'; and that the sense is as follows: ['To die, I say, would be gain to me]; but if my living in the flesh be profitable [for the work of the ministry], what can I say? q. d. 'be it so.' In this highly elliptical sentence there is evidently an *apostrophe*, from extreme pathos, after *ἔργον*. The *καὶ* before *τί* is far from being, what Heinrichs considers it, *pleonastic*. It has the not unfrequent sense *yea*, or *verily*, and its full force may be thus expressed: 'But if my life in the flesh be useful for the ministry of the Gospel, [what can I say?] verily, what I should choose I wot not.' Several recent Expositors, however (as Van Hengel and Wiesinger), regard *καὶ* τί, &c., as a subsequent member of the sentence; adding as an ex. of this *καὶ* in the apodosis 2 Cor. ii. 2. It may be so; but thus there will be a very harsh *anacoluthon*.—*ἔργον* is often used of the office of a Christian teacher (as 1 Thess. v. 13), and *καρπός* denotes the fruit or utility, thence resulting. Moreover, this use of *γνωρίζω* for *γινώσκω*, though rare, is occasionally found in the later writers, and occurs in Job xxxiv. 25 and Prov. iii. 6.

<sup>23</sup> συνέχομαι δι' ἐκ τῶν δύο Render: 'but (or however) I am held in suspense from these two [opposite motives].' Here *ἐκ* is used for *ἀπὸ*, lit. 'out of.'—*συνέχεσθαι* properly signifies 'to be hemmed in,' see note on Luke xii. 50, but is often, as here, used figuratively for to be held in straits. In *ἀναλῦσαι* we have a nautical metaphor; the word properly signifying to *loose cable*, but sometimes simply to *depart*, and, like many other words denoting departure, is used of departure from the world by death. So Philo in Flacc. p. 991, *ἀνάλυσαι ἐκ τοῦ βίου*, and Ælian, V. H. v. 6 uses *ἀπολῦσαι*, and a Rabbinical writer cited by Schöttgen uses the phrase '*dissolvat ex hoc mundo*.' So here *ἐκ τῆς σαρκὸς* is to be supplied from the antithetical *ἐν σαρκὶ*. See Calvin's masterly note; and my note at Luke xii. 36, and comp. 2 Cor. v. 8.—In πολλὰ μ. κρείσσον there is no *pleonasm*, but rather a more forcible form of expression (like πολλὸ μᾶλλον κρείσσον in Isocr.), of which the sense is, 'very far better.'

<sup>24</sup> τὸ δὲ ἐπιμ.—*ὑμᾶς* 'but, on the other hand, to remain is the more needful, or expedient for you (because of you);' a peculiar idiom, of which Loesen. adduces a passage of Philo, where *ἀναγκ.* is followed by *ἀφ' ἑαυτοῦ*, as if by way of explication; to which I add Apoll. Tyan. Epist. 55, οὐχ οἶδ' ἐν τῇ ἐπιθυμίᾳ πλείονα γράψαι· καὶ οὐδὲ (I conjecture οὐδὲν) εἶχον ἀναγκαιότερα (—*ov*) τούτων, for χρῆσιμ. τούτων, 'more absolutely expedient for you to know.' To the present purpose there is a fine observation of Seneca (cited by Weist.), 'Bono viro vivendum est, non quamdiu vivat, sed quantum oportet. Ingentis animi est, alienā causā, ad vitam reverti;' meaning, as it were, to return back to life, by interesting oneself in its concerns.

<sup>25</sup>, <sup>26</sup>. 'Whatever uncertainty the Apostle might feel as to which he should choose, he speaks with the utmost confidence as to what is to *befal* him; and is equally prepared for either event; though what he has characterized as "more needful,"—namely, "his abiding,"—he feels sure will take place.' (Wiesinger.) The expression *τοῦτο πεποιθὼς οἶδα* denotes, not "certain knowledge," from positive certainty, but merely "a full expectation." (Wiesinger.)—*ὅτι μενῶ καὶ συμπ.* v. δ., meaning, 'that I shall remain [in this life], and continue with you all in the enjoyment of your society.'

<sup>25</sup> εἰ τὴν ὑμῶν πίστιν. Of these words there have been various translations; most of which, I agree with Bp. Middl., are liable to the objection, that they disjoin *προκοπὴν* and *χαρὰν*, as if *πίστ.* did not depend on the *former*, as well as the latter; as may be inferred from the omission of the Article before *χαρὰν*. So supra ver. 7, *ἐν τῇ ἀπολογίᾳ καὶ βεβαιώσει τοῦ εὐαγγελίου*. Thus the learned Prelate well renders, 'to promote your advancement and joy in the faith,' i. e. for your religious improvement and your religious comfort. And so Calvin.

<sup>26</sup> ἵνα τὸ καύχ.—*ὑμᾶς* 'so that your glorying, on account of Christ [and his Gospel], may be increased for me by my return again to you.'

<sup>27</sup>. Having said thus much of himself, his own views and hopes, and their glorious prospects, the Apostle now, with much address, turns the discourse to *exhortation*, expressing *how* alone they can attain this joy in the Lord, and his earnest wish that they may attain it.—*μόνον ἀξίως τοῦ εὐαγγελίου*, &c., 'only do but live and act worthy of the Gospel.' There is here a peculiar use of *μόνον*, unnoticed by Expositors, and which I have noted elsewhere only in Jos. Antt. iv. 8, where Moses, addressing the Israelites just before his death, says, *μόνον, οἱ ἐμὲς δ' ὁ Θεὸς βούλεται ἔκτισθαι, τοῖς τοῖς πιθερχεῖ*. It has here great force, 'introducing (observing

λίου τοῦ Χριστοῦ πολιτεύεσθε ἵνα εἴτε ἔλθων καὶ ἰδὼν ὑμᾶς,  
 εἴτε ἀπὸν, ἀκούσω τὰ περὶ ὑμῶν, ὅτι στήκετε ἐν ἐνὶ πνεύματι,  
 μὴ ψυχῇ συναθλοῦντες τῇ πίστει τοῦ εὐαγγελίου <sup>28</sup> καὶ μὴ <sup>x Matt. 5. 10</sup>  
 πτυρόμενοι ἐν μηδενὶ ὑπὸ τῶν ἀντικειμένων (ἦτις αὐτοῖς [μέν] <sup>-12.</sup>  
 ἐστὶν ἑνδείξεις ἀπωλείας, ὑμῖν δὲ σωτηρίας, καὶ τοῦτο ἀπὸ Θεοῦ <sup>Rom. 8. 17.</sup>  
<sup>2 Thess. 1. 5.</sup>  
<sup>2 Tim. 2. 11.</sup>  
<sup>12.</sup>  
<sup>29</sup> ὅτι ὑμῖν ἐχαρίσθη τὸ ὑπὲρ Χριστοῦ, οὐ μόνον τὸ εἰς αὐτὸν <sup>y Acts 5. 41.</sup>  
 πιστεύειν, ἀλλὰ καὶ τὸ ὑπὲρ αὐτοῦ πάσχειν <sup>Rom. 8. 3.</sup> <sup>30</sup> τὸν αὐτὸν  
 ὁμῶνα ἔχοντες οἷον † ἴδετε ἐν ἐμοί, καὶ νῦν ἀκούετε ἐν ἐμοί.  
 II. 1<sup>a</sup> Εἰ τις οὖν παρακλήσις ἐν Χριστῷ, εἴ τι παραμύθιον <sup>a 1 Cor. 2. 18.</sup>  
<sup>b 4. 19, 20.</sup>  
<sup>c 12. 15.</sup>  
<sup>2 Cor. 12. 14.</sup>  
<sup>Col. 2. 12.</sup>

Wiesing.) that on which all depends, the indispensable condition of the coming again to them, for the joy of their faith, supra vv. 25, 26.' On the sense of πολιτεύεσθε see note on Acts xxiii. 1, and my Lex. in v.—ἵνα εἴτε ἔλθων, &c. The full sense is, 'so that, whether coming and visiting you [I may see], or being absent from you, and only hearing of you, [I may learn] that ye stand fast,' &c.: an elliptical mode of expression adopted in order to avoid tautology. There is in ἐκείνων the figure called *zeugma*; as in 1 Cor. iii. 2. In στήκ. ἐν ἐνὶ πνεύματι we have simply a figurative description of Christian unity and concord. See Theophyl., and comp. Hdian. viii. 5, 15, ὅτι Ἰταλὶα πᾶσα συμπατριῶται μία γνώμη καὶ ψυχῇ, &c. However, I quite agree with Meyer, that this unity of the human spirit is to be considered as the effect of the Holy Spirit's working. The expression is thought to contain an agonistic metaphor, further developed in the next clause. The simple import, however, seems to be, 'striving together [strenuously] (comp. iv. 5) for the furtherance of the Gospel; to which the living worthy of it would not a little contribute.

28. καὶ μὴ πτυρόμενοι—ἀντικειμένων] Expositors are not agreed whether πτυρ. is to be understood of *terror* at the cruel persecutions of the opponents of the Gospel (which is the common interpretation), or to be explained 'being startled, and shaken from the faith by the sophisms and calumnies of your opponents, the Judaizers.' See Zanch., Estius, Locke, and Pierce. Of these two senses the latter is too far-fetched to be admitted. The former is much more simple and natural. It is, besides, more agreeable to the *ratio significatiois* in πτυρ. πύσθαι, a term properly used of horses who take fright, and then applied to men who are scared, frightened. The above Expositors, indeed, rest much on the connexion with the preceding words. But that is not so close as they choose to represent it, by passing over the καὶ, which, according to their interpretation, ought not to be there; and, instead of μὴ, ought to have been written ἐν. As it is, the syntax seems to be that of participle for verb; and, on account of the μὴ prohibitive, the verb must be in the Imperative. In this metaphorical sense πτυρ. occurs in Plut. Fab. Max. 3. Diod. Sic. i. xvii. 34, 57, 58, and Plato, Axioch. § 16. To consider the sense of the next words, ἦτις αὐτοῖς—σωτηρίας, the only interpretation that will bear examination is this: 'which freedom from terror, and intrepid maintenance of the truth,—as it shows the truth of that Gospel which ye believe,—is to your adversaries a proof that they deservedly suffer de-

struction for rejecting it and persisting in their wickedness; while to you it is a proof, that the God who now sustains, will hereafter reward, you.' As to the sentiment, it has an exact parallel in 2 Thes. i. 5, where the tribulations which, through the envy of the Jews, the Thessalonian Christians suffered, are termed an ἰνδעיγμα τῆς δικαίας κρισεως τοῦ Θεοῦ, meaning, 'a sure token or proof that God will inflict heavy punishments on the adversaries of the Christian faith, and will reward the oppressed faithful even unto death with the crown of life that fadeth not away.'—The words καὶ τοῦτο ἀπὸ Θεοῦ are meant to strengthen the preceding encouragement, and intended to suggest the highest ground of comfort; 'that so (as Calv. expresses it) the taste of the grace of God may alleviate the bitterness of the cross,—with reference to God as the great Author of their salvation.'

29. ὅτι ὑμῖν ἐχαρίσθη, &c.] meaning, that 'to suffer affliction is granted by God (lit. "at the hands of God") as a special privilege, and therefore to be rejoiced in; inasmuch as when we hear of faith and constancy in the faith being the gift of God, we are led to hope well, and believe that, by the help of God, nothing will be difficult; being assured that 'he who hath begun a good work will complete it.' As to the construction here, it will be much cleared by ὅτι being taken (with Van Hengel and Wiesing.) as illustrative of the whole sentence preceding; which is evident from the resumption of the τὸ ὑπὲρ Χριστοῦ at ὑπὲρ αὐτοῦ. 'The Apostle (observes Wiesing.) was just going to say, "for to you is the grace given to suffer for Christ," but he then interposed the additional words, "not only to believe in Christ," in order more clearly to show what that is, in which the ἰνδειξις consists.'

30. Here the Apostle confirms what he has just been saying by his own example, directing them to it for their encouragement. Of ἰδὲτε the full sense is, 'ye have seen, and do see,' said with reference to his sufferings for the Gospel, as recorded Acts xvi. 19—40, and his present imprisonment. This was the conflict they had seen him contend with: and they now heard of another and severer, in his imprisonment at Rome as an evil doer.—For ἰδὲτε, A, C, D, E, and 20 cursives (I add 4 Lamb. and 4 Mus. copies), with several Fathers, have εἰδὲτε, which is adopted by Griesb., Matth., Scholz, Lachm., and Tisch., perhaps rightly; but the reading of the great body of the MSS. is confirmed by the Pesch. Syr. Version.

II. The Apostle now, resuming the indirect, E = 2

b Rom. 12. ἀγάπης, εἴ τις κοινωνία πνεύματος, εἴ † [τινα] σπλάγχχνα καὶ  
 10, 16.  
 & 15. 6.  
 1 Cor. 1. 10. οἰκτιρμοί. 2<sup>b</sup> πληρώσατέ μου τὴν χαρὰν, ἵνα τὸ αὐτὸ φρονήτε,  
 ob. 2. 16. 1 Pet. 2. 2.

but not the less urgent, admonition commenced at i. 27, proceeds, from generals to particulars, to exhort them, if they hope for any of the consolations of the Gospel, or if they have any such fellow-feeling as even nature instils, and natural religion inculcates, to fulfil the various duties of Christian humility, cultivate a oneness of spirit, diligence in working out their salvation, and espec. the adorning the Gospel of Christ by their life and example. The Apostle has, supr. i. 27, pressed on their attention 'the standing in one spirit' as so indispensable to success in the contest, which he says at v. 30 they have to sustain. He does so, because this was, it seems, the very point on which the Philippian Christians were defective,—as also in Christian *humility*,—since it appears that they gave way to strife and vain glory; all prob. springing from the bitter root of *spiritual pride*.—*Εἰ τις οὖν παράκλησις, &c.* Much energy is imparted to the sentence by its being composed of clauses commencing with *εἰ*. But, in determining the true sense intended, it is of importance to ascertain the force of the *εἰ*. I formerly thought, with many Expositors, that, so far from expressing doubt, it is strongly affirmative. But, on further consideration, I am of opinion, that the circumstances of the case forbid its being brought in *here*. It is true, that there is here a *formula loquendi* suitable to obtestation, not unusual in the best writers; e. gr. Virgil, *Æn.* i. 603, 'Dī tibi, si qua pios respectant numina; si quid Uaquam iustitia est, et mens sibi conecia recti, Premia digna ferant.' But the very exercise of the obtestation, as it implies earnest entreaty (espec. to *unify*; see Hyperius' able note), cannot but point at the present existence of dissension, more or less; and this is confirmed by iv. 1, 2. But we are not warranted in supposing any *violent* dissension amounting to *exacerbation* of feeling, as Conyb. supposes; q. d. 'If you can be entreated in Christ; if you can be,' &c. The true sense may best be expressed thus: 'By whatever, then, there is of consolation in Christ, by whatever there is of comfort in love, by whatever there is of fellowship of the Spirit, by whatever there is of bowels and mercies, fill up, I beseech you, my joy;' q. d. 'give me full occasion for joy in you.' By *παράκλησις* seems meant 'consolation under the sufferings endured for Christ's sake,' as *supra* i. 29.—*εἰ τι παραμ. ἀγάπης*, 'whatever of comfort in Christian love there is in you,' ἀγάπης *ψυχῶν*, as Theodor. explains; meaning, 'the solace and comfort arising from the pardon of our sins by Christ's love.' But, to advert to these four particulars (about which there has been needless debate) more at large. The first two are closely conjoined, and are well explained (after Chrys.) by Theophyl. thus: *εἰ βούλεισθε παράκλησιν τινα δοῦναι μοι ἐν τοῖς πειρασμοῖς μου, εἰ τινα παραμύθιας ὅταν ἡ ἀγάπη γένῃ*; except that this is passing over *ἐν Χριστῷ*, which is meant to advert to the *sources* of both those feelings, 'in Christ,' so as to convert them into Christian feelings. But to advert to a matter of *reading*,—I still continue, with Tisch., to retain the reading *τι*, which I find in all the Lamb. MSS.

except one (1184), and all the Mus. copies; though Griesb. and Matth. edit *τις*, but without sufficient support from external authority, only 18 copies. If, however, the Apostle wrote *τις*, one may be sure that he also wrote *παραμύθια*; and certainly he does use the term elsewhere, 1 Cor. xiv. 3 (sine v. l.), and it is observable that *α* and *ο* are perpetually confounded by the scribes. Accordingly, I am inclined to think that *εἰ τις παραμύθια &c.* was written by Paul. When *παραμύθια* came to pass into *παραμύθιον*, then *τις* was sure to be changed into *τι*. This is not the only passage in which *παραμύθια* and *παραμύθιον* have been confounded by the scribes to the injury of the sense. Thus in Xenoph. *Agæ.* v. 3, *σομίζων πάντα τοιαῦτα* (meaning the sharing in hardships, the bearing of heat and cold, the labouring by the side of the working soldiers) *παραμύθιας τῶν τοῖς στρατιώταις*, the case of the plurals before requires us to read *παραμύθια*, which emendation is confirmed by Dionys. Hal. *Antiq.* ii. 3, p. 239, edit. Reiske; *τι παραμύθιον* is confirmed by Joa. Bell. vi. 3, 1; for although it may seem required by the Critical Canon, that the more difficult reading is to be preferred, yet that has an exception in cases where a violation of propriety of language, and still more of good sense, would be involved; which is plainly the case here. With respect to the reading of the next words, *εἰ τινα σπλάγχχνα, &c.*, Tisch. agrees with me in rejecting (notwithstanding its being strongly supported) the reading *εἰ τις*, though received by Matth., Griesb., Scholz, and Lachm. Rejected, indeed, it must be. However, the variety of readings in the Greek text, and the harshness involved in one reading, the *τις*, almost amounting to barbarism, makes me suspect that the Apostle thought fit to place no pronoun, since the nature of the expression *σπλάγχχνα καὶ οἰκτιρμοί* make it difficult to employ *αὐτῶν*. This suspicion of mine is strongly confirmed by the Pesch. Syr. Version, in which no pronoun is found, as if in the copy the Translators had *ἐν σπλ. καὶ οἰκτ.*, leaving the pronoun to be supplied from the context. To advert to the next and very important, though least satisfactorily explained particular, *εἰ τις κοινωνία πνεύματος*, where almost all the recent Expositors, from the absence of the Article, explain it *consensio*, or *confectio animorum*, by an interchange of heart with heart, so as to produce Christian unity; which may seem agreeable to the context; but not more so than the sense assigned by all the ancient and earlier modern, and also some eminent recent Expositors,—'fellowship of the Holy Spirit,' by mutual participation in his gifts and graces. See the notes of Calv., Hyper., Bulling., and also Van Hengel and Wiesinger. The next particular, *εἰ τινα σπλ. καὶ οἰκτ.*, forms the topstep of the climax; q. d. 'Whatever there be of yearning and tender feeling, by which Christians are drawn together in the bonds of holy love.'

2. *πληρ. μ. τ. χαρᾶς* [Fulfil ye my joy, 'complete the joy I felt in your conversion, and have since experienced in your Christian progress; namely, by cultivating the mutual agree-

τὴν αὐτὴν ἀγάπην ἔχοντες, σύμφυχοι, τὸ ἐν φρονούντες <sup>3</sup> μὴ δὲν κατὰ ἐριθειαν ἢ κενοδοξίαν, ἀλλὰ τῇ ταπεινοφροσύνῃ ἀλλήλους ἡγουμένοι υπερέχοντας ἑαυτῶν <sup>4</sup> μὴ τὰ ἑαυτῶν ἕκαστος <sup>5</sup> σκοπεῖτε, ἀλλὰ καὶ τὰ ἐτέρων ἕκαστος. <sup>6</sup> τοῦτο γὰρ φρονέσθω ἐν ὑμῖν ὃ καὶ ἐν Χριστῷ Ἰησοῦ <sup>6</sup> ὃς ἐν μορφῇ Θεοῦ

o Rom. 12. 10.  
d 1 Cor. 10. 24 & 18.  
e Matt. 11. 29.  
John 15. 18.  
1 Pet. 3. 21.  
1 John 3. 6.  
e John 1. 1.  
2 & 5. 18.  
& 17. 6.  
Col. 1. 15. Heb. 1. 3.

ment in doctrine and concord of sentiment before enjoined.—τὸ αὐτὸ φρον. and τὸ ἐν φρον. are, indeed, by Photius, Heinrichs, and Schleusn. supposed to be synonymous; and, indeed, the two words are conjoined in Polyb. 441 (cited by Wets.), λέγοντες ἐν καὶ ταῦτο φάντες, and Aristid. p. 569, ἐν καὶ ταῦτο φρονούντες. But I apprehend that the phrases τὸ αὐτὸ φρ. and τὸ ἐν φρ. are, here at least, not synonymous. If I mistake not, the admonition to concord or unanimity is first propounded generally, in ἵνα τὸ αὐτὸ φρονῇτε (which expression is well explained by Steiger, 'la concorde l'harmonie des sentiments,' implying harmony in doctrinal views), and then specially, by way of explanation, as resolved into its parts, i. e. τὴν αὐτὴν ἀγάπην ἔχοντες and σύμφυχοι, where we may understand ὅτι.—Σύμφυχοι is well explained by Photius ὁμόφυχοι, 'like-minded;' lit. 'fellow-souled.' Theophyl. (after Chrys.) well expresses the result thus: ταῦτα πάντα ἐν τούτῳ μοι ἀπόδοτε, ἐν τῷ ἀλλήλους ἀγαπᾶν, and then well remarks, 'Ὅσα δὲ πᾶς τὸ ὁμοιοῦν ἐκείνου οὐκ εἶναι ἐνεργείας, καὶ ὡς αὐτὸς ἡλίου δεινύμενος τίθεται. He then similarly explains the χαρὰ as 'joy' οὐχ ἵνα τὸν κινδύνον ρυθῶ, ἀλλ' ἵνα ὁμοίᾳ τὸ αὐτὸ φρονῇτε.

3. μὴδὲν κατὰ ἐριθ. ἢ κενόδ. scil. ποιούντες, or φρονούντες; referring chiefly to the former of the two sorts of agreement above-mentioned, in allusion, perhaps, to the vain ambition, and consequent jealousy and strife, sometimes attendant on the possession of the higher spiritual gifts. See Gal. v. 26. 1 Cor. xii. xiii. xiv. The next words, τῇ ταπειν. &c., suggest the best cure for these evil dispositions, inherent in the cultivation of a spirit of unaffected modesty,—namely, 'by,—through lowliness of mind,—making higher account each of the other respectively (i. e. in some points of view), than of yourselves.' Comp. 1 Pet. v. 5, πάντες δὲ ἀλλήλους ὑποτασσόμενοι, τὴν ταπεινοφροσύνῃν ἡγουμένους, where see note. However, by 'making higher account of,' seems meant, the 'being as far as the frailty of human self-love will permit, disposed to make more account of the claims of others on our consideration, than of those which may be due to ourselves.' Comp. Rom. xii. 10. Instead of ἢ κενοδοξίαν, A, B, C, and a very few cursives (to which I can make no addition), have μὴδὲ κατὰ κενόδ., which reading has been received by Lachm. and Tisch.; but wrongly; for it, I suspect, arose from a grammatical correction of style, as respects ἢ. Perhaps St. Paul wrote ἢ κατὰ κενόδ., which seems to have been in the copies used by the Pesch. Syr. Translator.

4. μὴ τὰ ἑαυτῶν—ἕκαστος] This is commonly understood as an admonition against selfishness, and inculcating a disinterested spirit; but considering what precedes and follows, it would rather seem that the words contain, not an injunction to a free duty, but an admonition,

which might enable them better to perform what had been just enjoined, as to the cultivation of modesty. They are recommended to attend to the gifts or endowments and excellencies of others, as well as their own (μόνον being here evidently understood); for want of which it was that so many gave way to vanity and spiritual pride. Such is the view of the sense adopted not only by many of the best modern Expositors, but by the ancient ones almost universally. For ἕκαστος and σκοπεῖτε, Scholz, Lachm., and Tisch. read ἕκαστο and σκοποῦντες. I am disposed to admit σκοποῦντες, as strongly supported by both external authority (to which I add Lamb. 1185), and internal evidence, but I reject ἕκαστο, as not so well supported by external authority, and opposed by internal evidence, confirmed by the Pesch. Syr. Version.

5-11. Here the Apostle has indicated the antidote to these divisions,—humility, and an unselfish spirit; of both which the example is set before them in Christ, the great Exemplar of self-denying love.

5. τοῦτο γὰρ—X. 'I.] Φρονέσθω is by recent Expositors regarded as used impersonally; but it is rather put for φρόνημα ἴστον, understanding by φρόνημα 'disposition, way of thinking.' The expression must, of course, be meant of the particular disposition here espec. adverted to,—humility. But to attend to a variety of reading. The γὰρ after τοῦτο is cancelled by Lachm. and Tisch., on the authority of A, B, C, and 2 cursives, with some Fathers. But the state of the evidence does not justify that step. It would seem quite genuine, and meant to point at the *ratiocination*; for, as Hyper. well saw, we have here an 'argumentum ab exemplo Christi, a majore ad minus.' It is almost certain that the Pesch. Syr., Vulg., Italic, and Arabic Translators had the Particle. I suspect that the word was lost in those five copies, by its being absent from the Lectionaries, for here there commences a new reading.

6. ὃς ἐν μορφῇ—ἴσα Θεῷ] Render: 'who being in the form of God (i. e. of the nature of God) thought it [as he justly might] no robbery or usurpation, to claim equality with God, and yet (v. 7), nevertheless, emptied himself of, &c. In this passage the ancient Expositors almost universally, and by far the greater part of the modern ones, are of opinion that ἐν μορφῇ Θεοῦ ὑπάρχ., signifies, '[though] being, or existing in the form and nature of God, i. e. being really God; μορφῇ being taken to denote, by metonymy, the φύσις and οὐσία, the nature and essence: and, indeed, when applied to God, the term can have no other meaning, since the Deity has properly no form nor shape. Of this signification of μορφῇ several exx. have been adduced both from the Class. writers and Joseph.; which see in my Lex. That the Fathers took the word μορφῇ in this sense, appears from Suic. Thea. ii. 377, and Bp. Bull's Defens. Fid. Nic. p. 37,

g. Isa. 48. 1.  
 & 52. 14.  
 & 53. 2, 11.  
 Zech. 2. 8.  
 Matt. 20. 28.

ὑπάρχων, οὐχ ἀρπαγμὸν ἡγήσατο τὸ εἶναι ἰσα θεῷ ἢ ἄλλ'  
 ἑαυτὸν ἐκένωσε, μορφὴν δούλου λαβὼν, ἐν ὁμοιώματι ἀνθρώπων

seqq. Thus the sense will be, '*subsisting in the real form of God, one with and equal to the Father*;' as is ably evinced by the most eminent of the earlier modern Expositors, espec. Bps. Pearson, Bull, and Burnet, and recently by Abp. Magee (on the Atonement, i. p. 71, and ii. 479), Bp. Burgess, Dr. P. Smith, and others. Some considerable Commentators, however (as Whitby, Wolf, Carpzov, and Mackn.), think the above view cannot be admitted; since Christ, when he became man, could not divest himself of the *nature* of God; and with respect to the *government of the world*, we are, they say, led by what the Apostle tells us, Heb. i. 3, 'to believe that he did not part even with *that*, but in his divested state still upheld all things by the word of his power.' By *μορφὴ Θεοῦ*, therefore, they understand that glorious form, 'the visible glorious light in which the Deity is said to dwell,' 1 Tim. vi. 16, and by which he manifested himself to the Patriarchs of old, Deut. v. 22, 24, which was commonly accompanied with a numerous retinue of angels, Ps. lxxviii. 17, and which is called the *similitude* of the Lord, Num. xii. 8, the *face*, Ps. xxxi. 16, the *presence*, Exod. xxxiii. 15, and the *shape*, John v. 37. This interpretation is, they think, supported by the term *μορφή*, here used, which signifies a person's *external shape* or appearance, and not his *nature* or essence. But the learned Commentators seem here to confound the *signification* with the *sense* of a word. That *μορφή* has not properly the *signification* in question, — *essence*, may be admitted; but that it was sometimes so used by the writers on philosophy and theism, is attested by the examples adduced by Elsner and others, and its use here in the above sense is confirmed by what is elsewhere said in Scripture. Thus Heb. i. 3, the Son is similarly called *χαράκτήρ τῆς ὑποστάσεως αὐτοῦ*, 'the express image of God's person;' evidently with reference to his *nature* and *essence*. To the exx. I have already adduced of *μορφή* for *φύσις*, I now add Eurip. Bacch. 54, *μορφὴν τ' ἑμὴν μετέβαλον εἰς ἀνδρὸς φύσιν*. — *Οὐχ ἀρπαγμὸν ἡγήσατο τὸ εἶναι ἰσα θεῷ*. The ancient Expositors generally, and most modern ones, explain, 'did not think it a robbing God of his glory to be,' &c. Several Interpreters, indeed, ancient and modern (as Orig., Theodor., Rufin., Pisc., Grot., Maldon., Wolf, Wetst., Abp. Newc., Bp. Middl., and Dr. P. Smith), take the sense to be lit. 'He did not esteem it a *prey*, a thing to be caught at and coveted, a great prize.' But that interpretation presents a sense at variance with the context, and in many respects objectionable. And as to what the above Expositors say, that *ἀρπαγμός* is here put for *ἀρπαγμα*, that they merely *take* for *granted*. Abp. Newc., indeed, thinks this has been evinced by G. Wakef. from the genius of the Greek language. But unless the *genius* of the language be something different from the *usus linguae*, I must deny this. For after carefully examining all the words in — *γμος* (about a hundred), I find scarcely any instance of words in *γμος* being put for the cognate form in *γμα*, when that form has a passive sense. Of a *number*

there are some examples; but in at least four-fifths of the whole, an *active* sense in the — *γμος* is assigned by the Lexicons, of course agreeably to the usage of the best writers; and there is almost always a cognate form in — *γμα*, which has regularly a *passive* sense. I confess, however, that *one* ex. of *ἀρπαγμός*, in a passive sense, occurs in Cyrill. Op. vol. i. pars 2, p. 25. Ed. Par. 1638. In *οὐχ ἡγήσατο* there is that sort of *concessive* sense, which oft. belongs to such words as *think*, *judge*, &c., as used of what is thoroughly admitted and acknowledged, and of which no doubt can be entertained. The use of the word, in such cases, is subservient to *argument*, and may be especially observed in a train of reasoning, wherein the person arguing is sensible that he has the *advantage*. Thus it appears that the clause *οὐχ ἀρπαγμὸν ἡγήσατο τὸ εἶναι ἰσα θεῷ* is not a *principal*, but a *secondary* part of the sentence; the proposition mainly resting on the clause *ὅς ἐν μορφῇ Θεοῦ ὑπάρχων* and *ἑαυτὸν ἐκένωσε*, and this clause serving to *point the argument*. By *εἶναι ἰσα θεῷ* is meant the being possessed of the same Divine attributes and perfections. Thus *ἰσος* here signifies, 'the same in nature;' and *ἰσα*, though not, *strictly* speaking, put for *ἰσος*, is equivalent to it in sense. And no wonder; since *ἰσα εἶναι τι* is for (*κατ'*) *ἰσα [μέρη] εἶναι*, 'to be at equal shares with, to be on an equal footing with, to be on a parity with, an equality with.' That *ἰσα* has sometimes this use has been proved by many examples. The scope of the reasoning in the whole passage is well stated by Chrys., Theophyl., and Œcumen., thus: 'When any one *usurps* any dignity, he is afraid to lay it down, lest he should *lose* it, as being not his own; but when any one *has it by nature*, he can very well disregard it, knowing that he has something which he cannot lose; and if he chooses to lay it down, he can take it up again.' The general meaning, therefore, is: 'The Son of God was not afraid to descend from his own dignity, since he had not this (namely, the being equal with God the Father) by usurpation, but knew it was his natural rank.'

7. *ἐκένωσε*] '*seipsum inanivit*,' as the Vulgate renders; 'emptied himself, divested himself' [of his Divine natural glory], as the Pesch. Syr.; and, by implication, '*seipsum ad statum tenuem depressit*.' — *μορφὴν δούλου λαβὼν*, 'by taking the form of a servant, and by appearing on earth as one of no dignity or reputation, but of lowly condition;' said with allusion to the humility of human nature, as compared with the Divine. So Test. xiii. Patr. p. 744, *τὸν βασιλέα τῶν οὐρανῶν τὸν ἐπὶ γῆς φανέντα ἐν μορφῇ ἀνθρώπου ταπεινώσας*. The words following should be rendered, 'after having become like unto man;' i.e. by assuming a human body; and they intimate the *Divinity* of Jesus Christ,—being meant to show the difference between Christ's former *glorious* and his present *humble* state. *Ὁμοίωμ.*, however, imports not *resemblance* only, but *real nature*. See Note on Rom. viii. 3, and comp. Heb. ii. 14.

γενόμενος<sup>8 h</sup> καὶ σχήματι εὐρεθεὶς ὡς ἄνθρωπος, ἐταπείνωσεν<sup>h Matt. 26. 30, 42.</sup>  
 ἑαυτὸν, γενόμενος ὑπήκοος μέχρι θανάτου, θανάτου δὲ σταυροῦ.<sup>h Heb. 12. 2.</sup>  
<sup>9 i</sup> Διὸ καὶ ὁ Θεὸς αὐτὸν ὑπερίψωσε, καὶ ἐχαρίσατο αὐτῷ ὄνομα<sup>i Isa. 55. 12.</sup>  
 τὸ ὑπὲρ πᾶν ὄνομα<sup>John 10. 17.</sup>  
<sup>10 k</sup> ἵνα ἐν τῷ ὀνόματι Ἰησοῦ πᾶν γόνυ<sup>k 17. 1, 2, 5.</sup>  
 κάμψῃ ἐπουρανίων καὶ ἐπιγείων καὶ καταχθονίων<sup>h Heb. 1. 4.</sup><sup>11 l</sup> καὶ πᾶσα<sup>h Isa. 45. 22.</sup>  
 γλῶσσα ἐξομολογήσῃται, ὅτι ΚΥΡΙΟΣ Ἰησοῦς Χριστὸς, εἰς<sup>Rom. 14. 11.</sup>  
 δόξαν Θεοῦ Πατρὸς.<sup>12 m</sup> Ὡστε, ἀγαπητοὶ μου,—καθὼς πάντοτε<sup>1 Cor. 8. 6.</sup>  
 ὑπηκούσατε, μὴ ὡς ἐν τῇ παρουσίᾳ μου μόνον, ἀλλὰ νῦν πολλῶ<sup>2 Heb. 4. 11.</sup>  
<sup>13 n</sup> καὶ πάντοτε—[μὴν]<sup>3 Pet. 1. 5—10. & 5. 15.</sup>

8. σχήμ. εὐρ. ὡς ἄνθρ.] i.e. 'remaining what he was, he took what he was not'; his nature was not changed, but he was changed, *ἐν σχήματι*, i.e. *ἐν σαρκί*. (Theophyl.) The *ὡς* is not put for *tanquam*, but is used with allusion to the wide difference between the *σχῆμα* which our Lord assumed, as compared with the *μορφή Θεοῦ*. Nay, the term *εὐρεθεὶς* may be thought to have some allusion thereto, though it is by the recent Commentators in general considered as merely equiv. to *ἔν*. The scope of the verse seems to be to represent the humiliation and condescension of our Lord, as the preceding verse does his emptying himself of his glory; see Dr. Routh's Reliq. Sac. vol. i. p. 328. And as *there μορφ. δούλ. λαβὼν* and *ἐν ὁμοίᾳ. ἄνθρ. γεν.* show *how* that took place, so here *σχῆμ. εὐρ. ὡς ἄνθρ.* and *γενόμε. ὑπῆκ. μ. θαν.* show the nature and extent of the condescension; namely, in his taking upon him the human nature, and in submitting to death.

9. διὸ] i.e. 'wherefore, in reward of this obedience,' &c. Since (observes Hyper.) thus much has been said of the extreme humiliation and the cross of Christ, there was an opportunity afforded, as was also fit, to subjoin something respecting his great exaltation. Accordingly this is added by way of showing that that lowliness detracted nought from the Divinity and dignity of Christ.—*ὑπερίψωσε*, 'has exceedingly exalted him.' 'Since (observes Theodor.) one who is God cannot properly be said to be exalted, the exaltation in question must be understood of his human nature,' see John xvii. 1—5. Acts ii. 33. Heb. ii. 9.—ὄνομα is by the best Expositors interpreted *dignity*, (as in Rom. ix. 17, and Achmet Oneir., *ἐν ᾧ οὐκ ἔστι καὶ ὄνομα πλείον τῶν ἄλλων βασιλείων*), denoting the exalted dignity of our Lord in his quality of Mediator. Eph. i. 20, 21.

10, 11. These two verses mark the result of this superexalted ὄνομα, and point at the boundless extent of the dignity,—namely, the bowing of every knee, of whatever rank (here implying, as appears from Eph. iii. 14, *religious adoration*), and the confession of every tongue by the ascription of the title ΚΥΡΙΟΣ, Lord, supreme over all persons, and in all causes. This view is confirmed by 1a. xlv. 23, which Paul had in his mind. The expression *ἐν τῷ ὀνόματι Ἰησοῦ* most Protestant Commentators regard as simply equivalent to *τῷ Ἰησοῦ*; while the *Romanists* convert the bowing the knee (not kneeling, as Conyb.) at the name of Jesus to a mere ceremony. A middle course will here, as often, be found the safest. The Apostle may have meant to represent the supreme dignity of Jesus by such a form of expression as would designate that of a man in the

highest dignity; namely, in not only having the bending of the knee to him when present, but even at the pronouncing of his name; which is, I believe, an Oriental custom. At all events, the words designate the profound subjection of all created beings to the supreme dignity of Jesus; but they by no means direct, though they may be thought to justify the Romish ceremony of bowing the head, in public worship, at the name of Jesus, a practice in itself not at all objectionable, though by abuse liable to produce evil.—*ἐπουρανίων—καταχθονίων*. Render: 'of heavenly, and of earthly, and of under-earthly beings;' meaning, all intelligent creatures. Van Hengel thinks that the Son is not here considered as an object of worship, but only in the light of Mediator: an utterly baseless view, occasioned by a difficulty,—which, however, disappears if we consider, with Wiesing, that the *ἐξομολόγησις*, though universal, is not necessarily universally voluntary—that result of Jesus' Κυριότης being reserved for the Apocalyptic period, ushering in the Millennium.—*εἰς δόξαν Θεοῦ Πατρὸς*, meaning 'that such a confession redounds to the glory of God the Father;' since, as Œcumenius observes, it is to the glory of the Father, who has exalted the Son to such a Κυριότης.

12—18. 'The Apostle now engraves on the example of Christ a comprehensive and pointed exhortation, having a retrospective reference to vv. 2—4.' (Wiesing.)

12, 13. καθὼς πάντοτε—[μὴν] Here is inculcated obedience on their part to him, in imitation of the obedience of Christ, the Son, to God, the Father; but the argument is obscured by extreme brevity of expression, two clauses being blended into one. Expressed at full length, the sentence would stand thus: *καθὼς πάντοτε ὑπηκούσατε, μὴ ἐν τῇ παρουσίᾳ μου μόνον, ἀλλὰ ἐν τῇ ἀπουσίᾳ μου; ἀλλὰ νῦν πολλῶ μάλλον ἐν τῇ ἀπουσίᾳ μου, ὑπακούετε,—καὶ κατηργ., &c.* where the *νῦν* should, properly, come in before *ἐν τῇ ἀπουσίᾳ*, and the *καθὼς* should as properly be followed by *οὕτως* before *νῦν* (as in John iii. 14. 2 Cor. i. 5. 1 Thess. ii. 4); but, instead of this, we have, by a sort of *anacoluthon*, the *ἀλλὰ* hortative *quasi* *age* (as often in Script. and Class. writers), which must be construed with *μετὰ φόβ. κατηργ.* Thus it is not unfrequently, as here, employed to introduce an exhortation, which exhortation is, in the present case, 'to stir up themselves vigorously in working out their salvation;' where *κατηργ.* (on which see my Lex.) implies, by the force of the *κατὰ*, a notion of zeal and diligence in effecting this great object (comp. Luke xiii. 24), or, at least, of *endeavouring* to effect it; for this is one

2 Cor. 2. 5.  
Heb. 12. 21.  
James 1. 16  
—18.  
o Rom. 12.  
17.  
1 Pet. 2. 12.  
At 4. 2.  
p. Matt. 5. 14.  
46.  
Dent. 32. 5.  
Eph. 6. 5.

μᾶλλον ἐν τῇ ἀπουσίᾳ μου, — μετὰ φόβου καὶ τρόμου τὴν ἐαυτῶν  
σωτηρίαν κατεργάσθε<sup>13</sup> ὁ Θεὸς γὰρ ἐστὶν ὁ ἐνεργῶν ἐν  
ὑμῖν καὶ τὸ θέλει καὶ τὸ ἐνεργεῖν ὑπὲρ τῆς εὐδοκίας. <sup>14</sup> Πάντα  
ποιεῖτε χωρὶς γογγυσμῶν καὶ διαλογισμῶν <sup>15</sup> ἵνα γένησθε  
ἄμεμπτοι καὶ ἀκέραιοι, τέκνα Θεοῦ ἀμώμητα ἐν μέσῳ γενεᾶς

of the many examples of verbs of *action* being used of strenuous *endeavour* to perform the action. See note on Eph. v. 18, *πληροῦσθε ἐν πνεύματι*. The phrase μετὰ φόβου καὶ τρόμου is united with *κατὰ* (though placed *first* in the sentence) by way of intimating the *momentous nature* of the concern in question, and the *extreme peril* of miscarriage therein,—thereby presenting an effectual check to a self-righteous spirit on the one hand (see 1 Cor. x. 12. Rom. xi. 20), and an unwarrantable confidence on the other. See note on 1 Cor. ix. 27. The next words, ver. 13, ὁ Θεὸς γὰρ ἐνεργεῖ, seem to have a twofold bearing, being meant *partly* (as referred to *κατεργάζ.*) to encourage the faint-hearted to vigorous exertion, on the ground that God is 'He who worketh in them, he who exerts his influence on them (see Eph. ii. 2), both to will and to work' (i. e. to carry that will into work or effect), but *chiefly*, and as referred to μετὰ φόβου, to check self-confidence, and infuse diffidence, humility, self-distrust, and holy fear,—lest, by their blind security and negligence, they shall have received this Divine aid *in vain*. See 2 Cor. vi. 1, and Heb. x. 38. This latter view is further strengthened by the added words, ὑπὲρ τῆς εὐδοκίας (equiv. to those at Eph. i. 5, κατὰ τὴν εὐδοκίαν τοῦ θελήματος αὐτοῦ), which signify 'of his own will and pleasure,' and accordingly imply the sovereign freedom of God's inworking (whether by his *Word*, or by his *Spirit of Grace*), of his own gratuitous mercy, apart from all claims of human merit. From these words, then, justly may we feel *encouraged* to 'work out our own salvation' on the ground, that herein Divine power worketh *with us* (and *for us*), as it is said in Isa. xxvi. 12, 'Thou hast wrought all our works *in us* and *for us*,' for so I would there render, meaning 'in so far as to further our work.' On the other hand, however, as justly may we feel *diffidence* in ourselves and *humility* towards God, when we consider, that 'God it is who worketh in us, of his own sovereign will and pleasure,' and that from him proceed both the will and the power to carry the will into *work* as regards our salvation. It is worthy of observation that even Calv., in his annotation on the present portion, admits that *this* is no place in which to seek the doctrine of *gratia præveniens*, nor, on the other hand, is it any suitable instrument by which to 'beat down the doctrine of free-will.' Nay, even Augustin de Dono Persev. c. xiii. (cited by Est.) admits as much. To this purpose true is the remark of Prof. Hey, Lect., vol. iii. 241, that 'free-will and grace, however seemingly opposite to each other, are not really opposed; they may both be received, they seem both to be received by our Church, as also by Augustin.' It is obvious how perfectly the above view of the sense coincides with the doctrine of our Tenth Article, of which the *moderation*, considering the circumstances under which it was drawn up, reflects no little

credit on its framers. See Bp. Burnet there, and also Prof. Hey's Lectures in Divinity, vol. iii. 243, who truly remarks, that 'it is of great importance to set all expressions respecting grace in such a just and clear light, that they shall leave the efficacy of *rewards* and *punishments* undiminished, and shall afford no pretence for remissness in spiritual *diligence*.' [In which view comp. 2 Pet. i. 5, σπουδὴν πάντων *κατεργάζεσθαι*.] So long as *our part*, in working out our salvation, is disentangled from mystery, *the part of God* may safely be committed to those inscrutable counsels which may be termed 'the clouds and darkness which surround his throne,' Ps. cxvii. 2. I must not omit to add that before *θεοῦ* the Article ὁ is absent from seven uncials, and some cursives, MSS., and from Damasc., and is cancelled by Lachm. and Tisch.; perhaps rightly; the suppression of the Article having arisen, I imagine, from the *prominence* meant to be given to the idea of the *Creator*, as opposed to the *creature*; as in Heb. i. 2, ἀδελφόν ἡμῶν ἐν Υἱῷ, 'by his Son.' And so in Heb. vii. 28. These two, and the present passage, then, form a *class*, to which may be applied the remark of Mr. Green, Gramm. N. T., p. 182, that 'as the *presence* of the Article is an impediment to the *inherent* signification of a word to which it is prefixed, having any *prominence* or *point* in the sentence, so there are passages containing words to which the Article might rightly be placed, but where it is *withheld* for this reason.' He adduces as exx. Heb. i. 1, and vii. 28.

14. πάντα ποιεῖτε — διαλ.] Having given this earnest exhortation to Christian humility and anxious diligence, the Apostle now reverts to the subject of *concord* and *unanimity*, *modesty* and *humility*, treated of at vv. 2, 3, 4. By the words γογγ. and διαλ. seem designated the *effects* of the *ἐριθεία* and *καυνοδοξία*, against which he had there cautioned them; the former of the two terms denoting 'a *murmuring* and unacquiescent spirit, one against another,' and the latter 'that internal debating, leading to external disputation, which seeks to *excuse* itself from performing the duty of meekness and brotherly love, by starting doubts (based on some flimsy reasonings), which prevent the carrying aught into performance, alluded to in the πάντα ποιεῖτε.'

15. ἵνα γίν. ἄμ.] Ἀκέραιοι is equiv. to the *'integer vitiis acclerisque purus'* of Horace. On διαστρ. see note on Matt. xvii. 17. Acts ii. 40.—For ἀμώμητα, Lachm. and Tisch. (1st Ed.) read ἀμωμια, from 3 of the most ancient MSS. and 2 others, and some Fathers; but on insufficient grounds; since all the other uncials MSS., together with nearly all the cursives, with Chrysa., Theodor., Theophyl., and several other Fathers, have ἀμώμητα, which is restored in Tisch. 2nd Ed.; and very properly; since it has quite in its favour internal evidence, as existing in the greater likelihood that ἀμώμητα should be altered to ἀμωμια, than the contrary. And, in-



σκολιάς καὶ διεστραμμένης ἐν οἷς φαίνεσθε ὡς φωστῆρες ἐν κόσμῳ, <sup>16</sup> λόγον ζωῆς ἐπέχοντες· εἰς καύχημα ἐμοὶ εἰς ἡμέραν Χριστοῦ, ὅτι οὐκ εἰς κενὸν ἔδραμον, οὐδὲ εἰς κενὸν ἐκοπλάσα. <sup>17</sup> Ἀλλ', εἰ καὶ σπένδομαι ἐπὶ τῇ θυσίᾳ καὶ λειτουργίᾳ τῆς πίστεως ὑμῶν, χαίρω καὶ συγχαίρω πᾶσιν ὑμῖν <sup>18</sup> τὸ δ' αὐτὸ καὶ ὑμεῖς χαίρετε καὶ συγχαίρετέ μοι.

<sup>19</sup> Ἐλπίζω δὲ ἐν Κυρίῳ Ἰησοῦ, Τιμόθεον ταχέως πέμψαι ὑμῖν, ἵνα καὶ εὐψυχῶ, γνοὺς τὰ περὶ ὑμῶν. <sup>20</sup> οὐδένα γὰρ ἔχω ἰσόψυχον, ὅστις γνησίως τὰ περὶ ὑμῶν μεριμνήσει· <sup>21</sup> οἱ

deed, the word has been so altered in one of the 3 fore-mentioned very ancient MSS.,—namely, the Alex., at 2 Pet. iii. 14. And so in Hesych. the word ἀμώμητος is explained by ἀμωμος. No reason can be imagined why ἀμώμητος should not have been used by St. Paul. It was a word in use from the time of Homer to that of Cyril. of Alexandria, though of very rare occurrence; whereas ἀμωμος was in frequent use, and occurs nearly a hundred times in the Sept., while ἀμώμητος occurs not once. Hence, as ἀμωμος is found several times in New Test., four of them in the writings of St. Paul, ἀμώμητα was here likely to be altered into ἀμωμα. As regards the next words, ἐν μέσῳ, Lachm. and Tisch. edit μέσῳ, from strong external authority confirmed by internal evidence. And this reading I should be ready to admit, could I find that such an elliptical form of expression for κατὰ μέσῳ was ever in use. But that is not the case; and hence I suspect that the word is corrupt, and that the true reading is μέσῳ, for ἐν μέσῳ, which is an expression occurring several times in Homer (e.g. Od. viii. 66 and 473, εἰς δ' ἄρ' αὐτὸν Μέσῳ δαιτυμόνῳ), and occasionally, though rarely, in later writers. The expression γυναιὲς σκολιάς καὶ διεστραμμένης seems formed on Deut. xxxii. 5, γυνεὶ σκολιά καὶ διεστραμμένη, which I would render, 'wicked and perverse,' meaning 'obstinately wrong,' i.e. 'turned from righteousness.' In φαίνεσθε ὡς φωστῆρες ἐν κόσμῳ, there may be an allusion, as Saurin and Doddr. suppose, to light-houses; but rather to the heavenly luminaries, which give light to the world, and are so called in Gen. i. 14, 16, and elsewhere. The metaphor is frequent both in the Scriptural (as Matt. v. 14, 16. Eph. v. 8, 1 Thess. v. 5) and the Class. writers. By 'ye,' I would understand, 'ye Christians,' not 'ye Philippians,' as most Expositors suppose, which occasioned others to take φαίν. as an Imperative. But their duty to be such is rather implied than expressed.

<sup>16</sup> In ἐπέχοντες (where there may be an allusion to men holding out a lantern to light others) there is an evident reference to the words of our Lord, Matt. v. 16, οὕτως λαμψάτω τὸ φῶς ὑμῶν—ἵνα ἰδῶσιν ὑμῶν τὰ καλὰ ἔργα, meaning by φῶς the light of Divine knowledge, here denoted by the expression λόγος ζωῆς, denoting, as often, 'the Gospel.' Comp. 2 Cor. iv. 4. The phrase ἐπὶ τῇ θυσίᾳ occurs also in Artemid. On. i. 5 and 16. ii. 15.—In εἰς καύχ., &c., εἰς denotes end or result; and the phrase stands for ὥστε καύχησά μοι ὑμεῖς γινίσθαι, 'so that your conversion to the faith, and your constancy therein, may be a matter for my re-

joicing in the day of Christ;' i.e. 'the day of judgment.' On καύχ., in this sense, see note on 1 Cor. xv. 31. In εἰς κενὸν ἐκοπλάσα there is an agonistic allusion, as at 1 Cor. ix. 26, and Gal. ii. 2. The expression ἐκωρ. is well illustrated by the phrase ἐν κόποις, &c., at 2 Cor. vi. 5.

<sup>17</sup> ἀλλ', εἰ καὶ σπένδομαι—καὶ λειτ. Here the Apostle (as Wiesing. observes) lays aside momentarily the representation of what is to befall him, in order to say that in the other case too, that, namely, of death, he joys and rejoices with them; and they are to do the same.—There is at σπένδ. a sacrificial allusion (similar to that of Eurip. Orest. 188—190, 'Ἐξίθου' δ' Φοῖβος ἡμᾶς Μίλων, ἀτόφονον αἷμα δόνε Πατροφόνου ματρός), prob. suggested by the association of ideas with the preceding mention of the labours and sacrifices which the Apostle had made for the Gospel's sake; and by which he means to intimate, that for the same glorious cause he is ready to sacrifice life itself. In short, the faith of the Philippians is supposed to be a sacrifice offered to God; and his own life is compared to a drink-offering of oil and wine poured upon the sacrifice (Exod. xxix. 40, sq.). Thus it is meant, that if his very life's blood should be poured forth as a libation by martyrdom, in promoting so acceptable an offering to God as their faith,—he should rejoice, as they would have reason to do, in the consolations of the Gospel; or, if he be even offered up in sacrifice for the service of their faith, that he may present them as a sacrifice to God accepted in faith. There is the same figurative use of the kindred sacrificial term καθοσίωσις in Dionys. Hal. vii. 48, δίδεται γὰρ ἡδὲ ὑπὲρ ὑμῶν τὸ σῶμα τοῦτον, καὶ καθοσίωται τοῖς ὑπὲρ τῆς πόλεως ἀγῶσιν.

<sup>19</sup> Verses 19—30 form the second part of the Epistle, containing an announcement of his intention to send Timothy, and of his having sent back Epaphroditus.—ἐν Κυρίῳ Ἰ., to whom he refers his hope and trust, as well as every thing else. The words following the καὶ γὰρ are used elliptically; the full sense being, 'to send Timothy, that not only you may be fully assured of my state, but that I also, being assured of your condition, may be easy in my mind.'

<sup>20</sup>—<sup>22</sup> show the reason why he sends Timothy, and no other,—because he has besides him no one ἰσόψυχον.

<sup>20</sup> ἰσόψυχον] i.e., as it were, one endued with the same soul and disposition, a second self. The word is very rare, though occurring in Pa. liv. 13, and the Schol. on Eurip. Androm. 419, ἰσόψυχα τοῖς ἀνθρώποις εἰσι τὰ τέκνα.—γνησίως τὰ περὶ ὑμῶν μεριμνήσει, 'who will with genuine follow-feeling care for your wel-



u ch. 1. 25.  
Phillem. 22.  
x ch. 4. 18.  
Phillem. 2.  
2 Cor. 11.  
7—9.

πάντες γὰρ τὰ ἑαυτῶν ζητοῦσιν, οὐ τὰ [τοῦ] Χριστοῦ Ἰησοῦ.  
23 Τὴν δὲ δοκιμὴν αὐτοῦ γινώσκετε, ὅτι, ὡς πατρὶ τέκνον, σὺν  
ἐμοὶ ἐδούλευσεν εἰς τὸ εὐαγγέλιον. 23 Τούτου μὲν οὖν ἐλπίζω  
πέμψαι, ὡς ἂν ἀπιδῶ τὰ περὶ ἐμὲ, ἐξαυτῆς. 24 «πέποιθα δὲ ἐν  
Κυρίῳ, ὅτι καὶ αὐτὸς ταχέως ἐλεύσομαι. 25 x' Ἀναγκαῖον δὲ ἡγη-  
σάμην Ἐπαφρόδιτον τὸν ἀδελφὸν καὶ συνεργὸν καὶ συστρατιώ-  
την μου, ὑμῶν δὲ ἀπόστολον, καὶ λειτουργὸν τῆς χρείας μου,  
πέμψαι πρὸς ὑμᾶς. 26 ἐπειδὴ ἐπιποθὼν ἦν πάντας ὑμᾶς, καὶ  
ἀδημονῶν, διότι ἠκούσατε ὅτι ἡσθένησε. 27 καὶ γὰρ ἡσθένησε  
παραπλήσιον θανάτῳ· ἀλλ' ὁ Θεὸς αὐτὸν ἠλέησεν οὐκ αὐτὸν  
δὲ μόνον, ἀλλὰ καὶ ἐμὲ, ἵνα μὴ λύπην ἐπὶ † λύπῃ σχῶ. 28 Σπου-

fare.' Comp. 2 Maccab. xiv. 8, ὑπὲρ τῶν ἀνγκόντων τῷ βασιλεῖ, γνησίως φρονῶν, and Eurip. Hippol. 309, φρονῶντα γνήσια. I add another,—comp. an inscription ap. Boeckh. Inscr. Græc., vol. ii. p. 258, 48, εὐλακρινῶς γνησίαν ἔχοντι πρὸς πάντας φιλοστοργίαν, 'a sincere, genuine (such as it professes to be) tender affection.'

22. τὴν δοκ. αὐτοῦ γιν. meaning, 'the proof of him (i. e. his fidelity and constancy) ye have had and known.' So 2 Cor. ii. 9, ἵνα γινῶ τὴν δοκιμὴν ὑμῶν.

23. μὲν οὖν. The force of this Particle is resumptive: 'Him, then, &c.—ὡς ἂν, 'as soon as.' So 1 Cor. xi. 34, ὡς ἂν ἴδῃ. The full sense is, 'as soon as I shall have seen and ascertained the state of my affairs [so as to be enabled to say something positively].'

25. ἀναγκαῖον δι-ὑμᾶς. The full sense is, 'But (since these things, though probable, are yet uncertain, that you might not be any longer ignorant of the state of my affairs), I judged it necessary to send Epaphroditus, though he be not quite restored to health; yet, lest you should hear any false tidings of my fate or his, I thought it better to send him now, without waiting for another opportunity.'—συστρατιώτην, 'colleague;' lit. 'comrade in the warfare of the Gospel.' It is not agreed whether ἀπόστολος signifies messenger, or bishop, or teacher, i. e. 'minister.' The first-mentioned sense, occurring in John xiii. 16, and adopted by Theodor. and some eminent modern Expositors, seems to deserve the preference; for of the other significations there is very slender proof.—λειτουργ. τῆς χρ. is, I conceive, intended to complete the designation of Epaphroditus' office,—namely, that of *legate* from the Philippians to Paul on the affairs of the Church, and *bearer* of the contribution which they had sent for his relief and support. See 2 Cor. ix. 12.

26. ἐπιποθὼν ἦν—ἀδημονῶν. Here we learn why Paul thought fit to send back Epaphroditus, i. e. because 'he has been longing [to see] you all; and was much troubled on [learning that] ye had heard he had been sick.'—ἀδημονῶν is a word of very rare occurrence out of the Scriptures; we find it, however, in Hippocr., ἀλύων καὶ ἀδημονίων ὁ θυμός.

27. Here Paul confirms the news they had received of the dangerous sickness of Epaphroditus. For παραπλ. θαν., Heinrichs thinks propriety of language would require ὡς θανάτου,

as in Isa. xxxviii. 1. This, however, is hypercritical. The Greek Versions and MSS. there differ; and, prob. in the time of St. Paul, some copies might have had παρ. τῷ θανάτῳ. That the Apostle had that passage in view is very probable, espec. since he has no where else used the word. To the adverbial use of παραπλήσιον for παραπλήσιως, no reasonable objection can be made, since it occurs in Thucyd., Herodot., Polyb., and Lucian; and sometimes with a Dative, as in Polyb. iii. 33, 17. That it should be used with θανάτῳ is not strange, since Xen. Cyrop. v. 1, 11 (Ed. Thiem.), has παραπλήσιως διακρίσθαι, and Aristot., ap. Steph. Thes., speaks of a disorder as μανίᾳ παραπλήσιον. But what decides this point is, that Hippocrat., Epid. i. (cited by Wetst.), has καὶ οὗτος γε πλησίον ἦκε τοῦ θανάτου κατ' ἐκείνην τὴν ἡμέραν—πλησίον ἀφίκετο θανάτῳ, where πλησίον is, in like manner, an Adverb; and here propriety of language would require ἀσθενῶν γ. παρ. ἦκε τοῦ θαν.—Αὐτὸν ἠλέησεν. An expression used agreeably to the uniform doctrine of the Holy Scriptures,—that recovery from dangerous diseases is to be regarded as proceeding from Divine interposition, and as a mark of God's mercy.—ἵνα μὴ λύπην ἐπὶ λύπῃ σχῶ. The expression may be compared with one in Æschyl. Pers. 537, μὴ κἄτα πρὸς κακοῖσι πρόσθῃται κακόν. These words strongly attest the affectionate tenderness of the Apostle's heart; as the words ἀδημονῶν—ἦσθ. in the verse preceding do that of Epaphroditus.—ἐπὶ λύπῃ. Almost all the uncial MSS., and upwards of 20 cursives (to which I add Lamb. 1183), together with Chrys. and Theophyl. in MSS. and Œcumen. have λύπην, which was edited by Griesb., Scholz, Lachm., and Tisch., while the former was retained by Matth. Propriety of language is in favour of λύπῃ; but that consideration is, in a writer like St. Paul, of little weight in comparison with the usage of the New Test. writers. And even Matth. acknowledges that 'æpe in ejusmodi locis in N. T. est Accusativus.' The reading λύπῃ prob. arose, not so much from a correction on the part of Critics, as from an interlinear gloss of a Scholiast. So that, upon the whole, I am inclined to receive λύπην, and should have done so, had I not observed—ην and—γ continually confounded by scribes.

28. σπουδ.] This is well rendered by the Vulgate, *festinans*, and by Theophyl. *ἀν-*

δαιοτέρως οὖν ἐπεμψα αὐτὸν, ἵνα ἰδόντες αὐτὸν πάλιν, χαρήτε, <sup>1</sup> καὶ ἐν Κυρίῳ μετὰ <sup>2</sup> πάσης χαρᾶς, καὶ τοὺς τοιοῦτους ἐντίμους ἔχετε. <sup>3</sup> 30 \* ὅτι διὰ τὸ ἔργον τοῦ Χριστοῦ μέχρι θανάτου ἡγγίσε, † παραβουλευσάμενος τῇ ψυχῇ, ἵνα ἀναπληρώσῃ τὸ ὑμῶν ὑστέρημα τῆς πρὸς με λειτουργίας.

III. 1 \* Τὸ λοιπὸν, ἀδελφοί μου, χαίρετε ἐν Κυρίῳ· τὰ αὐτὰ

James 1. 2. 1 Pet. 4. 13.

παραβουλεύσθαι, i. e. 'more hastily [than I otherwise should],—namely, for the reason mentioned at ver. 25. The words ἵνα ἰδόντες—αὐτὸν contain another instance like those noticed on the preceding verse.—ἀγῶν ἄλυν. α., viz., by knowing that the person so much beloved by us all is restored to health again.

29, 30. Epaphroditus here recommended to their Christian reception.

30. διὰ τὸ ἔργον τοῦ Χριστοῦ] Some MSS. omit τοῦ, and others have, for Χρ., Κυρίου; while others, again, have Χριστοῦ. Iachm. receives ἔργον Χριστοῦ, as did Tisch. (1st ed.), though in his 2nd ed. he has ἔργον, without any addition; which can by no means be approved; for some such adjunct as Χριστοῦ, or Κυρίου, or Θεοῦ, is here indispensable to make out the meaning; not to say that τὸ ἔργον never occurs in the New Test. used absolutely to denote the Gospel. Of the three readings, Χριστοῦ, Κυρίου, and Θεοῦ, the last has little or no authority; Κυρίου has very slender, except that of the Pesch. Syr., and was prob. brought in by those Critics who wished to make the passage square with the parallel ones at 1 Cor. xv. 58, and xvi. 10. Thus Χριστοῦ has internal evidence no less than external authority (espec. that of the Vat. MS. B) in its favour, and ought to be retained. The τοῦ may seem required by propriety of language; but it is absent from every MS. at 1 Cor. xvi. 10, though found in every MS., except one of mean order, at 1 Cor. xv. 58; and I find that elsewhere in this very construction, where the Article has been used with the former Subst. on which this depends, though the Article is generally used, yet it is sometimes dispensed with. Not so, however, where Χριστός occurs; in which case I believe the Article is always used with the latter Subst. I say 'always'; for I do not reckon the passages where Ἰησ. Χρ. occurs as exx.; for there Ἰ. Χρ. is really a proper name; and hence the Article is dispensed with; e. gr. Acts ii. 38, ἐπὶ τῷ ὀνόματι Ἰ. Χρ., and iv. 10. viii. 12. xvi. 18. Heb. x. 10, τοῦ σώματος Ἰ. Χρ. 1 John i. 7, τὸ αἷμα Ἰ. Χρ. Rev. i. 9, τὴν μαρτυρίαν Ἰ. Χρ. In μέχρι θανάτου ἡγγίσε we have an expression savouring of Hebraism, and prob. formed on Pa. lxxvii. 5, comp. with Job xxxiii. 22, ἡγγίσαν εἰς θάνατον. The phrase μέχρι θανάτου is found also in Jos. Bell. ii. 8, 7.—παραβουλ. τῇ ψυχῇ, 'not regarding his life'; lit. 'consulting amidst for his life,' by disregard to his safety; if, at least, παραβουλ. be the true reading; but A, B, D, E, F, G, and a few cursives (to which I add 5 Lamb. MSS.), a few Versions, and some Fathers, have παραβολ., which is preferred by most Critics; and has been edited by Griesb., Scholz, Iachm., and Tisch. The t. rec. has,

however, been ably defended by Hamm., Wolf, Bengel, Elsner, Matthæi, Michaelis, Schleusner, Storr, and Rinck, who urge, that though παραβουλεύσθαι does not elsewhere occur, yet no authority is required for so ordinary a compound. I would add, that as to the authority of MSS. and Versions for the other reading, the MSS. are comparatively few in number, and, though very ancient, are such as have been every where altered by the early Critics, who changed the popular expressions into Classical ones. And with respect to the Versions, they are worded so ambiguously, that it cannot be pronounced with certainty what the Translators read; though the sense 'not regarding his life,' or 'despising his life,' seems more to favour the old than the new reading. As to the authority of celebrated Greek Scholars, such as Salmas., Scalig., and Casaubon, it cannot decide a question of this kind; for we may account for their predilection, in the same way as for the correction of those Critics who altered the MS. A, B, &c.,—namely, from the perpetual occurrence of παραβόλος and παραβάλισθαι in a sense not unsuitable to the present passage; and the very great rarity of παραβουλεύσθαι, which has been found nowhere else, except in the Greek Fathers. But that is no valid argument against the existence of it, since it is formed analogically, being derived from παραβόλος, synonymous with κακόβουλος; and, though that word be rare, it is found in Du Cange's Gloss. Græc., accompanied with two authorities, and δυσπαραβόλος, in the sense here required, occurs in Æchylus, Suppl. 113. Also κακόβουλεύσθαι in Eurip. Ion 877, ψυχὰ δ' ἀλγεί, κακόβουλεύεισ' ἄκ, &c., and κακόβουλία in Jos. Bell. i. 32, 3, though no example is adduced, even in the enlarged Paris edition of Steph. Thesaur.—On again reconsidering this puzzling question, I see no reason to alter my decision in favour of παραβουλ., espec. since I find that Tisch. has, as oft. elsewhere, by his second thoughts recalled παραβουλ., which has internal evidence in its favour, and must have been read in the copy used by the Pesch. Syr. Translator, which entirely precludes the supposition of Wiesinger and others, that παραβουλ. was introduced from the Greek Fathers. From the nature of the expressions following, the best Commentators are inclined to think that the danger of life above adverted to was brought on by Epaphroditus' hastening forward to reach Rome, in order to fulfil his commission from the Philippians, in spite of a severe fit of illness which seized him, and with which he struggled so as to reach his destination and fulfil his commission, though almost at the expense of his life, since the disorder had become so aggravated as to prove nearly fatal.

b. 10m. 28. 10.  
2 Cor. 11. 18.  
Gal. 3. 15.  
c. Deut. 10.  
16. & 30. 6.  
Jer. 4. 4.  
John 4. 34.  
Rom. 2. 28.  
& 4. 11, 12.  
Col. 2. 11.

γράφειν ὑμῖν ἐμοὶ μὲν οὐκ ὀκνηρὸν, ὑμῖν δὲ ἀσφαλές. <sup>2</sup> Ὁ βλέπετε τοὺς κύνας, βλέπετε τοὺς κακοὺς ἐργάτας, βλέπετε τὴν κατατομὴν <sup>3</sup> ἡμεῖς γὰρ ἐσμεν ἡ περιτομή, οἱ πνεύματι † Θεῷ λατρεύοντες καὶ καυχώμενοι ἐν Χριστῷ Ἰησοῦ, καὶ οὐκ ἐν σαρκί

III. 1. τὸ λοιπὸν, δδ.] This is best regarded as a form of transition to the subsequent matter, where χαίρετε ἐν Κυρίῳ is not a mere formula of valediction, as is plain both from what goes before, and from the repetition of the phrase at ch. iv. 4 (avowedly a repetition), as also πάντοτε, which, of course, is to be here understood. It must, then, have the same sense as at 1 Thess. v. 16, and be regarded as hortatory. The Apostle prob. had in mind those various passages of the Old Test. where this rejoicing in the Lord is spoken of, and occasionally inculcated, implying such a cordial profession of the Gospel, as results from an adequate conception of the love of Christ.—τὰ αὐτὰ γράφειν—οὐκ ὀκνηρὸν. Render, 'is to me not irksome.' Thus the antithesis (which in the original is very strong) is fully brought out in the version. This use of ὀκν. in an active sense, as applied to things which occasion trouble or annoyance, is very rare; but it occurs, and also with gen., in Soph. Œd. T. 834, 'ἡμῖν μὴ—ταῦτ' ὀκνήρ.' By τὰ αὐτὰ are meant 'the same things which we have urged to you before': viz. by word of mouth.—ἀσφαλές ὁ, lit. 'makes you safe'; since, in the words of the adage, 'littera scripta manet,' 'remains for use.'

2. 'Here follows the motive that has induced the Apostle again to call upon his readers to rejoice in the Lord,—namely, the danger which threatens them from those who do not rejoice in Christ, but have their confidence in the flesh. In opposition to them he exhorts the Philippians to rejoice in the Lord.' (Wiesing.) The Apostle now subjoins an exhortation to depend on the Gospel alone for salvation, to the entire disregard of the Law; and warns them of the evil arts of deceivers.—βλέπετε is a strong expression, in which we have a metonymy of antecedent for consequent, and may be rendered, 'look to'; i.e. 'beware of.' So 2 John 8, βλέπετε ἑαυτοὺς. The more usual Syntax is with δὲ and a Genit., as in Mark viii. 16. The persons designated by the term 'dogs' (a word of reproach common to both the East and the West, and expressive of impudence and rapacity), are supposed to have been the Judaizers who had privily crept in, and were sowing the seeds of Judaism. The appellation is applied to them by way of retort, inasmuch as, we have reason to think, they used it of the Gentiles, even when converted: though, considering the persons here had in view, there may be supposed a twofold allusion both to their impudence (in which view comp. Is. lvii. 11, οἱ κύνες ἀναδείξουσιν τῇ ψυχῇ, with Rev. xxii. 15), and to their rapacity and greediness. See Hom. II. vi. 344, 356, and Od. xxii. 55, comp. with Is. lvi. The same are also characterized as κακοὶ ἐργάται—ol, i.e. 'those who are performing an evil work,' viz. the introducing of the law. So Theodor., who explains, οὐ γὰρ οἰκοδομοῦσιν, ἀλλὰ τὴν οἰκοδομίαν κατασκάπτουσιν ἐπιχειροῦσι. To the reproachful appellation τοὺς κύνας the Apostle subjoins a sarcastic one in τὴν κατατομὴν,

which the recent Expositors in general regard as denoting the action itself, and as opposed to περιτομή; q. d. 'beware of this mangling of the flesh [for it is no more], which they call circumcision.' But that is inadmissible; and, on account of τοὺς κακοὺς ἐργ., preceding,—to which this corresponds,—τὴν κατ. must refer to persons; as indeed is plain from the next verse, ἡμεῖς γὰρ ἐσμεν ἡ περιτομή. The expression seems rightly regarded by Gatak., Grot., Rosenm., and others, as abstract for concrete, to denote 'those who maintained the necessity of circumcision,' which is styled *circumcision* (or 'mangling') by way of contempt. Three instances of a similar 'deterioratio vocis in deterius' may be seen adduced in the note on Heb. iv. 9, σαββατισμός.

3. ἡμεῖς γὰρ ἐσμεν ἡ περιτ.] Render, 'for we are the Circumcision'; i.e. we Christians are alone the professors of true circumcision; q. d. 'They ought not to arrogate to themselves alone the title of circumcision; for we Christians are (i.e. possess) the true circumcision, even that of the spirit and the heart.' See Rom. ii. 10.—Οἱ πνεῦμα Θεῷ λατρ. Render, '[we are those] who worship God spiritually'; i.e. pay that spiritual service enjoined by Christ, John iv. 23, or the 'reasonable service' mentioned in Rom. xii. 1, 'and which (observes Bp. Middl.) made the essence, as distinguished from the barren ceremonial observances, on which principally the Jewish opponents of Christianity appeared to set a value.' Thus here is denoted the service of the mind and heart, the inner man, the internal worship which especially constituted the spiritual service of the Gospel, as opposed to the carnal and external observances of the law and its fleshly ordinances.—To advert to a matter of reading. For Θεῷ all the uncial MSS. have Θεοῦ, which has been received by Matth., Scholz, Lachm., and Tisch., but the former is retained by Griesb., and rightly; for, although external authority is rather in favour of Θεοῦ, internal evidence is decidedly in favour of Θεῷ; for if Θεοῦ be read, it cannot be supposed governed of λατρ., since no instance have I noted, either in the Sept. or class. writers, of λατρεύειν followed by a genit. Consequently it must be governed of πνεύματι. Yet the expression is incapable of any such sense as will suit the context. The context requires an expression such as shall be in opposition to τῇ σαρκί; and Matth. says it is so opposed. But how the Spirit of God can be shown to be in opposition to circumcision in the flesh I see not,—at least not without employing considerable violence. See Est., who in an able annotation examines and refutes the various modes of interpretation which have been supposed to arise out of Θεοῦ. Upon the whole, I still acquiesce in the received reading Θεῷ, which is confirmed by the authority of the Pesch. Syr. and the other ancient Versions, as also of Chrysa. (who, from his commentary, evidently so read) and Theophyl., Theodor., Œcumen., and the Cod. D of the sixth century.

πεποιθότες <sup>4</sup> αἰπερ ἐγὼ ἔχων πεποιθήσιν καὶ ἐν σαρκί. Εἰ <sup>4</sup> 2 Cor. 11.  
 τις δοκεῖ ἄλλος πεποιθέναι ἐν σαρκί, ἐγὼ μᾶλλον <sup>5</sup> 10. 22.  
 ὁκταήμερος, ἐκ γένους Ἰσραὴλ, φυλῆς Βενιάμιν, Ἑβραῖος ἐξ <sup>11</sup> Rom. 11. 1.  
 Ἑβραίων, κατὰ νόμον Φαρισαῖος, <sup>6</sup> 12. 6.  
 ἐκκλησίαν, κατὰ δικαιοσύνην τὴν ἐν νόμῳ γενόμενος ἀμεμπτος. <sup>13</sup> Gen. 17. 12.  
 7 <sup>7</sup> Ἄλλ' ἄτινα ἦν μοι κέρδη, ταῦτα ἡγῆμαι διὰ τὸν Χριστὸν <sup>14</sup> Luke 2. 21.  
 ζημίαν. <sup>8</sup> Ἄλλὰ μενοῦν[γε] καὶ ἡγοῦμαι πάντα ζημίαν εἶναι <sup>15</sup> John 7. 21—  
 24.  
 Col. 2. 2. Wied. 7. 9.

4. 'In this and the following verses the Apostle proceeds to combat his opponents with their own weapons. He himself, he argues, possesses all to which they attach so much value; nevertheless, he has renounced it all for the sake of Christ.' (Wiesing.) At *καίπερ ἐγὼ ἔχων*, &c. supply *αὐτοῖς*, and render: 'Although I am one having (i. e. one who has) confidence; meaning, 'the trust arising from glorying in the flesh; see note on 2 Cor. iii. 4. The Apostle does not mean that he *feels* this confidence; but that he has, or should have, this ground of confidence, *if such existed*; and that he *does not* recognise such grounds, appears by the *δοκεῖ* of the following sentence; which, therefore, is *not*, as some supposed, pleonastic. He means to hint, that he does not depreciate such grounds of confidence because he *possesses* them not. Nay, he goes still further,—declaring that he has *more* grounds of such confidence than any other; for that is the sense of the words *εἰ τις—μᾶλλον*, which are generally considered as a mere Hebraism. Yet I have remarked something similar in Diog. Laërt. iii. 43, where he gives us the Inscription on the tomb of Plato, *Εἰ δέ τις ἐκ πάντων σοφίης μίαν ἔσθιν ἰπαινον, τούτων* (scil. τὸν ἰπαινον) *ἔχει πλείστον*. The brevity at *ἐγὼ μᾶλλον* appears to have arisen from the writer's wish to avoid seeming to recognise such grounds.

5. In proof of the assertion in *ἐγὼ μᾶλλον*, the Apostle here states the principal *grounds* of confidence on which the Jews trusted.—*περιτομῇ, ὁκταήμερος*. The sense of this idiomatical clause is, as Bp. Middl. remarks, 'being, in respect of circumcision, [circumcised] on the eighth day.' On the *reading* here, however, there has been some doubt. The Edit. Princ. has *περιτομῇ*; while the Editions of Erasmus, Stephan., Beza, and Elzev. have *περιτομή*. Yet *περιτομῇ* was afterwards introduced into the *l. rec.*; and the MSS. would seem to be decidedly in favour of it. It is moreover preferable; since (as Bp. Middl. observes) *περιτομή* would require the Article ('my circumcision was an eighth-day one'), and thus the *usus loquendi*, by which adjectives of time in *-ημερος* and *-αιος* are applied to *persons*, not *things*, would be violated. The Jews regarded circumcision *before* the eighth day as no circumcision, and *after* that time as of little avail.—*ἐκ γέν. Ἰσρ., φυλ. Βενιάμιν*. Render: 'by nature an Israelite, by tribe a Benjaminite.' I would comp. what Joseph. says of himself in his Preface to Bell. Jud. § 1, *γένει Ἑβραίων*. This he mentions, in order to show the genuineness of his Judaism, viz. as being a Jew by birth, not one become so by proselytism; and that birth of a tribe not contaminated by foreign admixture.—*Ἑβρ. ἐξ Ἑβρ., scil. πεφυκώς*, 'a Hebrew descended from parents who were both Hebrews.' By the same idiom it is said, Eurip. Alc. 677,

Θισσαλὸν κ' ἀπὸ Θισσαλῶ πατρός οἰοῦντα. Property iv. 2, 'Tuscan ego Tusci origin.' By νόμον must be meant the *ἴθνη* peculiar to Pharisaism: a very rare signif., but of which I have noticed two examples, in Aristoph. Av. 1343, and Thucyd. vi. 16.

6. κατὰ ζῆλον διώκων τὴν ἐκκλ.] The sense is: 'As to zeal, that was attested by my persecution of Christians.' On the reading *ζῆλος*, edited by Lachm. and Tisch. from a few uncials, see note on 2 Cor. ix. 2.—κατὰ δικαιοσύνην—ἀμεμπτος. It is commonly supposed that *δικ.* here denotes a diligent observance of the law; q. d. 'as far as regards an exact observance of the law, I was irreprehensible.' But the sense seems to be: 'As far as regards any justification to be obtained by the law, I was irreprehensible.' See the able note of Calv.

7. The Apostle having shown how superior he is to all his opponents, even when measured by their own standard, proceeds to say:—*ἄλλ' ἄτινα—ζημίαν*. The full sense is, 'But such things as were to me (in my sight) matter of gain, have I accounted as (so much) loss for Christ.' The terms *κέρδη* and *ζημία* are mercantile terms, profits and losses acquired or incurred in trade; and thus understood they import a very forcible and striking sense to the passage: 'for thus,' as observes Mackn., 'it is as if the Apostle had said, In making the voyage of life for the purpose of gaining salvation, it was my first purpose to purchase it with my circumcision, and my careful observance of the ritual observances and moral precepts of the Law; and I put a great value on these things, on account of the gain and advantage I was to make by them. But, when I became a Christian, I willingly threw them all overboard, as of no value in purchasing salvation. And this I did for the sake of gaining salvation through faith in Christ, as my only Saviour.' Paul, however, means somewhat more; q. d. 'I regarded them not only as useless, but injurious.' So, in the next verse, he says he accounts them as not merely valueless, but contemptible.

8. ἄλλα μενούργα—Κυρίου μου] This is partly explanatory of the preceding, with which it is closely connected, and partly said *per epianorthosin*. The full force of the words is, 'nay rather (*imo vero utique*), I do even account all things to be so much loss for (or 'in comparison with') the excellency, &c. It was the supereminent *excellency* of that knowledge, which induced the Apostle to make the sacrifice of whatever came in competition with it. As to *ἀκύβαλα*, on which see my Lex., I am now of opinion, that it is best rendered, with Dr. Peile, 'offal,' q. d. 'which I have done well to throw away.' So Apuleius, cited by Wets., 'rem familiarem abijcisse, velut onus stercoris.'—The *ἴσως*

δια τὸ ὑπερέχον τῆς γνώσεως Χριστοῦ Ἰησοῦ τοῦ Κυρίου μου  
 δι' ὃν τὰ πάντα ἐξημιώθην, καὶ ἡγοῦμαι σκύβαλα εἶναι, ἵνα  
 Χριστὸν κερδήσω, <sup>9</sup> καὶ εὐρεθῶ ἐν αὐτῷ, μὴ ἔχων ἐμὴν δικαιο-  
 σύνην τὴν ἐκ νόμου, ἀλλὰ τὴν διὰ πίστεως Χριστοῦ, τὴν ἐκ  
 Θεοῦ δικαιοσύνην ἐπὶ τῇ πίστει <sup>10</sup> τοῦ γνῶναι αὐτὸν, καὶ τὴν  
 δύναμιν τῆς ἀναστάσεως αὐτοῦ, καὶ τὴν κοινωνίαν τῶν παθη-  
 μάτων αὐτοῦ, † συμμορφούμενος τῷ θανάτῳ αὐτοῦ, <sup>11</sup> εἶπω

After σκύβαλα, not found in four uncial MSS., and the Vulg. and Italic Versions, has been cancelled by Lachm. and Tisch., 1st Ed., but restored in Tisch., 2nd Ed.; very properly; since external authority is very greatly in its favour; and internal evidence preponderates, considering that it was more likely to be removed by the earlier Revisers of the text in MSS. B, D, F, G (as removing a tautology between ἡγιασέναι εἶναι and σκύβαλα εἶναι), than to have been introduced from a marginal scholium. But the repetition of εἶναι rather strengthens the expression.—*ἵνα Χριστὸν κερδήσω*, 'obtain the benefits purchased by the sacrifice of Christ.'

9. καὶ εὐρεθῶ ἐν αὐτῷ, &c.] This is explanatory of the nature of the benefit from Christ, and has an allusion to the mode by which it is effected.—*Εὐρ.* is *not* (as most recent Commentators suppose) put for *as*, but there seems to be an allusion to the judgment of the great day. Thus the sense is: 'and be [at the last] recognised by, or found united to him in faith and obedience.'—*ἐν αὐτῷ* denotes the spiritual union mentioned by our Lord in John vi. 56, *ἐν μοι μένει, κἀγὼ ἐν αὐτῷ*, and the next words hint at the means by which it is to be effected.—*μὴ ἔχων*, &c.; i. e. 'not having, as a dependence, a righteousness of my own obtainable by the law (see Rom. iii. 20), but the justification [obtained through faith in Christ].' The next words, *τὴν ἐκ Θεοῦ δικ. ἐπὶ τῇ πίστει*, are exegetical of the preceding, where at *ἐκ Θεοῦ* sub. *δοδόμενον*.—*ἐπὶ τῇ πίστει*, 'on the score of, or condition of faith.'

10. 'The Apostle now proceeds to describe wherein that righteousness consists, of which he had just spoken, God's free gift of grace—designed for all, and effectually realized unto all, such as simply believe, and hopefully wait on him for salvation. It is not merely that they all should have life in Christ, who in Adam all had sinned, and all become subject to God's wrath and condemnation; but more than this—comp. John x. 10. Rom. v. 17—where Christ is truly known and realized as "the power of God and the wisdom of God," there (see on 1 Cor. i. 30) is not exculpation only for past guilt, but positive consecration also to a new state of Innocence; there is not the righteousness of *Justification* only, once for all "conveyed through the laver of Regeneration;" but the righteousness of *Sanctification* also, begun in "babes in Christ;" continued in those who steadfastly continuing in all the means of grace which God has provided for them, "grow up into entire conformity with him who is their Head;" and, finally, made perfect in those who, as men, having suffered and died with him carnally unto Sin, shall also, as in him made partakers of the

Divine Nature, be spiritually raised up in him, and with him live for ever unto God.' (Peile.) By *γνῶναι* is denoted, not a bare theoretical, but an emphatically *experimental* knowledge of Christ, i. e. his person and office, the knowing (as is intimated in the next words) the force and efficacy of his resurrection, and its august purpose; namely, to raise us from the death of sin to the life of righteousness. By *γνῶναι τὴν κοινωνίαν τῶν παθημάτων αὐτοῦ* is meant, as the words following further explain, the knowing, by our own experience, those *παθήματα*, or the being made as conformable to his sufferings by enduring similar sufferings from the world, as we are made conformable to his death, by dying unto sin. See more in Calv., Hyp., and Est.—*Συμμορφούμενος*. For this, MSS. A, C, D, and 3 cursives, have *συμμορφιζόμενος*, which is received by Lachm. and Tisch.; but external authority is insufficient; and internal evidence is in favour of the t. rec., which is confirmed by the Pesch. Syr. Version, Chrysa., Theodor., and Greg. Naz. The sense is, 'by being brought into conformity with his dying.' See Estius.

11. εἶπω κατατήσω εἰς τὴν ἔξανάστ. τῶν νεκρῶν] Here the MSS. are divided; some having the t. rec. *τὴν ἔξαν. τῶν ν.*, others *τῶν ἐκ*, and others, again, *τὴν ἐκ νεκ.*, which last has been received by Scholz, Lachm., and Tisch., from A, B, D, E, and 10 cursives; to which I can make no addition. Thus external authority is in favour of the t. rec., though internal evidence is equally balanced; for *τὴν ἐκ* may have been a correction proceeding from those who thought that the sense which the context requires, 'the resurrection from the dead,' could not be extracted from *ἔξαν. τῶν νεκρῶν*. The *τὴν* has both force and propriety, by a use of the Art., found also in Luke xx. 35, *τυχεῖν τῆς ἀναστάσεως τῆς ἐκ νεκρῶν*, as also Acts iv. 2, *τὴν ἀνάστασιν τὴν ἐκ νεκρῶν*, where, however, many inferior MSS., and some Versions, and Fathers, have *τὴν ἀν. τῶν νεκρῶν*. The phrase *ἀνάστ. ἐκ νεκρῶν* occurs also in 1 Pet. i. 3; and we have *ἔξανάστασις* also occasionally in the Class. writers; e. g. Strabo, p. 102. But I see not why *ἔξανάστ. τῶν νεκρῶν* should not of itself have the same sense as that conveyed, with more propriety of expression (and for that reason likely to be adopted in the early uncial MSS.), *ἔξαν. τὴν ἐκ νεκρῶν*. Little prob. is it that the reading *ἔξανάστ. τὴν ἐκ τῶν νεκρῶν* should have been altered to *ἐξ. τῶν νεκρ.* There is great reason to think that the *ἐκ* arose from those who thought it necessary to the sense, and did not see that it could be fetched from the *ἐξ* in *ἔξανάστ.* Hence I cannot but still retain *ἔξαν. τῶν νεκρ.* as a popular and familiar mode of expression (suitable to the persons addressed), according to which the expressions *εἰς τὴν ἔξαν.*

καταντήσω εἰς τὴν ἐξανάστασιν † τῶν νεκρῶν. <sup>12 m</sup> Οὐχ ὅτι <sup>m 1 Tim. 6. 12.</sup> ἤδη ἔλαβον, ἢ ἤδη τετελειώμαι· διώκω δὲ εἰ καὶ καταλάβω, <sup>Heb. 12. 33. & 12. 31. 1 Pet. 4. 10. 3 Pet. 1. 8 —5. & 3. 18. n Ps. 45. 11. Luke 9. 62. 1 Cor. 9. 24. 1 Tim. 4. 7, 8. Heb. 12. 1. Rev. 3. 21. 1 Cor. 2. 6. Gal. 6. 10.</sup> ἐφ' ᾧ καὶ κατελήφθην ὑπὸ [τοῦ] Χριστοῦ [Ἰησοῦ]. <sup>13</sup> Ἀδελφοί, ἐγὼ ἑμαυτὸν οὐ λογίζομαι κατεληφέναι· <sup>n</sup> ἐν δὲ, τὰ μὲν ὀπίσω ἐπιλανθανόμενος, τοῖς δὲ ἔμπροσθεν ἐπεκτεινόμενος, <sup>14</sup> κατὰ σκοπὸν διώκω ἐπὶ τὸ βραβεῖον τῆς αἰῶν κλήσεως τοῦ Θεοῦ ἐν Χριστῷ Ἰησοῦ. <sup>15 o</sup> Ὅσοι οὖν τέλειοι, τοῦτο φρονῶμεν καὶ

τῶν advert—as at Rom. iv. 16, and elsewhere—to the *state* of the persons in question, that state, or kind, of resurrection unto life of those who have died in the Lord, and whose resurrection from the dead will be a resurrection unto *life* and *glory*, their bodies being raised incorruptible, and both body and soul united for ever with the Lord. See 1 Thess. iv. 6—18. The εἴπω before καταντ. cannot justly be thought to imply any doubt, but only intimates a humble striving after, as opposed to a false security; hence we should render: 'that I may by whatever means; the idiom only implying, as Calv. observes, the *difficulty* of the thing, in order thus to excite them to grapple with it. There is another ex. of this ellipt. use of εἴπω, with an implied notion of *striving*, in Acts xxvii. 12, εἴπω δὲ οὐκ ἔλαβον καταντ., &c., and sometimes in the best Class. writers, e.g. Thucyd. iv. 11, εἴπω δὲ σάμντοι ἴλοιεν τὸ τεῖχος, and Homer, Od. xvi. 459, seqq. That Theodor. and Theophyl. (after Chrys.) saw this implied sense, is evident from their expositions.

12. οὐχ ὅτι ἤδη ἔλαβον] The ὅτι has reference to ver. 8, the principal proposition. In short the full sense of this elliptical expression is, 'Not that I mean to say, I have already attained [the certainty of salvation].' See 1 Cor. ix. 27.—τατελ. is usually rendered, 'were made perfect.' But the best Expositors are agreed that in this (as well as in διώκω, καταλάβω, and other terms occurring in this and the next verse), there is an *agonistic* metaphor, as in Luke xiii. 32, and Philo, p. 74, ὅταν, ὡ ψυχῇ, τελευθῇ, καὶ βραβεῖον καὶ στεφάνον ἀξιώσῃ. From which, and other passages, it is clear that τελευθῆναι was a word denoting to reach the goal as victor, and receive the prize.—In the next words, ἐφ' ᾧ καὶ κατεληφέναι, &c., there is another application of the term καταλαμβάνω, the sense being, 'in order that I might obtain that for the attainment of which I was laid hold of (i. e. impressed into the service) by Jesus Christ.' The Apostle here alludes to the extraordinary circumstances under which, being impressed into the Christian stadium, his conversion took place. Perhaps he had here in mind Isa. xli. 8, 9, σὺ δὲ Ἰσραὴλ—ὃν ἠγάπησα· οὐ ἀνταλαβόμεν ἀπ' ἄκρων τῆς γῆς, where ἀνταλαβόμεν and the Hebr., תְּרַחֲמִי, alike express the sense, 'whom I laid hold of [by the hand], and brought ἀπ' ἄκρων τῆς γῆς, from the ends of the earth.' Here the MSS. exceedingly vary. See Tisch. and Scholz, who edit ὑπὸ Χριστοῦ. But no good reason is there for rejecting Ἰησοῦ, which occurs at ver. 14, and is supported by the Alex. MS., and the Pesch. Syr. Version. The τοῦ may not be genuine, but it should only be bracketed.

13, 14. Here the agonistic metaphor is yet further developed, and in the terms ἐπιλανθ. and ἐπεκτεινόμενοι we have terms appropriate to the racer, whether on foot or on horseback, or in the chariot, who stretched himself forward in his anxiety to reach the goal, agreeably to the description in Horace, 'Instat equis auriga extremos inter eutem vincentibus illum Præteritum temens.' In this and other passages here cited, the racer is graphically described as thinking not of the space already run ('nil actum reputans, si quid superesset agendum,' as says Lucan, Phars. ii. 657), but looking solely to what remains; and, regardless of the progress made, stretching forward to traverse that which separates him from the goal. I add, in further illustration of ἐπικτ., Basil. Mag. t. iii. p. 20, ἐν τοῖς δρόμοις τοῖς ἔμπροσθεν ἐπικτίζομαι, ἐπίτερος ἐσ, and Diog. Laert. vi. 2, 6, where it is recorded, that when one said to Diogenes, then advanced in years, 'You are an old man; now rest from labour.' 'What' (answered he), 'εἰ δολιχὸν ἴδραμον' ('if I have run the long course'), πρὸς τῷ τίλει ἵδαι με ἀνίβαι ('to relax') καὶ μὴ μάλλον ἐπιτεῖναι; where for ἐπιτεῖναι I would read ἐπικτίζαι, 'me porrigere ac contendere summo studio, eniti,' where ἐπικτ. has a neuter sense, as in Greg. Nyss., vol. ii. p. 843.—κατὰ σκοπὸν διώκω, 'I press onward right to (lit. over against) the object, viz. the goal in view.' In ἀνὰ κλῆσιν there is an allusion, not, as has been supposed, to the lofty seat of the βραβεῖντης, but, rather, to the thing signified, since ἀνὰ signifies on high, i. e. heavenly. For ἐπὶ Lachm. and Tisch. read εἰς, but on insufficient evidence.

15. One cannot but observe the address with which the Apostle passes from the *indirect admonition* of the preceding verses, 8—11, to the *direct exhortation* contained in the present; and that first introduced, *per κοινωνίαν*, with 'we,' but immediately changed to 'ye.'—τέλειοι many eminent Commentators interpret of 'full growth in Divine knowledge,' the sense being, 'fully instructed in the Christian religion,' as in 1 Cor. ii. 6. So also ταῖς φρεσὶ τέλειοι γίνεσθαι, 1 Cor. xiv. 20. But it may better, with others, be taken of persons who have attained to a comparative perfection, by far advancement in moral and religious knowledge and Christian virtue, espec. the latter. So Matt. v. 48, xix. 21. Col. i. 28, iv. 28. James i. 4, iii. 2. Ephes. iv. 13. So Ecclesi. xiv. 17. Isocr. Panath. p. 239, τελείους ἀνδρας εἶναι, καὶ πάσας ἔχειν τὰς ἀρετὰς, and Simplic. on Epict., p. 289, who says, 'Make it your study to live ὡς τέλειον, οὐχ ὡς τέλει ἀπληρότα,' &c., i. e. the life of a perfect man, not as though you had already attained perfection, but as always *advancing towards it*.—

εἰ τι ἐτέρως φρονεῖτε, καὶ τοῦτο ὁ Θεὸς ὑμῖν ἀποκαλύψει.  
 16 <sup>p</sup> Πλὴν εἰς δ' ἐφθάσαμεν, τῷ αὐτῷ στοιχεῖν [κανόνι, τὸ αὐτὸ  
 φρονεῖν].  
 17 <sup>q</sup> Συμμιμηταὶ μου γίνεσθε, ἀδελφοί, καὶ σκοπεῖτε τοὺς οὕτω  
 περιπατοῦντας καθὼς ἔχετε τύπον ἡμᾶς. 18 <sup>r</sup> πολλοὶ γὰρ περι-  
 πατοῦσιν, οὓς πολλάκις ἔλεγον ὑμῖν, νῦν δὲ καὶ κλαίων λέγω,  
 τοὺς ἐχθροὺς τοῦ σταυροῦ τοῦ Χριστοῦ. 19 <sup>s</sup> ὧν τὸ τέλος ἀπ-

τοῦτο φρ., 'let us aim at being thus disposed.' See Calv. The next words, καὶ εἰ τι—ἀποκαλ., are obscure, from the construction being somewhat perturbed, which stands thus: εἰ φρονεῖτέ τι ἑτέρας, 'if ye regard (or attend to) any thing otherwise, i. e. in a less perfect manner.' Thus the sense is, 'And if there be aught wherein ye are of different sentiments from the foregoing views, this error, God will, I trust, even remove, and thus open your minds to the light of truth.' (Calv. and Mackn.)

16. πλὴν εἰς δ'—φρονεῖν.] Of this passage both the reading and the interpretation have been controverted. Some ancient MSS. and Versions omit κανόνι—φρονεῖν; others, κανόνι only; others, again, τὸ αὐτὸ φρονεῖν; and in some the words are transposed. Griesbach has cancelled all the words; proceeding, doubtless, on a rule in criticism,—that a passage which is variously read in the MSS. is most probably spurious. That rule, however, has many exceptions; and, among others, when a passage is very obscure, and there are many alterations, whether by omission, alteration, or transposition, all tending to remove the difficulty. Now to cancel such a passage would be as uncritical as cancelling a passage merely because it is difficult. Of this kind is the passage before us; and therefore I agree with Wetst., Matthæi, Rinck, and Scholz, that the words must not be cancelled, nor even altered; for neither of which courses do I find any countenance in the Lamb. and Mus. copies; since the transposition arose from certain words being first omitted, *ὁ ἡμετέρευστος*, and then introduced in the wrong place. The forementioned Critics take for granted that the words were introduced from Gal. vi. 16, and Phil. ii. 2, and iv. 2. But I cannot, any more than Rinck, bring myself to regard the words as an addition, inasmuch as the sense requires that the passage should be read in full; for, as Rinck adds, 'the interpretation which they assign is one involving no inconsiderable harshness. Had the Apostle (continues he) meant what they suppose, he would have written ἐν τούτῳ (or ἐν αὐτῷ) καὶ στοιχεῖν, nearly as in Col. ii. 6.' But ὁ αὐτὸν means *idem*, and serves to intimate an exhortation to unity of doctrine. The particle πλὴν restricts the sort of diversity admitted at ver. 15 (τι ἑτέρας): 'quo minus tamen à norma generali dicendi, neque in concordia morum discedatur.' Thus πλὴν will have the sense, 'but, however (for πλὴν ἀλλὰ)'—meaning, 'be that progress what it may, be that diversity more or less—as in Luke x. 20, πλὴν ἐν τούτῳ μὴ χαίριτε, &c. (where see my note.) On the terms στοιχ. and κανόνι, see my note on Gal. vi. 16. As to the question whether στοιχεῖν is Infinit. for Imperat., the idiom is by no means so frequent in the New Test. as is supposed. See

note on Rom. xii. 15. The only positively certain ex. is Luke ix. 3, ἔχουσιν, and hence I prefer to suppose στοιχεῖν to be suspended in construction from the foregoing φρονεῖν. In short, the passage will be best understood by regarding it as one of the many in St. Paul's Epistles, where two clauses are found blended into one, and consequently there is a peculiarity of phraseology as well as a brevity. If written at length, the passage would have run thus: πλὴν εἰς δ' ἐφθ., τούτῳ [δὲ] στοιχεῖν τῷ αὐτῷ στοιχεῖν κανόνι. The rule here adverted to is that of the right doctrine of faith, just laid down.

17. συμμιμ. μου γίνεσθε.] The Apostle concludes with a weighty exhortation: 'Be joint imitators of me,' i. e. unite in following my example.—σκοπεῖτε—ἡμᾶς, 'And observe [for imitation] those who so act, as you see us acting, and have us for an example [therein].' On τύπον see Acta vii. 44.

18, 19. These verses are in some measure parenthetical. After περιπ. many Expositors suppose an ellipsis of καθὼς, or ἑτέρας; but there seems rather to be an *aprosiopesis*, for delicacy's sake. In the place of a term to characterize their conduct, the Apostle chooses to describe the persons,—first generally, as enemies of the cross of Christ; then under their principal individual characteristics. First, then, they are designated generally, as the enemies of the cross of Christ; i. e. inimical to the doctrine of a crucified Redeemer, through the sacrifice of whose death circumcision was become unnecessary (see notes on Gal. v. 11. vi. 12, 14), and in general utterly averse to the humbling and spiritual doctrines of the Gospel. Of these it is first said, for warning to others, that their end is destruction; meaning, that their conduct, if persisted in, must terminate in their perdition. See Jude 13. They are then characterized by their chief personal traits,—sensuality, a shameless impudence in glorying in their false doctrines and licentious practices, and a general worldly-mindedness. Of these the first is expressed by a comparison used in Rom. xvi. 18, where see note, and elsewhere. Several parallel sentiments are adduced by Grot., Wolf, Alberti, and Wetst. the most apposite of which are the following: (Europ. Cyclop. 335, 2) γὰρ τινὲς θεῶν, πλὴν ἡμοῖ (θεοῖσι δ' ὅς), καὶ τῇ μεγίστῃ γαστρὶ τῷδε δαιμόνως. 'Ὅτε τοῦ πνίψ γε καὶ φαγεῖν τοῦθ' ἡμῖραν ζεῖν οὕτοι ἀνθρώποις τοῖσι σέφροσι.'

18. τοὺς ἐχθροὺς.] The want of correspondence in case (since strictness of construction may be thought to require τοῖς ἐχθροῖς) seems to have arisen from abruptness of expression, which is to be ascribed to warmth of feeling,—namely, the indignation felt by the Apostle at the shameful conduct of the persons in question. Never-



ὥλεια, ὧν ὁ Θεὸς ἡ κοιλία, καὶ ἡ δόξα ἐν τῇ αἰσχύνῃ αὐτῶν, οἱ  
τὰ ἐπὶ γαῖαν φρονούντες. <sup>20</sup> Ἡμῶν γὰρ τὸ πολίτευμα ἐν οὐρα-  
νοῖς ὑπάρχει, ἐξ οὗ καὶ σωτῆρα ἀπεκδεχόμεθα Κύριον Ἰησοῦν  
Χριστόν. <sup>21</sup> ὃς μετασχηματίζει τὸ σῶμα τῆς ταπεινώσεως ἡμῶν,  
[εἰς τὸ γενέσθαι αὐτὸ] σύμμορφον τῷ σώματι τῆς δόξης αὐτοῦ,  
κατὰ τὴν ἐνέργειαν τοῦ δυνάσθαι αὐτὸν καὶ ὑποτάξαι ἑαυτῷ τὰ

t Eph. 3. 6.  
Col. 3. 2.  
1 Thess. 1.  
10.  
Tit. 2. 12.  
Heb. 12. 14.  
u 1 Cor. 15.  
48, 51.  
Col. 3. 4.  
1 John 3. 2.

theless the nominat. would be quite as suitable, nay, even more so, as appears from the passages of 2 Pet. ii. 13, and Jude 19, which I have cited. There is in either case an ellipsis of the partic. of the verb. subst., i. e. either *ὄντας* or *ὄντες*, q. d. 'those enemies [as they are] of the cross.' Thus as the words now stand the construction is that of the accus. absol., as in Acts xxvi. 3, *γνώστην ὄντα σε*. Had *οἱ ἐχθροὶ* been written, the construction would have been that of *nomina. absol.*, which would have been more suitable to the warmth of feeling inherent in the words, which borders on exclamation (q. d. 'those enemies I call them'), such as that which we observe in the passages of 2 Pet. and Jude.

19. *ὧν ὁ Θεὸς ἡ κοιλία* I cannot agree with Ambrose, Calv., and Hyper., in referring these words to the false brethren who wished to bring in the law of meats, &c.; but I consider them, with Theod., Theophyl., Est., and Grot., as pointing at the one grand object for which those men live,—namely, the sensual gratification of the mere animal man, without any thought or care of the spiritual part of man. Comp. 1 Cor. ii. 13 and 14; and see espec. the able note of Est., who remarks: 'Ventrem habent pro Deo, non quod improprie ventrem Deum suum reputantes: ut non eo sensu, quod in ventre fiduciam collocant, sicut hominis avari Deus est pecunia quatenus sperat et confidit in pecunia thesauris; sed quia ventris causâ omnia faciunt, i. e. finem constituent in deliciis cibusque ut proinde *ventricolæ* dici possent juxta illud Apostoli de Iliadem, Rom. xvi. 18, τῷ Κυρίῳ—οὐ δουλεύουσιν, ἀλλὰ τῇ ἑαυτῶν κοιλίᾳ.' So, too, the passage was taken by Hooker, who in his Eccles. Pol. i. xi. 4 (cited by Dr. Peile), says: 'Man doth seek a triple Perfection, 1. a sensual, consisting in those things which even life itself requireth, either as necessary supplements (or supplies), or as ornaments thereof: 2. an intellectual, consisting in those things which none underneath man is either capable of or acquainted with; 3. a spiritual and divine, consisting in those things whereunto we tend by supernatural means here, but cannot here attain unto them. They who make the first of these three the scope of their whole life, are said by the Apostle to have no god, but only their own belly.'—καὶ ἡ δόξα ἐν τῇ αἰσχύνῃ αὐτῶν, denoting a hardened insensibility to shame,—a glorying in that of which they ought to be ashamed. So Polyb. viii. 23, φ' οἱ ἐχθρὸν αἰσχύνεσθαι, ἐπὶ τούτοις ὡς καλοῖσι, σεμνύνεσθαι καὶ μεγαλαυχεῖν.—Οἱ τὰ ἐπίγεια φρ. Render: 'whose minds are devoted to earthly things'; of course, to the neglect of heavenly ones. See Col. iii. 2, and comp. Hom. Od. xxi. 85, *ἐφημέρια φρονούντες*.

20. This verse connects with ver. 17, to which the γὰρ refers, vv. 18 and 19 being parenthetical. —πολίτ. might, did the context permit, denote VOL. II.

either conduct, manner of living, ἀναστροφή, as it is commonly interpreted, or, as others, 'community,' 'political society.' But the best Expositors are mostly agreed, that it means 'citizenship,' which implies that of a community, or country; as the context points out.—*ἐξ οὗ καὶ σωτῆρα ἀπεκδεχόμεθα* K. l. X. The *ἐξ οὗ* is for *ἐξ ὧν*, scil. *οὐρανῶν*, by a common figure. The words have reference to the omitted clause, and suggest a reason why we should give our attention, as a heart-concern, to heavenly things, namely, because we expect from thence the Saviour, who will richly reward all our patient endurance here; see 2 Tim. iv. 18.—ἀπεκδεχόμεθα denotes anxious expectation.

21. In touching on the redemption to be bestowed on all who make good their title to the heavenly citizenship, the Apostle, with consummate address, adverts to that which is (as we learn from 1 Cor. xv.) to be the commencement of the rewards Christ will bestow, thus forming, as it were, a pledge for the rest. On this point he has, with great judgment, taken his stand; since it suggests a strong motive to resist temptations to sensuality and worldly-mindedness; as much as to say, "Why should I take so much thought for this wretched and perishable body—this *paltry self*—when by resisting temptations I may expect that *this very body* will by my Saviour be changed into a body similar to his glorious body, and be made capable of pleasures, such as eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive?"—*μετασχηματίζει*. A metaphor taken from putting off one dress and taking another instead. See more in my Lex., and espec. Jos. Antt. vii. 10, 5. viii. 11, 1. I have not found the phrase *μετασχημ. τὸ σῶμα* any where else except in Diod. Sic. t. i. 201. Here the figurative sense alludes to the putting off of *corruption* and the putting on of *incorruption*, as one dress is changed for another. The words *εἰς τὸ γαστρίσθαι*, not found in many ancient MSS., Versions, and Fathers, have been cancelled by Griesb., Lachm., and Tisch., and with some reason, since internal evidence is against them.—*σύμμορφον*, observes Steiger, 'indicates the result of the *μετασχημ.*, and the term means 'of the same form and nature (see Rom. viii. 29) with Christ's' (a change necessary previous to our admission, 'for this corruptible must put on incorruption, and this mortal put on immortality,' 1 Cor. xv. 25); namely, 'his glorified nature.' Moreover, 'as Christ,' observes Steiger, 'has taken the *μορφή* of the human nature in all the misery of that *μορφή*, so shall we obtain the *μορφή* of the nature of Christ in all its glory;' for, as Bengel observes, 'non mors salutem dabit sed gloriam.'—κατὰ τὴν ἐνέργειαν—πάντα. We have here 'an argument *à majori ad minus*, meant to silence all unbelief,—the power he hath to subdue

F f



a 1 Cor. 15.  
26, 27.  
b Cor. 1. 14.  
ch. 2. 10.  
1 Thes. 2.  
10, 20.  
c Exod. 22.  
22, 23.  
Dan. 12. 1.  
Luke 10. 20.  
ch. 1. 27.  
Rev. 2. 6.  
& 14. 5.  
& 20. 12.  
& 21. 27.  
e Rom. 12.  
12.  
f Cor. 13. 11.  
1 Thes. 5.  
16.  
g ch. 2. 1.  
d Heb. 10. 26.

πάντα. IV. 1<sup>a</sup> Ὡστε, ἀδελφοί μου ἀγαπητοὶ καὶ ἐπιπόθητοι, χαρὰ καὶ στέφανός μου, οὕτω στήκετε ἐν Κυρίῳ ἀγαπητοί. 2 Εὐδοκίαν παρακαλῶ, καὶ Συντύχην παρακαλῶ, τὸ αὐτὸ φρονεῖν ἐν Κυρίῳ. 3<sup>b</sup> \*Ναὶ ἐρωτῶ καὶ σέ, σύζυγε γνήσιε, συλλαμβάνου αὐταῖς, αἵτινες ἐν τῷ εὐαγγελίῳ συνήθησάν μοι, μετὰ καὶ Κλήμεντος καὶ τῶν λοιπῶν συνεργῶν μου, ὧν τὰ ὀνόματα ἐν βίβλῳ ζωῆς.

4<sup>c</sup> Χαίρετε ἐν Κυρίῳ πάντοτε· πάλιν ἐρῶ, χαίρετε. 5<sup>d</sup> Τὸ ἐπιεικὲς ὑμῶν γνωσθήτω πᾶσι ἀνθρώποις· ὁ Κύριος ἐγγίς.

all things having subdued even death' (Theophylact); see 1 Cor. xv. John xi. 25.

IV. Ver. 1 of this chap. ought to have formed ver. 22 of ch. iii., since it is the *inference* to the foregoing, as intimated by the οὕτω, which signifies 'so then, such being the case,' viz. 'as I have already said,' i. e. supra, ch. i. 27, where, as at ch. iii. 20, and iv. 1, is intimated the πολίτευμα ἐν οὐρανῷ, and the standing fast in the faith of the Gospel, here denoted by the expression στήκ. ἐν Κυρίῳ, which occurs also at 1 Thes. iii. 8. 2 Thes. ii. 15.—Ἐπιπόθ. is not so much synonymous with ἀγαπ., as it is a stronger term,—which may be rendered *exoptati*; also denoting Paul's great desire to see them again; see i. 27—30.—χαρὰ καὶ στίφανος, i. e. a cause of rejoicing and of glorying to me. On the expression στ. ἐν Κυρίῳ, see 1 Cor. xv. 1. xvi. 13. Gal. v. 1.

2. τὸ αὐτὸ φρονεῖν ἐν Κυρίῳ] This expression may denote both unanimity in doctrine, and concord in views and objects. The persons in question were probably deaconesses of the Church.

3. ναὶ ἐρωτῶ] So I have edited for καὶ ἐρ., with all the Critical Editors from Weta. to Tisch.; not only because external authority is very strong (to which I add all the Lamb. and nearly all the Mus. copies), but because internal evidence is quite in its favour, since it is more agreeable to the context, and is confirmed by a similar use in Philem. 20, and Rev. xxii. 21. The καὶ arose, I suspect, from a blunder of the scribes.—σύζυγι. On the sense of this word Commentators are not agreed. It seems rightly taken by Heinrichs to denote a closer connexion than συναργός, supra ii. 25. Otherwise it might be supposed to designate *Epaphroditus*. It would, therefore, seem to mean *colleague*, and to be meant for the Bishop, or principal presbyter, of Philippi, perhaps Timothy (vide supra i. 1), who was, in some sense, Paul's colleague; comp. Arist. Plut. 945, τὰν δὲ σύζυγον λάβω τινα. And this is confirmed by the use of γνησίως, supra ii. 20. See Dr. Peile.—αἵτινες ἐν τῷ εὐαγγελίῳ συνήθησάν μοι, 'such as strove with, co-operated with me, in the cause of the Gospel,' viz. by furthering in some way or other its propagation or acceptance. See note, supra, ch. i. 27.—Κλήμεντος. This is said by the ancients to have been Clomens Romanus, afterwards Bp. of Rome, who wrote the Epistles to the Corinthians, one of the Apostolical Fathers; but the tradition has been generally rejected by the moderns, though on no sure grounds. In fact, we have the positive assurance of Irenæus, ap. Euseb. H.

E. v. 6, 2, to the following effect: τρίτη τέτη ἀπὸ ἀποστόλων τὴν ἐπισκοπὴν κληροῦται Κλήμη, ὁ καὶ ἱερακὸς τοῖς ἀποστόλοις, καὶ ἰμπεριβληκὸς αὐτοῖς where Conyb., who refers to the passage, conjectures συμβιβηκός. The true reading seems to be συμβιβηκός, 'who had met with them,' i. e. in ecclesiastical communication and conference.—ἐν τὰ ὀνόματα ἐν βίβλῳ ζωῆς. This expression may be thought employed in accommodation to the image by which the future life is represented a little before (iii. 20) as a πολίτευμα, which supposes a *list of the citizens'* names, from which the names of the unworthy are erased; see Rev. iii. 5, and the note there. Thus the names of the virtuous are often represented as *registered* in heaven; see Luke x. 20, and espec. Rev. xiii. 8. Comp. with Mal. iii. 16.

4—9. The Apostle now again addresses the Church at large. Again, he strikes the key-note of the Epistle, calling upon them *all* to rejoice; and with this the special exhortations, which follow on till v. 7, stand in close connexion. These exhortations are summarily contained in a concluding one at v. 9. (Wiesing.)

5. τὸ ἐπιεικὲς] For ἡ ἐπιεικεία, meaning that 'moderation,' lit. 'reasonableness of mind' (answering to the μετριοπάθεια of philosophy) which holds such a complete control over the passions,—comprehending the due restraints of desire or anger, fear or sorrow,—as will produce forbearance, mildness, and kindness, as to others, and, as to ourselves, an equanimity or holy indifference to the things of this world,—from the consideration that the time is short, and the world (no continuing city), in its ever-shifting scene, fast passing away (1 Cor. vii. 31); but that the Lord is at hand for judgment, that 'he cometh quickly to judge every man according to his work.' (Rev. xx. 12).—ὁ Κύριος ἐγγίς. Most recent Expositors take the meaning to be, 'The Lord (i. e. God) is at hand [for help; and therefore there is no cause for over-anxiety];' comp. Ps. xxxiv. 18. This is, however, not a little harsh. Far better is it, with the ancient and earlier modern Expositors, to understand the words as spoken of *Christ*. The words must not be connected with what follows, but, as is most natural, with what precedes; and the internal connexion will readily be apparent, if we consider the true force of τὸ ἐπιεικὲς, as above explained; and whether 'the coming of the Lord' be taken of the coming of the day of judgment, or, what is tantamount, of the hour of death to any one, matters not, and the latter is implied in the former.

6 ° Μὴδὲν μεριμνᾶτε, ἀλλ' ἐν παντὶ τῇ προσευχῇ καὶ τῇ δέήσει μετὰ εὐχαριστίας τὰ αἰτήματα ὑμῶν γνωρίζεσθω πρὸς τὸν Θεόν. p. Ps. 32.  
Matt. 6. 25.  
1 Pet. 5. 7.

7 ° καὶ ἡ εἰρήνη τοῦ Θεοῦ, ἡ ὑπερέχουσα πάντα νοῦν, φρουρήσει τὰς καρδίας ὑμῶν καὶ τὰ νοήματα ὑμῶν ἐν Χριστῷ Ἰησοῦ. 1 John 14. 27.  
3 Cor. 13. 11.  
Gal. 5. 22.  
Col. 3. 15.  
Rom. 1. 7.  
3 Rom. 12.  
17. & 13. 13.  
1 Cor. 13.  
4-7.  
1 Thess. 4.  
3. 4. 5.  
3. 5. 22.  
h Rom. 15.  
32.  
3 Cor. 13. 11.  
13 Cor. 11. 9.  
Gal. 5. 6.

8 ° Τὸ λοιπὸν, ἀδελφοί! ὅσα ἐστὶν ἀληθῆ, ὅσα σεμνὰ, ὅσα δίκαια, ὅσα ἀγνὰ, ὅσα προσφιλῆ, ὅσα εὐφημα, εἴ τις ἀρετὴ καὶ εἴ τις ἔπαινος, ταῦτα λογίζεσθε. <sup>9</sup> ἡ δὲ καὶ ἐμάθετε καὶ παρελάβετε, καὶ ἡκούσατε καὶ εἶδετε ἐν ἐμοί, ταῦτα πράσσετε· καὶ ὁ Θεὸς τῆς εἰρήνης ἔσται μεθ' ὑμῶν.

10 ° Ἐχάρην δὲ ἐν Κυρίῳ μεγάλως, ὅτι ἤδη ποτὲ ἀνεθάλετε

6. *μηδὲν μεριμνᾶτε*] 'be not anxiously solicitous about any thing.' These words are connected with the foregoing *τὸ ἐπιαιεῖς—ἀνθρώποις*, and are meant to carry forward the injunction from *μετριοπάθεια* to its result in *ἀμεριμνία*; and the next words suggest, that when the mind has been thrown off its balance, and anxious solicitude, the opposite to quiet equanimity, creeps in,—the best cure is *prayer*, with *thanksgiving*, viz. for what God shall have been pleased to grant, implying acquiescence as to what he may see fit to withhold, and *both* from an entire acquiescence in *all* that has happened (*ἐν παντί*, scil. *πράγματι*), together with a putting up of requests for future needs, made known to God, and not confined to secret *wishes*, but finding expression in uttered prayer. The result of this course is stated in the words which follow, ver. 7, of which the most probable sense is: 'And [thus] the peace of God (meaning that which the God of peace bestows by the Gospel, and sustains by his Spirit of grace, obtained through Christ Jesus) will fortify, &c.

7. This interpr. of ἡ εἰρ. το. Θεοῦ, is confirmed by Hyper. in a masterly note. Eat., indeed, thinks the peace of God here meant is, that tranquillity of mind, (as opposed to anxious fears and troubles,) arising from reconciliation with God (Rom. v. 1), and the observance of his commands. But this falls short of the full sense intended;—which seems to have been in Hyper.'s mind, though not expressed in *words*. He rightly conjoins peace of *conscience* with peace of mind. But that can arise only from reconciliation with God. Now if peace of conscience, founded on that reconciliation, be conjoined with the sense above laid down, it will present the whole meaning intended.—Of the next words, *φρουρ.*—*ὑμῶν* the true sense is well rendered 'fortify (lit. 'garrison') your hearts and minds against all such *ταραχαί* as break in on that peace.'—The last words, *ἐν Χρ.* 'In,' import that this all-surpassing blessedness is centred alone in the grace of God, through Christ, 'quæ ipse (says Calv.) non cognoscitur, nisi per Verbum, et interiorem arrham Spiritus.' And truly, the experience of that peace which the God of peace imparts by the Gospel is the mind's best safeguard against distrustful anxiety. We thus feel fulfilled in us the words of the Prophet (Isa. xxvi. 3), 'Thou wilt keep him in perfect peace whose mind is stayed on thee.' It is worthy of observation, that two terms, *καρδίας* and *νοήματα*, are here made use of, though *one* might have seemed sufficient; but, as Calv. and Hyper. well point out, the

Apostle, by taking both terms, meant to comprehend the whole of the immaterial part of man, consisting both of the *intellectual faculties* and the *affections* or *passions*; both of which require to be fortified, the former against the deceits of carnal reasonings, the latter against the allurements of the world, the flesh, and the devil.

8. The foregoing exhortations to faith and holiness are here, in conclusion, briefly summed up in one comprehensive practical injunction to the uniform observance of all the moral duties enjoined in the Gospel; thus intimating that Christian faithfulness cannot rest on the discharge of any *one* virtue, but on the uniform observance of the *whole* of what is enjoined in the Gospel, and hath been urged upon them by himself.—*ὅσα ἴστιν ἀληθῆ*, &c. 'Αληθῆ signifies, 'truly virtuous,' *ἐνάρστα*, as Theodor. explains. *Σεμνὰ*, 'honourable, or respectable.' *Προσφιλῆ*, 'amiable,' meaning that quality which conciliates love and respect. By this the Apostle seems to advert to that in which religious persons are too often deficient, who, by an austere and ascetic demeanour, not a little prejudice the cause of religion.—*εἴ τις ἀρετῇ*, &c., meaning, 'Whatever else there be of what is virtuous and praiseworthy, think of and study to practise them.' So St Peter, 2 Epist. i. 5, enjoins believers to add to their faith *virtue*,—*αὐθροῦν*, as here, a brief *summary* of the chief virtues which adorn the Christian character. Here the terms employed are only *general* ones. By the *things* (as the neut. is necessarily rendered) understand the *ἥθη*, i.e. moral properties, or habits of actions. Of *λογίζεσθε ταῦτα* the sense is, 'so think on, or study them, as to practise them.' Then, to prevent mistake, with *ταῦτα λογ.* here, is in ver. 9 interchanged *ταῦτα πράσσετε*, 'practise, i.e. habitually perform, these things.'

9. Here the Apostle refers them to his own doctrine, precepts, and example; which, according as they follow, so will they *attain* the peace of God. The terms *ἐμάθετε* and *παρελάβετε* are not the same in sense, but are well distinguished by Grot., the latter as being the more formal and special term, denoting 'knowledge gained by actual instruction.' Of *ἡκούσατε καὶ εἶδετε ἐν ἐμοί* the full sense is, 'have heard to be in me and see to be in me'; i.e. 'practised by me.'—*πράσσετε* should be rendered, *not do*, as if *ποιεῖτε* had been written, but *practise*; the term being used of a *course* of action, of what is done continually and habitually.

τὸ ὑπὲρ ἐμοῦ φρονεῖν ἐφ' ᾧ καὶ ἐφρονεῖτε, ἡκαιρεῖσθε δέ.  
 11 J Tim. 6. 11 J Οὐχ ὅτι καθ' ὑστερησιν λέγω· ἐγὼ γὰρ ἔμαθον, ἐν οἷς εἰμὶ,  
 11. αὐτάρκης εἶναι. 12 K Οἶδα [δὲ] ταπεινοῦσθαι, οἶδα καὶ περισ-  
 12 Cor. 11. 27. σεύειν ἐν παντὶ καὶ ἐν πᾶσι μεμύημαι καὶ χορτάζεσθαι καὶ  
 1 John 15. 5. 2 Cor. 12. 9. πεινᾶν, καὶ περισσεύειν καὶ ὑστερεῖσθαι 13 I πάντα ἰσχύω ἐν

10. ἀναθάλλετε τὸ ὑπὲρ ἐμοῦ φρονεῖν] lit. 'ye are re-blossomed as to your care for me;' a peculiar, and almost poetic permutation for 'your care for me hath revived,' 'grown green again;' lit. 're-flourished' or 're-blossomed,' as a tree, seemingly dead, again shoots forth in leaves and sprouts; or as an annual plant is reproduced in the spring. There may seem some harshness in thus applying to a *person* what is properly applicable only to a *thing* and a *state*. But it is not greater than what is found in a universally admired passage of Shakspeare's Henry VIII.: 'This is the state of man: to-day he puts forth The tender leaves of *hope*; to-morrow *blossoms*, and bears his blushing honours thick upon him.' The next words, ἐφ' ᾧ—ἡκαιρεῖσθε are meant to suggest the *excuse* that might be alleged for this long neglect; and their sense is best represented by the Vulg. and Syr. Versions, 'sicut etiam curam habebatis,' 'inasmuch as although ye had even a care for me,' &c. In ἡκαιρεῖσθε, there is, as Theophyl. points out, a term of common life, for οὐκ ἡκαιρεῖσθε. The Apostle means to suggest the best excuse for them, by *presuming* that they had not before had an *opportunity* of sending, or were destitute of the *means*.—ἡκαιρ. may be understood of either. See note on Acts xxviii. 14—16.

11. οὐχ ὅτι εἶναι] meaning, 'I do not say this with reference to any necessity to which I have been reduced; for I have learnt, in whatever circumstances I am, therein to acquiesce, and accommodate myself thereto.'—αὐτάρκης is used both of a *thing sufficient for the purpose intended*, and of a *person who feels sufficiency, and is therefore content*; see my Lex. These deeply affecting words show that the Apostle had been suffering under a decrease of his usual means of subsistence; yet that he had been endeavouring to reduce his desires to a level with his means, so as to be content. The true character of the words has been well seen by Hyper. and Calv., who notice that they are said *per correctionem*, to preclude any supposition that what he had said was meant to *reproach* them with his penury, or as if he himself had not sufficient fortitude to bear it. This is ably opened by Bp. Sanderson, in two Sermons on this text. He regards this and the following verses, up to ver. 19, as a *prolepsis* to prevent any unjust opinion of the Apostle, as if he sought theirs more than them; q. d. 'True it is when I received from Epaphroditus the things that were sent from you, it was no small rejoicing to my heart, to see your care of me (after some years' intermission) to *flourish again*; and I cannot but warmly commend your charity, for you have done well to communicate with my afflictions. Yea, I should derogate from the grace of God, which worketh in you, if I should not both acknowledge your free benevolence towards me, and approve it as an odour of a sweet smell, a sacrifice acceptable to God; which I speak not with a greedy mind, to make a gain of you, nor for a cloak of covetousness

(God is my witness), nor any other way so much in reference to my own private interest as for the glory of God and the comfort of your consciences; inasmuch as this fruit of your faith, thus working by love, redounds to the honour of the Gospel in the mean time, and shall in the end abound to your account in the day of the Lord Jesus. Otherwise, as to myself particularly, although my wants were supplied, and my bowels refreshed through your liberality (which, in the condition I was in, was some comfort to me), yet if that had been all I had looked after, the want of the things you sent me could not have much afflicted me. The Lord whom I serve is God, *All-sufficient*; and *his grace* had been sufficient for me, though *your supplies* had never come. He that enables me [however unable of myself to do any thing, yet] to do all things through Christ that strengtheneth me, hath framed my heart by his Holy Spirit, and trained me heretofore in the school of affliction, to rest contented with his allotment, whatsoever it be, and to have a *sufficiency* in myself, though in never so great a *deficiency* of outward things [not that I speak in respect of want; for I have learned, in whatsoever state I am, therewith to be content].'

12. δὲ is, in several Versions and Fathers, not found, and has been cancelled, on strong authority (to which I add all the Lamb. and several Mus. copies), by most Editors; perhaps rightly. Internal evidence is certainly against it. Moreover, the *Apocryphal* here has great strength, and is much in the Apostle's manner.—ταπεινοῦσθαι. This term signifies, 'to be in lowly and necessitous circumstances,' as the antithetical one, 'to have a superfluity.' The sense is rendered plainer by the words following, καὶ χορτάζεσθαι καὶ πεινᾶν. In περισσεύειν καὶ ὑστερεῖσθαι we have a more significant expression than ταπ. καὶ περισσ., ὅτι. signifying, 'to be in utter want of the necessities of life.' In the expression μεμύημαι ('I am initiated'), there may be, as many Commentators suppose, an allusion to initiation into the Heathen mysteries; but that is very uncertain, and not very probable. Its literal sense is, 'I have been initiated, have learnt, fully know.' A very strong metaphor, denoting the possession of perfect knowledge as acquired from long study. So Plut. Moral. p. 795, τὰ μὲν πρῶτα μαθητῶν ἐν πολυπραγμοσύνῃ καὶ μυστήριον. The Apostle, however, seems to have had chiefly in view that use of the word by which it denotes the *being taught Divine truths*, viz. 'by the wisdom from above, through the Holy Spirit.' So Dionys. Arcop. de Celesti Hier. C. iv. No. 4. p. 49, τὸ θεῖον τῆς φιλοθεωρίας μυστήριον ἀγγελοῖς πρῶτον ἐμνήθησαν.

13. πάντα] i. e. all things connected with my Christian duties. He then shows the *source* of his ability, as springing from the aids afforded to him by Christ, through the Holy Spirit.—ἰσχύω, lit. 'in strengthening him.' See on 1 Tim. i. 12.

τῷ ἐνδυναμοῦντί με [Χριστῷ]. <sup>14</sup> Πλὴν καλῶς ἐποιήσατε συγκοινωνήσαντές μου τῇ θλίψει. <sup>15</sup> Ὅϊδατε δὲ καὶ ὑμεῖς, Φίλιπποι, ὅτι ἐν ἀρχῇ τοῦ εὐαγγελίου, ὅτε ἐξήλθον ἀπὸ Μακεδονίας, οὐδεμία μοι ἐκκλησία ἐκοινώνησεν εἰς λόγον δόσεως καὶ λήψεως, εἰ μὴ ὑμεῖς μόνοι. <sup>16</sup> ὅτι καὶ ἐν Θεσσαλονικῇ καὶ Ἀπαξ καὶ εἰς τὴν χρεῖαν μοι ἐπέμψατε. <sup>17</sup> Οὐχ ὅτι ἐπιζητῶ τὸ δόμα, ἀλλ' ἐπιζητῶ τὸν καρπὸν τὸν πλεονάζοντα εἰς λόγον ὑμῶν. <sup>18</sup> Ἀπέχω δὲ πάντα, καὶ περισσεύω πεπληρωμαι, δεξάμενος παρὰ Ἐπαφροδίτου τὰ παρ' ὑμῶν, ὁσμὴν εὐωδίας, θυσίαν δεκτὴν, εὐάρεστον τῷ Θεῷ. <sup>19</sup> Ὁ δὲ Θεὸς μου πληρώσει πᾶσαν χρεῖαν ὑμῶν, κατὰ τὸν πλοῦτον αὐτοῦ ἐν δόξῃ, ἐν Χριστῷ Ἰησοῦ. <sup>20</sup> Τῷ δὲ Θεῷ καὶ Πατρὶ ἡμῶν ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων ἀμήν. <sup>21</sup> Ἀσπάσασθε πάντα ἄγιον ἐν Χριστῷ Ἰησοῦ. ἀσπάζονται ὑμᾶς οἱ σὺν ἐμοὶ ἀδελφοί. <sup>22</sup> ἀσπάζονται ὑμᾶς πάντες οἱ ἅγιοι, μάλιστα δὲ οἱ ἐκ τῆς Καίσαρος οἰκίας. <sup>23</sup> Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων ὑμῶν. ἀμήν.

Πρὸς Φίλιππησους ἐγράφη ἀπὸ 'Ρώμης δι' Ἐπαφροδίτου.

14. πλὴν—θλίψει] This is added to preclude any idea of his depreciating the gift, or misconceiving the intentions of the donors. Though he had learnt to endure poverty without murmuring, he was not the less entitled to assistance. And they had done a good work in communicating aid to him in his distress; for that is the sense of the words συγκ. μ. τ. θ., which are for συγκ. μοι ἐν τῇ θλ. μου.

15. ἐν ἀρχῇ τ. εὐαγγ.] 'at the beginning of the Gospel's being preached among them.' In εἰς λόγον δός. καὶ λήψ. there is an allusion to the *ratio acceptorum et datorum* among the Romans, and that to intimate a regular reciprocation of giving and of receiving; q. d. 'If any other Church gave, it was something not worth noting down.'

16. ἀπαξ καὶ δις] In the passages cited by Expositors from Sept. (Neh. xiii. 20. 1 Mac. iii. 30) we have only ἀπαξ καὶ δις, without the first καὶ, though even in the latter passage the sense is, 'not once only, but twice,' where I would point thus: καὶ ὑλαβήθη μὴ οὐκ ἔχῃ, ὡς ἀπαξ καὶ δις, εἰς τὰς δαπάνας καὶ τὰ δόματα: suppl. διδόναι & ἰδίδου ἔμπροσθεν δαψιλεῖ χειρὶ.

17. ἀλλ' ἐπιζητῶ—ὑμῶν] q. d. 'I feel pleasure in the gift; not so much on my own account, as yours; considering the fruit that will redound from it, in the praise of men and the recompense of God.'

18. ἀπέχω δὲ πάντα] I am now of opinion that the force of ἀπέχω here is the same as at Matt. vi. 2 and 5, where I have fully treated on this peculiar idiom, and have shown that here it is rightly rendered by *accepi*, or *acceptum teneo*; of which I find another ex. in Aristid. l. ii. 435,—where we have φάσκων ἀπέχειν ('acceptisse') ἅπαντα παρ' αὐτῶν. Περλ. is added in order to strengthen the sense, and to show that he wants no more. On the expression ὁσμὴ εὐωδ., see at Eph. v. 2. 2 Cor. ii. 14; and on θυρ. δεκτ. see at Rom. xii. 1.

19. πληρώσει—ὑμῶν] Render: 'will abundantly supply all your need,' spiritual and temporal. Of the phrase χρεῖαν πληροῦν another example occurs in Thucyd. i. 70, ἢν δ' ἄρα πον καὶ πείρα σφαλῶσιν, ἀνταλπίσαντες ἄλλα, ἐπλήρωσαν τὴν χρεῖαν. By the riches here spoken of may be meant riches of grace and beneficence; for τ. πλοῦτον τῆς χάριτος αὐτοῦ, as is fully expressed at Eph. i. 7, κατὰ τὸν πλοῦτον τῆς χάριτος αὐτοῦ: comp. Eph. ii. 4, πλοῦσις ὡν ἐν ἐλπί, and Rom. x. 12.—ἐν δόξῃ may be construed either with πληρώσει, and taken adverbially for ἐνδόξως, or with πλοῦτον, and taken adjectively for ἐνδοξον; but the latter is the more natural construction, and is confirmed by Eph. iii. 16.—ἐν Χριστῷ, 'per Christum,' Christ being considered as the *medium* 'through whom all blessings flow.'

# ΠΑΤΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

Η ΠΡΟΣ

## ΚΟΛΟΣΣΑΕΙΣ ΕΠΙΣΤΟΛΗ.

a Rom. 1. 7.  
Gal. 1. 2.  
Eph. 1. 2.  
1 Pet. 1. 2.

Ι. <sup>1</sup> ΠΑΤΛΟΣ, ἀπόστολος Ἰησοῦ Χριστοῦ διὰ θελήματος Θεοῦ, καὶ Τιμόθεος ὁ ἀδελφός, <sup>2</sup> τοῖς ἐν † Κολοσσαῖς ἀγίοις

COLOSSÆ was a large, populous, and wealthy city of Phrygia (whose site has been at length determined to be the present *Khons*), at which there was a flourishing Christian church; but by whom planted, we have no certain information. From some passages in the Epistle (as i. 21, 25. ii. 5, 6), and from the probability that it should have taken place at some period when Paul visited Phrygia, there would seem reason to think that it was founded by the Apostle; while, from other parts of the Epistle (as, for instance, ii. 1), the contrary would appear: and as there seems to be something like *positive proof* that he was *not* the founder,—while there are only *arguments of probability* that he *was*, we seem authorized to rather embrace the *negative*. Yet, though not literally the founder, he might, in a qualified sense, be termed such; since the Gospel dispensed to the Colossians (i. 21—25) came *mediately*, though not *immediately* from him. *Who* was the actual founder, the learned are not agreed. Some say Epaphras; others, Timothy. The *latter* supposition has more of probability in its favour. Be that as it may, it seems that the Church at Colossæ had been planted and watered, and brought to a flourishing state, perhaps by *both* those two active fellow-labourers with Paul in preaching the Gospel. With respect to the *date* of the Epistle, the internal evidence supplied by the Epistle itself shows that it must have been written at nearly the same time as that to the *Ephesians*, but, according to the general opinion, a little after it. At any rate, the two are, as Paley says, *twain* Epistles, being written nearly together; inasmuch that many expressions in the one were made use of in writing the other.' This, however, will not determine the question as to priority. Be that as it may, the present Epistle is evidently mainly directed against the tenets and practices of certain *false teachers*, who had crept in, and disseminated erroneous and superstitious notions respecting the worship of angels, self-mortification, and the observance of the Jewish Festivals, and indeed of the Mosaic ritual Law in general, as *necessary to salvation*. *Who* these

persons were is not agreed. See the Introductions of Schott and Boehmer, and espec. of Dr. Davidson. The truth seems to be, that, though the notions of the *Essenes* were most in accordance with the errors here condemned, yet that the false teachers were not of one particular class, but were composed of ascetics of various classes, *chiefly Judaizers*, and for the most part such as had taken up the dogmas of the *Essenes*,—but *also* Platonizers, Gentile converts, who blended Platonic notions with the doctrines of the Gospel. Nor probably were there wanting some who had been professors of what is called the Oriental Philosophy (for asceticism has been ever prevalent in the East), and had, on becoming Christians, retained several of their superstitious and ascetical notions. Accordingly, one main purpose of the Apostle's writing was, to counteract the spreading evils of mystical fanaticism (in a highly imaginative people) on the one hand, and a false philosophy nearly allied to Gnosticism, on the other; which latter corrupted the *simplicity* of the Gospel, as the former did its *pure morality*. This purpose the Apostle strives to effect, by exposing the gross chimeras of the former, and by refuting the doctrinal errors of the latter; at the same time inculcating the pure doctrines of the Gospel, and urging the pure morality thereof, without which its doctrines would be a dead letter. Thus the *scope* of the Epistle is, 1. to lay down the grand purpose of the Gospel, and to show how far it surpasses the law of Moses as well in glory, as in wideness of comprehension; and especially to point out that all hope of man's redemption is founded on *CHRIST*, our Redeemer, in whom alone all fulness, perfection, and sufficiency are contained. 2. To caution the Colossians against the insinuations of the Judaizing or philosophizing teachers, as inconsistent with the main doctrines of the Gospel: after which follows an interesting description of believers acting uniformly under the influences of the Gospel, and an earnest exhortation to walk in their steps.

From a comparison of this Epistle with that

καὶ πιστοῖς ἀδελφοῖς ἐν Χριστῷ χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ Πατρὸς ἡμῶν [καὶ Κυρίου Ἰησοῦ Χριστοῦ].

<sup>3</sup> <sup>b</sup> Εὐχαριστοῦμεν τῷ Θεῷ καὶ Πατρὶ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ πάντοτε, περὶ ὑμῶν προσευχόμενοι, <sup>4</sup> <sup>c</sup> ἀκούσαντες τὴν πίστιν ὑμῶν ἐν Χριστῷ Ἰησοῦ, καὶ τὴν ἀγάπην τὴν εἰς πάντας

<sup>b</sup> Eph. i. 15.  
<sup>c</sup> Phil. i. 2.  
<sup>d</sup> 1 Thess. i. 2.  
<sup>e</sup> 2 Thess. i. 3.  
<sup>f</sup> Eph. i. 15.  
<sup>g</sup> Phil. i. 2.  
<sup>h</sup> Phil. i. 2.

to the Ephesians, it will be obvious that the substance of the former is found in the latter. The two consequently reflect great light upon each other, espec. the former upon the latter, of which it is indeed often the best comment. As to the disputed subject of the *communion* between the two Epistles, and which had the *priority*, see the Introduction to the Epistle to the Ephesians.—As to the *place* and *time* at which this Epistle was written, there is no doubt that it was written at *Rome* during the Apostle's confinement there, and at nearly the same time with, probably a little before, the Ephesian Epistle, and both in the first half of A.D. 62.—As to the *authenticity* and *genuineness* of the Epistle, it is amply attested by quotations from Irenæus, Clemens Alexandrinus, and Tertullian, and by various allusions in Justin Martyr, and Theophilus of Antioch. Its authenticity, however, has recently been denied not only by the infidel writers Baur and Schoeffer, but by others; who, however, have been ably refuted by Olsh. and Meyer, nay, by De Wette himself; and I agree with Dr. Davidson in 'thinking it strange that in replying to them so well, he was not led to question the soundness of his own rejection of the authenticity of the Ephesian Epistle; for the Critic who doubts of the one may as well carry his doubts into the other.' However, we need not the aid of one so utterly incapable of weighing the value of testimony, and so incompetent a judge as to where truth is to be found—*'non tali auxilio, nec defensoribus istis.'* I quite agree with him, that the stamp of authenticity is impressed on every paragraph; and that the *fabrication* of it would be a phenomenon perfectly inexplicable.—Before I conclude, a few words may be permitted on the *style* and *composition* of the Epistle. In this respect there is, I apprehend, an inferiority to the Ephesian Epistle. The present seems to have been written with some haste, on the spur of the occasion, and *currentis calamo*, to stop the further spread of the dangerous errors promulgated by the false teachers. Accordingly, there is far less of the finish of regular composition, though the plan and arrangement are all that could be desired.

I. 2. *Κολοσσαῖς*] A, B, K, and 40 cursives (I add all the Lamb. except 1186, and several Mus. copies), and early Editions, and several Versions and Fathers, read *Κολασσ.*, which is preferred by most Critics, and adopted by Matthæi, Lachm., and Tisch.; while Griesb. retains *o*. There can, I think, be but little doubt that the *t. rec.* is correct, at least according to the orthography of the inhabitants themselves, as we find from the coins, of every age, which may be seen in Eckhel, Doctr. Num. Vet., vol. iii. p. 147, sq.; and as the *o* is found in all writers down to the time of Polymnus (in whom we first find the *α*), there is

little doubt that, after the time of St. Paul, the spelling was altered, prob. from *provincial pronunciation*, and it seems likely that the alteration was introduced by those who lived distant from the place, and knew not its true spelling. After *ἐν Χριστῷ* 5 of the most ancient uncials, and 3 ancient cursives (I add Lamb. 1196), with the Syr., Copt., and Vulg. Versions, subjoin *Ἰησοῦ*, admitted by Lachm. (not Tisch.), and on far better grounds than many of his insertions. The words *καὶ Κυρίου Ἰησοῦ Χριστοῦ*, absent from B, D, E, J, K, and several cursives (I add Lamb. 1185, 1195), together with several ancient Versions, including the Pesch. Syr., have been cancelled by Griesb., Scholz, Lachm., and Tisch.; perhaps rightly; for internal evidence is rather against them: the words being probably introduced from the parallel passages in the other Epistles (e.g. 1 Cor. i. 3. 2 Cor. i. 2. Gal. i. 3. Eph. i. 2. Phil. i. 2. 1 Thess. i. 1. 2 Thess. i. 2. 1 Tim. i. 3. 2 Tim. i. 2. Tit. i. 4. Philem. i. 3). Certainly we can thus easily account for their *insertion*, though by no means for their *omission*; unless, indeed, we suppose that the Apostle wrote *ἐλθὼν ἀπὸ Θεοῦ Πατρὸς ἡμῶν, καὶ Χριστοῦ Ἰησοῦ τοῦ Κυρίου ἡμῶν*, where the recurrence of the words *ἡμῶν* might, as in a thousand other instances, occasion the accidental omission of the scribes; and as this is not improbable, I have chosen to leave the words in the text but inclosed within *single brackets*.

3. The punctuation at *πάντοτε*—*προσευχόμενοι* is doubtful, most Editors placing a comma after *Χριστοῦ*, and thus connecting *πάντοτε* with *προσευχόμενοι*; while others place it after *πάντοτε*, thus connecting *πάντοτε* with *εὐχαριστοῦμεν*. Of these two methods, the former is supported by Rom. i. 10 and Phil. i. 3; but the latter by many other passages, as Eph. i. 16. 1 Thess. i. 2. ii. 13. 2 Thess. i. 3. ii. 13. Philem. 4, and those more parallel.

4. *ἀκούσαντες τὴν πίστιν, &c.*] 'since or because we have heard,' &c.; thus serving more particularly to denote the *cause* or *subject* of the action of thanksgiving just before mentioned. Theophyl. and Hyper. explain *ἀκούσαντες* by *διότι ἠκούσαμεν*. It were scarcely necessary to mention this, but that some eminent Critics wrongly place v. 4 in a parenthesis; thus uniting *προσευχόμενοι* with *ἀδὰ τὴν ἐλπίδα*.—*Τὴν πίστιν ὑμῶν, &c.*, 'your faithfulness,' or constancy in the faith (comp. v. 2), a sense of *πίστις*, as is shown by Locke and Pierce, required by the context.—*εἰ πάντας τοὺς δούλους*, i.e. to all faithful Christians, whether Jews or converted heathens. It is truly remarked by Boehm., that genuine faith is always faith working by love (Gal. v. 6. James i. 22), consequently it is extended to *all* who are created in the image of God (James iii. 9); though it is especially due *τοῖς ἐκλεκτοῖς τῆς πίστεως*, Gal. vi. 10.

41 Pet. 1. 4.  
2 Tim. 4. 8.

6 Mark 4. 8.

8 16. 15.

John 15. 16.

Phil. 1. 11.

Eph. 4. 12.

Phil. 2. 16—32.

8 Rom. 12. 2.

1 Cor. 1. 8.

Eph. 1. 10.

8 & 5. 10, 17.

21.

8 & 4.

Heb. 10. 20.

8 & 12. 21.

τοὺς ἁγίους, <sup>5</sup> διὰ τὴν ἐλπίδα τὴν ἀποκειμένην ὑμῖν ἐν τοῖς οὐρανοῖς· ἣν προηκούσατε ἐν τῷ λόγῳ τῆς ἀληθείας τοῦ εὐαγγελίου, <sup>6</sup> τοῦ παρόντος εἰς ὑμᾶς, καθὼς καὶ ἐν παντὶ τῷ κόσμῳ· καὶ ἔστι καρποφορούμενον καὶ αὐξανόμενον, καθὼς καὶ ἐν ὑμῖν, ἀφ' ἧς ἡμέρας ἠκούσατε, καὶ ἐπέγνωτε τὴν χάριν τοῦ Θεοῦ ἐν ἀληθείᾳ· <sup>7</sup> καθὼς καὶ ἐμάθετε ἀπὸ Ἐπαφρᾶ τοῦ ἀγαπητοῦ συνδούλου ἡμῶν, ὃς ἔστι πιστὸς ὑπὲρ ὑμῶν διάκονος τοῦ Χριστοῦ, <sup>8</sup> ὁ καὶ δηλώσας ἡμῖν τὴν ὑμῶν ἀγάπην ἐν πνεύματι. <sup>9</sup> Ὡς διὰ

5. διὰ τὴν ἐλπίδα, &c.] Some doubt exists as to the construction of these words. By many modern Translators and Expositors they are connected with εὐχαριστοῦμαι—προσευχόμενοι at ver. 3; ver. 4 being regarded as parenthetical. This, however, is quite inadmissible: not, indeed, for the reason usually assigned, that no example is to be found of εὐχαριστεῖν followed by διὰ with an Accus., but because the method in question involves a considerable harshness of construction, and yields a sense somewhat jejune. Hence it is better to refer the words to the verses immediately preceding, espec. as the most simple and natural construction is always, *ceteris paribus*, to be preferred. Yet the reference is, I apprehend, not to ἀγάπην, &c. only, as some Expositors suppose, but to πιστὸν also; the latter springing out of the former,—love being ever the fruit of a true faith (see Gal. v. 6), and both together forming, as Gomar observes, the two members of the Christian religion. Now this hope (meaning, as at Tit. ii. 13, the thing hoped for,—the object of this hope), is by the διὰ represented as the *impulsive cause* of their faith and love; q. d. 'which faith and charity ye have exercised in consequence of,' &c.: for, as Dr. South well observes, 'Hope and fear are the great handles by which the will of man is to be taken hold of, when we would either draw it to duty, or draw it from sin.' In the expression ἀποκειμένην there is, as at 1 Pet. i. 4, τῇ ἐλπίδι (by way of expressing the *certainty* of the thing), an allusion to money or rewards laid up in a treasury, to be distributed to conquerors in the games; and which they are so certain of receiving, that each one's share may be said to be *laid up ready for him*. So Plutarch, cited by Heinrichs, τοῖς αὐ βιβλικόνισ ἀπόκειται γίγαι ἐν ἔδον. Comp. 2 Tim. iv. 8. Of the next words, ἣν προηκούσατε—εὐαγγέλιον, the full sense is, 'which [hope] ye first heard of in the preaching to you of the true doctrine of the Gospel' (comp. Eph. i. 13). The words of v. 6 may be thus rendered: 'which has come to you (been brought unto you) as [it has to others] in all parts of the [civilized] world, and is [now] bringing forth the increase of fruit; as among others, [so] among you, from the day when ye first heard of it (so as to give ear to it), and had made known to you the grace of God in truth,' equiv. to the true gospel of grace. Such is the general sense. To advert to a few matters of philology. Παρόντος, Partic. Imperf., for δ παρίσται, meant for Pass., 'being brought.' In παντὶ τῷ κόσμῳ there is no *hypérbole*, the expression being used to denote the whole of 'the civilized world;' thus almost making good the words of Ps. xix. 4.

6. ἔστι καρποφορ.] 'is bearing fruit' ('the

fruits of righteousness,' Phil. i. 11, that of reforming men here, in order to their salvation hereafter) as elsewhere, so also among you.—τὴν χάριν τοῦ Θεοῦ ἐν ἀληθείᾳ, i. e. 'the true Gospel of grace.' I have followed the recent Editors, Griesbach, Scholz, Lachm., and Tisch., in introducing after κόσμῳ the words καὶ αὐξανόμενον, which are found in very many MSS. (to which I add 1 Lamb. and 2 Mus. copies), many Versions, together with the Pesch. Syr., the Italic, and several Fathers, though it is not quite certain that they are genuine. They may have been (West. and Matth. think they were) introduced from the parallel passage at ver. 10; but it is more probable they were accidentally omitted by the scribes on account of the similarity in ending between καρποφ. and αὐξάνω.

7. καθὼς καὶ ἐμάθετε, &c.] meaning, 'which extensive success of the Gospel ye have [doubtless] learnt from,' &c. The καὶ after καθὼς, not found in several ancient MSS. and some Versions and Fathers, has been cancelled by Griesb., Scholz, Lachm., and Tisch.; but injudiciously; since for its insertion we cannot account, but for its omission we may very easily,—namely, from its seeming to be useless, and the sentence to be overloaded with the copula; whence it was removed by the Alexandrian Critics. But in reality such a use of καὶ (found in the very best writers) imparts no little nerve and vigour to the sentence.—ἐπὶ ὑμῶν, 'for your [spiritual] good.' The expression (observes Hyperius) is very emphatic, as intimating the care and solicitude of Epaphras for their salvation; and meant also to suggest the correspondent high value they ought to set on him.

8. ἐν πνεύματι.] This may have the sense assigned by Chrys., Beza, Calv., Hyper., Casaub., Crell., and almost all recent Expositors, *spiritual*; not meaning, however (as most of them explain), merely *heartfelt* and *sincere*, but, as Hyper. and Calv. understand it, *spiritual* love; so called by way of distinguishing it from that which is only carnal, external, and unaccompanied with any motions of faith, or it may mean according to the explanation of some ancient Commentators, as Theophyl., and several eminent modern ones, as Grot., Whitby, Boehmer, and Steiger, 'wrought in you by the Spirit, whose fruit is love;' see Gal. v. 22—26. This latter interpretation has most to recommend it, because it will embrace the former, but not *vice versa*; and the most extensive is, *ceteris paribus*, preferable. The sense which has been assigned by Mr. Conyb., after Chrys., 'in the fellowship of the Spirit,' is entitled to attention, but can only come in 'quasi ex conjuncto,' and by implication, as a secondary sense.



τοῦτο καὶ ἡμεῖς, ἀφ' ἧς ἡμέρας ἠκούσαμεν, οὐ παύομεθα ὑπὲρ  
 ὑμῶν προσευχόμενοι, καὶ αἰτούμενοι ἵνα πληρωθῆτε τὴν ἐπί-  
 γνωσιν τοῦ θελήματος αὐτοῦ ἐν πάσῃ σοφίᾳ καὶ συνέσει πνευ-  
 ματικῇ <sup>10</sup> ἡ περιπατῆσαι ὑμᾶς ἀξίως τοῦ Κυρίου εἰς πᾶσαν <sup>h Eph. 3. 16.</sup>  
 ἀρέσκειαν ἐν παντὶ ἔργῳ ἀγαθῷ καρποφοροῦντες, καὶ αὐξανό-  
 μενοι <sup>11</sup> εἰς τὴν ἐπίγνωσιν τοῦ Θεοῦ <sup>12</sup> ἐν πάσῃ δυνάμει δυνα-  
 μούμενοι, κατὰ τὸ κράτος τῆς δόξης αὐτοῦ, εἰς πᾶσαν ὑπομονὴν <sup>h Eph. 4. 1.</sup>  
 καὶ μακροθυμίαν μετὰ χαρᾶς <sup>13</sup> εὐχαριστοῦντες τῷ Πατρὶ τῷ <sup>1 Thes. 2. 1.</sup>  
<sup>1 Thes. 3. 1.</sup>  
<sup>John 15. 16.</sup>  
<sup>2 Pet. 1. 2, 3.</sup>  
<sup>3. 13.</sup> <sup>1 Acta 28. 18.</sup>

9—23. These verses form together one single rhetorical period, wherein the Apostle begins with expressing his earnest wishes and prayers relatively to the progress which they had yet to make, whether in sanctification or in the true knowledge of God, which he tacitly opposes to that knowledge (*γνώσις*) by which the false teachers promised the Colossians they would make astonishing advances. This latent polemic, as it may be recognized in the first part of this period, so espec. may it from ver. 12, where the Apostle reminds the Colossians that spiritual progress ought to be ever accompanied with gratitude to God; for it is God who hath fitted them to pass from death to life by converting them. Then, ascending to the *source* of salvation, he adds, 'and it is his Son who hath redeemed us,—his only and eternal Son, creator of the world.' At ver. 16 he enlarges on the exalted character of the Saviour as respects the creatures and the great work achieved by him for our salvation; concluding with an indirect, but most impressive, exhortation, to persevere in the primitive and universal doctrine. (Steiger.)

9. διὰ τοῦτο] 'wherefore [since I have heard so good an account of you].—ἀφ' ἧς ἡμέρας—προσευχόμενοι. Comp. Eph. i. 15, 16. The substance of his prayer is, that they may have such an increase of *knowledge* in Divine things as shall be accompanied with a *conduct* worthy of their high calling. By the expression *ἡ ἐπίγνωσις τοῦ θελήματος αὐτοῦ* may simply be understood, a knowledge of what God would have men to believe, and what to do, in order to be saved; comp. Acta xvi. 30. xxii. 10: though in the phrase *πληρωθῆτε τὴν ἐπίγ.* there may be, as Steiger supposes, an allusion to the favourite terms of the Gnostics, *πλήρωμα* and *πληροῦσθαι, γνώσις* and *ἐπίγνωσις*. On the words *ἐν πάσῃ σοφίᾳ καὶ συνέσει πνευματικῇ*, comp. Eph. i. 8, 9, and notes. By *πνευματικῇ* we are to understand, not *any* wisdom, but *spiritual* wisdom, even that suggested by, or proceeding from, the inspiration of the Holy Spirit, as 1 Cor. ii. 13. Eph. v. 19. Col. iii. 16.

10. περιπατῆσαι ὑμᾶς, &c.] Supply *ἵνα καὶ οὕτως, for eis τὴν*—*Eis πᾶσαν ἀρίσκειαν*. Supply *αὐτοῦ, for ὅσα πάντα ἀρίσκεισθαι αὐτῷ*, 'so that ye may entirely please God.' The expression is generally used in a bad sense, but sometimes, in the later writers, in a good one. So Polyb. has *ἡ τοῦ βασιλέως ἀρίσκεια*, and Philo, p. 33, says of Adam, *πάντα καὶ λέγειν καὶ πράττειν ἰσχυρότατον eis ἀρίσκ.*, &c. The words following suggest *how* this *ἀρίσκεια* may be accomplished; namely, 1st, by perseverance in rendering the fruit of good works; 2ndly, by patience and constancy in temptation and adver-

sity.—*ἐν παντὶ ἔργῳ ἀγαθῷ καρποφ.* Render: 'being fruitful in [the performance of] every good work, and increasing in the knowledge of God;' i. e. of his will, ver. 9; one particular being closely connected with the other; for a life and *conduct* worthy of Christ and his religion was the fruit to be expected from a right *knowledge*. We have here that allusion to a fruit-tree which is also found at ver. 6.—*αὐξανόμενοι eis τὴν ἐπίγνωσιν*. We have here a blending of two modes of expression, the sense being, 'increasing in and attaining unto;' compare 2 Pet. iii. 18. Had Griesb., Lachm., Scholz, and Tisch., seen this, they would not have admitted into the text, from a few ancient MSS., and some Versions and Fathers, the reading *ἐν τῇ ἐπίγνωσιν*, which is manifestly an alteration, to produce an easier sense. In such a case as this, the authority of Versions and Fathers is very slender. Besides, the expression is defended by a similar construction in Eph. iv. 15, *αὐξήσωμεν eis αὐτὸν* (i. e. *Christ*), where see the note. When the nature of the term *αὐξάνειν* is considered, such a construction will not seem strange. The Apostle has placed the two particulars together, the *increase of knowledge* and *that of virtue*, well knowing that they always tend to mutually produce each other. See the able note of Calv. Tisch. has, I find, in his 2nd Ed. restored the t. rec.

11. ἐν πάσῃ δυν. δυνατούμενοι] This adverts to something far beyond *knowledge*; namely, that mighty energy of the Spirit, whereby they might be enabled not only to know God's will, and act according to it, but to *suffer* in fulfilling it,—and that not only with patient endurance, but cheerfulness. That the strength in question is the strength of the Holy Spirit, is clear from the parallel passage of Eph. iii. 16, where see note.

12. εὐχαριστοῦντες, &c.] This is meant to show the *grounds* of that joy, and to intimate *how* it should find expression; namely, by thankfully acknowledging in prayer the mercy of God, who had enabled them to obtain the glorious inheritance laid up for all faithful Christians. However, I am inclined to think, with Mr. Conyb., that *ἡμᾶς* is used with reference to both the writer and the readers; and the particular case of the readers, as formerly heathens, is referred to at v. 21, *καὶ ὑμᾶς*. In the term *ικαν.* there is a conjoint notion of *enabling* and *fitting*, there being a certain pregnancy of sense in the verb, the full meaning being, 'hath fitted, made fit or meet, by imparting the grace of the Spirit.' Comp. the kindred passage at 2 Cor. iii. 6, *ὅς ἰκανῶσιν ἡμᾶς διακ. κ. δ.*, where see note. Indeed, almost all the best Commentators, from Hyper. and Calv. downwards, prefer the above sense. Indeed, Hyper. is of opinion that *ικαν.* here is, in reality, a stronger term than *ἐξ-*



1 Acts 30. 15.  
1 Thes. 2.  
12.  
1 Pet. 2. 9.  
1 Acts 30. 15.  
Eph. 1. 7.  
m John 14. 9.  
2 Cor. 4. 4.  
Phil. 2. 6.  
Heb. 1. 3.  
Rev. 3. 14.

ἰκανῶσαντι ἡμᾶς εἰς τὴν μερίδα τοῦ κλήρου τῶν ἁγίων ἐν τῇ φωτὶ. <sup>13</sup> ὃς ἐβρύσατο ἡμᾶς ἐκ τῆς ἐξουσίας τοῦ σκότους, καὶ μετέστησεν εἰς τὴν βασιλείαν τοῦ Υἱοῦ τῆς ἀγάπης αὐτοῦ <sup>14</sup> ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν [διὰ τοῦ αἵματος αὐτοῦ], τὴν ἄφεσιν τῶν ἁμαρτιῶν <sup>15</sup> ὃς ἐστὶν εἰκὼν τοῦ Θεοῦ τοῦ ἀοράτου,

αἰζῶτο in Eph. i. 4, 5, and he well points out how this fitness or meetness is imparted and obtained. To the same effect Calv. remarks, 'Nascimur filii iræ, exsules regni Dei: sola est Dei adoptio quæ nos efficit idoneos.' Adoptio autem à gratuità electione pendet. Spiritus regenerationis est adoptionis sigillum: 'as much as to say, that 'this meetness for the inheritance of the saints in light is, as the result of the adoption (springing from gratuitous election), the seal of which is the Holy Spirit of regeneration, whereby those who were dead in sin are made new creatures,' 2 Cor. v. 17. Hence we learn, then, as says the learned Expositor, Boehmer, that, 'whereas by sin all men had become *unmeet* to be partakers, an all-merciful as Almighty God hath made them meet in this manner: that, without any merit of their own, he, for Christ's sake, hath remitted sin to them, hath rescued them from the dominion of sin, hath made them new creatures (*καὶνὰς κτίσεις*) by the Holy Spirit. Accordingly, such only as are the regenerate in the Spirit [justified and sanctified] will, or can, have an entrance to the kingdom of glory.' This is precisely the doctrine contained in the Articles of our Church, and which may be recognised in the Collect (13th Sunday after Trinity) wherein we pray: 'Almighty and merciful God, of whose *only* gift it cometh that thy faithful people do unto Thee true and laudable service, grant that we may so faithfully serve thee in this life, that we fail not finally to attain thy heavenly *promises*;' meaning the *inheritance* spoken of in the present passage.—By *φωτὶ* is meant the light of Divine knowledge, as respects both the present and the future state, in which the light possessed in the former state will be exchanged for a far clearer manifestation (as it were, 'face to face') of the glory of God. Comp. 1 Cor. xiii. 12.

13. The Apostle now adverts to the *mode* whereby this blessed change had been effected, and that in words containing a noble amplification of the power of God and his goodness to man. 'Here (says Calvin) we have indicated what may be called the origin of our salvation, when God snatches us from the depth of that destruction in which we were sunk.'—τῆς ἐξουσίας τοῦ σκότους, meaning, the dominion of ignorance and idolatry, and the tyranny of sin and its author; a sense of ἐξ. occurring in Rom. xiii. 1. Heinrichs remarks on the aptness of the term *ματίστησι*, 'since it is not only used of transferring persons from one country to another, but of changing the form of government under which they live, as from despotism to freedom. So here those who had been under the tyranny of ignorance and Satan are represented as being transferred to the kingdom of knowledge, virtue, and Christ.' By the term *ἐξουσία* is here denoted, not, as most modern Commentators explain it, '*power*,' or '*force* used over;' it is better by others interpreted '*dominion*,' i.e. 'domina-

tion.' But the antitheton *βασιλείαν* requires some yet more definite term, namely, *regno*, meaning 'absolute will,' nearly equiv. to *τυραννίδος*, by which Theophyl. and Œcumen. explain it; and Theodor. by *δυναστείας*, very nearly equiv. to *διοποτείας*. I would not explain *σκότους*, with many modern Expositors, of a *thing*, 'moral darkness,' or 'ignorance, by sin and its concomitant misery,' but (taking *σκότους* as abstract for concrete) of a *person* (as is its use at Luke xxii. 33. 2 Cor. vi. 14. Eph. v. 8); and, as is clear from the opposition in *βασιλεία τοῦ Υἱοῦ τ. δ. αὐτοῦ*, that person who is the author of all evil,—the devil, *Satan*. And this view of the sense derives confirmation from Eph. vi. 12, where *ἐξουσία* and *κοσμοκρ.* denote 'the evil angels,' or '*demons*, who exercise rule in this world of sin,—a rule delegated to them by ὁ διάβολος, 'the ruler of darkness.'

14. 'Jam ordine persequitur, omnes salutis nostræ partes in Christo contineri; et ipsum solum, ut est principium omnium et finis, debere eminere, et conspicuum cerni supra omnes creaturas.' (Calv.)—ἔχομεν τὴν ἀπολύτρωσιν διὰ τοῦ αἵματος αὐτοῦ, 'in whom we have our redemption (lit. "deliverance by ransom").' Jos. Ant. xii. 2. 8. This has been explained at Eph. i. 7. The words placed in brackets are in very many MSS., Versions, and Fathers, not found, and have been cancelled by almost every Editor; and, I think, rightly: for we may better suppose them to have been brought in from Eph. i. 7, than to have been omitted by accident.

15. The Apostle, now rising to a higher strain, proceeds to set forth the dignity of Christ as superior to that of every creature,—in order to explain how it has come to pass, that in him, and him alone, God has saved us; and that is, that he is the *Son of God*. (Steiger.)—ὃς ἐστὶν εἰκὼν—κτίσεις, meaning, as the best Expositors, ancient and modern, are agreed, 'who (i. e. Christ) is [in his human nature] the image, exact representation, of the invisible God; 'i. e., as Dr. Peile explains, 'who is the Image of,' 'the One Personal Manifestation (rather, 'Representation') under which it hath ever been given to man, to see that God who (as God) is invisible.' The expression has already occurred at 2 Cor. iv. 4, and is used by Philo, p. 823, where he says, that the Logos is εἰκὼν Θεοῦ. Comp. Heb. i. 3, *χαρὰ τῆς ὑποστάσεως*, i. e. 'a true copy, similitude, or delineation of the Father,' as fully representing his substance, essence, and attributes, as the impression answers to the seal. See the able note of Calv. On the interpretation of *πρωτότοκος πάσης κτίσεως* the opinions of Expositors are very various. But the most natural and best founded view is that of almost all the ancient, and most eminent modern, Commentators, who take *πρωτότοκος* for *πρῶτος* (as in John i. 15, 30), and assign as the sense, 'begotten before every creature,' i. e. before any created being had existence; correspond-



John 1. 18.  
 2. 24, 25.  
 1 Cor. 12. 20  
 —22.  
 ch. 1. 9.  
 Eph. 4. 10.  
 Rev. 1. 8, 18.  
 2 Eph. 1. 10.  
 2 Cor. 8. 18.  
 Eph. 2. 14.  
 10.  
 Rom. 8. 1, 10.  
 2 Eph. 2. 1.  
 2. 15.  
 2 Eph. 2. 15.  
 10.  
 Luke 1. 78.  
 Eph. 1. 4.  
 2. 24, 27.  
 Titus 2. 14.

τοῦ σώματος, τῆς ἐκκλησίας ὅς ἐστιν ἀρχή, πρωτότοκος ἐκ τῶν νεκρῶν, ἵνα γένηται ἐν πᾶσιν αὐτὸς πρωτεύων. 19 Ὅτι ἐν αὐτῷ εὐδόκησε πᾶν τὸ πλήρωμα κατοικῆσαι, 20 καὶ δι' αὐτοῦ ἀποκαταλλάξαι τὰ πάντα εἰς αὐτὸν, εἰρηνοποιήσας διὰ τοῦ αἵματος τοῦ σταυροῦ αὐτοῦ, δι' αὐτοῦ, εἴτε τὰ ἐπὶ τῆς γῆς, εἴτε τὰ ἐν τοῖς οὐρανοῖς. 21 καὶ ὑμᾶς ποτὲ ὄντας ἀπηλλοτριωμένους καὶ ἐχθροὺς τῇ διανοίᾳ ἐν τοῖς ἔργοις τοῖς πονηροῖς νυνὶ δὲ ἀποκατήλλαξεν 22 ἐν τῷ σώματι τῆς σαρκὸς αὐτοῦ, διὰ τοῦ θανάτου, παραστήσαι ὑμᾶς ἁγίους καὶ ἀμώμους καὶ ἀνεγκλήτους

18. From the *natural*, the Apostle now passes to the *moral* or evangelical creation. 'Having (says Theophyl.) spoken of the Divine dignity of the Son, he now speaks of his condescending humanity.' So Theodor. remarks, ἀπὸ τῆς θεολογίας εἰς τὴν οἰκονομίαν μετίβη. —Καὶ αὐτὸς ἐστιν, &c. Render: 'He is, moreover, the head of the body,—namely, the Church.' (See Rom. xii. 5. Eph. i. 22, sq.) '[He it is] who is the beginning (or author and first cause) of all things.' So Rev. iii. 14, he is called ἡ ἀρχὴ τῆς κτίσεως τοῦ Θεοῦ. Christ is then said to be *πρωτός*. ἐκ τ. νεκρῶν, as at 1 Cor. xv. 20 he is called ἀρχὴ τῶν κοικομένων, the first who was raised from the dead, never to die again. See note on 1 Cor. xv. 20, and Smith's *Scrip. Test.*, vol. i. p. 592. iii. p. 500.—ἐν πᾶσι may be referred to both *persons* and *things*, and denote 'in all points of comparison.' See Eph. i. 10, 22, 23.

19. ὅτι ἐν αὐτῷ—κατοικ.] There is here thought to be an uncertainty as to the nominative to εὐδόκ., which some suppose to be Χριστός. But that is neither agreeable to the context, nor to the tenour of Scripture. Others imagine it to be τὸ πλήρωμα; q. d. 'in him all the fulness [of the Godhead] was pleased to dwell,' comparing ii. 9, ἐν αὐτῷ κατοικῶν πᾶν τὸ πλήρωμα τῆς θεότητος σωματικῶς. Such a sense, however, of εὐδόκ. would be very harsh, and the sentiment unsuitable to what follows. It would seem that the true nominat. is ὁ Πατήρ, taken from vv. 12, 13; and indeed vv. 14—18 inclusive are in some measure parenthetical; which is indeed required by the construction in the next verse.—It is not so certain what is meant by τὸ πλήρωμα. It may denote either 'the fulness of the Godhead,' or, as Whitby explains, 'the fulness of Divine power and authority, namely, to create, preserve, and redeem the Church, which is his body.' So Bp. Sherlock explains it to mean, 'that Christ should be all in all, the head of the second as well as the first creation.' Comp. i. 23, and note. The latter sense is more agreeable to what follows; but it may include the plenitude of Divine perfections as a Saviour. Dr. Pye Smith (*Scrip. Test.* vol. iii. p. 261) explains it, 'the rich abundance, the perfection of all those blessings which the context represents as bestowed by Christ on those who believe in him.' If this view be adopted, I would substitute the *Absolute Perfection*, with Dr. Peile, even that of Deity Himself. Comp. ii. 9. John i. 16. This is, as Dr. Peile remarks, an ex. of *abstractum pro concreto*.

20. δι' αὐτοῦ ἀποκαταλλάξαι, &c.] Repeat

εὐδόκησεν ὁ Θεός. On the expression ἀποκατ. τὰ πάντα, see note at Eph. i. 10.—εἰρηνοποιήσας is a modification of the sense of ἀποκαταλλάξαι, denoting the bringing about mutual peace. By the αὐτὸν some understand God; others, more properly, Christ. In διὰ τοῦ αἵματος τοῦ σταυροῦ we have a very significant term, meaning, 'by his bloody death on the cross.' See Eph. ii. 14.—εἴτε τὰ ἐπὶ τ. γῆς—ἐν τοῖς οὐρ. must be construed with τὰ πάντα, meaning all intelligent creatures, whether on earth or in heaven, both men and angels. We are not, however, by εἰρηνοῦν. to understand any reconciliation of the angels to God, but only the restoration of that amity between angels and men, which had been interrupted by the fall of man, and which could only be restored by the reconciliation of man to his offended Maker; so that both angels and men might, in virtue of that peace (purchased by the sacrifice of Christ on the cross), worship God, as forming one society under one Head. See Eph. i. 10. Heb. xii. 22.

21. The Apostle now applies what has been said to the state of the Colossians, as formerly Gentiles, and now the favoured people of God.—ἀπηλλοτριωμένοι, i. e. 'aliens from God,' and consequently alienated, or separated from, deprived of the Divine promises and benefits. See Eph. ii. 12. iv. 18, and note. In ἐχθροὺς τῇ διανοίᾳ we have a stronger expression; q. d. 'nay, enemies,' &c.—τῇ διανοίᾳ, 'at your hearts and minds'; viz. considered as the seat and source of the evil actions, just after spoken of.

22. ἐν τῷ σώματι—θανάτου.] An energetic mode of expression to signify, 'by his fleshly or incarnate body given up to death:' so said as opposed to his *mystical* body. See the able note of Calv. Of the terms ἁγίους, ἀμώμους, and ἀνεγκλήτους, the 1st has reference to what takes place between God and man; the 2nd and 3rd, to what passes between man and man: and there is, as Theophyl. and Hyper. observe, an *incrementum*, or *auxilium*,—an advance from weaker to stronger terms; q. d. 'not only holy, but also unblamable and unreprouvable (ἀμώμους, for ἀμύπτους), not only by the world, but even in the sight of God; their sanctification being rendered as complete as their justification had been. Comp. Eph. i. 4, and v. 27. The force of the expression παραστήσαι will best appear from a comparison of parallel expressions at v. 28. 2 Cor. iv. 14. xi. 2. Eph. v. 27, and espec. Jude 24, τῷ δὲ θανάτῳ φυλάττει ὑμᾶς ἀπαισέτοντες, καὶ στήσαι κατωτέρων τῆς δόξης αὐτοῦ ἀμώμους, which passage seems to have been written with a view to this of St. Paul and

κατενώπιον αὐτοῦ· <sup>23</sup> ἔγχε ἐπιμένετε τῇ πίστει τεθεμελιωμένοι + John 9. 10.  
καὶ ἑδραῖοι, καὶ μὴ μετακινούμενοι ἀπὸ τῆς ἐλπίδος τοῦ εὐαγγε-  
λίου οὐ ἠκούσατε, τοῦ κηρυχθέντος ἐν πάσῃ τῇ κτίσει τῇ ὑπὸ  
τὸν οὐρανόν· οὐ ἐγενόμην ἐγὼ Παῦλος διάκονος. <sup>24</sup> Ὑν χαίρω  
ἐν τοῖς παθήμασί μου ὑπὲρ ὑμῶν, καὶ ἀνταναπληρῶ τὰ ὑστερή-  
ματα τῶν θλίψεων τοῦ Χριστοῦ ἐν τῇ σαρκί μου ὑπὲρ τοῦ  
σώματος αὐτοῦ, ὃ ἐστίν ἡ ἐκκλησία· <sup>25</sup> ἥς ἐγενόμην ἐγὼ διά-  
κονος κατὰ τὴν οἰκονομίαν τοῦ Θεοῦ, τὴν δοθεῖσάν μοι εἰς ὑμᾶς,  
πληρῶσαι τὸν λόγον τοῦ Θεοῦ, <sup>26</sup> τὸ μυστήριον τὸ ἀποκεκρυμ-  
μένον ἀπὸ τῶν αἰώνων καὶ ἀπὸ τῶν γενεῶν, νυνὶ δὲ ἐφανερώθη  
τοῖς ἁγίοις αὐτοῦ· <sup>27</sup> οἷς ἠθέλησεν ὁ Θεὸς γνωρίσαι, τίς ὁ πλου-  
τος τῆς δόξης τοῦ μυστηρίου τούτου ἐν τοῖς ἔθνεσιν, ὃς ἐστὶ  
+ John 9. 10.  
+ Acts 20. 32.  
Acts 11. 23.  
+ Acts 22.  
Rom. 2. 7.  
Gal. 4. 11.  
+ Acts 13.  
+ Acts 17.  
Eph. 3. 11.  
Acts 5. 41.  
+ Acts 13.  
+ Acts 14.  
Phil. 3. 10.  
+ Tim. 1. 5.  
+ Eph. 3. 2.  
+ Matt. 12.  
+ Rom. 16. 35.  
Eph. 3. 9.  
+ Tim. 1. 10.  
Titus 1. 3.  
+ 1 Pet. 1. 20.  
+ Rom. 9. 23.  
+ 1 Cor. 2. 14.  
Eph. 1. 7.  
+ Acts 1. 1.

the passage at Eph. i. 4. The nature of the metaphor has been pointed out in the note on Eph. v. 27.

23. Here we have an exhortation to perseverance in faith and hope, from the consideration that without it all grace hitherto conferred will be fruitless. (Calv.)—*εἰς*, &c. An elliptical mode of expression, differing from *ἐν*, and which is thus to be supplied: 'And so it will be with you, if at least,' or 'seeing that,' &c. On the next words, *ἐπιμένετε τῇ πίστει τεθεμελιωμένοι καὶ ἑδραῖοι*, see note at Eph. iii. 18 and 1 Cor. vii. 37. The scope of the portion from this verse to ii. 7 is, as Hyper. says, confirmation. It is well observed by Calvin, 'Graphice depingit fidei certitudinem, quum in ea jubet Colossenses fundatos esse ac stabiles. Neque enim similis est fides opinatio, quæ variis motibus quatitur; sed habet firmam constantiam, quæ omnibus inferorum machinis resistat.'—*μὴ μετακινούμενοι ἀπὸ τ. ἐλπίδος*, lit. 'not stirred or moved away from the hope'; a metaphor which I formerly supposed taken from any one's shifting his quarters, changing his abode, as in Hdor. ix. 61. Now, however, it appears to me that the metaphor is rather one taken from a statue which is stirred from its basis, and removed from its standing; a view confirmed by the opposite term, *ἑδραῖοι* infra, also by 1 Cor. xv. 58, *ἑδραῖοι γίνεσθε, ἀμετακίνητοι*. Comp. Jos. Ant. v. 3, 2, *μετακινήθητε γὰρ ἅπαρ [ἀπὸ] τοῦ κόσμου τῆς πολιτείας ἐπαφρόντο πρὸς τὸ καθ' ἑαυτὸν*.

24. *Ὑν χαίρω—ἐν τῇ σαρκί μου* The full sense is, 'Now I rejoice at my sufferings [undergone] for you [Gentiles]; and [I consider that] I [thereby] fill up in my flesh what remains of the afflictions to be endured by me for Christ's sake.' His sufferings and his rejoicings therein seem mentioned to show that his profession is founded on solid self-conviction. Comp. v. 11. The *ἀντι* in *ἀνταναπληρῶ* is not, as it is usually regarded, *pleonastic*, but may have the sense assigned by Abp. Newc. in the following paraphrase: 'I, who formerly persecuted the Church, now, in my turn, fill up, by my bodily sufferings, what remains behind; or, in the words of Dr. Peile, 'what is yet wanting to complete the counterpart of the afflictions of Christ in my person,' who then subjoins the following able remark: 'That *καὶ ἀνταναπληρῶ*, &c. is no more

than an enlargement upon the preceding clause, *Ὑν χαίρω—ἐν τῇ σαρκί μου* (in which light comp. v. 21, ch. ii. 13), and that the Apostle is to be understood as though he had written *καὶ ἀνταναπληρῶν*. This Calvin had seen, when he wrote '*copulam accipio vice causalis, reddidit enim rationem cur patiendo lætus sit; quia socius in ea re sit Christi: nihil autem hac societate beatus optari potest*.' See the whole of the masterly note of Calv., where, Dr. Peile observes, 'he ably, on sound Theological grounds, defends the Apostle's assertion against every Papistical and anti-Scriptural perversion of it.'

25. The Apostle now drops the image by which the Church was just before compared to a *body*, and uses terms suited to a *house*; to which, indeed, the Church is compared at 1 Tim. iii. 15. Now over this *house* God presides as supreme *οικονόμος* (so it is called *τὴν οἰκονομίαν τοῦ Θεοῦ*, see Eph. iii. 2, and note); committing, however, this *οἰκονομία* to *others* (as here to Paul) who are called *διάκονοι*.—*Πληρῶσαι τὸν λόγον τοῦ Θεοῦ*. The complete sense of the expression is to *fully make known* by giving its full operation, and, under grace, due effect to the word (or message of RECONCILEMENT) from God. Comp. Acts x. 36. Rom. xv. 19. See Calv. and Hyper.

26. *τὸ μυστ.* 'even the mystery;': namely, that of admitting the Gentiles into the Christian Church, which had been comparatively concealed from preceding ages and generations of men. See notes on Matt. xiii. 35 and Eph. iii. 3—6.

27. *οἷς ἠθέλη*, &c., meaning, 'to whom God has been pleased to make known what are the glorious riches and preciousness of this mystery among the Gentiles.' The mystery is the free grace of God, and the remission of sins alone through the blood of Christ.—*ὅτι ἰσχυρὸς ἐν ὑμῖν, ἡ ἐλπίς τῆς δόξης*. For *ὅς*, some of the most ancient MSS., together with the Vulg. and Italic Versions, have *ὅς*, which was edited by Lachm., and by Tisch. in his *first* ed., though in his *second* he has restored the *ὅς*, very properly; for external authority is quite in its favour, and *internal evidence* for it so strong (considering that the *ὅς* is plainly an alteration to suit the gender in *μυστ.*) as to overbalance almost any external evidence. In short, the *ὅς* is put, *per attractionem*, for *ὅς*; and the full sense intended is, 'which mystery consists in preaching Christ

aa Acts 29.  
31.  
3 Cor. 11. 2.  
Eph. 4. 27.

bb ch. 2. 1.  
Eph. 1. 7, 30.

a Phil. 1. 30.  
1 Thess. 2. 2.  
b 3 Cor. 1. 4  
—4—  
ch. 2. 14.  
§ 1. 9.  
1 Thess. 4. 3.  
§ 1. 14.  
3 Thess. 2.  
14, 17.

Χριστὸς ἐν ὑμῖν, ἡ ἐλπίς τῆς δόξης· <sup>28</sup> αα ὃν ἡμεῖς καταγγέλλομεν, νουθετοῦντες πάντα ἄνθρωπον, καὶ διδάσκοντες πάντα ἄνθρωπον ἐν πάσῃ σοφίᾳ, ἵνα παραστήσωμεν πάντα ἄνθρωπον τέλειον ἐν Χριστῷ Ἰησοῦ <sup>29</sup> bb εἰς δὲ καὶ κοπιῶ ἀγωνιζόμενος κατὰ τὴν ἐνέργειαν αὐτοῦ τὴν ἐνεργουμένην ἐν ἐμοὶ ἐν δυνάμει.

II. 1<sup>a</sup> Θέλω γὰρ ὑμᾶς εἶδέναι ἡλίκον ἀγῶνα ἔχω περὶ ὑμῶν καὶ τῶν ἐν Λαοδικείᾳ, καὶ ὅσοι οὐχ ἑωράκασι τὸ πρόσωπόν μου ἐν σαρκί· <sup>2</sup> b ἵνα παρακληθῶσιν αἱ καρδίαι αὐτῶν, † συμβιβασθέντων ἐν ἀγάπῃ, καὶ εἰς πάντα πλοῦτον τῆς πληροφορίας τῆς

among you as the Author of the hope of eternal glory. To turn from words to things, Hooker (as cited by Dr. Peile on this passage) well remarks, 'that *God is Christ* is, to speak generally, the medicine that doth cure the world; and *Christ in us* is the receipt of the same medicine, whereby we are every one particularly [individually] cured; inasmuch as Christ's incarnation and passion can be available to no man's good who is not made partaker of Christ, neither can we participate him without his presence.'

28. ὃν ἡμεῖς καταγγέλλομεν, &c.] The full sense is, 'which Gospel we preach, admonishing every man [of whatever nation] of its claims [to his attention], and teaching every man [who attends to the admonition] the duties it enjoins:' probably thereby intimating the *manner* of the thing,—namely, by first preaching the fundamental heads of Christian doctrine, and then building thereon the knowledge of Christian duties. By σοφία must, of course, be understood spiritual wisdom, that which 'maketh' men 'wise unto salvation' (see Pa. xc. 12), and which is drawn from him who is emphatically Wisdom, and 'in whom are hid all the treasures of wisdom.' Hyper. here well observes that there is in the repetition of πάντα ἄνθρωπον and πάσῃ σοφίᾳ no little emphasis. By σοφία is to be understood the knowledge of God as he is in Christ (see supra, ver. 25). By πάσῃ it is intimated that the wisdom in question is complete, and wanting in nothing to make a man τέλειον ἐν Χριστῷ, possessed of a perfect knowledge of Christ and his Gospel. On the expression παραστ. see note at 2 Cor. iv. 14 and Eph. v. 27.

29. εἰς δὲ ἵνα πρᾶγμα. Render: 'unto which purpose also I strenuously labour, according to the energy which operates in me powerfully.' See Phil. iv. 13, and compare 1 Cor. xv. 10. In κοπιῶ we have a strong expression, illustrated by what is said at 2 Cor. xi. 28, that he has the care of all the [Gentile] churches.—ἀγωνιζόμενος is an agonistic and highly energetic term, expressive of the extreme earnestness with which the Apostle is exerting himself to counteract the efforts of the false teachers.

II. Ceasing to speak of himself, the Apostle now adverts to the Colossians, admonishing them to abide constantly by the pure Christian instructions which they had received from Epaphras, and not to suffer themselves to be led away by the devices of false teachers: an admonition, on account of the many errors of doctrine with which they were carried to and fro, highly necessary. (Heinr.) It is well observed by Steiger, that in the first five verses of this Chapter St. Paul

appeals to the sympathy of the Colossians. 'He testifies (says Calv.) his love to them, that he may have more credence and authority with them; for we willingly believe those who are solicitous for our salvation.' The labours he underwent for their sake are, by amplification, called contests.

1. θέλω γάρ, &c.] This has reference to ἀγωνιζόμενος just before; q. d. 'I say, labour earnestly; for, &c.—ἡλίκον ἀγῶνα ἔχω περὶ ὑμῶν, 'how great an anxiety I have on behalf of you;' lit. 'how great a conflict of anxiety I sustain.' This was natural, on account of the dangers they were in from the arts of wily seducers, both of the Judaizing and Paganizing Christians, who had corrupted the simplicity of the Gospel. In ἵνα τὸ πρόσωπόν μου ἐν σ. there is a Hebraism, signif. 'to have personal knowledge of.' It is generally supposed that the words καὶ δεοὶ οὐχ ἴσω, show that Paul had not been to Colosse and Laodicea. But thus we must supply ἄλλοι, which is harsh; and yet it is highly improbable that he should have gone throughout Phrygia (Acts xvi. 6. xviii. 23) without visiting two of its most considerable cities.

2. ἵνα παρακληθῶσιν αἱ καρδίαι α. ] 'that their hearts may be comforted and strengthened.' Here there seems an allusion to the deprivation of the sustaining comforts of the Gospel, arising from the doubts and fears infused by false teachers; whence it was necessary to knit the discordant parties together (συμβιβάζειν), and thus close up the schism. On the expression συμβιβ. see note at Eph. iv. 16, where it is intimated that these divisions are best to be closed up by that which he there speaks of as the great cure of schism, and that for want of which schisms arise,—namely, CHARITY. By the εἰς before ἀγάπῃ is denoted the *manner*, and by the εἰς, just after, the *scope* and *end* to which they are to be united, which is the 'being imbued with knowledge far more elevated than these teachers possessed, or could communicate.' For the t. rec. συμβιβασθέντων, I am half inclined to receive, with all the recent Editors, the reading συμβιβασθέντες, because it is supported, besides external authority, by internal evidence, as existing in the greater probability that the early Critics should seek to remove than that they should apply themselves to introduce the anacoluthon, though this is found infra, iii. 16. Eph. iii. 17. iv. 2. 2 Cor. ix. 10. In order to heighten the representation, the Apostle, instead of εἰς πάντα or εἰς πλήρη σύνεισις, says, εἰς τὴν πληροφορίαν τῆς συνείσεως, and, what is yet more, εἰς πάντα πλοῦτον τῆς πληροφορίας τῆς συνείσεως. Then, by apposition, he at εἰς ἐπίτ. τοῦ

συνέσεως, εἰς ἐπίγνωσιν τοῦ μυστηρίου τοῦ Θεοῦ [καὶ Πατρὸς καὶ τοῦ Χριστοῦ], <sup>3</sup> ἐν ᾧ εἰσι πάντες οἱ θησαυροὶ τῆς σοφίας καὶ τῆς γνώσεως ἀπόκρυφοι. <sup>4</sup> Τοῦτο δὲ λέγω, ἵνα μή τις ὑμᾶς παραλογίζηται ἐν πιθανολογίᾳ. <sup>5</sup> εἰ γὰρ καὶ τῇ σαρκὶ ἄπειμι, ἀλλὰ τῷ πνεύματι σὺν ὑμῖν εἰμι, χαίρων καὶ βλέπων ὑμῶν τὴν τάξιν, καὶ τὸ στερῶμα τῆς εἰς Χριστὸν πίστεως ὑμῶν. <sup>6</sup> Ὡς οὖν παρελάβετε τὸν Χριστὸν Ἰησοῦν τὸν Κύριον, ἐν αὐτῷ περιπατεῖτε, <sup>7</sup> ἐρριζωμένοι καὶ ἐποικοδομούμενοι ἐν αὐτῷ, καὶ βεβαιούμενοι ἐν τῇ πίστει, καθὼς ἐδιδάχθητε, περισσεύοντες ἐν αὐτῇ ἐν εὐχαριστίᾳ.

<sup>8</sup> Βλέπετε μή τις ὑμᾶς ᾖται ὁ συλαγωγῶν διὰ τῆς φιλο-

μυστηρίου subjoins the *cause* why he ascribes πλούτ. and πληροφο. to Christian knowledge; namely, inasmuch as it leads men to understand the μυστήριον, or divine decree, for blessing men by Christ, hitherto hidden.

3. ἐν ᾧ] Supply Χριστῷ or μυστηρίῳ. According to either, a good sense will arise, but much depends upon whether the words preceding, καὶ Πατρός καὶ τοῦ Χριστοῦ, are, or are not, genuine. Now there is, I apprehend, nothing like sufficient evidence to authorise *any one* word to be omitted; though Griesb., Scholz, Lachm., and Tisch., have cancelled them all. Render: 'of God even the Father, and of Christ;' see i. 26, 27. The ᾧ is better, with most Expositors, ancient and modern, referred to Χριστῷ. 'It respects (says Whitby) the person of Christ as Mediator, the knowledge of whom, the Apostle declares, hath an excellency beyond all other knowledge, Phil. iii. 8; for ἐν ᾧ περιετμήθητε, in whom ye are circumcised, ver. 11, and ἐν ᾧ συνεγέρθητε, in whom ye are risen again, ver. 12, plainly relate to Christ's person, and his merits as Mediator; and the whole of the following Chapter treats of him, and of the benefits we have received by him. The Apostle also applies this to him by saying (ver. 6), as you received the Lord Jesus Christ, so walk in him; and by warning us against the deceit of vain philosophy, because in Him dwelleth all the fulness of the God-head.'—ἐν ᾧ εἰσι πάντες οἱ θησαυροί, &c., meaning, 'in whose Gospel are the most precious doctrines of Divine wisdom and knowledge; all laid up as in a treasury.' Comp. Eurip. Alc. 614, ἐν τοῖς ἀγαθοῖσι δὲ πάντ' ἐνεστὶν σοφίας (δῶρα). The Apostle here alludes, as Mr. Conyb. observes, 'to those who (like the Colossian false teachers) professed to be in possession of a higher γνῶσις. In opposition to them, he asserts that the depths of the γνῶσις are to be found only in the "Mystery of God," viz. the Gospel, or (as he defines it, i. 27) Χριστός ἐν ὑμῖν.'

4. τοῦτο δὲ λέγω, &c.] Here there is a reference to ver. 2 (ver. 3 being parenthetical); and the literal sense is, 'This I say, meaning that,' &c.; = 'I mean to say that.'—παραλ. signifies, 1. 'to reckon wrong, make a wrong account; 2. to cause a person to judge wrongly, by presenting a false reckoning, to deceive.'—πίστω, signifies a plausible but false representation. See my Lex. So χρηστολογία in Rom. xvi. 18.

5. εἰ γὰρ καὶ τῇ σαρκὶ—εἰμι] Comp. a kindred sentiment in 1 Cor. v. 3, 4, and see note.—χαίρων καὶ βλέπων. An Hendiadys for, 'rejoicing while I see;' comp. Jos. Bell. iii. 9, 2, ὅμῃς πρὸς τὸ παρόν εὖ ἔχοντας χαίρων καὶ βλέπων. The term βλέπων may be understood, figuratively, of the *certain information* received by Epaphras and others; see 2 Cor. vii. 8.—τάξιν is for εὐταξίαν, denoting (by a military metaphor) subordination to their spiritual pastors and masters; and στερῶμα denotes 'steadfastness in faith.' See 1 Cor. xiv. 40.

6—15. To praise the Apostle now subjoins exhortation, to remain constant in the doctrine of the Gospel, to persevere in the faith, by being on their guard against false teachers. And here we may distinguish three several parts: verses 6, 7 contain a positive, verse 8 a negative exhortation. In vv. 9—15 we have certain reasons which come in aid of his exhortations, forming an exposition of the orthodox doctrine. (Steiger.)—ὡς οὖν παρελάβετε, &c., 'As, therefore, ye have received the doctrine of Christ, walk, continue to walk in it, and by it regulate your whole conduct.—παραλαβ. is used of acquiring knowledge of every kind, both oral and by writing; see 1 Cor. xi. 23, &c.—περιπατεῖν here denotes, not so much the *habitual regulation of the life*, as the regulation of the profession and the doctrine professed; so that there should be the στερῶμα τῆς πίστεως mentioned supra 5.

7. ἐρριζ. καὶ ἐποικ. ἐν αὐτῷ] These are Participles of *manner*; i. e. 'by being rooted and founded,' or 'grounded up on Him (as on a foundation), on which see Gal. iii. 13, and note. Comp. Clem. Alex. Strom. vii. 3, 7 (scil. πιστεύει) τὴν γνῶσιν ἐποικοδομεῖ ἡ ἀλήθεια.—βίβαι, 'being stayed,' 'steadfast,' = στεριστοὶ τῇ πίστει, 1 Pet. v. 9.—πισσ. ἐν αὐτῇ. They are not merely to adhere to the faith, but to increase in it (see Calv.); and that increase is to be accompanied with thankfulness of heart, and thanksgivings of tongue, for God's grace in imparting to them the pure truth by the Spirit of truth. See Calv., Hyper., and Olsh.

8. 'Postquam hactenus (i. 23. ii. 7) confirmavit Colossenses in doctrina quam semel acceptant, jam advocat a falsa doctrina, quam proponebant adversarii.' (Hyper.) 'Iterum cum veneno antidotum a se datum opponi debeat, admonet.' (Calv.) As the foregoing portion served for confirmation, so does the present serve for *confirmation*.—βλέπετε μή τις, &c., meaning, 'See

1 Cor. 1.  
24.  
2 Eph. 5. 6.  
ch. v. 18.  
1 Cor. 3.  
2, 4.  
14. 40.  
1 Thessa. 2.  
17.  
1. Jude 2.  
g Rom. 11.  
17, 18.  
1 Cor. 1. 8.  
Eph. 2. 30—  
12. & 2. 8.  
18. 3. 2. 17.  
Jude 12.  
h Jer. 22. 8.  
Matt. 15. 2.  
Gal. 4. 5, 9.  
Eph. 5. 6, 18.  
ver. 20.  
Hab. 12. 9.

1 John 1. 14.  
ch. 1. 19.  
2 John 1. 10.  
Rom. 5. 23.  
Eph. 1. 31.  
1 Deut. 10.  
10. & 20. 6.  
Jer. 4. 4.  
Rom. 2. 29.  
& 6. 6.  
Eph. 4. 22.  
ch. 3. 5. 9.  
Phil. 2. 2.

σοφίας καὶ κενῆς ἀπάτης, κατὰ τὴν παράδοσιν τῶν ἀνθρώπων, κατὰ τὰ στοιχεῖα τοῦ κόσμου, καὶ οὐ κατὰ Χριστόν <sup>9</sup> ὅτι ἐν αὐτῷ κατοικεῖ πᾶν τὸ πλῆρωμα τῆς θεότητος σωματικῶς <sup>10</sup> καὶ ἔστε ἐν αὐτῷ πεπληρωμένοι, ὅς ἐστιν ἡ κεφαλὴ πάσης ἀρχῆς καὶ ἐξουσίας <sup>11</sup> ἐν ᾗ καὶ περιετμήθητε περιτομῇ ἀχειροποιήτῃ, ἐν τῇ ἀπεκδύσει τοῦ σώματος [τῶν ἁμαρτιῶν] τῆς σαρκὸς, ἐν

to it, lest any delude you by means of an empty and deceitful philosophy [whether Gentile philosophy, or Jewish theosophy], which rests merely on what is handed down as wisdom, or what is agreeable only to the imperfect doctrines of the world, and not the Gospel of Christ; compare Matt. xxiv. 4.—*σὺλαγωγῆναι* here signifies 'to lead off captive,' make spoil of, by depriving you of your Christian liberty. It is well observed by Calvin, 'Verbo utitur admodum proprio: alludit enim ad pronesones, qui dum violententer rapere gregem nequeunt, fraude abigunt pecudes.' Comp. 2 Tim. iii. 6, *αἰχμαλ. τὰ γυναῖκα*.—In *διὰ τῆς φιλοσ. καὶ κεν. ἀπ.* most recent Commentaries recognize a Hendiadys for *φιλ. τῆς ἀπατηλῆς*: for the Apostles, they maintain, does not condemn philosophy itself, but only out of its proper limits, and exercised upon matters beyond its scope; see Hyper., Schoettgen, Archbp. Newc., and Lord Bacon's Advancement of Learning, l. ii. 5. p. 5; and last, but not least, Sir T. Browne, Rel. Med. p. 22, who there says, with reference to this text, '*Beware of philosophy*, is a precept not to be received in too large a sense; for in this mass of nature there is a set of things that carry in their front (though not in capital letters, yet in stenography) something of *divinity*; which, to wiser reasons, serve as *luminaries* in the abyss of knowledge, and to judicious belief, as scales and runnels [i. e. steps of a ladder] to mount the pinnacles and highest pieces of divinity.' This observation I admit to be marked by the talent which distinguishes a writer of no ordinary power; but I see not how it can here *apply*, since the philosophy of which the Apostle speaks is no other than *heathen* philosophy, as regarded matters of religion, which, from the ignorance of the *persons*, was sure to deceive, and could not but be a *vain deceit*, by professing to be what it was *not*, and promising what it did not perform. This view is, I find, supported by no less an authority than Bp. Warburton, Div. Leg. l. iii. § 4, who observes that 'the Apostles always speak in terms of contempt, or abhorrence, of the Grecian philosophy.' And he shows at large that they had good reasons for so doing. See more in Calv.; not failing to consult Olsh., who steers a due medium between the two extreme views. The *στοιχεῖα τοῦ κόσμου* (on which see note at Gal. iv. 5), as well as the *παράδοσιν τῶν ἀνθρώπων*, may relate to both Jews and Gentiles, referring, in the case of the latter, to those systems of religion and philosophy which had been handed down from generation to generation, but rested only on the opinions and authority of men.

9. *ὅτι ἐν αὐτῷ, &c.* The connexion is, '[Beware of any who would draw you away from the truth as it is in Jesus], *for*, &c. The expression *σωματικῶς* is susceptible of three several senses: 1. *corporally*; 2. *truly*; 3. *substantially*;

one or other of which has been adopted by the best Expositors. But it has been well shown by Hyper. and Wolf that these merge into one another. And so Whitby, who remarks, 'In Christ the Deity *dwells in fulness*, as nothing could be added to it; and so in him, *bodily*,—that is, as the sun dwells in the firmament, where the body of it is. The whole Divine nature is not only in part, but fully, without absence of any part of it, in Christ; and that not by *species*, or *image* only, but really and substantially; and consequently the will of God must be supposed to be so revealed in Christ, that there can be no need of any addition from the Heathen philosophy, or from the Jewish Law;' see also Bp. Beveridge. The full sense will thus be, 'For in him all the complete perfection essential to the Godhead abides corporally, substantially, and really, and not in the manner of shadows.' If this association of three several significations should be thought *barbarous*, we may take only the second and third,—*truly* or *really*, and *essentially*; in opposition to types and shadows, mere resemblances. So Aristot., Rhet. i. 1, says that 'argument is the essence (*σῶμα*) of proof.'

10. *πᾶσι* [i. e. 'amply provided by him, or by his doctrine,' with whatever is necessary to salvation; without needing any additions from heathen philosophy, or from Jewish theosophy.—*ἡ κεφαλὴ—ἐξουσίας*, meaning, 'who is supreme over every order of intelligent beings, that exercise authority and power.'

11, 12. The Apostle here encounters those who endeavoured to bring in circumcision, and shows how, in Christ, all that the believer can possess in spiritual blessings is already imparted to him by Christ. In the expressions *περιτομῇ ἀχειρ.*, and *ἐν τῇ ἀπεκδύσει τοῦ σώματος τῶν ἁμαρτιῶν τῆς σαρκὸς*, and *ἐν τῇ περιτομῇ τοῦ Χρ.*, we have the principal *traits* of the true spiritual circumcision required by Christ, or which has Christ for its author and object; whereon see Rom. ii. 29. Phil. iii. 3, and compare Deut. xxx. 6. Jer. ix. 26. The second and third of the above particulars are exegetical of the first. Thus the sense is, 'Through whom ye have been circumcised with a circumcision not corporeal [but spiritual],—namely, that which consists in putting off the body of the sins of the flesh (i. e. in renouncing the sins to which the body and the flesh are prone), even with the circumcision of Christ (i. e. that spiritual circumcision which he requires) as it is typified by baptism, [which corresponds to circumcision].' On the *metaphor* in *ἀπαικ.* and the *sentiment* contained therein, comp. Eph. iv. 22, *ἀποθέσθαι ὑμᾶς—τὸν παλαιὸν ἀνθρώπον*. Here the words *τῶν ἁμαρτιῶν*, not found in most of the uncial MSS. and several cursive ones, as also some Versions and Fathers, have been cancelled by Griebach, Scholz, Lachm., and Tisch. But I suspect that the



τῇ περιτομῇ τοῦ Χριστοῦ, <sup>12 m</sup> συνταφέντες αὐτῷ ἐν τῷ βαπτίσματι ἐν ᾧ καὶ συνηγέρθητε διὰ τῆς πίστεως τῆς ἐνεργείας τοῦ Θεοῦ τοῦ ἐγείραντος αὐτὸν ἐκ [τῶν] νεκρῶν, <sup>13 n</sup> καὶ ὑμᾶς νεκροὺς ὄντας ἐν τοῖς παραπτώμασι καὶ τῇ ἀκροβυστίᾳ τῆς σαρκὸς ὑμῶν συνεξωποίησε σὺν αὐτῷ χαρισάμενος ὑμῖν πάντα τὰ παραπτώματα, <sup>14 o</sup> ἐξαλείψας τὸ καθ' ἡμῶν χειρόγραφον τοῖς δόγμασι, ὃ ἦν ὑπεναντίον ἡμῖν, καὶ αὐτὸ ἥρκεν ἐκ τοῦ μέσου, προσηλώσας αὐτὸ τῷ σταυρῷ <sup>15 p</sup> ἀπεκδυσάμενος τὰς ἀρχὰς  
n Rom. 8. 3. Eph. 1. 19. 2. 1. 5. 2. 7. Gal. 2. 20. Eph. 2. 1, 11. Eph. 2. 14. Heb. 7. 13. 2. 12. 2. 10. 2. 15. Ps. 69. 13. Isa. 64. 12. Matt. 12. 20. Luke 11. 22. John 12. 31. 2. 12. Heb. 2. 14.

words were only removed in order to get rid of a difficulty, or rather to relieve the passage of what seemed an exuberance, by removing τῶν ἁμαρτιῶν. This suspicion is confirmed by the circumstance, that in four very ancient Fathers (Origen, Cyrill, Tertull., and Cypr.), and the Pesch. Syr. Version, τῶν ἁμαρτιῶν is retained, and τοῦ σώματος expunged. Yet those Critics who took that view of the true text were prob. but indifferent theologians. The propriety and force of τῶν ἁμαρτιῶν even *with* τῆς σαρκὸς was long ago well pointed out by Chrysa., Theophyl., Theodor., and Œcumen., and, of the modern Expositors, by Calv., Hyper., Est., and Bulling., who have shown that it is a much stronger mode of expression than it would be without τῶν ἁμαρτιῶν or τοῦ σώματος, and that τὸ σῶμα τῶν ἁμαρτιῶν is equiv. to τὸ σῶμα τῆς ἁμαρτίας in Rom. vi. 6; also that each expression is tantamount to the Pauline ὁ παλαιὸς ἀνθρώπος, our corrupt human nature. However, it would seem that τὸ σῶμα τῶν ἁμαρτιῶν is a somewhat stronger expression, the plural being used by way of denoting the complexity, and, consequently, power, of the sins, which differ no less one from another in *species* than the various members of the body. And hence in the next chap., ver. 5, the various vices of our corrupt nature are called τὰ μέλη, scil. τοῦ παλαιῦ ἀνθρώπου. So that, on the whole, the plain sense here intended is, 'by renouncing and casting off the practice of the sins to which the body and flesh of our corrupt nature are prone.' Finally, the extreme antiquity of the reading so injudiciously discarded is certain from its being found in the Pesch. Syr. Version of the second, and the Arabic of the fourth, century. The words are, moreover, decidedly favoured by *external evidence*, as existing in its being easy to account for their having been *expunged*, but not for their having been interpolated. In ver. 12 the Apostle illustrates this by a fresh image, also employed at Rom. vi. 2—4, where see note.

[12. συνταφέντες αὐτῷ ἐν τῷ βαπτ.] meaning, 'having engaged at your baptism to renounce sin, and walk in newness of life.'—ἐν ᾧ καὶ συνηγέρθητε, &c. The sense here is the same as at Eph. ii. 5, 6, where see note.—διὰ τῆς πίστεως—νεκρῶν. Render: 'through faith in, and dependence on, the power of God, who raised him from the dead, [and can therefore raise you].'

[13. καὶ ὑμᾶς νεκροὺς—παραπτ., &c.] This moral reformation is here illustrated by another figure, found in a kindred passage of Eph. ii. 1—5; see Rom. vi. 3.—τῇ ἀκροβυστίᾳ, i. e. 'your carnal and corrupt state as heathens,' as opposed to περιτομῇ δειροῦ. at ver. 11. See VOL. II.

ral MSS., and some Versions, Fathers, and early Editions, after συνιζ. Have added ὑμᾶς, which has been received by Griesb. and Scholz; and others, for ὑμῶν, have ἡμῶν, which has been edited by Scholz, Lachm., and Tisch.; but, I think, injudiciously; for, as Rinck justly observes, this is closely connected with the preceding; q. d. 'You who were dead in your sins, are quickened, your trespasses being forgiven.' After which, at ver. 14, the general subject is resumed, with the introduction of the first person Pronoun Possessive.

[14. ἐξαίψας—σταυρῷ] Comp. the parallel passage at Eph. ii. 15. The Apostle here considers the Law as a note of *hand*, or *bond*, given by a debtor to his creditor; and, by way of explanation, he adds, τοῖς δόγμασι, where Bp. Middl. supposes an ellipsis of σύν; which is, however, quite unexampled in the New Test.; and the sense arising, 'together with all its covenants,' is too feeble for so vigorous a writer as St. Paul. It is better to suppose an ellipsis of ἐν, which is expressed in the parallel passage of Eph. ii. 15, τὸν νόμον τῶν ὑπολοίπων ἐν δόγμασι, καταργήσας. Thus it is for δ ἦν ἰν τ. δ. Render: 'consisting of the covenants, namely, contained in the various expiations prescribed by the Levitical law.' These ordinances, it is added, 'were in full force against us;' for that is undoubtedly the sense of καθ' ἡμῶν, notwithstanding that some render, 'with respect to us.' The words δ ἦν ὑπεναντίον ἡμῖν seem meant to explain καθ' ἡμῶν, as ἥρκεν ἐκ τοῦ μέσου (from the Latin *ex medio tollere*) is exegetical of ἐξαίψας, in which there is an allusion to blotting, and thus annulling, a writing; corresponding to our expression, *crossing out*. In προσηλώσας αὐτὸ τῷ σταυρῷ there is an allusion to the ancient custom of annulling covenants or bonds, by driving a nail through them. Thus the sense is, 'having driven a nail into it, and through it, by his cross' (i. e. the atonement through his cross), and therefore *annulled* it. 'But,' observes Dr. Peile, 'to trace the spiritual application which St. Paul has made of this strong metaphor, we must turn to Rom. ii. 15. iii. 4. vii. 15, 16; and finding both Jew and Gentile inwardly "consenting each one unto his Law, that it is good," we shall see that what God has against us, and in strict tenor of Law must exact without abatement, is no "hand-writing of ordinances" (as has been said), ceremonial or moral; but a bond antecedent to, and independent of, every lex scripta.' See Calvin's able note, which is well worthy of attention.

[15. ἀπεκδυσάμενος—ἰδεύειν.] Here there is a succession of military metaphors. Ἀπεκδ. alludes to the *stripping* and plundering of vanquished



q Lev. 11. 2.  
 & 23. 2, &c.  
 Rom. 14. 3.  
 10, 13.  
 Gal. 4. 10.  
 r Heb. 8. 5.  
 & 10. 1.  
 s Jer. 22. 2.  
 Ezek. 13. 2.  
 Matt. 24. 4.  
 Eph. 5. 6.  
 2 Thess. 2. 2.  
 1 John 4. 1.  
 Rev. 2. 11.

καὶ τὰς ἐξουσίας, ἐδειγμάτισεν ἐν παρρησίᾳ, θριαμβεύσας αὐτοὺς ἐν αὐτῷ.

16 <sup>q</sup> Μὴ οὖν τις ὑμᾶς κρινέτω ἐν βρώσει ἢ ἐν πόσει, ἢ ἐν μέρει ἑορτῆς, ἢ νομηνίας, ἢ σαββάτων <sup>17</sup> ἃ ἐστὶ σκιά τῶν μελόντων, τὸ δὲ σῶμα [τοῦ] Χριστοῦ. <sup>18</sup> Μηδεὶς ὑμᾶς καταβραβεύετω θέλων ἐν ταπεινοφροσύνῃ καὶ θρησκείᾳ τῶν ἀγγέλων,

foes; *ἰδειγμ.* to their being 'expressed to public gaze and derision.'—*παρρησία* signifying 'openly, publicly,' as in John vii. 4. xi. 54.—*θριαμβεύσας* is added by way of completing the idea. So Plut. i. p. 153, 1, *βασιλεὺς ἰδριάμβυσεν*. By τὰς ἀρχὰς καὶ τὰς ἐξουσίας are meant those so called at Eph. vi. 12; namely, 'the evil spirits and their agents.' See John xii. 31.

16. We have here an inference from the foregoing arguments; what had been before said of circumcision being now extended to the discrimination of meats and days. (Hyper. and Calv.)—*μὴ οὖν τις ὑμᾶς, &c.* Render: 'Wherefore [such being the case with the ceremonial law] let no one judge you in [respect of any rite connected with] meats.' Although almost all Expositors regard *μέρι* here as having the same force as *μέρι* in the expression *ἐν μέρι τούτῳ*, 2 Cor. iii. 10, and 1 Pet. iv. 16, yet I doubt the correctness of that view. *There μέρι* signifies *parts, particular*, which cannot be the case in the present passage, where the expression may best be rendered, as I have heretofore done, 'in respect of,' though *ἐν λόγῳ*, 'on the score of,' would have been better Greek: for though *ἐν μέρι* is used by the best Class. writers, as here, with some Genit., as *ἀρετῆς, χάριτος, δωρεᾶς, &c.*, yet only in conjunction with a Verb., as *τίθεσθαι, ποιῆσθαι, &c.* The only parallel instance of this use known to me is Philo, p. 156, *ἐν μέρι λόγου*.

17. ἃ ἐστὶ σκιά—Χριστοῦ meaning, 'which things [as compared to the future evangelical blessings to be obtained by Christ] are a mere shadow; but the substance is what appertains, or relates, to Christ and his Gospel.' The best Commentators are agreed that the Genit. *Χρ.* is put for the Dat. with *ἐν*; q. d. 'the thing (i. e. the truth itself), the future blessings themselves subsist in Christ, resulting from his person, work, and salvation'; for it is not to be understood that these and all other of the ritual constitutions of the Law of Moses shadowed forth some Christian mystery, but only that they were as mere shadows compared to that solid and substantial truth, which Christ, by his Gospel, hath discovered to us.

18. The Apostle, having cautioned them in the last two verses against that slowness of heart to believe only on Christ crucified for their acceptance with God,—which was the stumbling-block of Judaism,—reverts now to that subject which he had so much at heart (ver. 1): that those Gentiles, namely, who had embraced the saving doctrine, should not be drawn aside from a single-hearted devotion unto Christ (2 Cor. xi. 3) by adopting the specious and self-imposed observances, by which seekers after the wisdom of the Greeks—and such were the early Gnostic and Platonistic corrupters of Christianity—would have disguised the apparent simplicity of the

means whereby the very foolishness (as it seemed to them) of God was to prove itself wiser than men (1 Cor. i. 25).—*Καταβραβεύντω*. This term (called by Jerome a Cilicianism, though it is found in Demosth., Polyb., and Plut.) has been variously interpreted, chiefly from want of a clear notion of the import of the word, which signifies, 1. 'to give the *βραβεῖον*, or "prize," wrongly,' or 'to artfully disappoint any one of the prize he seeks'; 2. 'to circumvent,' like *παρολογίζεσθαι*, supra v. 4. And although some recent Commentators suppose the sense here to be 'to *oudeinai*, or "demeanify," or "tyrannize over," yet it seems to be rather that commonly assigned, 'to defraud, chouse you of the prize ye seek'; namely, 'by drawing you off from the true doctrine to a false one': a sense supported by the similar expression, Rev. iii. 11, *κραταιὸν ὁ ἔχει, ἵνα μηδεὶς λάβῃ τὸν στίφάνον σου*. Of *θίλω* the sense is far from clear. By many Expositors it is taken with *ἐν ταπεινοφροσύνῃ*, and explained, 'delighting in'; while others interpret it, 'affecting'; viz., by a pretended humility and modesty. I prefer to take the expression, as it has been by some ancient Commentators, with *καταβραβεύντω*, though not in the sense they assign; for the meaning seems to be, 'Allow no one to gain his will (succeed in his wish),' or 'defraud you of your reward.' From the context it is evident that *ταπεινοφροσύνη* must here be taken *in sensu deteriori*, to denote 'an over-strained self-abasement,' 'humiliation'; like that, observes Mr. Conybe, 'which has often been joined with ascetic practices, and has shown itself by the devotees wearing rags, exposing himself to insult, living by beggary,' &c. Of *θρησκεία τῶν ἀγγέλων* the sense is disputed. Some, regarding *ἀγγ.* as a Genit. of object, render, 'a worshipping of angels' (see Test. xii. Patriarch., cited by Brotschn. Lex. in v. *ἰελο-θρησκεία*); others, 'a worship of angels,' meaning, such a worship as angels render, a sort of ecstatic devotion, called at ver. 23, *ἰελοθρησκεία*. But that is quite opposed to the context. According to the former interpretation (adopted by the ancient and most modern Expositors) the persons in question (supposed to be Gnostics), adopting the opinion of the Essenes, Pythagoreans, and Platonists, maintained, from a sentiment of affected humility, that direct access of prayer to the Deity was presumptuous and impracticable, and that prayers could only be presented and accepted through the mediation of the angels; to whom, of course, as *mediators* at least, worship was to be paid; see Jos. Bell. ii. 8, 7, fin. On again carefully reconsidering the subject, it appears to me that no other interpretation, than the one just mentioned, is tenable. It has been ably supported by Bahr, Bohmer, and Olsh., who have proved that it designates Angelolatry, and which was attempted to be jus-

ἃ μὴ ἑώρακεν ἐμβατεύων, εἰκὴ φυσιοῦμενος ὑπὸ τοῦ νοὸς τῆς σαρκὸς αὐτοῦ, <sup>19</sup> καὶ οὐ κρατῶν τὴν κεφαλὴν, ἐξ οὗ πᾶν τὸ σῶμα διὰ τῶν ἀφῶν καὶ συνδέσμων ἐπιχορηγούμενον καὶ συμβιβαζόμενον, αὔξει τὴν αὔξησιν τοῦ Θεοῦ. <sup>20</sup> Ὡς εἰ [οὖν] ἀπεθάνετε σὺν τῷ Χριστῷ ἀπὸ τῶν στοιχείων τοῦ κόσμου, τί, ὡς ζῶντες ἐν κόσμῳ, δογματίζεσθε; <sup>21</sup> “Μὴ ἄψῃ, μηδὲ γέυσῃ, μηδὲ θίγῃς;” <sup>22</sup> ἃ ἔστι πάντα εἰς φθορὰν τῇ ἀποχρήσει, κατὰ τὰ

tified in the same manner as the worship of the Virgin Mary, angels, and saints, is usually justified in the Romish Church. ‘This self-chosen (observes Olsh.) and invented worship is called, sup. v. 23, *ἰδελοθησκεία*, which term also there recurs in conjunction with *ταπεινοφροσύνη*.’ That this Angelolatry continued for some time, notwithstanding the Apostle’s earnest caution, there is reason to believe. Theodor. speaks of it as existing in the region of Colosse, until at length it was put down by a council held at the neighbouring town of Laodicea, in the fourth century. The next words, *ἃ μὴ ἑώρακεν ἐμβατεύων*, seem meant to censure generally that *prying* and speculative spirit, on points not revealed, which had been introduced by the Gentile converts; for *ἐμβατεύω* signifies ‘to go in unto,’ and is followed by an Accus. of place, with or without a preposition of motion, or its equiv., a dat. without a preposition. But it is sometimes, though rarely, used figuratively of ‘going into, by investigating’ a matter, with the idea of care, diligence, and study. So Philo de Plant. Noe. p. 225 (cited by Loesner), *ἐπιπλέον ἐμβατεύοντες ταῖς ἐπιστήμασι*. I add Philo, p. 16, and 2 Macc. ii. 30, *τὸ ἐμβατεύειν, καὶ περὶ πάντων ποιῆσαι λόγον, καὶ πολυπραγμονεῖν*, which serves to confirm the common version ‘intruding,’ that term carrying with it the notion of ‘prying into any matter without right or welcome.’ Thus the sense here of *ἃ μὴ ἑώρακεν ἐμβατεύων* is ‘intruding or prying into matters which he has not known, and does not know’ (see 1 Tim. i. 7), namely, the state of the invisible world. The words following trace this spirit to its origin; namely, in *vanity*, lightly, inconsiderately, and causelessly taken up, and afterwards fostered by a carnal disposition.—*φυσιοῦμενος*, ‘puffed up and proud.’ So 1 Tim. vi. 4, *ταπεινὸς καὶ ἡδὴ ἐπιστάμενος*.

19. *καὶ οὐ κρατῶν τὴν κεφαλὴν* [These words refer to the whole of the preceding verse; intimating, that ‘by such worship of angels, and presumptuous intrusion into the secrets of the Lord, they did not hold fast their allegiance to Christ,’ the Head and sole Mediator between God and man, and the Revealer of what was proper to be known; but abandoned the grand principle of the Gospel by seeking other mediators. See 1 Tim. ii. 5–7. Of the words following, *ἐξ οὗ πᾶν—συμβιβ.,* the sense will appear from the note on the parallel passage at Eph. iv. 16.—*ἐπιχορηγούμενον*, i.e. ‘ministered unto by the mutual aid supplied by its members.’ On this term and on *ἀφῶν*, see note on Eph. iv. 16.—*τὴν αὔξησιν τοῦ Θεοῦ*. My interpretation of this somewhat peculiar phrase is confirmed by the suffrage of Bohmer, and Olsh., who well remarks, that ‘the sentiment thus elicited is an expression of the truth that the growth of the

Church proceeds from God, and not, as the Colossian false teachers thought, from inferior powers, as angels, authorities, and powers, who are, in 1 Pet. iii. 22, said to be subject to him; the infinite superiority of whom to the angels is stated in Heb. i. 4, *ἀγγ.*’ Thus the genit. *τοῦ Θεοῦ* is one of instrumentality, as if *παρὰ* were expressed, just as *τὸ σωτήριον* or *ἡ σωτηρία τοῦ Θεοῦ* or *Κυρίου* is put for *παρὰ τοῦ Θεοῦ* or *Κυρίου*. See note on Luke iii. 6.

20—23. We have here a *conclusion*, introducing an exhortation pointed by interrogation, and the general sense contained in these verses may be this: ‘If ye be [as ye profess yourselves at baptism] dead with Christ from the rudiments of the world (i. e. have renounced Jewish ordinances), abolished through Christ (see Eph. ii. 15), why, as if living in conformity to the world, do ye subject yourselves to carnal ordinances, such as, “Touch not [this], taste not [that kind of meat]” (1 Cor. vii. 1. 1 Tim. iv. 3), handle not [that as unclean]?”’ &c. On the expression *τὰ στοιχεῖα τοῦ κόσμου*, see note at Gal. iv. 3.—*δογματίζεσθε*, ‘ye suffer ordinances [namely, those of the Jewish law] to be imposed on you.’ In *μὴ ἄψῃ, &c.*, we have specified some of the *δόγματα* in question. Yet the expressions are not (as some consider them) *synonymous*. ‘*Ἄψῃ* and *θίγῃς* seem to refer to a greater or less contact with things ceremonially unclean, though the former might denote the same as *γέυσῃ*; on which see my note on Thucyd. ii. 50. The terms are supposed to have reference to certain meats, and, indeed, animal food in general, which was forbidden by the Pythagoreans to be eaten; but surely they must chiefly be meant of what was forbidden by the Jewish law. As to the words following, *ἃ ἔστι πάντα εἰς φθορὰν*, if *ἃ πάντα* refer to the *meats* prohibited, we may best explain, with the ancient and many eminent modern Expositors, ‘which things are all so far from polluting the user, that they rather themselves perish by using, and tend only to corruption,’—and consequently do neither good nor harm (see Rom. xiv. 17), conformably to the words of our Lord, Matt. xv. 17, 18. Yet this yields a sense not sufficiently apposite, and it would rather seem that the reference is to the *prohibitory ordinances*, and that *φθορὰν* is to be taken in a *figurative sense*. Thus the meaning will be, ‘All which sort of ordinances or restrictions tend only, in use, to the destruction of those who adopt them; being [only] framed according to the commandments and precepts of men, [not of God].’ By this method of exposition (supported by the authority of Augustin, Estius, and Wolf) we not only obtain a sense worthy of the Apostle, but also a good construction; for, according to the first-mentioned interpretation, the next words, *κατὰ τὰ ἰντάλματα*

3 ver. 18.  
1 Tim. 4. 8.  
2 & 32.

ἐντάλματα καὶ διδασκαλίας τῶν ἀνθρώπων. 23 \* ἅτινά ἐστι λόγον μὲν ἔχοντα σοφίας, ἐν ἐθελοθρησκείᾳ καὶ ταπεινοφροσύνῃ καὶ ἀφειδίᾳ σώματος, οὐκ ἐν τιμῇ τινι, πρὸς πλησμονὴν τῆς

καὶ διδασκαλίας τῶν ἀνθρώπων, cannot be referred to what immediately precedes, but to δογματίζεσθαι at ver. 20, which is exceedingly harsh. I have in this ninth edition pointed as I have, because the words μὴ ἀψη-θίγγει form an appendage to τί—δογματίζεσθαι, and are only meant to furnish a specimen of the kind of δόγματα, or authoritative injunctions, spoken of. But considering that we have μὴ—μηδέ—μηδέ, and that there is, as the particles suggest, a gradation in the descending scale,—which was well pointed out by Calv. and Kypke,—I prefer to render, 'No castaveria, ne gustaveria, neque attigeria.' So Bulling. renders by 'ne—ne—neque,' for 'ne quidem,' 'not even.' Thus, as Calv. remarks, there is here an allusion to the gradual progress of morosity and those who entangle their consciences by laws of their own making. Ab initio (adds Calv.) jam plus æquo rigidi—imo esse laqueos, qui sic initio stringunt, ut successu tandem temporis strangulent.' As respects the use of ἀπειθεῖν for *obey*, I need not say that it is indubitable, being found in the best writers, from Homer, Thucyd., and Xen. downwards (though it is strangely neglected by the Lexicographers, not even appearing in Liddell's Lex.); nor is its use confined to the pure Greek Class. writers; but it occurs, if not in the Sept., at least in Joseph. (c. gr. Antt. iv. 8, 21). Philo, p. 794 and 931; also in Arrian, Jamblichus, Porphyry, *sæpe*, Diog. Laert., Pausanias, Ælian, Arrian, and, lastly, Plutarch; c. gr. in Vit. Cæs. et de Sanitate Tuend. a. m. ἀπειθεῖν γὰρ αὐτῶν διὰ χρόνων παρῆναι καὶ γυῖσθαι, where the two terms ἀπειτ. and γυῖσθαι are conjoined, as here; though I see no reason why they should have been, except for the purpose of making the meaning of ἀπειτ. more determinate. However, though this use is, we see, found in many good writers, yet it is scarcely to be there recognized more than once or twice in each. Its antiquity, however, is certain, from the circumstance of its occurrence in Homer, Od. iv. 60. It was evidently held in no favour by the purest Greek writers; though it was used somewhat more by the inferior writers; and we find it in Joseph. and Philo, and also the writings of St. Paul, in the last-mentioned case, prob. from its having, we cannot doubt, always been freely used in the language of common life. As regards the words at v. 22, ἅ ἐστι—ἀποχρήσαι, on again carefully considering the disputed question concerning the reference in 2, whether that be to 'prohibited meats,' or to 'prohibitory ordinances,' I must finally acquiesce in the former view, as was done by all the Greek Fathers and the Latin ones, with the exception of Augustin, and several of the most eminent of the modern Commentators. Thus the sense will be, 'which things [however] are all [so far from polluting] only meant to perish in the using, thus passing away without leaving any inward defilement,' thus constituting no other than the doctrine contained in Matt. xv. 17, sq., and Mark vii. 18, sq., and also 1 Cor. vi. 13, τὰ βρώματα τῇ κοιλίᾳ, καὶ ἡ κοιλία τοῖς βρώμασιν' δὲ δὲ Θεὸς καὶ ταύτην καὶ ταῦτα καταργήσει. It was a frivolous ques-

tion agitated by the early Commentators, whether ἀποχρ. signifies 'use' or 'abuse.' Properly speaking the term imports neither, but a 'using up,' equiv. to 'consumption by use;' on which sense of the noun, and its verb ἀποχρησάσθαι, I have fully treated in my note on Thucyd. i. 68. vi. 17. vii. 42, adducing examples from Dio Cass., Appian, and Josephus.

23. ἅτινά ἐστι λόγον μὲν, &c.] It is well remarked by Calv., that 'we have here a pre-occupation of what might be urged by the contrary party; wherein, while he concedes to the adversaries what they might urge in excuse, simul id totum pro nihilo ducit.'—λόγον μὲν ἔχοντα σοφ., 'a show, mere semblance of wisdom,'—namely, as opposed to the δύναμις or ἀλήθειαν. Comp. 2 Tim. iii. 5, ἔχοντες μόρφωσιν εὐσεβίας, τὴν δὲ δύναμιν ἠρημίνοι. I agree with Dr. Peile on the forcible opposition in which the Apostle has set ἵνα λόγον μὲν and οὐκ [ἔστιν] ἐν τιμῇ, where οὐκ ἐν τιμῇ τ. cannot mean (as our Common Version expresses it), 'not in any honour.' This I had myself noticed long ago in Recens. Synop., where I censured St. Jerome for imputing, from this passage, to the Apostle an ignorance of grammatical propriety, which he often elsewhere ascribes to him. How unfounded is this charge of ignorance *here*, appears by considering, that we have here a certain idiom which comes under the canon in Kühner's Gr. § 734, that 'the adverbative δὲ, answering to μὲν, is sometimes suppressed when the word to which the δὲ would be attached implies in itself the opposition sufficiently,' which is the case here; for the οὐκ, by its position, implies the δὲ.—'Εν ἐθελοθρησκείᾳ may be rendered, 'as evinced in an affected sanctity,' lit., 'a would-be worship,' an over-scrupulosity of worship.—ταπεινοφρ. must, from the context, denote that 'spurious humility, under which lurks spiritual pride.' With respect to ἀφειδ. σώμ., it denotes 'harshly treating' (see 2 Cor. xiii. 2) by neglecting the comfort of the body as to other things besides food,—namely, clothing, warmth, rest, &c.; and the words οὐκ ἐν τιμῇ—σαρκός are meant to be explanatory of ἀφειδία. And here it would seem, that as the Apostle has shown in what Christian wisdom did not consist (namely, in unnecessary and affected austerities), so now he shows in what it *does* consist, or is consistent with,—namely, τιμῇ, a just τιμὴ τοῦ σώματος πρὸς πλησμ. τ. σ., where τιμὴ denotes 'attention to, or care of, any thing or person;' as in 1 Cor. xii. 23, 24, where it is used, as here, of the body, τιμὴν περισσ. περιτίθειν, aptly designating 'the attentive care of cherishing the body, by the supply of its wants,' in opposition to the ἀφειδία, 'the neglect of that due care and attention, by ascetic severities.' The subjoined words, πρὸς πλησμ. τ. σαρκός are exoetical, and may best be rendered, 'as respects the satisfying of the wants of the flesh.' Comp. Prov. xiii. 25, 'the righteous eateth to the satisfying of his soul,' i. e. 'of himself,' 'his bodily wants,'—namely, to keep up strength for the performance of the duties of life, so that the body may serve the spirit, which an extreme

σαρκός. III. 1<sup>a</sup> Εἰ οὖν συνηγέρθητε τῷ Χριστῷ, τὰ ἄνω ζη- a Ps. 110. 1.  
Rom. 8. 5.  
Eph. 1. 30.  
Ac 2. 6.  
ch. 3. 12.  
b Rom. 8. 2.  
Ac.  
Gal. 2. 20.  
c 1 Cor. 15.  
Phil. 2. 21.  
1 John 3. 2.  
d Rom. 8. 18.  
Ac 6. 12.  
Ac 7. 22.  
Eph. 4. 22.  
Ac 5. 5. 1 Thess. 4. 5.  
τεῖτε, οὐ ὁ Χριστός ἐστιν ἐν δεξιᾷ τοῦ Θεοῦ καθήμενος <sup>2</sup> τὰ  
ἄνω φρονεῖτε, μὴ τὰ ἐπὶ τῆς γῆς <sup>3</sup> ἀπεθάνετε γὰρ, καὶ ἡ ζωὴ  
ὑμῶν κέκρυπται σὺν τῷ Χριστῷ ἐν τῷ Θεῷ. <sup>4</sup> ὅταν ὁ Χριστὸς  
φανερωθῇ, ἡ ζωὴ ἡμῶν, τότε καὶ ὑμεῖς σὺν αὐτῷ φανερωθήσεσθε  
ἐν δόξῃ.

5<sup>d</sup> Νεκρώσατε οὖν τὰ μέλη ὑμῶν τὰ ἐπὶ τῆς γῆς, πορνείαν,

either way would prevent. The above view is confirmed by the authority of Chrysa., Theophyl., Theodor., and Œcumen.; also by Calvin., in a most masterly note; and so, mainly, Est., but, for obvious reasons, he does not come so closely to the point as his illustrious co-interpreter. It is plain that the Apostle, upon the whole, affords here no support to monkish austerities or ascetic abstinence from the use (in moderation) of the things which the body *needs*, both for its own support, and to bear up the mind. What he inculcates is the use in measure due, without the abuse. With ἀφειδὲν σώμ. here comp. Plut. de Sanit. 25, ἀφειδὲν καὶ ἀμελίαν τοῦ σώματος. I cannot but notice the ambitious interpretation of Mr. Conyb., especially since it professes *alone* to remove an acknowledged difficulty. He affirms that the literal sense is, 'in reference to the indulgence of the flesh'; and in his free version he renders 'and are of no value to check the indulgence of fleshly passions.' He then remarks, that no Commentator, as far as he is aware, has suggested the interpretation he has adopted. He might have been aware of Dr. Doddridge, who has used words tantamount to those employed by Mr. Conyb. and of Thom. Aquin., who uses nearly the same; but contrary to the scope of the context, as will appear from the able logical tracing of Calvin.

III. This Chapter commences with the general conclusion to the whole of the first portion of the Epistle, wherein the Apostle, resuming (as Dr. Peile says) the brief argumentation from what had been advanced at ii. 12,—from which, if we comp. ii. 21, we shall see he had digressed at vv. 21—23,—briefly exhorts them that, waving all terrene and corruptible things,—such as the deccres about meats and drinks,—they should aspire alone after heavenly and incorruptible ones. The general sense contained in the first four verses is this: 'If, then, ye have really died with Christ unto the observance of Jewish rites (see ii. 20), and have risen with him to better hopes, and, by his example, profess to pursue better aims,—no longer grovel in worldly and carnal superstition, but seek after those observances which are spiritual and heavenly; set your affections on heavenly, not on earthly objects, aiming at those blessings which are deposited where your Redeemer will dispense them, who there sitteth at the right hand of God now and for ever, to bless and reward all his faithful servants.'

1. εἰ οὖν συνηγ.] 'If then ye have been raised with Christ.' Comp. Phil. iii. 20.—*ιστ.*—καθήμ., 'abideth—seated.'

2. φρονεῖν is a stronger term than ζητεῖν, meaning, 'to seek earnestly,' and is so used at Rom. viii. 5. Phil. iii. 10.

3. ἀπεθάνετε, &c.] q. d. 'I say, mind not earthly things, since ye have died to the things of this world (ii. 12); and as Christ is invisibly with God, so your life is with God deposited, or treasured up, with Christ.' See Calvin's able note.—ἡ ζωὴ ὑμῶν κέκρυπται—Θεῷ. Brethren, well renders, 'Vita vestra (i. e. felicitas) simul Christi vitâ latet quidem nunc in cælo [ibi] recondita, et asservatur apud Deum.' Comp. Pa. xxxi. 19.—σὺν here signifies 'through the instrumentality of'; as in 1 Cor. v. 4, σὺν τῇ δυνάμει τοῦ Κυρίου Ἰησοῦ Χρ. This salvation is said to be laid up, because prepared for them, ἀπὸ καταβολῆς κόσμου, *apud Deum*; also as being procured through his mediation, and preserved by his continual intercession. See Heb. vii. 25. 1 Pet. iii. 2.

4. ὅταν ὁ Χριστὸς—δόξῃ] 'But when Christ, who is our life (i. e. the author of it, John xi. 25), shall be made manifest at his second advent, as Judge, then shall ye be made manifest with him in glory.' I have rendered φανερ. as I have, following the Pesch. Syr., because it seems called for by the propriety of the term φανερωθῆναι. I agree with Mr. Conyb., that this advent of Christ in glory is = ἀποκάλυψις τῶν υἱῶν τοῦ Θεοῦ, Rom. viii. 19, intimating, as he subjoins, 'that the real nature and glory of Christ's people (which is now hidden) will be manifested to all mankind when Christ shall come again, and force the world to recognise him, by an open display of his majesty.' The above view is confirmed by Chrysa., who, after the exhortation, μὴ τιμάς ἐν ταῦτα ζητεῖτε καὶ δόξας ἰκαὶ γὰρ ἡ δόξα ὑμῶν, then subjoins the following fine comparison derived from the pearl oyster, ὁ μαργαρίτης κέκρυπται ὡς ἐν ἡμῖν ἐν τῷ ὅσπρῳ; ὅταν δὲ περιθραυσθῇ ἰκαῖω, τότε λάμπει ἐν δόξῃ οὕτω καὶ ἡμεῖς, &c.

5. νεκρώσατε οὖν τὰ μέλη ὑμῶν] i. e. 'obtain a complete mastery over the earthly and carnal lusts which war in your members.' see Eph. v. 5. To make his meaning clearer, the Apostle now subjoins some *enz.* of the lusts to be mortified, and commences with the general terms τὰ μέλη ὁ. τ. ἰ. τ. γ.—Τὰ μέλη τὰ ἐπὶ τῆς γῆς, for ἐπίγεια. The full meaning is, 'given for earthly purposes,' as opposed to heavenly ones: for there is an allusion to the antithesis, existing supra, ver. 2, between τὰ ἄνω and τὰ ἐπὶ τῆς γῆς. By τὰ μέλη are denoted 'the members of the body,' 'the body itself,' considered as the seat of the passions and desires (see James iv. 1); the members being considered as the *instruments*, or *tools*, to do what the spiritual part of man wills or consents to, whether good, or, as here, bad. See Rom. vi. 13, 19. vii. 5, 23. As to ἐπιθυμῶν κακῶν, 'evil concupiscence,' the expression *μὴ ἐπὶ* signify, in a general way, 'the lust after any forbidden gratification'; for there is, as Theophyl.

e Eph. 3. 6.  
 Rev. 22. 15.  
 f Rom. 6. 19,  
 30, & 7. 5.  
 1 Cor. 6. 11.  
 Eph. 3. 1.  
 & 5. 7, 8.  
 Tit. 2. 5.  
 g Eph. 4. 23.  
 1 Pet. 2. 1.  
 James 1. 21.  
 h Lev. 19. 11.  
 Zech. 8. 16.  
 Eph. 4. 23,  
 26, 29.  
 & 5. 4.  
 i Gen. 1. 20.  
 Eph. 2. 10.  
 & 4. 24.  
 k Rom. 10.  
 15.  
 1 Cor. 7. 31.  
 32. & 12. 13.  
 Gal. 3. 28.  
 & 5. 6. & 6. 13.

ἀκαθαρσίαν, πάθος, ἐπιθυμίαν κακὴν, καὶ τὴν πλεονεξίαν, ἥτις  
 ἐστὶν εἰδωλολατρεία· <sup>6</sup> οὐδὲ ἄ ἔρχεται ἡ ὀργὴ τοῦ Θεοῦ ἐπὶ τοὺς  
 υἱοὺς τῆς ἀπειθείας· <sup>7</sup> ἐν οἷς καὶ ὑμεῖς περιπατήσατέ ποτε,  
 ὅτε ἐζήτε ἐν αὐτοῖς. <sup>8</sup> Νυνὶ δὲ ἀπόθεσθε καὶ ὑμεῖς τὰ πάντα,  
 ὀργὴν, θυμὸν, κακίαν, βλασφημίαν, αἰσχρολογίαν, ἐκ τοῦ στόμα-  
 τος ὑμῶν. <sup>9</sup> Μὴ ψεύδεσθε εἰς ἀλλήλους, ἀπεκδυσάμενοι τὸν  
 παλαιὸν ἄνθρωπον σὺν ταῖς πράξεσιν αὐτοῦ· <sup>10</sup> καὶ ἐνδυσά-  
 μενοι τὸν νέον, τὸν ἀνακαινούμενον εἰς ἐπίγνωσιν κατ' εἰκόνα  
 τοῦ κτίσαντος αὐτόν· <sup>11</sup> ὅπου οὐκ ἐνὶ Ἑλλην καὶ Ἰουδαῖος,  
 περιτομὴ καὶ ἀκροβυστία· βάρβαρος, Σκύθης· δούλος, ἐλεύθερος·

remarks, an *ἐπιθυμία καλή* [and he just before observes, *πᾶσα γὰρ ἐπιθυμία κακή*, where, for *πᾶσα* should be read *οὐ πᾶσα*]. Considering, however, the preceding context, it is best to refer it, with Hyper., Est., Crell., and others, to the above-mentioned sensual lusts, as they exist in the *heart* and *imagination*, though not carried out into acts.—*κακή* is added with reference to the *baseness* of the lusts in question, and not meant (as Est. supposes) to intimate that there is any such thing as a *good* lust. In short, the purpose of the Apostle is no other than to carry out the lesson of his Divine Master, Matt. v. 28, *πᾶς ὁ βλάπτων γυναικα πρὸς τὸ ἐπιθυμῆσαι αὐτῆς*, &c., regarding the deliberate evil *desire* as *action*.—*πορνείαν* may include *adultery*.—By *καθ.* and *πάθος* may be meant, those abominations mentioned in Rom. i.; and that such is the sense, would appear from the only two other passages where St. Paul uses the word, Rom. i. 26, *παρίδωκεν αὐτοὺς εἰς πάθος ἀτιμίας*, and 1 Thess. iv. 5, *μὴ ἐν πάθει ἐπιθυμίας*, and as in those two passages *πάθος* is so connected with other words as to show that it must be taken in a *bad* sense, so *here* the words following, *ἐπιθυμίαν κακὴν*, seem to determine the sense. By *τὴν πλεονεξίαν* most Expositors, ancient and modern, understand *covetousness*; while others, consisting of some ancients (as Hilary) and moderns (as Est., Hamm., Jortin, Dodd., Locke, and others), objecting that such cannot well be reckoned among the lusts in the *members*, interpret it of 'that insatiable desire, up to greediness, of even lawful sensual gratification, which constitutes a kind of idolatry.' This latter view may be well founded; but the argument for its adoption, derived from the incongruity of supposing covetousness to be ranked among the lusts in the members, is not very strong, since the term *members* is, as Calv. observes, used '*improprie, sed eleganter*,' to designate the vices of our corrupt *nature*; that being considered as a *mass* composed of different vices. They are called 'earthly,' inasmuch as they drag us down, and keep us down to earth, as the poet says, 'Atque affigit humo divinx particula aure.' See more in Hyper., Hamm., and Mackn. And though from what is said at Phil. iii. 19 it is certain that sensuality may, as well as covetousness, be regarded as idolatry, yet the latter is in Scripture *especially* represented in that light; and though covetousness be not a work of the body, yet it is a work of the *flesh*; and as the preceding term *ἐπιθυμίαν κακὴν* designates 'evil

concupiscence' *generally*, so does this *particularly*, adverting to its most dangerous species, 'inasmuch as (observes Scott), though it be as contrary to vital Christianity as the grossest sensualities, it is more plausible, and not so easily defined.'

6. *τοὺς υἱοὺς τῆς ἀπειθείας*] meaning the heathens, as Eph. v. 6.

7. *ἐν οἷς*] Referring to the 8 (i. e. which vices and sins) at ver. 6.—*ἐν αὐτοῖς* has the same reference, meaning the children of disobedience, the heathens. On this and the next three verses, see Eph. iv. 22—29, and comp. 1 Cor. vi. 11.

8. On the terms *ὀργή* and *θυμὸς*, see Rom. ii. 8; and on *κακίαν*, see note at Eph. iv. 31. Comp. Eph. iv. 25, which is the best comment on this verse.

9. *μὴ ψεύδ. εἰς ἀλλ.*] In the Lamb. MS. 1182, the *εἰς* had originally no place,—not, indeed, from any error on the part of the scribe, but by the alteration of some Critic, who stumbled at the construction, accounting it not *Class. Greek*, as in Soph. Œd. C. 528, 1512. Xen. Cyr. i. 5, 3, in order to make it such, he put out the *εἰς*; and thus the sense will be, 'lie,' 'deceive each other;' but though this construction occurs in the *Sept.*, Isa. lvii. 11. Deut. xxx. 27. Ps. lxxx. 18. Hab. ix. 2, the removal of the *εἰς* was both unauthorized and injudicious.

10. *ἀνακαινούμενον—κατ' εἰκόνα τοῦ κτίσαντος α.*] See note on 2 Cor. iii. 18.—*εἰς ἐπίγνωσιν τοῦ κτίσ.* stands for *ἵνα ἐπιγνώτε τὸν κτίσαντα*.

11. *ὅπου οὐκ ἐνὶ—ἐλεύθερος*] q. d. 'in which new creation, or regeneration, it matters not whether any one be Jew or Gentile, &c. See a similar passage in Gal. iii. 28, and comp. Acts x. 34. The omission here of *καὶ* between *βάρβαρος* and *Σκύθης*, and between *δούλος* and *ἐλεύθερος* is remarkable, and has not a little perplexed Interpreters. One thing is certain,—that what is said in the second clause, *βάρβαρος—ἐλεύθερος*, is, as Calv. says, *per amplificationem*; and thus the copula was omitted, not for *brevity* so much as for *spirit*, to which the *asyndeton* so much contributes. Of *βάρβαρος, Σκύθης*, Heinr. thinks they are not *opposites*, like the former; but that there is a kind of *climax*; q. d. 'barbarians, nay, the most barbarous of them,—Scythians.' But this *climax* would involve such an intermingling of *climax* with *antithesis*, as we can hardly suppose the Apostle to have intended. It would rather seem that there is an *opposition*;

ἀλλὰ τὰ πάντα καὶ ἐν πᾶσι Χριστός. <sup>12</sup> <sup>1</sup> Ἐνδύσασθε οὖν, ὡς <sup>1</sup> Eph. 4. 22.  
 ἐκλεκτοὶ τοῦ Θεοῦ ἅγιοι καὶ ἡγαπημένοι, σπλάγχνα \* οἰκτιρμοῦ, <sup>2</sup> Gal. 5. 22.  
 χρηστότητα, ταπεινοφροσύνην, πραότητα, μακροθυμίαν <sup>13</sup> <sup>m</sup> Matt. 5.  
 ἐχόμενοι ἀλλήλων, καὶ χαριζόμενοι ἑαυτοῖς, ἐάν τις πρὸς τινα <sup>14</sup> <sup>Mark 11. 35.</sup>  
 ἔχη μομφήν καθὼς καὶ ὁ Χριστὸς ἔχαρίσατο ὑμῖν, οὕτω καὶ <sup>15</sup> <sup>Eph. 4. 2.</sup>  
 ὑμεῖς <sup>16</sup> <sup>1</sup> Thess. 4. 9.  
 ἐπὶ πᾶσι δὲ τούτοις τὴν ἀγάπην, ἥτις ἐστὶ σύνδεσμος <sup>17</sup> <sup>1</sup> John 3. 28.  
 τῆς τελειότητος. <sup>18</sup> <sup>2</sup> <sup>3</sup> <sup>4</sup> <sup>5</sup> <sup>6</sup> <sup>7</sup> <sup>8</sup> <sup>9</sup> <sup>10</sup> <sup>11</sup> <sup>12</sup> <sup>13</sup> <sup>14</sup> <sup>15</sup> <sup>16</sup> <sup>17</sup> <sup>18</sup> <sup>19</sup> <sup>20</sup> <sup>21</sup> <sup>22</sup> <sup>23</sup> <sup>24</sup> <sup>25</sup> <sup>26</sup> <sup>27</sup> <sup>28</sup> <sup>29</sup> <sup>30</sup> <sup>31</sup> <sup>32</sup> <sup>33</sup> <sup>34</sup> <sup>35</sup> <sup>36</sup> <sup>37</sup> <sup>38</sup> <sup>39</sup> <sup>40</sup> <sup>41</sup> <sup>42</sup> <sup>43</sup> <sup>44</sup> <sup>45</sup> <sup>46</sup> <sup>47</sup> <sup>48</sup> <sup>49</sup> <sup>50</sup> <sup>51</sup> <sup>52</sup> <sup>53</sup> <sup>54</sup> <sup>55</sup> <sup>56</sup> <sup>57</sup> <sup>58</sup> <sup>59</sup> <sup>60</sup> <sup>61</sup> <sup>62</sup> <sup>63</sup> <sup>64</sup> <sup>65</sup> <sup>66</sup> <sup>67</sup> <sup>68</sup> <sup>69</sup> <sup>70</sup> 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ταῖς καρδίαις ὑμῶν, εἰς ἣν καὶ ἐκλήθητε ἐν ἐνὶ σώματι καὶ εὐχα-  
ριστοὶ γίνεσθε. <sup>16</sup> Ὁ λόγος τοῦ Χριστοῦ ἐνοικεῖτω ἐν ὑμῖν  
πλουσίως ἐν πάσῃ σοφίᾳ, διδάσκοντες καὶ νουθετοῦντες ἑαυτοὺς  
ψαλμοῖς καὶ ὕμνοις καὶ ᾠδαῖς πνευματικαῖς ἐν χάριτι ᾄδοντες  
ἐν τῇ καρδίᾳ ὑμῶν τῷ Κυρίῳ. <sup>17</sup> Καὶ πᾶν ὃ τι ἂν ποιῆτε ἐν  
λόγῳ ἢ ἐν ἔργῳ, πάντα ἐν ὀνόματι Κυρίου Ἰησοῦ, εὐχαριστοῦντες  
τῷ Θεῷ καὶ Πατρὶ δι' αὐτοῦ.

<sup>18</sup> Αἱ γυναῖκες, ὑποτάσσεσθε τοῖς [ιδίοις] ἀνδράσιν, ὡς ἀνῆκεν  
ἐν Κυρίῳ. <sup>19</sup> Οἱ ἄνδρες, ἀγαπᾶτε τὰς γυναῖκας, καὶ μὴ πι-  
κραίνεσθε πρὸς αὐτάς. <sup>20</sup> Τὰ τέκνα, ὑπακούετε τοῖς γονεῦσι  
κατὰ πάντα· τοῦτο γάρ ἐστιν εὐάρεστον \* ἐν Κυρίῳ. <sup>21</sup> Οἱ  
πατέρες, μὴ ἐρεθίζετε τὰ τέκνα ὑμῶν, ἵνα μὴ ἀθυμώσω. <sup>22</sup> Οἱ  
δούλοι, ὑπακούετε κατὰ πάντα τοῖς κατὰ σάρκα κυρίοις, μὴ ἐν  
\* ὀφθαλμοδουλείᾳ ὡς ἀνθρωπάρεσκοι, ἀλλ' ἐν ἀπλότητι καρδίας,

have Χριστοῦ, which has been adopted by every Critic and Editor from Matthæi to Tisch. The question is one not easily brought to any certain determination. Taking for granted that Χριστοῦ was the original reading, we may ask how came the reading Θεοῦ? Griesb. would answer, 'from the parallel passage of Phil. iv. 7.' But the *Alexandrian* MS. has there not Θεοῦ, but Χριστοῦ. However, that is more prob. than the conjecture of Matthæi, that Χριστοῦ came from the next verse. Upon the whole, I am now of opinion that critical reasons are in favour of Χριστοῦ, which, were there more cursive MSS. in its favour, I should have received.—ἡ εὐχήν τ. Θ. βραβυνίται ἐν τ. κ. On reconsidering the point of dispute in βραβ., I acquiesce in the following sense: 'Let that peaceable disposition enjoined by God to all true believers be, as it were, an *empire* to compose all differences between you, so as to be the *director* of your feelings, the *ruling principle* of your hearts.' Comp. Phil. iv. 7, ἡ εὐχήν τοῦ Θεοῦ φρουρήσαι τὰς καρδίας ὑμῶν, where see note. The only other ex. of this sense known to me, is in Plut. t. ix. 35 (Reiske), ἐστὶ τις ἐφορῶν καὶ βραβύνων, ὁ Θεός.—Εἰς ἣν καὶ ἐκλ., i. e. 'unto which [peace] also ye were called,' i. e. on becoming Christians, and being initiated into his religion who preached peace on earth.—ἐν ἐνὶ σώματι is for εἰς ἐν σώμα, scil. εἶναι, i. e. 'that you should be one body;' inasmuch as without peace and concord, unity is out of the question; see Eph. iv. 3.—εὐχάριστοι is by some ancient and many modern Expositors interpreted, *gentle*, *courteous*, *amiable*. But the sense assigned by the Greek Commentators and many modern ones, including Grot., Cassaub., and Heinr., is more natural, 'be ye thankful,' i. e. feel and express thankfulness to God, viz. for having called you to such privileges and blessings. So Tanchum, fol. 24, 8, cited by Schoettgen: 'Lex sedem figat in

medio ipsorum;' comp. Col. i. 9, and Eph. i. 8.—πλουσίως, 'abundantly,' 'largely.'—διδάσκοντες. This is, by anacoluthon, for διδάσκουσι. Render: 'by teaching.' Comp. Eph. iv. 29; and on the whole passage see note on Eph. v. 18.—ἐν χάριτι ᾄδοντες, i. e. 'singing with the devotion which such *spiritual* songs are calculated to inspire, as opposed to the profane bacchanalian songs of the heathen.' Here the Apostle seems to intend to represent the natural effect of this *ἰνοικ. πλουσίως*. For as 'out of the abundance of the heart the mouth speaketh,' so a mind thus filled and fervently exercised will, like a full fountain, well forth and overflow in praises and thanks to God.

<sup>17</sup> τῷ δ τι, &c.] 'quod attinet ad.'—ἐν ὀνόματι K. 'i. l., meaning, 'agreeably to his will and suitably to his Gospel;' comp. 1 Cor. x. 31. In how many ways, and in what particular respects, we may and ought to perform all we do in the name of the Lord Jesus, is well pointed out by Dr. Isaac Barrow, cited by D'Oyly and Mant.—δι' αὐτοῦ. This has been variously, but in general erroneously, explained by recent Commentators. The true import of the words seems best represented by the ancient Expositors, who interpret, 'by his mediation.'

<sup>18</sup>—<sup>25</sup>. From general Paul proceeds to particular precepts.—Comp. Eph. v. 22—33. vi. 1—9.

<sup>18</sup> ὡς ἀνῆκεν] Equiv. to the δίκαιον of Eph. vi. 1. The lit. sense is, 'as is right and just,' because it is agreeable to the commandment of the Lord.—Μὴ πικρ., ver. 19 (corresponding to μὴ παροργ. in Eph. vi. 4) signif. 'not to indulge in a spirit of bitterness and exacerbatation.' In this sense the word occurs in Philo, but very rarely in the Class. writers. At ver. 20, instead of the t. rec., τῷ Κυρίῳ, many MSS., Versions, Fathers, and early Editions, have ἐν Κυρίῳ, which I have adopted with almost every Editor from Bengel to Tisch.; with reason; since internal evidence confirms competent external authority.—For ὀφθαλμοδουλείᾳ, at ver. 22, I have ventured, with Lachm., to edit, from many of the most ancient MSS., and Chrys. and Theophyl., as also the parallel passage of Eph. vi. 6, ὀφθαλμοδουλαίᾳ, which was preferred by Bengel, and has been approved by Griesb. It is pro-



φοβούμενοι τὸν Θεόν. <sup>23</sup> Καὶ πᾶν ὃ τι ἐὰν ποιήτε, ἐκ ψυχῆς ἔργάεσθε, ὡς τῷ Κυρίῳ καὶ οὐκ ἀνθρώποις. <sup>24</sup> εἰδότες ὅτι ἀπὸ Κυρίου ἀπολήψεσθε τὴν ἀναπόδοσιν τῆς κληρονομίας· τῷ γὰρ Κυρίῳ Χριστῷ δουλεύετε. <sup>25</sup> Ὁ δὲ ἀδικῶν κομμεῖται ἡ δίκαιος, καὶ οὐκ ἔστι προσωποληψία. IV. <sup>1</sup> Οἱ κύριοι, τὸ δίκαιον καὶ τὴν ἰσότητα τοῖς δούλοις παρέχεσθε, εἰδότες ὅτι καὶ ὑμεῖς ἔχετε Κύριον ἐν οὐρανοῖς.

<sup>2</sup> Τῇ προσευχῇ προσκαρτερεῖτε, γρηγοροῦντες ἐν αὐτῇ ἐν εὐχαριστίᾳ. <sup>3</sup> προσευχόμενοι ἅμα καὶ περὶ ἡμῶν, ἵνα ὁ Θεὸς ἀνοίξῃ ἡμῖν θύραν τοῦ λόγου, λαλήσαι τὸ μυστήριον τοῦ Χριστοῦ, δι' ὃ καὶ δέδεμαι. <sup>4</sup> ἵνα φανερώσω αὐτὸ, ὡς δεῖ με λαλήσαι. <sup>5</sup> Ἐν σοφίᾳ περιπατεῖτε πρὸς τοὺς ἔξω, τὸν καιρὸν ἐξαγοράζοντες. <sup>6</sup> Ὁ λόγος ὑμῶν πάντοτε ἐν χάριτι, ἅλατι ἡρτυμένος, εἰδέναι πῶς δεῖ ὑμᾶς ἐνὶ ἐκάστῳ ἀποκριθεῖσθαι.

Mark 9. 50. ch. 2. 16. Eph. 4. 32.

bable that *ε* was subjoined from the word following. At ver. 24, *εἰδότες*—*κλ.*, the argument is directed against a possible objection; viz., 'What shall we gain by such fidelity?' The answer to which is, 'Perhaps from your *master* nothing; but from the *Lord* ye will receive,' &c. In *δυν.* *τῆς κληρ.* the Genit. is exegetical, and signif. 'the reward which consists in the inheritance of heaven in return [for your obedience on earth]'; see Eph. vi. 8. 'Ὁ ἀδικῶν, ver. 25, must be referred, not, with some, to the *master*, but to the *servant*; though, by the words *καὶ οὐκ ἔστι προσωποληψία*, it is hinted, that if the *master* do wrong he shall be punished. To prevent, however, misapprehension, this is fortified with a strong direct injunction to the *masters*, in the words following.

IV. 1. This first verse closes the foregoing exhortations, and accordingly ought not to have been separated from the preceding chapter.—τὸ δίκαιον καὶ τὴν ἰσότητα may be rendered, 'the just and equitable thing.' So Thucyd. ii. 44, οὐ γὰρ οἷόν τε ἴσον τι ἢ δίκαιον βουλεύεσθαι, &c. &c.

2. Here commences a brief conclusion to the whole Epistle, in which the Apostle recurs to various general exhortations, headed by the most weighty one, to prayer, by the impressive expression τῇ προσευχῇ προσκαρτ., where *προσκαρτερεῖν* signif. 'to assiduously persevere in any thing,' and is used of prayer in Acts i. 14. vi. 4; compare Rom. xii. 12. xiii. 6. The phrase γρηγ. ἐν αὐτῇ, which denotes 'watchful diligence in or about any thing,' is added, to strengthen the sense. So 1 Pet. iv. 7, νήφατοι εἰς τὰς προσευχάς. The same sentiment, more fully expressed, occurs in Eph. vi. 18, where see note.

3. προσευχ. ἅμα καὶ π. ἡ.] See Eph. vi. 19. The Apostle, it would seem, desires their prayers, partly to suggest the duty of praying for each other.—ἵνα ὁ Θεὸς ἀνοίξῃ ἡμῖν θύραν τοῦ λόγου. Wets. compares a similar form of expression in Pind. Olymp. vi., χορὴ πύλας ὕμνων ἀνατίναμιν αὐταῖς. He might more appositely have cited Pseudo-Theogn. 421 (edit. Gaisf.), πολλοῖς ἀνθρώποις γλώσση θύραν οὐκ

ἐπικινεῖται ἀρμόδια, καὶ σφιν πολλὰ ἀμύλητα μέλει, where I would read, from Stobæus, θύρα—ἐπικινεῖται ἀρμόδιᾳ,—ἀλάλητα and πύλαι, the sense being, as appears from the next verses, that 'to many men there is no ready door of speech by the tongue, so that to them many things are found to be inexpressible.' There *θύρα* stands for *θύρα λόγου, fucultas sermonis*. The writer had probably in mind this very passage of the Apostle, or that of Rom. viii. 26, *στραγαμοῖς ἀλαλήτοις*. On *θύραν*, see note on Acts xiv. 27. 4. ὡς δεῖ με λαλήσαι.] On this passage the best comment is the parallel one at Eph. vi. 19, 20, where see notes. By *ὡς δεῖ* is meant, 'boldly,' 'authoritatively,' as one empowered to do so from being Apostle of the Gentiles.

5. ἐν σοφίᾳ περιπατεῖτε πρὸς τοὺς ἔξω.] By *σοφία* is to be understood *φρονήσις*, 'a wise discretion in their conduct,' such as to afford no handle of accusation against them (see 1 Thess. iv. 12), nor give any unnecessary offence, by ascetic austerity or by a repulsive acerbity of demeanour. Thus, in 1 Pet. iii. 8, they are enjoined to be not only *φιλᾶδελφοί*, but *φιλόφρονες*.—Τοὺς ἔξω, i. e. 'those who are without the fold of Christ,' whether Heathens or Jews. On τὸν καιρὸν ἐξαγ., see the note on Eph. v. 15, 16.

6. ἐν χάριτι.] The best Expositors are agreed that *ἐν χάριτι* is for *ἐπίχαρις*, or *χαρίσις*, 'congruous,' 'agreeable,' as opposed to 'ascetic austerity,' and therefore likely to make them esteemed. This will tend to fix the sense of the disputed phrase *ἅλατι ἡρτ.*, which must not, with many, be interpreted of Divine wisdom, but have the sense 'seasoned with the savour of, made agreeable by being blended with, wisdom' (of which *ἅλτι* was the symbol), and thus made more palatable to the hearers. See note Matt. xiii. 50. The Apostle means, I conceive, that kind of talent, which shows itself in terseness of thought and smartness of expression. Comp. Plut. de Garrul. ch. xiii., *χάριν τιὰ παρασκευάζοντες ἀλλήλοις ὥστερ' ἀλοιᾶς*· ἐφθέρουνσι διατριβὴν καὶ τὴν πράξιν. Thus they would be better enabled, as the Apostle adds, to give an answer to any one who asked them a reason of the hope that was in them; and would



f Acts 26. 4. 7 'Τὰ κατ' ἐμὲ πάντα γνωρίσει ὑμῖν Τυχικὸς ὁ ἀγαπητὸς  
 Eph. 6. 21. ἀδελφὸς, καὶ πιστὸς διάκονος καὶ σύνδουλος ἐν Κυρίῳ. 8 ὃν  
 3 Tim. 4. 13. ἔπεμψα πρὸς ὑμᾶς εἰς αὐτὸ τοῦτο, ἵνα γινῶ τὰ περὶ ὑμῶν, καὶ  
 g Philem. 10. παρακαλέσῃ τὰς καρδίας ὑμῶν. 9 ὃς ἐστὶν ἐξ ὑμῶν πάντα ὑμῖν γνωριούσι  
 h Acts 18. 27. τὰ ὧδε. 10 h' Ἀσπάζεται ὑμᾶς Ἀρίσταρχος ὁ συναυχμαλώτος  
 & 19. 29. μου, καὶ Μάρκος ὁ ἀνεψιὸς Βαρνάβα, περὶ οὗ ἐλάβετε ἐντολὰς,  
 & 30. 4. (ἐὰν ἔλθῃ πρὸς ὑμᾶς, δέξασθε αὐτόν) 11 καὶ Ἰησοῦς ὁ λεγό-  
 3 Tim. 4. 11. μενος Ἰούστος, οἱ ὄντες ἐκ περιτομῆς, οὗτοι μόνον συνεργοὶ εἰς  
 Philem. 24. τὴν βασιλείαν τοῦ Θεοῦ, οἵτινες ἐγενήθησάν μοι παρηγορία.  
 1 Pet. 5. 13. 12 i' Ἀσπάζεται ὑμᾶς Ἐπαφρᾶς ὁ ἐξ ὑμῶν, δούλος Χριστοῦ,  
 1 Rom. 16. 30. πάντοτε ἀγωνιζόμενος ὑπὲρ ὑμῶν ἐν ταῖς προσευχαίς, ἵνα στήτε  
 ch. 1. 7. τέλειοι καὶ πεπληρωμένοι ἐν παντὶ θελήματι τοῦ Θεοῦ. 13 μαρ-  
 Philem. 28. τυρῶ γὰρ αὐτῷ, ὅτι ἔχει ζῆλον πολλὸν ὑπὲρ ὑμῶν καὶ τῶν ἐν  
 k 3 Tim. 4. 10, 11. Λαοδικείᾳ καὶ τῶν ἐν Ἱεραπόλει. 14 k' ἀσπάζεται ὑμᾶς Λουκᾶς  
 Philem. 24. ὁ ἱατρός, ὁ ἀγαπητὸς, καὶ Δημᾶς. 15 l' ἀσπάσασθε τοὺς ἐν Λαοδι-  
 1 Rom. 16. 2. κειᾳ ἀδελφούς, καὶ Νυμφᾶν καὶ τὴν κατ' οἶκον αὐτοῦ ἐκκλη-  
 1 Cor. 15. 18. σίαν. 16 m Καὶ ὅταν ἀναγνωσθῇ παρ' ὑμῖν ἡ ἐπιστολὴ, ποιήσατε  
 m 1 Thess. 5. 27. ἵνα καὶ ἐν τῇ Λαοδικέῳ ἐκκλησίᾳ ἀναγνωσθῇ, καὶ τὴν ἐκ Λαοδι-  
 n Philem. 2. κείας ἵνα καὶ ὑμεῖς ἀναγνῶτε. 17 n καὶ εἶπατε Ἀρχιππῷ. "Βλέπε  
 τὴν διακονίαν ἣν παρέλαβες ἐν Κυρίῳ, ἵνα αὐτὴν πληροῖς."  
 18 o' Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου. Μνημονεύετε μου τῶν  
 δεσμῶν. ἡ χάρις μετ' ὑμῶν. ἀμήν.

Πρὸς Κολοσσαεῖς ἐγράφη ἀπὸ Ῥώμης διὰ Τυχικοῦ καὶ  
 Ὀνησίμου.

make it more effectual, by being appropriate, and adapted to circumstances.

7—18. This portion corresponds to Eph. vi. 21—24; where see notes. On ἀγασ. ἄδ. see note on Phil. ii. 25, and Eph. vi. 21. On the words παρακ. τὰς καρδίας ὑμῶν, see supra ii. 2, and notes.

9. ὃς ἐστὶν ἐξ ὑμῶν 'who is of you;' i. e. 'who is your countryman;' see infra v. 12. We learn from Theodoret that this Onesimus was the runaway slave of Philemon, converted by Paul, and concerning whom he wrote his Epistle to Philemon.—τὰ ὧδε, 'the present state of his affairs.'

10. Now commences the last portion of the Epistle, consisting of salutations and confirmations.

11. οἱ ὄντες ἐκ περιτ. i. e. 'who are Jewish Christians.'—οἵτινες must be resolved into καὶ οὗτοι, as was done by the Pesch. Syr. Translator.—παρηγορία is used, according to the popular idiom (found also in our own language), for παρηγοροί, or for οἱ περὶ μοι παρηγοροῦν.—Συνεργοὶ εἰς τὴν βασιλείαν τοῦ Θεοῦ, not, 'as the kingdom of God,' as Wakef. and Mackn. render after the Syr. and Vulg. Versions (a sense which would require ἐν τῇ βασιλείᾳ), nor, 'as to the kingdom,' with Abp. Newc., but, as it is rendered in our authorized Version, 'unto the kingdom,' for the spreading of the kingdom of God in the Gospel. So Xen. Symp. viii. 38, εἰς ταῦτα σ., and Mem. iv. 3, 10, εἰς πόλεμον σ.

Thus it is nearly equivalent to σ. τῇ βασιλείᾳ, a construction occurring in 3 John 8, σ. τῇ ἀληθείᾳ.

12. πάντοτε ἀγωνιζόμενος ὑπὲρ ὑμῶν ἐν ταῖς προσευχαίς] Render: 'continually striving for you in prayers to God on your behalf;' where we have a forcible expression to denote the most earnest and fervent prayer, such as that spoken of at James v. 16. Comp. Rom. xv. 30. Στήναι has here the same force as at Eph. vi. 13, καὶ πάντα καταργασάμενοι στήναι, and Phil. i. 27, and Gal. v. 1. On τέλειοι see 1 Cor. ii. 6, and Eph. iv. 13.—πεπλ. means 'thoroughly endued with all spiritual gifts and graces.'—ἐν παντὶ θελ. is for εἰς τὸ πᾶν θέλημα. So Eph. iii. 19, ἵνα πληρωθῇτε εἰς πᾶν τὸ πλῆρμα τοῦ Θεοῦ. There is, however, a blending of two modes of expression,—the sense being, fully 'complete in all the will of God.'

16. τὴν ἐκ Λαοδ.] These words have been thought to refer to a lost Epistle of St. Paul to the Laodiceans. But as no other certain instance is on record of a lost Epistle of the Apostle's, we may hesitate to admit that to have been the case here, and suppose that the Epistle in question was another copy of that to the Ephesians, that being in some measure a circular one.

18. μνημ. μ. τ. δεσμ.] q. d. 'Be so mindful, as to imitate my courageous constancy in the faith;' for such Paul's example would be a continual remembrance.

# ΠΑΤΡΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

Η ΠΡΟΣ

## ΘΕΣΣΑΛΟΝΙΚΕΙΣ

ΕΠΙΣΤΟΛΗ ΠΡΩΤΗ

Ι. 1<sup>a</sup> ΠΑΤΡΟΣ καὶ Σιλωνανὸς καὶ Τιμόθεος τῇ ἐκκλησίᾳ<sup>a 2 Cor. 1. 19.</sup>  
Θεσσαλονικέων ἐν Θεῷ Πατρὶ καὶ Κυρίῳ Ἰησοῦ Χριστῷ χάρις<sup>Eph. 1. 2.</sup>  
<sup>2 Thess. 1. 1.</sup>  
<sup>1 Pet. 5. 12.</sup>

CHRISTIANITY was first planted at Thessalonica,—a large, populous, wealthy, and commercial city, the metropolis of the *Provincia Secunda* of Macedonia, and the seat of a Roman President and Quæstor,—by St. Paul, on his second missionary progress through Asia Minor to Macedonia and Greece, during the autumn of A.D. 51. The Thessalonian Church was formed partly of Jews, but chiefly of Gentiles, mostly Jewish proselytes, esp. females of the higher ranks. The unbelieving Jews, however, having, as usual, excited a persecution against the Apostle, he was forced to leave the newly planted Church, after a stay of only four or five weeks [comp. Phil. iv. 16 with 2 Thess. ii. 2], (indeed his sojourn was too short to enable him to instruct the believers fully in the doctrines of the Gospel,) under great trials and many disadvantages, and to flee to Berœa, whither he was followed by the Thessalonian Jews, and from thence to Athens, and finally to Corinth; from which last place this Epistle is generally admitted to have been sent. The immediate occasion of its being written was the favourable report which Timothy, whom he had sent to visit them in his stead (1 Thess. iii. 1—6), had given of the steadfastness of the Thessalonians in the faith. But though St. Paul found in the state of things, as reported to him, much to commend, and nothing of great importance to censure, yet he thought proper, on account of the temptations to which the converts were exposed, from the evil communications of Jews and Heathens, to intermix *cassations* and *warnings* with his commendations and exhortations, and to establish and strengthen them in the faith of the Gospel. In short, one leading design of the Apostle, in writing this Epistle, was to *confirm the Thessalonians in the faith*, to exhort them to a *courageous profession* of it (notwithstanding the persecutions of the unbelieving Jews); and, above all, to excite them to such a *practice of*

*its moral duties*, as was becoming their high and holy calling. This was the more necessary, since there is reason to think that they were not free from that uncleanness, which was a remnant of heathenism, and for which, as we learn from the *Asians* of Lucian, their city, like other wealthy commercial cities, was notorious. The *genuineness* of this Epistle has never been doubted, being attested by citations from or references to it in the early Fathers, from the time of Polycarp downwards. It is almost universally admitted to have been the first written of St. Paul's Epistles,—though on the precise date the learned, as usual, differ. Suffice it to say, it could not well be written earlier than the spring of 52, or the autumn of 51, nor later than 53. In style it is more simple and perspicuous than that of any other of St. Paul's Epistles; and it is characterized by deep earnestness, and an affectionate spirit. He first reminds them of the formidable difficulties which he had to encounter in accomplishing their conversion; and warns them against those heathen impurities, which they had so lately practised, and even now not fully abandoned. In order to account for the introduction of so much matter on a topic (that of the Resurrection), which, besides this and the second Epistle to the Thessalonians, Paul has not handled elsewhere, except in his first Epistle to the Corinthians, ch. xv. (there more at large), we must bear in mind certain peculiarities in the state of things among the Thessalonian converts, which may be gathered from various passages of this and the second Epistle, and may serve to account for the course which Paul adopted. The expectation of Christ's speedy re-appearance and advent (perhaps occasioned by misinterpretations of Paul's words on the subject of the *ἰσχυραὶ ἡμέραι*, or *χρόνοι*, see 2 Tim. iii. 1. Heb. i. 2. James v. 3. 2 Pet. iii. 3), would be likely to produce enthusiastic feelings in many, and a spirit of restless excitement in more, prejudicial to the regular per-

b Eph. 1. 16. ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ Πατρὸς ἡμῶν, καὶ Κυρίου Ἰησοῦ  
 2 Thess. 1. 2. Χριστοῦ.

2<sup>b</sup> Εὐχαριστοῦμεν τῷ Θεῷ πάντοτε περὶ πάντων ὑμῶν, μνησ-  
 ῶν ὑμῶν ποιοῦμενοι ἐπὶ τῶν προσευχῶν ὑμῶν ἀδιαλείπτως, 3<sup>c</sup> μνημο-  
 νεύοντες ὑμῶν τοῦ ἔργου τῆς πίστεως, καὶ τοῦ κόπου τῆς ἀγάπης,  
 καὶ τῆς ὑπομονῆς τῆς ἐλπίδος τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ,  
 ἔμπροσθεν τοῦ Θεοῦ καὶ Πατρὸς ἡμῶν 4<sup>d</sup> εἰδότες, ἀδελφοὶ  
 ἡγαπημένοι ὑπὸ Θεοῦ, τὴν ἐκλογὴν ὑμῶν, 5<sup>e</sup> ὅτι τὸ εὐαγγέλιον

formance of the ordinary duties of life. And no wonder; since the very idea of the Lord's speedy and sudden coming might make them indifferent to the labours and cares of earth, and, by transporting them beyond the present life, so to engross their thoughts, as to indispose them for a due attention to secular affairs. I agree with Dr. Davidson, that the enthusiastic addresses of prophets (or those who affected to be such) had led to the opposite extreme, of a want of due toleration for such as were gifted with a genuine inspiration; so that thus an excessive dread of fanaticism had led many to class all utterances of spirit, whether genuine or not, under the same category. Hence we may well account for the injunction at ch. v. 19—21, τὸ Πνεῦμα μὴ σβέννυται· προφητείας μὴ ἐξουθενεῖται· πάντα δοκιμάζετε· τὸ καλὸν κατέχετε, where see notes. It only remains for me to remark, that the *great object* the Apostle had in view in addressing this Epistle to the Thessalonians, drawn up so suitably to their particular circumstances,—was to encourage, yet *admonish*; to strengthen, confirm, settle them; to encourage them to continue steadfast in the faith; and to seriously admonish and exhort them concerning many things which they ought to abandon, and others to reform and rectify. Then, after inculcating brotherly love, the Apostle settles some points with regard to the resurrection (on which sundry erroneous notions were entertained); and enjoins them to a due preparation for the advent of Christ to judgment; after which he concludes with various practical counsels and instructions.

1. Σιλβανός] Silvanus, or Silas, is first mentioned in Acts xv. 22.—Τιμόθεος. See note on Acts xvi. 1. At *ἐν Θεῷ* supply *οὐσιν*. At *Θεσσαλ.* the Article τῷ would, strictly speaking, be necessary; but it might very well be omitted.

2. Here commences the exordium; with which compare similar ones at Rom. i. 8—10. Eph. i. 16. 2 Tim. i. 3. 2 Thess. i. 3. ii. 13, where see notes.—ἀδιαλείπτως, for *πολλάκις* (as at ii. 15. v. 17),—namely, 'at every return of prayer;' see note on Rom. i. 9.

3. τοῦ ἔργου—ἐλπίδος] This is by Koppe and many of the more recent Commentators regarded as a mere periphrasis, equiv. to *πίστεως*, καὶ ἀγάπης, καὶ ἐλπίδος. But surely *ἔργου* and *κόπου* must have an intensive effect, and denote, in the former case, *zeal* and *constancy*, and in the latter, *alacrity* and *diligence*. To advert to particulars: 'As (observes Prof. Schott in his excellent edition of this Epistle) in the words following, *κόπου τῆς ἀγάπης* and *ὑπομονῆς τῆς ἐλπίδος* are so used that the former Substantive indicates the thing as *arising* from the

latter, so *ἔργου τῆς πίστος* ('opus quod ex fide proficiscitur') denotes 'sentendi agendique ratio ex persuasione Christiana oriunda;' nearly equiv. in sense to *πίστις δι' ἀγάπης ἐνεργουμένη* in Gal. v. 6.' By *τοῦ κόπου τῆς ἀγάπης* is meant 'that *diligence* of exertion which springs from love,' nearly equiv. to *ἀγάπης κοτίσση*. Thus, again, *τῆς ὑπομονῆς τῆς ἐλπίδος* denotes 'that *constancy* of endurance which springs from hope [in Christ for salvation].' Thus it is nearly equiv. to *ἐλπίδος ὑπομονούσης*.—Τοῦ Κυρίου is a *Genit.* of *object*, for *eis τὸν Κύριον*, 'hope reposed in the Lord, as the only bestower of salvation.'—ἔμπροσθεν τοῦ Θεοῦ, &c. This form is by many eminent Expositors, ancient and modern, referred to the three nouns, *πίστ.*, *ἀγ.*, and *ἐλπ.*, and supposed to intimate, by a Hebraism, the purity and sincerity of those virtues. Others, however, connect the words with *μνημ.*, and understand them of prayers to God. This latter view is supported by the Peach. Syr., and is, not without reason, preferred by the best Expositors, from Benson to Pelt, in his judicious Commentary on this Epistle. And so also Calvin, who well remarks, that 'this was added in order to give more weight to the affirmation.'

4. εἰδότες, &c.] *Eidótes* here, as well as *μνημ.* at ver. 3, depends on the words of ver. 2, *εὐχαριστοῦμεν—προσευχῶν ὑμῶν ἐδ.*—Ἐπὶ Θεοῦ must be construed, not with *τὴν ἐκλογὴν*, but with *ἡγαπημένοι*, as propriety of language almost requires, and the usage of the Apostle elsewhere (as 2 Thess. ii. 13, and Col. iii. 12) confirms. By *ἐκλογ.* some understand the absolute election of the persons, as *individuals*, to eternal life. But from iii. 5, and v. 14, and 2 Thess. iii. 11, it appears that some were disobedient, and in danger of falling away. Hence the best Commentators, from Chrysostom down to Pelt and Schott, interpret it of their election to external privileges as a *Church*.

5. The scope of this verse seems to be, to intimate a full persuasion that this conversion of the Thessalonians to the Christian faith was marked by the efficiency of Divine power, as attested by the most indubitable signs, which are then subjoined.—τὸ εὐαγγέλιον ἡμῶν, meaning, 'our preaching of the Gospel,' or 'the Gospel as preached by us;' as in ii. 4. Rom. xvi. 25. Gal. ii. 7. 2 Thess. ii. 14. 2 Tim. ii. 8. With *ἐπεσθῇ eis ὑμᾶς* ('ad vos pervenit'), Pelt compares Gal. iii. 14, *ἵνα eis τὰ ἔθνη ἡ εὐλογία γίνηται*. The words *ἐν δυνάμει καὶ ἐν Πν. ἁγ.* (put for *ἐν δυν.* τοῦ Πν. ἁγ.) are by many eminent Expositors understood of the miracles worked, and the supernatural gifts imparted by St. Paul; see Rom. xv. 19. 1 Cor. ii. 4. The sense, however,

ἡμῶν οὐκ ἐγενήθη εἰς ὑμᾶς ἐν λόγῳ μόνον, ἀλλὰ καὶ ἐν δυνάμει  
καὶ ἐν Πνεύματι ἁγίῳ, καὶ ἐν πληροφορίᾳ πολλῇ· καθὼς οἴδατε  
οἱ ἐγενήθημεν ἐν ὑμῖν δι' ὑμᾶς. <sup>6</sup> Καὶ ὑμεῖς μιμηταὶ ἡμῶν <sup>f1 Cor. 11. 1.</sup>  
ἐγενήθητε καὶ τοῦ Κυρίου, δεξάμενοι τὸν λόγον ἐν θλίψει πολλῇ, <sup>Heb. 10. 34.</sup>  
μετὰ χαρᾶς Πνεύματος ἁγίου <sup>Acts 13. 52.</sup> ὥστε γενέσθαι ὑμᾶς † τύπους  
πᾶσι τοῖς πιστεύουσιν ἐν τῇ Μακεδονίᾳ καὶ τῇ Ἀχαΐᾳ. <sup>8</sup> Ἄφ' <sup>g Rom. 10.</sup>  
ὑμῶν γὰρ ἐξήχηται ὁ λόγος τοῦ Κυρίου οὐ μόνον ἐν τῇ Μακε- <sup>13. & 1. 5.</sup>  
δονίᾳ καὶ Ἀχαΐᾳ, ἀλλὰ [καὶ] ἐν παντὶ τόπῳ ἡ πίστις ὑμῶν ἡ <sup>Thess. 1. 4.</sup>  
πρὸς τὸν Θεὸν ἐξελέλυθεν ὥστε μὴ χρεῖαν ἡμᾶς ἔχειν λαλεῖν τι. <sup>g John 12.</sup>

must not be *confined* to these; but the words are to be understood also, nay, chiefly, of the internal power of the Gospel, in its ordinary influences on the heart, effected by the Holy Spirit, and attested by the fruits of the Spirit.—*ἐν πληροφορίᾳ πολλῇ*, scil. *τῇ πίστει*, equiv. to *ἐν πίστει πεληροφορομένη*, Heb. x. 22. In the last clause of the verse, *καθὼς οἴδατε—δι' ὑμᾶς*, there is an appeal to the knowledge of the readers themselves,—the Apostle adverting to *another evidence* of the truth of the Gospel preached,—namely, from the *conduct of the preachers of it*,—pointing to *himself* as an example,—who, by his purity, disinterestedness (as shown in working with his hands, ii. 9), and other moral virtues, had so fully proved his sincerity, and the truth of that Gospel which he preached.—*οἷος* here, as at 2 Tim. ii. 11, is used in a good sense, like the Latin 'qualis,' 'what manner of persons in our conduct.' See Theophyl. and Theodor. The sense here intimated is fully expressed infra ii. 10, *ὑμεῖς μάρτυρες ὅτι δόξα καὶ δικαιοσύνη καὶ ἀμείψεται ὑμῖν ἐγενήθημεν*. In fact, the general sense intended is, 'ye well know [and can testify] with what Divine power and πληροφορία we have taught you, and with what alacrity and patient endurance we have borne the sufferings we had to undergo for yours and the Gospel's sake.'—*δι' ὑμᾶς*, 'for your sakes, for your good, not for our own private interest.'

6. καὶ ὑμεῖς μιμ. ἡμ.—Κυρίου] 'yea, ye have become imitators of us, and [so] of the Lord.' The imitation here enjoined is *not*, I conceive (what most Expositors explain it), an imitation of Christ and the Apostles in *bearing afflictions*, but, as Zanch, Grot., Dodd., and Pelt, understand, in a *general way*, though, of course, including the other, as is plain from the words *ἐν θλίψει πολλῇ*, which form an intermediate semi-clause, thrown in, to note a *circumstance attendant* on the principal subject of the sentence,—their imitation of the Lord; namely, that it was 'amidst much tribulation;' = though under trib., for so I would render, with Abp. Newc. and Schott. See Acts xiv. 22, comp. with Rom. v. 3. When the Apostle says that they were imitators of him and the Lord, he, I think, means imitators of him, and *thereby* of the Lord, whom he imitated. This is confirmed by the parallel passage of 1 Cor. xi. 1, *μιμηταὶ μου γίνεσθε, καθὼς καὶ γὰρ Χριστὸς*. By *μετὰ χαρᾶς Πνεύματος ἁγίου* is meant 'a joy inspired by the Holy Spirit,' which accompanied and rewarded their alacrity in receiving the word, and their firmness under tribulation in

adhering to it; which was an evidence of their election, and a pledge of their title to a happy immortality; comp. Rom. xiv. 17, and Acts xv. 41.

7. ὡςτι γιν.] 'inasmuch that ye became exemplars,' &c. On the term *τύπους*, see 1 Cor. x. 6, 11. Phil. iii. 17, and notes. For *τύπων*, MSS. B, D, and seven cursives, with some Versions, have *τύπων*, which is adopted by Lachm. and Tisch. But external authority is quite insufficient (for I find it not in a single Lamb. or Mus. copy, except that it is in Cor. 2, though passed over by Mill); and though internal evidence may seem in its favour, yet it is evenly balanced; for though Phil. iii. 17, and 2 Thess. iii. 9, may seem to confirm *τύπων*, yet there the plural is plainly used for the singular, not here; and I can scarcely believe that Paul would use so harsh an expression. However, I grant that the Pesch. Syr., Vulg., and Ital. Versions, strongly confirm *τύπων*, so that the reading may be considered an open question. Besides, in Lamb. 1185, the original reading seems to have been *τύπων*.

8. ἀφ' ὑμῶν] The Apostle now points at the excellent *effects* of this good example of the Thessalonians, whose fame had spread far and wide. (Schott.) This is explained by most of the more recent Commentators, 'by your instrumentality.' The literal sense (of place), however, adopted by the earlier Expositors, must not be excluded. In fact, both senses seem combined. 'From you the sound of the Gospel first issued, and by your means was spread abroad in all Macedonia.' With the *construction*, indeed, of the sentence, owing to the *οὐ μόνον—ἀλλὰ καὶ*, Expositors are not a little perplexed. They are, however, generally agreed in supposing a transposition of *οὐ μόνον*, which must be taken, they think, with *ἐξήχηται*; see Koppe, Pelt, and Schott. But it would rather seem that the true notion of the construction can alone be attained by considering the passage as blending two modes of expression, thus: 'For from you sounded the word of the Lord over all Macedonia and Achaia: and not only has your faith in God been well known there, but the report of it has been disseminated everywhere else;' namely, in most of the countries of the civilized world, with which Macedonia and Achaia had constant commercial communication. In *ἐξήχ.* there is an allusion to the *κέρρυμα* of the Gospel, and to that sonorous voice, as it were of a trumpet (see Isa. lviii. 1. Rev. i. 10), with which *κέρρυκε* (like our *criers*) were accustomed to speak. And so Hesych. explains *ἐξήχηται*

h ch. 2. 1.  
1 Cor. 12. 2.  
Gal. 4. 5, 9.

1 Phil. 2. 30.  
2 Thess. 1.  
10.  
Rev. 1. 7.  
Matt. 2. 7.  
Luke 2. 7.  
Heb. 10. 37.  
a ch. 1. 5, 9.

9<sup>b</sup> αὐτοὶ γὰρ περὶ ἡμῶν ἀπαγγέλλουσιν ὅποιαν εἰσόδον \* ἔσχομεν πρὸς ὑμᾶς, καὶ πῶς ἐπεστρέψατε πρὸς τὸν Θεὸν ἀπὸ τῶν εἰδῶλων, δουλεύειν Θεῷ ζῶντι καὶ ἀληθινῷ, 10<sup>1</sup> καὶ ἀναμένειν τὸν Υἱὸν αὐτοῦ ἐκ τῶν οὐρανῶν, ὃν ἡγείρεν ἐκ νεκρῶν, Ἰησοῦν, τὸν ρυόμενον ἡμᾶς ἀπὸ τῆς ὀργῆς τῆς ἐρχομένης.

II. 1<sup>a</sup> Αὐτοὶ γὰρ οἶδατε, ἀδελφοί, τὴν εἰσόδον ἡμῶν τὴν πρὸς

by ἐκνήχθη. How honourable it was for the Gospel to issue forth from any place first of all the places of a country, we may infer from 1 Cor. xiv. 36, ἡ ἐφ' ἡμῶν ὁ λόγος τοῦ Θεοῦ ἐξῆλθε; — ὥστε μὴ χρεῖαν ἡμᾶς ἔχειν λαλεῖν τι, 'so that we have no need (anywhere, wherever we go) to say any thing'; meaning, either in commendation, or congratulation, for there are everywhere those who speak of you. The sense is well expressed by Theodor., προλαβὼν ἡμᾶς ἡ φήμη, καὶ παρ' ἄλλων ἀκούομεν ὃ λέγειν ἐθέλομεν, ὅλην γὰρ ἅπασιν γέγονε τῆς ἡμετέρας διδασκαλίας ἡ ἐν ὑμῖν εὐκαρτία.

9. ὅποιαν εἰσόδον ἔσχομεν] The sense is, 'What a successful entrance we have had unto you'; i. e. what a favourable reception we have experienced at your hands (for that is implied by ὁποῖος, *qualis*). Comp. infr. ii. 1; q. d. (as Olsh.) 'we need praise you to none, for they themselves have already related to me how thoroughly ye have been converted, and how suitably ye walk.'—καὶ πῶς ἐπεστρέψατε, &c. These words are explanatory of the preceding ὅποιαν εἰσόδον ἔσχομεν, to evince the completeness of their conversion. In ἐπιστρ. πρὸς τὸν Θεόν we have a formula occurring also at Acts xi. 21. xiv. 15. 2 Cor. iii. 16, and denoting, by a Hebraic and figurative phrase, conversion from idolatry and paganism, or Judaism, to Christianity. The contrary is spoken of in 1 Cor. xii. 2, namely, a going πρὸς τὰ εἰδῶλα τὰ ἄφωνα. The words following show the purpose of this turning; [ὥστε, or εἰς τὸ] δουλεύειν, 'to worship and serve,' &c. On Θεῷ ζῶντι καὶ ἀληθ., see John xvii. 1—5.

10. καὶ ἀναμένειν, &c.] Here we have, conjoined with the former, those points espec. adverted to, which distinguish the Christian religion from Judaism; so that this with the preceding verse contain a brief summary of the most important doctrines of Christianity, theoretical and practical; 'for (as observes Olsh.) while in ἐπιστρέφειν faith is couched, δουλεύειν love (rather 'loving-service'), and ἀναμένειν hope; nearly equiv. to ἀπεκδέχεσθαι at Phil. iii. 20.' There is a remarkable brevity and pregnancy of meaning in the words ὃν ἡγείρεν ἐκ νεκρῶν—ἐρχομένης: the full sense intended to be suggested being (as Hyper. observes) that 'Christ first died, and then rose again, and ascended into heaven, and from thence as God is to be expected, as the Judge and Remunerator.' In the words which usher them in, ἀναμένειν τὸν Υἱὸν—οὐρανῶν (meaning, 'waiting for that second advent of Christ, when he shall come in his glorious majesty to judge both the quick and the dead'), we have a most expressive mode of speaking, to denote 'fully receiving him—as their Redeemer'; implying obedience to his precepts, and true faith. This implied sense of faith was well seen by Chrys. and Theophyl., and is expressed by them thus: ἐπειδὴ τὰ μὲν δεῖνὰ ἐν

χειρσί, τὰ δὲ χρηστὰ ἐν ἑλπίσι, μεγάλης αὐτοῖς προσημαρτυρεῖ πίστιν εἶχε (niquidem) ἀναμύνουσι καὶ ἐλπίσουσι βεβαίως τὰ μέλλοντα. Here the expression has especial propriety, being meant, as Pelt suggests, to lead to the subject connected with the principal purpose of the Epistle; which was to correct the errors that had arisen as to Christ's return from heaven. The next terms, τὸν ρυόμενον—ὀργῆς must not be summarily wrapped up, as they are by Wakef. and Conyb., in the words, 'our deliverance from the coming vengeance.' They have a far deeper import, not unseen by Chrys. and Theophyl., and fully opened out by Calv., Hyper., and Est. Render τὸν ρύσιν, not 'who delivered' (as E. V.), nor 'will deliver,' as others; but, as the Pesch. Syr., Ambrose, and Calv., 'who delivereth us'; i. e. 'a pœna damnationis æternæ,' as Est., who further explains, 'eripit nos (meaning, as Calv. says, 'those alone who are by faith reconciled to God') ab æterna damnatione etiam in præsentia, quatenus eos per beneficium redemptionis suæ, durante hoc sæculo, eripit a potestate Diaboli;' for this deliverance, which commenced at our Lord's death and sacrifice, may be said to be continually carrying forward (so 2 Cor. i. 10, δε ἐκ τηλικούτου θανάτου ἡρρύσατο ἡμᾶς, καὶ ρύεται: εἰς ὃν ἡλπίκαμεν, ὅτι καὶ ἐντι ρύσεται); 'seeing that he ever liveth to make intercession for us' (Heb. vii. 25), by himself our Advocate with the Father, and by the aid of the Holy Spirit, the Paraclete; and this he will himself complete at the last day, when Death, spiritual as well as temporal, shall be swallowed up in victory, a victory achieved by 'him who loved us, and washed us from our sins in his own blood.' Rev. i. 5. However, the circumstance pointed at in the words τὸν ρύσιν—ὀργῆς. τ. ἄρχ., has another note-worthy reference, — as pointing at the great end and purpose of Christ's resurrection,—namely, as Calv. points out, 'ut ejusdem gloriæ nos omnes tandem consortes faciat, qui sumus ejus membra, significat Paulus, irritum fore resurrectionem, nisi iterum appareat suorum Redemptor, fructumque et effectum ejus quum in se exhibuit virtutis ad totum Ecclesiæ corpus extendat.'

II. Having at ch. i. 4, 5, briefly touched on the subject of his coming to the Thessalonians, the Apostle here enters into it more at large, both to give vent to the high feeling of satisfaction, which he, on retrospect, experiences at the success with which he had, under the Divine blessing, preached the Gospel to them, and if so to confirm the minds of the Thessalonians in that sound doctrine, which they had received from the Apostle and his colleagues, so that they might hold it fast, in spite of all the artifices of the false teachers; and further to excite them to imitate the fidelity, diligence, and truly Christian spirit of their teacher. (Schott.)

ὕμᾱς, ὅτι οὐ κενὴ γέγονεν <sup>2</sup> ἄλλὰ [καὶ] προπαθόντες καὶ ὑβρισθέντες, καθὼς οἴδατε, ἐν Φιλιπποῖς, ἐπαρρησιασάμεθα ἐν τῷ Θεῷ ἡμῶν λαλῆσαι πρὸς ὑμᾱς τὸ εὐαγγέλιον τοῦ Θεοῦ ἐν πολλῷ ἀγῶνι. <sup>3</sup> Ἡ γὰρ παράκλησις ἡμῶν οὐκ ἐκ πλάνης, οὐδὲ ἐξ ἀκαθαρσίας, † οὔτε ἐν δόλῳ <sup>4</sup> ἄλλὰ, καθὼς δεδοκίμασμεθα ὑπὸ τοῦ Θεοῦ πιστευθῆναι τὸ εὐαγγέλιον, οὕτω λαλοῦμεν οὐχ ὡς ἄνθρωποις ἀρέσκοντες, ἀλλὰ τῷ Θεῷ τῷ δοκιμάζοντι

1. αὐτοὶ γάρ, &c.] The γάρ may best be referred to ὅποιον εἶσθεν 189. at i. 9; q. d. '[I need scarcely have said what I did, on our ingress unto you, and the result of it;] for ye yourselves know,' &c.—οὐ κενή, 'not without effect, fruit, or success,' both in its nature and results, as regarded both the teachers and the taught. See Chrys. and Pelt. There is a μείωσις, so that the sense is nearly = ἐν δυνάμει, supr. i. 5.

2. Here, as Pelt remarks, 'e contrario idem probat.'—καὶ after ἀλλὰ, absent from all the uncials, and very many cursive MSS. (including all the Lamb. and Mus. copies), has been cancelled by almost every Critical Editor; and rightly. The *προ* in *προπαθόντες* is not pleonastic; the sense being *anted, aforetime*. The expression *ὕβρισθέντες* refers to Paul being *scourged*; a great insult to a Roman citizen.—ἐπαρρ. ἐν τῷ Θεῷ, &c. i. e. (as in Acts xiv. 3) 'we took courage, in dependence on the aid of our God, to speak,' &c. Of ἐν τ. ἀγῶνι the full sense is, 'amidst much struggle and anxious exertion.' Comp. Thucyd. ii. 45, 1, ὅρῳ μέγαν τὸν ἀγῶνα, and Arrian. Epict., ἐν ἀγῶνι συνέχεται, τὴν διακρίσιν.

3, 4. Having thus put them in mind of the circumstances of his first entrance among them, Paul proceeds to show how unreasonable was the present opposition to his person and doctrine.—οὐκ ἐκ πλάνης, scil. ἡν. Here the negative is highly emphatic,—signifying 'not [as some say].' Comp. Jos. Ant. ii. 13, 3, δαίξω δὲ οὐ κατὰ πλάνην τῆς ἀληθείας δόξης τὰ ἡμᾶ, κατὰ δὲ Θεοῦ πρόνοιαν καὶ δύναμιν φαινόμενα: what is here said being meant as a reply to those who accused him of doing what he did either under the influence of error (πλάνης), or under the dictates of imposture (ἐν δόλῳ), or at least of being swayed by interested motives (ἐξ ἀκαθαρσίας): charges which Calv., with ingenious analysis, distinguishes under the heads,—*imposture*, as regarded the *substance* of the doctrine; *impurity*, as regarded the *affections of mind and motives*; *guile*, as regarded the *mode of action*. These charges, then, the Apostle simply and gravely denies, and then shows how ungrounded they were, since his conduct would be quite unaccountable on the supposition of *falsification*, or of *imposture*, or of *interested motives* in general.—Ἀκαθ. denotes, in general, the being swayed by corrupt motives, whether of wealth, fame, &c. So Arrian, Epict. iv. 11, ψυχῆς ἀκαθαρσία, δόγματα πονηρά.—Δόλω means 'the knowingly beguiling men into error, by mis-stating, or adulterating, the truth; or at least 'undertaking and carrying on the work of evangelizing with fraudulent views, or to answer sinister ends.' In short, the Apostle means to say that he and his colleagues are neither themselves deceived, nor do they wil-

fully deceive others; they are neither fanatics, nor impostors or cheats. Moreover, the Apostle might here not only intend an answer to his accusers, but mean this as a *reitor* upon them; for ἡμῶν may be *emphatic*: since the false teachers of the Jews, or Judaizers, and the Philosophers and Sophists of the heathens, were, as Chandler has shown, *themselves* notoriously guilty of that very conduct which they imputed to the Apostles, being the greatest impostors and cheats, γοήται καὶ τεραταίαι μιστοί, says Lucian; who adds, that the impudence of their hypocrisy was intolerable. To advert to a matter of debated reading. For οὕτω, A, B, C, D, F, G, and 6 cursives (to which I add Cov. 2, 3, passed over by Mill), have οὕδ, which is adopted by Lachm. and by Tisch. ed. 1, who in his 2nd ed. restored οὕτω, rightly; for the other reading is evidently a Critical correction, since οὕδ is required by strict purity of Grecism, of which Paul is not very observant.

4. Here the Apostle declares what was *really* the origin of his instruction, and the disposition suitable to such an origin. (Schott.)—καθὼς δεδοκίμασμεθα ὑπὸ τοῦ Θεοῦ π. τὸ 4. The best Expositors are of opinion that this is an irregular construction, to be resolved into καθὼς ἐδοκίμασεν ἡμᾶς ὁ Θεός, ὥστε πιστεύειν ἡμῖν τὸ εὐαγγ. See Win. Gr. Gr. § 38, 1, note 2. Perhaps, however, there is a blending of two constructions, ὥς δεδοκίμασμεθα ὑπὸ τοῦ Θεοῦ and ὥς πεπιστεύμεθα. Comp. Joseph. Bell. i. 26, 2, ὥς δεδοκιμασμένοις ἰδέσθ. Reader: 'were approved, or judged fit to have the Gospel committed to us.'—ἀρέσκοντες, i. e. 'endeavouring to please;' corresponding to the similar expression of Ignat. ad Rom. C. 2, οὐ γὰρ θίλω ὑμῖν ἀνθρωποπαρεσκήσαι, ἀλλὰ Θεῷ ἀρέσαι. This use of ἀρέσκω is supposed to be Hellenistic, but I have noted it in Soph. Antig. 74, ἵναί πλείων χρόνος, 'Ὅν δαί μ' ἀρέσκουν τοῖς κάτω (scil. θεοῖς), τῶν ἰσθδῶ. The phrase ὡς δοκιμάζων τὰς καρδίας is equiv. to ὡς ἐκρινὼν τὰς καρδίας, at Rom. viii. 27, or ὡς καρδιογνώστης, Acts i. 24. See also Jer. xvii. 10. It is, indeed, as Schott says, 'solenne Dei predicatum' in V. et N. T.; q. d. 'Probe dignoscit pietatem veram.' In the addition here of ἡμῶν the reference is not to Paul, Timothy, and Silvanus only, but to all men, of whose hearts God is the searcher and trier. To touch on a point of considerable difficulty,—where, however, as Olsh. truly observes, one seeks in vain for explanation from Expositors,—we should take the words of v. 4 in a sense utterly contradicting St. Paul's doctrine every where else, were we to suppose the sense to be, 'I have been tried by God, who knows all hearts, seeking no man's honour.' In order, however, to find our way in this embarrassment, we are to bear in mind the following suggestions

τὰς καρδίας ὑμῶν. <sup>5</sup> Ὅτε γὰρ ποτε ἐν λόγῳ κολακείας ἐγενή-  
 θημεν, καθὼς οἴδατε, οὔτε ἐν προφάσει πλεονεξίας (Θεὸς μάρ-  
 τυς!) <sup>6</sup> οὔτε ζητούντες ἐξ ἀνθρώπων δόξαν, οὔτε ἀφ' ὑμῶν  
 οὔτε ἀπ' ἄλλων δυνάμενοι ἐν βάρει εἶναι, ὡς Χριστοῦ ἀπόστο-  
 λοι. <sup>7</sup> ἀλλ' ἐγενήθημεν ἡπιοὶ ἐν μέσῳ ὑμῶν. Ὡς ἂν τροφὸς

of our enlightened interpreter: 'All positive good St. Paul attributes to God as its real source; on the other hand, he derives just as decidedly evil only from the human will as the final cause; this will now can, in spite of the universal sinfulness, still be corrupted and polluted in a very different degree in different men: the one may be so far pure, that, when he sees the light, he receives it as such, without polluting it by a sinful taint; the other, on the contrary, has added so much of his own guilt to his innate sinfulness, that he pollutes even what is holy. According to this, then, St. Paul can say, perfectly in harmony with his fundamental ideas, that God committed the Gospel to him because he had found him approved; not as if St. Paul had been by nature good, but only so that he was in a state to receive in purity the holy matter which was committed to him, and not to corrupt it by mingling his sin with it; therefore on account of the *negative* good in him. Man in all his sinfulness can still, however, be sincere and upright, acknowledge good as good, evil as evil; such upright souls God can alone make use of as labourers in his kingdom, and as such St. Paul represents himself here.' (Olah.)

5, 6. The Apostle now *proves* this integrity and purity of motive, by adverting to two things which most usually sway men; *vanity* (or ambition) and *avarice*. Previously, however, to noticing these charges, he briefly pre-occupies that of *flattery* (of which his adversaries were notoriously guilty), and he proves himself *not* to be, as they said, a *man-pleaser*; and that by simply appealing to *themselves* as his witnesses, who, had he been guilty of base adulation (the surest mark of a sordid mind and corrupt motives), must surely have known it. To advert to a few points of phraseology, ἐν λόγῳ κολακείας is not, with some, to be regarded as a mere Hebraism, for ἐν κολακείᾳ; nor, with others, to be explained as standing for 'in accusations adulations', which would weaken the sense. We may best, with Koppe and Schott, take ἐν λόγῳ εἶναι for γίνεσθαι ἐν λόγῳ, 'to be conversant in words,' &c., and consider the Genit. κολακείας as put for the adjective κολακευτικῆ; the sense being, 'nunquam versati sumus in sermonis genere adulatorii,' 'were not conversant in words of flattery, used not flattering speeches.' Comp. 1 Cor. ii. 5, ἐν λόγῳ σόφίας.

5. On the import of the next words, οὔτε ἐν προφάσει πλεονεξίας, a difference of opinion exists. Some regard the προφάσει as merely pleonastic, while others think it serves to *qualify* πλεονεξίας; and others, again, assign to it various senses, more or less objectionable. We may, I think, best (with the Pesch. Syr. Trans., Beza, Grot., Bp. Sanderson, Benson, Chandler, Flatt, Schott, and Olah.) take ἐν προφάσει πλεονεξίας (supply ἐγνήθημεν) to mean *ut prætextu avaritiæ*, and thus consider this as a popular way of expressing the carrying forward any plan of co-

vetousness under a fair pretence,—as the false teachers did, by fleeing their devotees, if not by themselves, yet through the medium of another; see 2 Cor. xii. 16, 17, where are to be noted, as particularly bearing on the case in point, the expressions δόξα ὑμᾶς λαβόν and ἐπλεονέκτησα ὑμᾶς, q. d. 'I laboured among you, *not* with fair pretences, at the bottom of which was covetousness.' If this should be thought unsatisfactory, I would suggest whether the difficulty may not be removed by pointing the words thus: οὔτε ἐν προφάσει, πλεονεξίας. Thus the construction will be: οὔτε ἐν λόγῳ κολακείας, οὔτε [ἐν λόγῳ] πλεονεξίας: the expression ἐν προφάσει, 'under pretence [of holiness]' being subjoined by way of explanation. Such is the use of προφάσει in Luke xx. 47, and Thucyd. vii. 13, 2, and προφασιν in Eurip. Iph. A. 360. In the subjoined ὁδὲ μάρτυς there is a solemn appeal to the only Judge who cannot err, even the Searcher of all hearts. Comp. 1 Sam. xii. 5, and see note supra v. 4.

6. οὔτε ζητούντες ἐξ ἀνθρ. δόξαν The Apostle here adverts to another kind of covetousness, not the *'auri sacra fames'*, but the *thirst of fame*, styled by Milton, 'That last infirmity of noble minds.' At ζητούντες supply ἡμεν, from ἐγνήθημεν of the preceding verse; both being for ἐζητήσαμεν, on which δυνάμενοι ('though we might') is suspended. It may seem strange that the Apostle should write ἐξ ἀνθρώπων and ἀπ' ἄλλων, not ἐξ ἀνθρ. and ἐξ ἄλλων, nor ἀπ' ἀνθρ. and ἀπ' ἄλλων; but the reason will appear by considering the distinction of signifi. in ἐξ and ἀπὸ, which is well pointed out by Schott, who observes that ἀπὸ always has reference to the *mediate* origin (or *second* cause) (for examples to the thing or person that gave occasion to any thing said or done), but ἐκ (as also παρά) to the *immediate*, or *first* cause. With respect to the expression ἐν βάρει εἶναι, Expositors are not agreed whether it signifies 'to be *burdened* to you'; so v. 9. 2 Thes. iii. 8, or 'to use *despotic authority* over you.' The latter interpretation is adopted by most ancient and many modern Expositors, as being far more agreeable to the words preceding and following; and several exx. of this signifi. are adduced by the Commentators; but it would rather seem that the sentiment in the clause οὔτε ζητούντες—ἄλλων is subordinate to that in οὔτε ἐγνήθημεν ἐν προφ. πλεονεξίας, and that the words δυνάμενοι ἐν βάρει εἶναι, &c. (which are parenthetical) refer to the *principal* sentiment. This view is confirmed by the language of the Apostle elsewhere. So at v. 9, πρὸς τὸ μὴ ἐπιβαρῆσαι τινα ὑμῶν: also 2 Thes. iii. 8, ἐπιβαρῆσαι. 2 Cor. xi. 9, ἐν παντὶ ἀβαρὴ ὅτιν ἐμυτὸν ἐτήρησα: whereas the other signifi. of βάρει is no where found in the New Test. The Apostle, however, may here have intended *both* senses; meaning that he might, in virtue of his authority and privileges as an Apostle, have ruled



θάλην τὰ ἐαυτῆς τέκνα, <sup>8</sup> οὕτως, † ἡμειρόμενοι ὑμῶν, εὐδο- h 2 Cor. 12.  
15.  
Phil. 2. 17.  
1 John 2. 18.  
Acts 18. 3.  
2. 30. 34.  
1 Cor. 4. 12.  
1 Tim. 4. 10.  
κοῦμεν μεταδοῦναι ὑμῖν οὐ μόνον τὸ εὐαγγέλιον τοῦ Θεοῦ, ἀλλὰ  
καὶ τὰς ἐαυτῶν ψυχὰς, διότι ἀγαπητοὶ ἡμῶν \* ἐγενήθητε. 9 | Μνη-

them authoritatively and imperiously, and been chargeable to them, by taking pay for his services.

7. ἡπιοι] i.e. 'as it were a tender parent;' implying the most tender and affectionate feelings. So the Homeric πατήρ δ' ὡς ἡπιοι ἦεν. —'Εν μέσῳ ὑμῶν is a Hebraism for ἐν ὑμῖν, 'among you.' To avoid a confusion of metaphor, it is proper (as the best Expositors suggest) to take the next words with what follows, not with what precedes. The Apostle compares himself first to an indulgent father, and then to a tender nursing-mother. In the expression θάλην there is an allusion to the manner in which birds warm their young, by placing them under their wings (Dent. xxii. 6. Matt. xxiii. 37), or nursing-mothers cherish them in their bosoms; implying every necessary sustentation. And great we know was the mildness and tenderness of the Apostle to his converts, whom he regarded as his own dear children.

8. οὕτως, ἡμειρόμενοι ὑμῶν] 'thus having a strong affection for you.' Instead of ἡμῶν, almost all the uncials, and above 30 cursives (to which I add Lamb. 1185, 1186), have ὁμῶν, which has been edited by Matthæi, Griesb., Koppe, Scholz, Schott, Lachm., and Tisch.; but perhaps without sufficient reason. External evidence, indeed, is in its favour; but internal, I apprehend, is against it. It is, indeed, a word destitute of any authority, being found only in a few MSS. (not the text) of Job iii. 21, οἱ ἡμειρόμενοι τοῦ θανάτου; and, notwithstanding what Matthæi urges, it is, as Rinck says, *contrary to analogy*. Indeed Schott, who adopts ὁμῶν, has not proved that the word ever existed. He appeals, indeed, to Hesych., Phot., and Phav. But they, copying from the Scholiasts, manifestly had the present passage in view; and, therefore, to infer from them the existence of the word, would be reasoning in a circle. The same objection, also, applies to his argument, that 'ὁμῶν is entitled to the preference, as being the rarer word;' for that canon surely cannot hold good of words so rare as *no where to be found*, espec. if they would be formed *contrary to analogy*; indeed, ὁμῶν can easily be accounted for as a mere error of the scribes. See Rinck. It would seem that the *o* arose from the *e* preceding. In the passage of Job it arose evidently from the *oi* preceding, as the testimony of the text (almost all the MSS. having ἡμῶν) shows. Matthæi, indeed, says the word occurs in Symmachus' Version of Ps. lxii. 2. But the text there has ἡμῶν; and if even ὁμῶν were found in some MSS., ὁμῶν might be easily accounted for from the *o* preceding. The scribes, I suspect, fell into the error, because ἡμῶν never came into the common dialect, and is rarely found in any but the best writers. Thus when an *o* or *e* preceded, the scribes, thinking of the common word ὁμῶν ὑμῶν, easily manufactured ὁμῶν ὑμῶν; the *ei* and *η* being perpetually confounded. Finally, as to what Schott urges, that ὁμῶν is the stronger term, that may be doubted, for ἡμῶν is surely a very significant term; not to say that ὁμῶν would yield a sense little

suitable, for it could only mean 'closely connected with;' whereas the sense intended by the Apostle is 'warmly attached to.' Thus far in my former edd. In this ninth, after further and more mature consideration, I am inclined to adopt ὁμῶν, espec. since internal evidence, if weighed in a just balance, is in its favour. The *exception* to the general rule of preferring the more uncommon in the case of manifest barbarisms does not apply here; for, though ὁμῶν may be formed contrary to analogy, so are not a few words of the common Greek dialect, nor is it so rare as to be found no where else. Hesych. in ὁμῶν ὑμῶν must have had in view some other passage, and not the present. It is also found in some MSS. of the Sept., in Job iii. 21, and in some of Symmachus' Version. Ps. lxii. 2. As to my remark, that the scribes may have brought in ὁμῶν from being less acquainted with ἡμῶν than ὁμῶν, there is no reason to think that ἡμῶν was unknown to such persons as the scribes, who must have had, from copying, some knowledge of the language of the lettered. On the other hand, ὁμῶν is so rare (not being found even in the Class. writers of the least pure Greek), that it may be doubted whether it was a term of the common Greek dialect every where in use. One may rather suspect that it was a provincialism, one of the Cilicisms admitted to occur in the writings of St. Paul.—εὐδοκοῦμεν, lit. 'we might have thought good,' 'should have been disposed:' a sense occurring at 2 Cor. v. 8, and occasionally found in the Sept. and the later Greek writers. The usual construction with μεταδοῦναι, the Genit. and Dat. is here altered to the Accus. and Dat., from the nature of the thing. For γὰρ γίνεσθαι I have now edited ἐγενήθητε, 'have been,' 'become' (which has been received into the text by Lachm. and Tisch.) from all the most ancient MSS. (to which I add two of the Lamb. and Mus. copies), with the Pesch. Syr. Version, and as propriety of language in the expression of the obvious sentiment requires. The forms of the preterite and aorist I pass, being written by abbreviations similar to each other, were frequently confounded by the scribes.

9. Having thus expressed the tenderness of his affection towards them, and his readiness to have imparted to them not only the Gospel of God, but even his own soul and life, had it been necessary, for their service, he proceeds to mention a circumstance which was the strongest proof of the strength and disinterestedness of his love towards them, and by personal appeal to their recollection was likely to prove effective.—Μνημονεύετε γὰρ —Θεοῦ. Comp. 2 Thess. iii. 7—9, μνημ., 'ye, no doubt, remember:—κόπον καὶ μόχθον, 'my labour and travail'; namely, his trade. Comp. 2 Thess. iii. 1.—συνετοὶ καὶ ἡμέτεροι the Commentators regard as merely equivalent to ἀδελφαί, *assidui, early and late*; but the expressions may be taken *literally*, and in their full acceptance. For in so speaking, the Apostle, we may suppose, alludes to the toilsome exercise of his trade, occasionally carried on through the hours of the night as well as day, in order to

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μονεύετε γὰρ, ἀδελφοί, τὸν κόπον ἡμῶν καὶ τὸν μόχθον νυκτὸς γὰρ καὶ ἡμέρας ἐργαζόμενοι, πρὸς τὸ μὴ ἐπιβαρῆσαι τινα ὑμῶν, ἐκηρύξαμεν εἰς ὑμᾶς τὸ εὐαγγέλιον τοῦ Θεοῦ. <sup>10</sup> Ὑμεῖς μάρτυρες καὶ ὁ Θεὸς, ὡς ὁσίως, καὶ δικαίως, καὶ ἀμέμπτως ὑμῖν τοὺς πιστεύουσιν ἐγενήθημεν <sup>11</sup> καθάπερ οἶδατε, ὡς ἓνα ἕκαστον ὑμῶν, ὡς πατὴρ τέκνα ἑαυτοῦ, παρακαλοῦντες ὑμᾶς καὶ παραμυθούμενοι, <sup>12</sup> καὶ \* μαρτυρόμενοι, εἰς τὸ περιπατῆσαι ὑμᾶς ἀξίως τοῦ Θεοῦ, τοῦ καλοῦντος ὑμᾶς εἰς τὴν ἑαυτοῦ βασιλείαν καὶ δόξαν. <sup>13</sup> Διὰ τοῦτο καὶ ἡμεῖς εὐχαριστοῦμεν τῷ Θεῷ ἀδιαλείπτως, ὅτι παραλαβόντες λόγον ἀκοῆς παρ' ἡμῶν τοῦ Θεοῦ, ἐδέξασθε, οὐ λόγον ἀνθρώπων, ἀλλὰ—καθὼς ἐστίν

allow him an opportunity, at other times, to pursue his evangelical labours.

10. 'Iterum Dei et eorum testimonio ad suam integritatem asserendam utitur: ac Deum quidem conscientiam, illos vero rei comperta testes facit.' Calv.—*ὡς ὁσίως, καὶ δικαίως, καὶ ἀμ. ἔγεν.* Comp. Demosth. C. Mid., οὕτως εὐλαβῶς, οὕτως εὐσεβῶς, οὕτως μετρίως διακίεσθαι.—'Ὅσίως regards duty towards God, δικ. that towards men; and ἀμέμπτως denotes by implication the *repute* of performing both.

11. καθάπερ οἶδατε—*ὡς πατὴρ τέκνα* i.] This is not a mere enlargement upon the foregoing *ὡς ὁσίως*, for I agree with Dr. Peile, that *ὡς* is better joined with *ἓνα*, to express the sense, 'taken individually,' 'one by one;' the sense being, 'even as ye well know, in respect to each one among you, how we were exhorting you (= 'used to exhort you') even as a father (doth) his children, that &c.' Accordingly, as at v. 7, he compares himself to a tender nursing mother, so now does he compare himself to a tender father, who brings up his children to all that is good, ἐκτρέφον αὐτοὺς ἐν παιδείᾳ καὶ νοῦσι τοῦ Κυρίου.

11, 12. The construction is here somewhat irregular, and can only be adjusted by repeating *ἐγενήθημεν* from ver. 10, or (which is better) supplying *ἡμεν*, to be fetched from *ἐγενήθημεν*.—Παρακ., παραμ., and μαρτυρ. These terms are not synonymous. Παρακ. and παραμ. differ as our *exhort* and *persuade*; namely, by 'heartening on to do a thing by the use of kind and encouraging words.' See Hom. II. viii. 470, 680. Aesch. Prom. 1063. Xenoph. Cynag. vi. 25. Aristoph. Vesp. 115. Μαρτυρ. is a stronger term than the former, meaning, 'to solemnly urge, urgently press,' as in a kindred passage of Eph. iv. 17, and also Thucyd. vi. 80, and viii. 53. For μαρτυρούμενοι I have, with Matthæi, Schott, and Tisch., edited μαρτυρόμενοι, from nearly all the uncial, and about 80 cursive MSS. (I add most Lamb. and Mus. copies). It is well remarked by Schott, that μαρτυρεῖσθαι cannot admit of the sense here required; 'and although (continues he) Expositors assert that μαρτυρεῖσθαι is sometimes used for μαρτύρεσθαι, yet they do not prove it.' The truth is, that though μαρτύρεσθαι is sometimes used for μαρτυρεῖσθαι in the sense *testari*, *assert* affirmare, yet there is no proof that μαρτυρεῖσθαι was ever used for μαρτύρεσθαι. See Poppe on Thucyd. viii. 53, 2, and note on Acts xxvi. 22.

On the words *εἰς τὸ περιπ.*, &c., which serve to note the *intent* and *effect* of the foregoing admonition, comp. Col. i. 16.—*βασιλ. καὶ δόξαν* may be, as most Commentators suppose, for *βασιλείαν ἐνδοξον*; but I agree with Schott, that it is not necessary to resort to that principle here; since the word may retain its proper *substantive* force, so as to further explain and illustrate *βασιλείαν*; i.e. 'to call us to the duties, privileges, and final blessedness of the Christian life.'

13. 'Having thus appealed to God and them for the unblameableness of his conduct, and his zeal and fidelity in his ministry, he commends them for the just regard they paid to it, and their sincerity and cheerfulness in submitting to the great design of it' (Chandl.).—*διὰ τοῦτο*, 'wherefore [since we have been thus successful among you], we do thank God that,' q.d. it is on this account that we do it. In παραλαβόντες—Θεῷ there is a transposition usual in St Paul (and also in Thucyd.) by which the Genit. is separated from the noun which governs it by intervening words. The latter part of the verse, οὐ λόγον ἀνθρ.—πιστεύουσιν, represents the word of God as a *mighty principle of action*, in producing the περιπατῆσαι ἔξω τοῦ Θεοῦ of v. 12.—Λόγον ἀκοῆς is *log* (as most recent Commentators imagine) for λόγος or ἀκοή. It may be regarded, with Theophyl. and (Ecumen., as equiv. to κήρυγμα, *ὡς διὰ τοῦ ἀκουσθῆναι πιστευόμενον*, and thus ἀκοῆς is equiv. to ἀκουσθεῖς in Isa. liii. 1. Jer. x. 22. This is confirmed both by the passages of Isa. and Jer., and by the same idiom occurring at Heb. iv. 2, οὐκ ἀφίλησιν ὁ λόγος τῆς ἀκοῆς ἱκίνοισι: so that there is no need to resort to Olshausen's solution of the difficulty,—too readily acquiesced in by Schott,—which goes on the supposition, that Paul here considers the phrase λόγον ἀκοῆς παρ' ἡμῶν as a joint idea, which virtually breaks up the construction. The difficulty solely arises from the strange position of Θεοῦ, which, however, as ἀκοῆς must necessarily have followed λόγον, was unavoidable, without re-writing the sentence.—In ἰδέξασθε, οὐ λόγον, &c. there is a brevity of expression, for ἰδέξασθε αὐτὸν ὡς οὐ λόγον. Δίχεσθαι differs from παραλαμβάνειν, as implying more or less of *approbation*. Thus Abp. Newe. well renders, 'ye embraced it.' So Thucyd. i. 95, ἰδέξαντο τοὺς λόγους, καὶ προσείχον τὴν γνώμην.—Ὅτι καὶ ἐνεργεῖται, &c. The *δε* is by some referred to Θεοῦ. But

ἀληθῶς—λόγον Θεοῦ, ὃς καὶ ἐνεργεῖται ἐν ὑμῖν τοῖς πιστεύουσιν. m Acts 18. 17. 5. 13. Heb. 10. 34. n Matt. 23. 34. 37. Luke 18. 33. Acts 7. 52. Luke 11. 58. Acts 18. 50. 14. 5. 19. 17. 5. 13. 18. 12. 19. 9. 22. 21. 32. Matt. 24. 32.  
 14 <sup>m</sup> Ὑμεῖς γὰρ μὴ μνηταὶ ἐγενήθητε, ἀδελφοί, τῶν ἐκκλησιῶν τοῦ Θεοῦ τῶν οὐσῶν ἐν τῇ Ἰουδαίᾳ ἐν Χριστῷ Ἰησοῦ, ὅτι τὰ αὐτὰ ἐπάθετε καὶ ὑμεῖς ὑπὸ τῶν ἰδίων συμφυλετῶν, καθὼς καὶ αὐτοὶ ὑπὸ τῶν Ἰουδαίων <sup>15 a</sup> τῶν καὶ τὸν Κύριον ἀποκτείναντων Ἰησοῦν καὶ τοὺς [ἰδίους] προφήτας, καὶ ἡμᾶς ἐκδιωξάντων, καὶ Θεῷ μὴ ἀρεσκόντων, καὶ πᾶσιν ἀνθρώποις ἐναντίων, <sup>16 o</sup> κωλυ-

the best Expositors are in general agreed in referring it to the more remote antecedent λόγον τοῦ Θεοῦ, which, indeed, is required by the words following, as Hyper. ably evinces, who shows that there is here a proof *à signis*, sive effectibus.—ἐνεργεῖται is by some taken *Actively*, in the sense *worketh*, as a powerful principle producing its genuine effects; while others take it *Passively*, to signify 'is made effectual,' or shows itself in its effects,—namely (as is just afterwards shown), by producing an imitation of the best examples of Christian piety and virtue. This latter mode is preferable, and indeed Schott maintains that ἐνεργεῖσθαι is never in the New Test. used as a *Middle* form, with an Active sense, but always (espec. in St. Paul's writings) as a *Passive*. Nay, Bp. BULL, Examen, p. 9, goes yet further, and asserts that it is scarcely ever so used, even in the *Classical* writers, but always in a *Passive* sense; and after adducing, as exx. of the New Test. use, Rom. vii. 5. 2 Cor. i. 6, he rescues 2 Cor. iv. 12 from the misinterpretation by which an active sense is by many there attributed to ἐνεργεῖται. He also vindicates the same sense to Eph. iii. 20 and Col. i. ult., and finally in the present passage, 2 Thess. ii. 7, and James v. 16; and though Bp. Bull in these passages renders ἐνεργ. by *perfici*, while Schott adopts *efficac reddi*, yet both are agreed on the sense: the latter explaining it of passing from the mind and understanding into the *life* and *actions*, and thus bringing forth fruit (see 2 Pet. i. 8); while the former ably elicits the full sense with the weighty remark, 'Scilicet tum demum in homine Dei Verbum ἐνεργεῖσθαι, sive *perfici*, dicitur, cum finem obtinet, et effectum sibi destinatum, quæ est FIDÆI OBEDIENTIA.'

14. In this verse the reference may be, as Hyper. and others suppose, to the last clause of the preceding one; and thus what is here said will be a *proof* of the foregoing, as to the efficacy of the word. But it would rather seem (according to the opinion of Calv., Chandl., Koppe, Pelt, and Olsh.) to have reference to the *whole of the verse preceding*; being meant, we may suppose, to illustrate the efficacy of the faith of the Thessalonians, by their courageous endurance of persecution, and to suggest a strong reason for their *constancy* therein, by noticing their resemblance in this respect to the primitive Christians of Judæa, and even to the Lord himself.—Ὑμεῖς γὰρ μνηταὶ ἔγεν., &c. Render: 'for ye have become followers of,' &c.; namely, by bearing the same troubles and persecutions as the persons in question did. So supra i. 6, μνηταὶ ἡμῶν ἐγενήθητε καὶ τοῦ Κυρίου, διὰ τὸν λόγον ἐν θαλίᾳ πολλῇ. On the expression τῶν ἐκκλησιῶν τοῦ Θεοῦ, &c., see i. 1, and Acts viii.

1—4.—συμφυλετῶν is for the purer Greek ὁμογενῶν, 'fellow-countrymen.'

15. ἰδίους] This has been cancelled by Griesb., Scholz, Lachm., and Tisch.; but rashly. We can hardly suppose that a *marginal gloss* should have crept into nearly all the MSS. (I find it in all the Lamb. and Mus. copies). It is far more probable that it was cancelled in a few copies, from a groundless fear lest it might countenance the dogma of Marcion,—that the Jewish Prophets were not the Prophets of the true God; and, as an excuse for the omission, they would be likely to plead a *corruption of the text*; and to cast that on Marcion himself would clench the argument. Or perhaps it was thrown out by some over-nice Critics of Grecism; this use being not very Classical. Or finally, it might, as Schott observes, have arisen by *homoteleutism* with the preceding word. Certainly, the expression carries with it great emphasis, as in Tit. i. 12, ἰδίους αὐτῶν προφήτην. Indeed, it is necessary to the argument, the very force of which, as is shown by Chrys., Hyper., Chandl., Calv., and Schott, rests on ἰδίους; the design of the Apostle being to evince, that it is no wonder they persecuted the Christian converts every where, since they are a persecuting and murderous race. They put to death 'the Lord of life and glory' himself; nay, they even murdered their own prophets, whose Divine authority they *acknowledged* (however they might reject that of Jesus); and hence no wonder they should persecute these his followers. In the words καὶ ἡμᾶς ἐκδιωξάντων there is, as Schott remarks, a transition from past events to present; the sense being, 'they have persecuted and do persecute us.'—ἐκδιώκ., we may observe, is a more significant expression than διώκ.; denoting 'to chase away from place to place by bitter persecution.' Comp. Luke xi. 49.—καὶ Θεῷ μὴ ἀρεσκόντων, καὶ &c. Μὴ ἀρεσκόντων must not be taken (as it is usually) in the sense, 'do not seek or care to please God.' The expression is best explained by many eminent Commentators, ancient and modern, *per meiosis*, to signify, 'are in utter disfavour with God'; are *θεοστυγίαι*, as their historian Josephus himself admits them to have been. There is here a *diminutiv*; the καὶ—καὶ having an intensive sense, *both—and*; it being meant, that they are both in disfavour with God, and are in a state of hostility to all men. I have pointed accordingly. In πᾶσιν ἀνθρώποις ἐναντίων there is an allusion to that unsocial, or rather antisocial, spirit towards other nations, which Tacitus expresses by '*adversus omnes alios hostile odium*,' nay, '*odium generis humani*,' and of which the later Greek and the Latin Class. writers furnish striking proofs, some of them here adduced by the Commentators; see Diod. Sic. xxxiv.

όντων ἡμᾶς τοῖς ἔθνεσι λαλῆσαι ἵνα σωθῶσιν εἰς τὸ ἀναπλη-  
ρᾶσαι αὐτῶν τὰς ἀμαρτίας πάντοτε. † ἔφθασε δὲ ἐπ' αὐτοὺς  
ἡ ὀργὴ εἰς τέλος.

17 Ἡμεῖς δὲ, ἀδελφοί, ἀπορροφανισθέντες ἀφ' ὑμῶν πρὸς καιρὸν

p. 524; Josephus, c. Apion. ii. 14. Philostr. Vit. Ap. v. 53. Tacit. Hist. v. 5; and espec. Juvenal, Sat. xiv. 103, 4. We are, however, to bear in mind, that, as Olsh. suggests, 'all this, according to Paul's manner, is not couched in the Jewish national character, nor in the influence of the Mosaic institutions, but solely in the perverted *Pharisaical spirit*, which had taken full possession of the people [all, at least, who made any profession of religious seriousness]. For *ἵνα*-*τίων* the more Class. use would be (what is, indeed, found in several MSS., and some Versions, and which would better correspond to *μη ἀρσκούτων* before) *ἵνα*-*τιομένων*. But the former is a somewhat more forcible term, being used like *contrarius* in Latin (as Phædr. iv. 10, 16, 'quos ipse alueris, Tibi inveniri maxime *contrarios*'), intimating that 'they are the common enemies of the rest of the human race.' The next words (v. 16) have a close connexion with the foregoing, showing *how* they evince this hostile spirit towards other nations, viz., by 'hindering the Gospel from being preached to them, that they might be saved.'

16. *εἰς τὸ ἀναπληρῶσαι*] This is put for *ἵνα ἀναπληρῶσαι*, and the sense may be, 'in order that they may fill up,' = 'as if they would [thereby] fill up [the measure of] their iniquities.' See Matt. xxiii. 32, comp. with Gen. xv. 16. Deut. ix. 34. However, I am, on further consideration, now inclined to agree with those who refer the construction to that of *εἰς* with an Infinitive, and regard the Article τὸ as put, not of *command* or *intent*, but of *event* or *effect*, as in 2 Cor. viii. 6. Heb. xi. 3, et al. So Est., who remarks, that it is as much as to say, 'and so, while they cease not to sin, they always heap sins upon sins, until at length they fill the measure to the brim, when nothing else will remain for them but the terrible judgment of God, since punishment can no longer be avoided or deferred.'—*πάντοτε*, 'at all times': i. e. *now* as well as formerly. It is well remarked by Schott, that the word is put last in the sentence for the purpose of more strongly intimating their perpetual obstinacy, which admitted of no repentance. By the term *ἔφθασε* it is denoted that the punishment will come upon them suddenly, and when they little expect it; and the *Aorist* is here, as in other passages like the present partaking of the *prophetic*, employed to denote *certainly* and *speediness* of accomplishment. Finally, by the expression *εἰς τέλος* it is intimated that the punishment should go on and terminate only *ad internecionem*, at their utter destruction; which literally took place, according to the prophecy of Daniel, ix. 27, by which it was foretold that 'the city and the sanctuary should be cut down,—as with an inundation, and overwhelmed, and even to the end (*ἵως τέλους πολέμου*, Sept.) of a decisive war should be 'destruction upon destruction': καὶ ἵως τῆς συντέλειας καιροῦ—*δοθῆναι ἐπὶ τὴν ἰρήμειον*. The signal *fulfilment* of these words, only a few years after, is fully attested by the great Jewish historian.—To

advert to a matter of criticism, as to the reading. For *ἔφθασε* MSS. B, D, have *ἔφθακε*, adopted by Lachm., and also by Tisch. in his 1st edit.; though in his 2nd he restores *ἔφθασε*, which is found, it would seem, in all the other MSS., including the Lamb. and Mus. ones, except that I find *ἔφθακε* in Covell. 2, omitted by Mill. Yet internal evidence would seem to be in favour of *ἔφθακε*, from the great infrequency of the form, which could not have arisen from scribes. It is indeed so rare, that I can find no other example of it except in 2 Chron. xxviii. 9, καὶ ἵως τῶν οὐρανῶν ἔφθακε (scil. ἡ ὀργὴ αὐτῶν), so written in all the copies except the Compl., which has *ἔφθασε*, seemingly from the alteration of a Critic who wished to introduce the more usual form. I know of no other example; but the Pluperf. form (which implies the Perf.) occurs in Plut. Galb., ἔφθακε προσηλφὺς τὸν Ο., and Synes. ap. Steph. Thes., ἔφθακεν παθόμενος; and also the Particip. Perfect, as *πεφθακὸς* in Tzet. Exeg. in Hom. Iph. 119, 4. However, *ἔφθακε* may have been a critical emendation of the framer of the text of the Cod. B, and that it was such is confirmed by the circumstance that *ἔφθακε* seems to have been read by the writer of the Acta Thomæ (who lived several hundred years before the Cod. B was written), who at § 33 has closely imitated the present passage as follows: *ἔφθασε* (sine v. l.) γάρ σοι τὸ τέλος τῆς ἀπειρίας, unless the writer thought fit to alter the form. And considering that the passage of 2 Chron. seems to have been in the mind of the Apostle (as might also Dan. iv. 21), he might choose to adopt the form *ἔφθακε*, espec. as it is most agreeable to propriety of language.

17—20. Here the Apostle reverts from the Jews to the Thessalonians, and, agreeably to what he had said at ver. 8, expresses his great desire to again visit them, and tells them the reason why he has sent Timothy to them.—*ἀπορφ.* is a very significant term, and so rare a word that I have noted only one ex. elsewhere,—namely, in Æschyl. Choeph. 244, properly denoting 'the separation of children from their parents,' but sometimes, as here, 'of parents from their children.' The expression is, in the present case, peculiarly suitable, since, by a continuance of the metaphor at vv. 7 and 11, the Apostle is considered as their spiritual father. This use, however, as applied to *parents*, is so rare, that I know of only two exx. elsewhere,—namely, Soph. Trach. 941, κλάων ὀδύναις ἐκ δοῦνι ἐσοῖθ' ἅμα Πατρός τ' ἐκείνης τ' ὄρφανισμὸς βίου (where the poet must, I think, have written βίῳ ['in life' for βίον]); to which add Lycophr. Cass. 103, δοῦνι πλεισταὶν ὄρφανισμένην γονῆν. The reason why Paul here used the compound *ἀπορφ.* was, perhaps, that he had in mind Gen. xxvii. 45, μήποτε ἀποτεκνωθῶ ἀπὸ τῶν δύο ὑμῶν ἡμέρα μίᾳ.

17. *πρὸς καιρὸν ὥρας*] This is by many eminent Commentators taken for *πρὸς καιρὸν*, or *πρὸς ὥραν*. But it would rather seem that a blending of two synonymous expressions, in or-

ὥρας, προσώπῳ οὐ καρδίᾳ, περισσοτέρως ἐσπουδάσαμεν τὸ  
 πρόσωπον ὑμῶν ἰδεῖν ἐν πολλῇ ἐπιθυμίᾳ. <sup>18</sup> <sup>p</sup> Διὸ ἡθελήσαμεν <sup>p</sup> Rom. 1. 13.  
 ἐλθεῖν πρὸς ὑμᾶς, ἐγὼ μὲν Παῦλος, καὶ ἅπαξ καὶ δὶς· καὶ ἐν-  
 ἑκοσφεν ἡμᾶς ὁ Σατανᾶς. <sup>19</sup> <sup>a</sup> Τίς γὰρ ἡμῶν ἐλπίς ἢ χαρὰ ἢ <sup>a</sup> 3 Cor. 1.  
 στέφανος καυχήσεως; ἢ οὐχὶ καὶ ὑμεῖς, ἔμπροσθεν τοῦ Κυρίου <sup>a</sup> Phil. 2. 18.  
 ἡμῶν Ἰησοῦ Χριστοῦ ἐν τῇ αὐτοῦ παρουσίᾳ; <sup>20</sup> <sup>b</sup> Ὑμεῖς γὰρ ἐστε <sup>b</sup> 4. 1.  
 ἡ δόξα ἡμῶν καὶ ἡ χαρὰ. III. <sup>1</sup> <sup>a</sup> Διὸ μηκέτι στέγοντες, εὐδοκή-  
 σαμεν καταλειφθῆναι ἐν Ἀθήναις μόνοι, <sup>2</sup> <sup>b</sup> καὶ ἐπέμψαμεν Τι-  
 μόθεον τὸν ἀδελφὸν ἡμῶν καὶ <sup>†</sup> διάκονον τοῦ Θεοῦ καὶ <sup>†</sup> συνεργόν

der to give a sense stronger than either would be separately,—namely, for a very brief season. In *προσώπῳ οὐ καρδίᾳ* there is a delicate turn; and at *περισσ.* *ἑκοσφ.* and *ἐν πολλῇ ἐπιθυμίᾳ* there is a blending of two modes of expression, denoting great desire, and earnest endeavours to satisfy it.—*τὸ πρόσωπον ὑμῶν* id. is a Hebrew, or rather *primitive*, expression for ‘to visit you.’ The full sense of the passage may be expressed thus: ‘But we, brethren, having been torn from you, or ‘bereaved of you, for a short space,—[and that] in face and presence only, not in heart,—have been the more solicitous (anxious) to see your face.’ Nothing short of this amplified version can draw forth the full sense intended by the Apostle in this passage, so pregnant with meaning, and in which words heaped on words serve to show the vehemence of his desire to see them again. It would seem, indeed, to have been the perturbation of his feelings which occasioned the removal of the phrase *ἐν πολλῇ ἐπιθυμίᾳ* out of its right position between *περισσ.* and *ἑκοσφ.*, for I cannot agree with Schott, that the words were purposely so placed, *gravitatis causa*.—*Περισσ.* is not to be taken, with Est. and Olsh., simply as put for *λίαν*, nor even for ‘more;’ but, as the argument in the context requires, for ‘*the* more,’ as in Heb. ii. 1. xiii. 19; thus intimating that ‘even this brief absence had caused him the more vehemently (*ἰκτανῶς*) to desire their presence.’

18. *διὸ ἡθελ.* id.] For *διὸ*, A, B, D, G, and 7 cursives, have *διότι*, which is received by Olsh. and Lachm., and by Tisch., ed. 1, who, however, in ed. 2, has restored *διὸ*, with reason; since the other evidently arose from Critical correction, employed also at iii. 1 by the Reviser of the text of MS. B, where, however, he stands alone. This is not the only place where *διότι* has been introduced for *διὸ*. See 1 Pet. ii. 6, and note.—*Εγὼ μὲν Παῦλος*, ‘I, Paul, for my part.’ The insertion was made to prevent any mistake in the use here of the plural for the singular.—*ἅπαξ καὶ δὶς*, i. e. ‘not once only, but a second time,’ on which sense see note on Phil. iv. 16.—*καὶ ἐνέκοσφεν ἡμᾶς ὁ Σατ.*, ‘but,’ *attamen*, ‘Satan hath thwarted our purpose.’ See Luke xxii. 3. 1 Cor. vii. 5, and note on Gal. v. 7.

19. *τίς γὰρ*—*παρουσία*:] The *γὰρ* refers to a clause omitted; q. d. ‘And no wonder we should be thus desirous of seeing you], for what,’ &c.? The sentence following would have been *plainer*, if expressed *declaratively*; but instead of this it is, with greater elegance and spirit, made interrogative (q. d. ‘who is our hope if ye

are not so;’ implying, ‘ye are so, in the fullest sense’); after which there is subjoined, at v. 20, the same sentiment expressed declaratively, with *γὰρ* referring to the *answer* supposed to be given; q. d. ‘[Are not ye such, &c. I may with truth say that ye are], for ye are,’ &c. In *ἰλπ.*, *χαρὰ*, and *στέφ. καυχ.* there seems to be a *dimaz.*

III. The Apostle now proceeds to recount what he had done, and espec. why he had sent Timothy. We have here a reference to what was a little before said, ii. 17, seq., of his earnest desire to see them, and his attempt to do so being impeded. And the present narration is, as Calv. observes, meant to further assure them of the earnestness of this his desire. Accordingly, this portion ought not to have been dis severed from the preceding context by commencing a new chapter.

1. *μηκέτι στέγοντες*] Here we may, with the best Commentators, supply from the subject-matter, *τὸν πόθον ὑμῶν* (‘the desire of seeing you’); q. d. ‘not being able any longer to hold out, or restrain the desire of seeing you, [and yet being unable to accomplish that desire],’—words which must be supplied from the subject-matter. The next words, *εὐδοκήσ. καταλειφ-μόνοι, καὶ ἐπέμψαμεν*, advert to the circumstances in which Paul thought fit to acquiesce, in the next desirable course to adopt,—namely, to remain alone at Athens, and send Timothy to Thessalonica in his stead. So Est., ‘visum fuit adventum et presentiam meam per alium mihi conjunctissimum, ac velut alterum me, suppleri.’ He further remarks, that the expression *μόνοι καταλειφθῆναι* was adopted to express his affection for Timothy, and ‘*devotionem suam ob absentiam Timothei ad Thessal. missi*.’

2. For *διάκονον τοῦ Θεοῦ καὶ συνεργόν*, Griesb., Scholz., Lachm., and Tisch. adopt *καὶ συνεργόν τοῦ Θεοῦ*, from a few uncial MSS. (to which I can make no addition). However, internal evidence is in favour of the reading, which, were there more authority of cursive MSS., I should be ready to receive; for I suspect that *συνεργόν* and *διάκονον* are only two readings of the same single term used by Paul; accordingly, *one* must be a gloss on, or an alteration of, the other. It should seem that *συνεργόν* is the original reading, and *διάκονον* the gloss, or Critical alteration. The origin of the change prob. was, that some Reviser stumbled, though causelessly, at the expression *συνεργ. τοῦ Θεοῦ*, as partaking too much of *anthropomorphism*, and, accordingly, substituted the correction *διάκονον*.

ἡμῶν ἐν τῷ εὐαγγελίῳ τοῦ Χριστοῦ, εἰς τὸ στηρίζαι ὑμᾶς, καὶ παρακαλέσαι ὑμᾶς περὶ τῆς πίστεως ὑμῶν, <sup>3</sup> τῷ μηδὲνα σαίνεσθαι ἐν ταῖς θλίψεσι ταύταις· αὐτοὶ γὰρ οἶδατε ὅτι εἰς τοῦτο κείμεθα. <sup>4</sup> Καὶ γὰρ ὅτε πρὸς ὑμᾶς ἤμεν, προελέγομεν ὑμῖν ὅτι μέλλομεν θλίβεσθαι, καθὼς καὶ ἐγένετο καὶ οἶδατε. <sup>5</sup> Διὰ τοῦτο κἀγὼ μηκέτι στέγων, ἔπεμψα εἰς τὸ γνῶναι τὴν πίστιν ὑμῶν, μή πως ἐπείρασεν ὑμᾶς ὁ πειράζων, καὶ εἰς κενὸν γένηται

Thus internal evidence is quite in favour of *συμ*. τοῦ Θεοῦ, the force of which phrase I have shown in my note on 1 Cor. iii. 9. Lachm. and Tisch. here cancel the second ὑμᾶς, and for *περὶ* read *ὑπὲρ*. For each reading there is considerable authority; and as internal evidence is somewhat in favour of the latter, it might be received were there more external authority for it. As respects the ὑμᾶς, internal evidence is so strong against it as to warrant its exclusion. It seems to have been cancelled for the purpose of removing a *tautology*; though here intensity of sense is communicated by the repetition. As to the sense to be ascribed to *παρακ.*, I am now of opinion, that its being combined with *στηρίζαι* will not necessarily call for the sense 'to exhort,' or 'to admonish'; for though the two words are associated at Acts xiv. 22, yet there the construction is different from that of this passage,—where, I apprehend, the sense 'to comfort,' = 'to strengthen,' which I have inculcated at John xiv. 16, is the most suitable, and it is confirmed by 1 Pet. v. 10, *στηρίζαι, θανατώσαι*, where see note; and so the verb 'to comfort' in our older writers, even down to the time of Hooker, who writes, 'to comfort and confirm the assent of reason.' See more at large on this sense in note on Rom. i. 12.

3. The Apostle having told them that the design of his sending Timothy to them was to establish and comfort them in their Christian faith and profession, and to prevent their being either flattered or frightened out of their constancy, adduces two cogent reasons for their continued patience and resolution. (Chand.) 'It was,' observes Olah., 'but natural, and to be expected, that young Churches, not yet well confirmed (such as that of Thessalonica was), might easily be shaken by the vehemence of persecution. Hence the Apostle had, immediately after the founding of their Church, apprized them of the inevitableness of the thing.'—*τῷ*. The Dat. here denotes *cause*, like the Hebr. 'placed before Infinitives'; and thus the *τῷ* here will be equiv. to *εἰς τὸ* at ver. 6. As to the reading *τοῦ*, it is evidently a gloss, or correction. The expression *σαίνεσθαι* seems to be best explained by Chrysost. and the ancient Commentators by *κινεῖσθαι, σαλεύεσθαι, ταράττεσθαι*; a sense of the word often found in the Class. writers. So Diog. Laërt. viii. 1, 21, οἱ δὲ *σαίνονται* τοῖς λεγομένοις, ἰδόντων. Eurip. Rhes. 55, *σαίνει μ' ἄνυχος φρυκτωρία*. Those who so understand the term here, tell us it comes to mean this from the primitive signification of the word being 'to wag the tail,' as a dog does. But that idea, besides that it is not sufficiently primary, would rather lead to the sense of *adulari*, which would here be quite out of place. In fact, the *original* signification of *σαίνει* is the same as

that of the cognate form *σαίω*, to *move* or *stir*, shake any thing from its place; and hence, in the figurative sense, to *perturb*, &c.; a view, I find, adopted by Pelt and Schott, of whom the former rightly observes that *σαίνω* comes from the old uncontracted form *σαινω* (with which compare *λαίνω* and *μαίνω*), and that, of course, from the primitive form *σαίω*. With respect to the exact sense here, I should say, that while some explain it 'to be perturbed,' others, 'to be moved [from the faith];' it will be best to unite both senses, the latter arising out of the former. Comp. Acts ii. 25, *ἵνα μὴ σαλευθῶ*, where see my note.—*ἐν ταῖς θλίψεσι ταύταις*, 'at these evils [suffered by me and you].' The reason for this is assigned in the next words, *εἰς τοῦτο κείμεθα*, which must not be confined to the Apostle and the Thessalonians, but taken generally, as referring to the lot or condition of all true Christians, who, as Hyper. expresses it, 'omnes ad hunc usum sunt positi, ut gravior affligantur;' see 2 Tim. iii. 12. Acts xiv. 22. Luke xxiv. 26. I find this confirmed by Calv., and also by Olah., who well observes, that in the *εἰς τοῦτο κείμεθα* is couched far more than the moral necessity of suffering; nay, that it points at the *ordinance of God*,—that Christians are to suffer:—inasmuch as suffering is for them a means of perfection, if endured in a right spirit. See 1 Pet. ii. 19—22. It is, indeed, the *test* of the true Christian; see 1 Pet. i. 7. iv. 12.

4. *καθὼς καὶ οἶδατε*. A somewhat harsh construction for *καθὼς* (put for *ὅ*) *καὶ, ὅς οἶδατε, ἔγινετο*, 'which also, as ye know, came to pass.'

5. Here there is a resumption of what was said at vv. 1, 2 (the third and fourth verses being, in some measure, parenthetical), and the words may be rendered 'On this account,' or 'for this reason, it was, that I, being no longer able to contain myself (out of anxiety for you, wrestling with trials and persecutions) to ascertain the state of your faith (constancy in your Christian profession).—*μή πως ἐπείρασεν ὑμᾶς ὁ πειρ.*, 'fearing) lest haply the Tempter may have by some means tempted you, and our labour should be in vain.' Or, as Prof. Scholefield expresses it, 'to know whether the Tempter have tempted you by any means, and lest (in that case) our labour be in vain.' He compares Eurip. Phœn. 91, 2, *μή τις πολιτῶν ἐν τριβῇ φαντάζεται*, *Κάμοι μὲν ἔδην φαῖλος, ὡς δούλη, ψόγος, Σοῖ δ', ὡς ἀνάσσει*, and he remarks that 'in both cases *μή* has different senses, according to the different moods with which it is connected: which is very true; but the question is, *what* are those different senses? Dr. Peile, appealing to the same passage of Eur., renders nearly as I have hitherto done. On mature consideration, however, I am now of opinion that the above view is

ὁ κόπος ἡμῶν. <sup>6</sup> Ἄρτι δὲ ἐλθόντος Τιμοθέου πρὸς ἡμᾶς ἀφ' ὑμῶν, καὶ εὐαγγελισαμένου ἡμῖν τὴν πίστιν καὶ τὴν ἀγάπην ὑμῶν, <sup>7</sup> καὶ ὅτι ἔχετε μνησίαν ἡμῶν ἀγαθὴν πάντοτε, ἐπιποθοῦντες ἡμᾶς ἰδεῖν, καθάπερ καὶ ἡμεῖς ὑμᾶς. <sup>8</sup> διὰ τοῦτο παρεκλήθημεν, ἀδελφοί, ἐφ' ὑμῖν, ἐπὶ πάσῃ τῇ θλίψει καὶ ἀνάγκῃ ἡμῶν, διὰ τῆς ὑμῶν πίστεως. <sup>9</sup> ὅτι νῦν ζῶμεν, ἐὰν ὑμεῖς στήκητε ἐν Κυρίῳ. <sup>10</sup> Τίνα γὰρ εὐχαριστίαν δυνάμεθα τῷ Θεῷ ἀνταποδοῦναι περὶ ὑμῶν, ἐπὶ πάσῃ τῇ χαρᾷ ἣ χαίρομεν δι' ὑμᾶς ἔμπροσθεν τοῦ Θεοῦ ἡμῶν, <sup>11</sup> νυκτὸς καὶ ἡμέρας ὑπερεκπερισσοῦ δεόμενοι εἰς τὸ ἰδεῖν ὑμῶν τὸ πρόσωπον, καὶ καταρτίσαι τὰ ὑστερήματα τῆς πίστεως ὑμῶν; <sup>12</sup> Αὐτὸς δὲ ὁ Θεὸς καὶ Πατὴρ ἡμῶν, καὶ

1 Cor. 11. 2.  
Col. 4. 18.  
2 Tim. 1. 3.  
Heb. 12. 8, 7.

f Rom. 1. 10  
—12.  
e 15. 22.  
3 Cor. 1. 15.  
24  
e 13. 9, 11.  
Phil. 1. 25.

not so correct as strict propriety, as to the difference between the two constructions,—that with the Indicat. and that with the Subjunct,—requires. The principle on which this use of *μή* proceeds is ably pointed out by Mr. Green, Gr. N. T. Dial. p. 80, seq. thus: *μή*, when commencing a dependent clause, is sometimes found followed by the *Indicative*, that is, when the circumstance expressed by the Verb in the clause is one which is certainly not prospective, and therefore the notion of *design* is excluded; and the Particle is nearly deliberative, or dubitative.' After illustrating this principle from the passage of Eur., he adduces the passage now before us, which he pronounces to be exactly similar, and renders, 'I sent to learn the state of your faith; whether the Tempter had tempted you, and lest our labour should prove in vain.' And he then remarks, 'The Apostle sent, *first*, to learn whether they had been tempted, and, *secondly*, if that should prove to be the case, to prevent a failure of his past labours.' Lastly, he compares Ecclus. xix. 13, *Ἐλεῖσθον φίλον, μήποτε οὐκ ἐποίησε, καὶ εἰ τι ἐποίησε, μήποτε προσθή.*

6—8. 'The Apostle further describes, with a touching sensibility, how beneficially the good tidings which Timothy brought of their firm state of faith, and of their love, had operated on him; he says they are a comfort to him in all distresses; yea, they have brought him life in death.' (Olsch.) Render: 'But now that Timothy hath come to us from you, and hath brought us glad tidings of your faith and love, and that ye have a kind remembrance of us always—longing to see us, even as we you,—therefore, brethren, have we been comforted concerning you under all our affliction and distress (lit. 'pressure of difficulty=straits') through your faith; i. e. 'faithfulness to your Christian profession.' The reading *ἀνάγκῃ καὶ θλίψει*, adopted by Scholz, Iachm., and Tisch., from 6 uncials, and 4 cursives (to which I can make no addition), is a Critical alteration; whereas the t. rec. is confirmed by 2 Cor. vi. 4, in all the copies; where see note. To suppose all the copies here, except 10, to be altered from that passage, would involve an extreme improbability. The *ὅτι* in *ὅτι νῦν ζῶμεν* seems to refer to a clause omitted; q. d. '[We may truly say we were comforted in our distress;] for now (as things now stand), on hearing this good news of your steadfastness, we do indeed live, i. e., enjoy life; since our labour

has not been in vain.' This sense of *ζῆν*, as of *vivere* in Latin, is frequent. Of this use of *νῦν*, Dr. Peile adduces an ex. from Thucyd. ii. 77. It is indeed frequent in that writer, and I have treated on it in lib. i. 68 and 123. The words following, *ἰδὲν—Κυρίῳ*, do not correspond in construction; but, in fact, there is a blending of two clauses, *νῦν ζῶμεν ὅτι ἰστέκατε*, and *ζήσομεν ἰδὲν στήκητε*. On *στήκ.*, in the sense of 'being steadfast,' see Gal. v. 1, and Phil. iv. 1.

9. This joy felt at tidings (considered as the fountain of life) announcing the faith of the Thessalonians, leads the Apostle to bless Him who was the *author* of so good a work; after which act of thanksgiving, he offers up a prayer to Almighty God, that he would graciously favour his purpose of returning to Thessalonica. —τίνα εὐχαρ., for τ. ἀξίαν εὐχ., or πᾶς δυνάμεθα εὐχαριστῆν ἀξίως τῷ Θεῷ; There is an allusion to Ps. cxvi. 12.—ἐπὶ πάσῃ τῇ χαρᾷ, for ὑπὲρ π. χαρᾶς, 'on account of the great joy'; a use of *πᾶς* derived from the Hebrew.—ἔμπρ. τοῦ Θεοῦ should be joined with *χαρᾷ*; and, as Chrys. observes, the words are meant to refer to God as the *Author* of that joy; and to hint that it is His *gift*, and not to be ascribed to their own exertions.

10. ὑπερεκπ. δεόμενοι, &c.] The feeling of devout thankfulness to God for them was naturally accompanied with a desire and prayer to be permitted to revisit them, expressed in prayers to that effect; for in *εἰς τὸ ἰδεῖν* the *εἰς τὸ* denotes *end*. In *καταρτ. τὰ ὑστερήμ.* τῆς πίστεως ὑμῶν the senses of *repairing* and *completing* seem to be united; as Gal. vi. 1, and 2 Cor. xiii. 11. The full sense is, 'to repair what is incomplete, and fill up what is lacking.' However, in these *ὑστερήματα τῆς πίστεως* (lit. 'short comings of faith') is to be understood, not 'the power of faith' (for that had been, we find, hitherto *ἐνεργῆς*), so much as defects in the knowledge of faith, which admit of being gradually supplied through a longer intercourse with, and further instruction from, the Teacher. However, Paul, we may be sure, considered the *καταρτίσαι* practicable, not by his own power, but through the strength of the Holy Spirit.

11—13. 'Paul here utters explicitly the petition that God and Christ may prepare for him the way to his dear Christian brethren in Thessalonica, and fill them with love, and confirm them in sanctification.' (Olsch.)—καταυθ. τὴν ὁδόν does not mean merely (as some recent

ὁ Κύριος ἡμῶν Ἰησοῦς Χριστὸς κατευθῆναι τὴν ὁδὸν ἡμῶν πρὸς ὑμᾶς. 12 ε Ὑμᾶς δὲ ὁ Κύριος πλεονάσαι καὶ περισσεύσαι τῇ ἀγάπῃ εἰς ἀλλήλους καὶ εἰς πάντας, καθάπερ καὶ ἡμεῖς εἰς ὑμᾶς 13 ἡ εἰς τὸ στηριξάι ὑμῶν τὰς καρδίας ἀμέμπτους ἐν ἀγιωσύνῃ, ἔμπροσθεν τοῦ Θεοῦ καὶ Πατρὸς ἡμῶν, ἐν τῇ παρουσίᾳ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων τῶν ἁγίων αὐτοῦ.

IV. 1 α [Τὸ] λοιπὸν οὖν, ἀδελφοί, ἐρωτῶμεν ὑμᾶς καὶ παρακα-  
 λούμεν ἐν Κυρίῳ Ἰησοῦ, καθὼς παρελάβετε παρ' ἡμῶν τὸ πῶς  
 δεῖ ὑμᾶς περιπατεῖν καὶ ἀρέσκειν Θεῷ, ἵνα περισσεύητε μᾶλλον.  
 2 οἴδατε γὰρ τίνες παραγγελίας ἐδώκαμεν ὑμῖν διὰ τοῦ Κυρίου

Commentators imagine) 'May God grant us to come unto you!' It is, in fact, a *prayer*; and it need not have been debated by Expositors whether there be an allusion to making a straight road, or to cutting out and levelling a road (on which see Matt. iii. 3, and Luke i. 79); for both may be understood; the 'directing of any one's steps' implying a removal of all impediments. The language (that of humble dependence) is founded on those passages of the Old Test., where God is said to direct the ways, or steps, of men, as Isa. xlv. 13. lxi. 8. Jerem. x. 23. Prov. iii. 6, and (which the Apostle appears to have had in mind) xvi. 9. And what is so often in the New Test. ascribed to *God* is here ascribed to *Christ* also; as also in the next verse there is another ascription of what pertains to Deity. On which see Whitby and Dr. Pye Smith, Script. Test. vol. iii. p. 215, 221.

12, 13. Having thus expressed his anxious desire to be permitted to again see them, the Apostle concludes the first part of the Epistle, by subjoining pious wishes and ardent prayers for their spiritual advancement, espec. in charity and love, 'the very bond of all perfectness' (Col. iii. 14. Comp. 1 Cor. xiii. 13. 1 Tim. i. 5. iv. 12), and hence here represented as tending (also) to procure our acceptance with God at the great day of account; see Matt. xxv. 35, 36. On the full sense of the present prayer see Hyper. and Calv.

12. πλεονάσαι καὶ περισσεύσαι] 'make to increase, yes, abound.' The two terms are here used in an *active* sense (see note on 2 Cor. ix. 8), as, indeed, words of this sense often are in all languages. On the doctrine see Calv. and Hyper.

13. εἰς τὸ στηριξάι—ἐν ἀγιωσύνῃ.] Render: 'that he may so establish your hearts (as to be) blameless in the sight of God.' On the force of *στηρ.* see note on Rom. xvi. 2. 2 Thess. ii. 17. iii. 3. James iii. 8. 1 Pet. v. 10. The phrase ἀμέμπτους ἐν ἀγ. is pregnant with meaning, chiefly by the use of ἐν, with which comp. 1 Cor. vii. 15, 22. Gal. i. 6. Eph. vi. 24; and on the force of ἀμέμπτ. see Eph. v. 27, and note. The last words, μετὰ πάντων, may be taken either with τ. παρουσίᾳ τ. Κυρ., or with the more remote antecedent ὑμῶν τὰς καρδίας, see the notes of Calv., Hyper., and Est. The former construction is, however, the more natural, though I would not say that the latter may not be included, so that the words may belong to both. At any rate, the rendering of Mackn. and others, 'with all his holy angels,' is quite untenable. Est. well explains v. 12, and the first clause of v. 13, thus; 'Dominus vos abundare faciat cha-

ritate, ita ut per eam confirmet corda vestra in omni bono; vos, inquam, reddendo irreprehensibiles, atque sine offensione viventes quoad externam conversationem, idque cum sanctimoniâ, i. e. puritate et munditiâ privatâ animi et corporis.' The sense of πάντων τ. ἀγ. is well explained, 'omnibus per ipsum (i. e. Christum) sanctificatis;' to whom he will say, 'Come ye blessed of my Father,' &c. 'Non dubito (says Calv.) quin sanctos ideo nominaverit Paulus, ut admoneret nos in eum finem vocari a Christo, ut cum omnibus sanctis colligamur: hæc enim cogitatio studium sanctitatis acueri in nobis debet.'

IV. Here commences the *second* part of the Epistle, which, as in the other Epistles, is *parænetic*. (Hyper.) Though the Apostle had seen reason to bestow high commendation on the Thessalonian Church generally, he at the same time judged it proper, by adverting to his own course of life, both to confirm those who had hitherto done well, and to admonish certain who might be inclined to follow the evil examples so frequent in this city. After which he then (ch. iv.) proceeds to various exhortations, giving them those rules and directions relating to the purity and holiness of the Christian life, the observance of which was necessary to their walking worthy of the Lord to all well-pleasing, and to their answering the obligations of their Christian profession. (Schott and Chandler.) After the prayer that God would, through his Spirit, fill the Thessalonians with Christian love, the Apostle now turns to *them* also,—calling upon them to do *their* part in the work of sanctification; so that here, as Phil. ii. 12, 13, human agency seems not to be annihilated by the *Divine*, but stimulated. Paul acknowledges their Christian walking, but exhorts them to still increase in the care and fidelity of their walk.

1. τὸ λοιπὸν οὖν] A formula of transition frequent in Paul's Epistles, espec. towards the close. The τὸ, however, is here cancelled by Lachm. and Tisch., on strong external authority, confirmed by internal evidence.—ἐν Κυρίῳ, 'per Dominum.' The construction is, ἵνα, καθὼς παρελάβετε—Θεῷ, οὕτως (i. e. ἐν τούτῳ) περισσεύητε μᾶλλον.—τὸ πῶς, lit. 'the instruction how.'—περιπατεῖν καὶ ἀρέσκειν may be taken for οὕτως περιπατεῖν ὥστε ἀρ.; or there may be a Hendiadys for Θεῷ ἀρεσκόντες περιπατεῖν.—ἵνα περισσεύητε μᾶλλον, 'that ye may make greater and greater progress.'



Ἰησοῦ. <sup>3</sup> <sup>b</sup> Τοῦτο γάρ ἐστι θέλημα τοῦ Θεοῦ, ὁ ἁγιασμός ὑμῶν <sup>b</sup> Rom. 12. 2. Eph. 6. 17, 21.  
ἀπέχεσθαι ὑμᾶς ἀπὸ τῆς πορνείας <sup>4</sup> <sup>c</sup> εἰδέναι ἕκαστον ὑμῶν <sup>c</sup> 1 Cor. 6. 15, 18.  
τὸ ἑαυτοῦ σκευὸς κτᾶσθαι ἐν ἁγιασμῷ καὶ τιμῇ <sup>5</sup> <sup>d</sup> μὴ ἐν πάθει <sup>d</sup> Rom. 6. 10. 1 Cor. 15. 34.  
ἐπιθυμίας, καθάπερ καὶ τὰ ἔθνη τὰ μὴ εἰδότα τὸν Θεόν. <sup>6</sup> <sup>e</sup> τὸ <sup>e</sup> Eph. 4. 17, 18.  
μὴ ὑπερβαίνειν καὶ πλεονεκτεῖν ἐν τῷ πράγματι τὸν ἀδελφὸν <sup>f</sup> Lev. 19. 11. 12. & 28. 14.  
αὐτοῦ διότι ἐκδικὸς ὁ Κύριος περὶ πάντων τούτων, καθὼς καὶ <sup>g</sup> Jer. 23. 13. 1 Cor. 6. 8.  
προείπομεν ὑμῖν καὶ διεμαρτυράμεθα. <sup>7</sup> <sup>h</sup> οὐ γὰρ ἐκάλεσεν ἡμᾶς <sup>h</sup> 1 Lev. 11. 44. & 19. 3.  
ὁ Θεὸς ἐπὶ ἀκαθαρσίᾳ, ἀλλ' ἐν ἁγιασμῷ. <sup>8</sup> <sup>i</sup> Τονγαροῦν ὁ ἀθε- <sup>i</sup> John 17. 9. 1 Cor. 1. 2. Heb. 12. 14.  
1 Pet. 1. 14. 15. g Luke 10. 16. 1 Cor. 7. 40.

3—5. 'To this general exhortation the Apostle now causes the special moral precepts to succeed, and first of all those for sexual purity and chastity (vv. 3—8). The *ἁγιασμός* for "the state of holiness" is to be taken here in a special sense as "chastity," as it is also used at Rom. vi. 19. 1 Tim. ii. 15. The proper term for it is *ἀγνεία*, 1 Tim. iv. 12. v. 2. But, considered as true inward chastity, it is necessarily conjoined with universal moral purity; whence the justification for such a special application of the word proceeds. (Olish.) The earnest injunction to moral purity seems to have been suggested by the term *ἀγιωσύνη* in the last verse of the chapter preceding, where it is well expressed by Est., '*sanctimoniā*,' meaning 'puritate et munditia privata animi et corporis.' The *τοῦτο* is not pleonastic, but serves to strengthen the expression, and ὁ ἁγιασμός is put *per appositionem exegeticam*; and γὰρ is best rendered *quippe*, or '*nempe*, *ex gratiā*.'

4. What is here said is exegetical of the preceding. By τὸ ἑαυτοῦ σκεῦος is meant, as the best Expositors, ancient and modern, are in general agreed, 'his body'; the body being thus considered as the ἀγγεῖον τῆς ψυχῆς (to use the expression of Philo), i. e. the receptacle of the soul. So Cicero, Tusc. Quæst. lib. i. cap. 22, 'Corpus quidem quasi vas est, aut aliud animi receptaculum'; and Hermas calls the body simply the vessel, without any adjunct for explanation. The expression, indeed, in this sense is not unfrequent in the Heathen Philosophers, and the Christian Fathers of the earliest period, as Barnabas; and it is, moreover, found in 1 Sam. xxi. 5 (which prob. suggested the use of it here), 'Women have been kept from us these three days, since I came out, and the vessels of the young men are holy.' How suitable, too, this sense is to the context, it is needless to remark. Accordingly, the undoubtedly true sense is, 'the vessel of himself, his body'; such being considered as the ἀγγεῖον, or 'receptacle of the soul,' which is appointed by the Creator to possess (κτᾶσθαι, for κατέχειν), and, by implication, to hold the mastery over the inferior part of the man. This use of κτᾶσθαι for κίεσθαι was perhaps popular and provincial, and prob. introduced, from the Latin use of *possidere*, for *custodire* (see the Glossaria), which is sometimes employed in the very sense here intended by the Apostle,—namely, to hold the mastery over. So Cicero, Verr. v. c. 68, says, 'totum hominem possideret,' made himself master of the whole man. Turretin here well remarks, 'Qui esse affectibus carnalibus dedunt, non possident corpus suum, non sunt ejus domini, sed sunt ejus servi.' I find this interpretation confirmed by

Chrysa., who says, ἀρα ἡμεῖς αὐτὸ (τὸ σκεῦος) κτᾶμεθα, ὅταν μὴν καθαρὸν, καὶ ἱσθῆν ἐν ἁγιασμῷ ὅταν δὲ ἀκαθάρτον, ἀμαρτια, &c. κτᾶται αὐτό. In τιμῇ there is a reference to the abstinence and consequent dishonouring of the body by impurity. With the whole passage comp. Rom. i. 31, 32, which forms its best comment.

6. τὸ μὴ ὑπερβαίνειν καὶ πλεονεκτεῖν ἐν τῷ πράγματι.] On the sense of these words no little difference of opinion exists. Most modern Expositors understand ὑπερβ. and πλεονεκ. of covetousness, or rather cheating and extortion; and by τῷ πράγματι, business generally, i. e. commercial transactions; or they take τῷ as put for τινι: a use, however, quite contra linguam; and τὸ πρᾶγμα in the sense business is negatived by the use of the Article (which, as Bp. Middl. truly observes, 'limits the sense to the matter in question,—namely, the conduct of the incestuous person'; see vv. 3, 4, 5, 8); or generally, that of seduction of chastity, with allusion to the base arts by which such infamous designs are brought about. Thus the true rendering (in which all the best Expositors, ancient and modern, are agreed) is, 'to circumvent and overreach as to the matter in question,'—namely, corrupting, by seduction, a brother Christian's wife or daughter, and so inflicting on him a grievous injury. To the exx. (not all of them to the purpose) which have been adduced of this use of τὸ πρᾶγμα, I add Lucian, Dial. Mor. viii. s. fin., καὶ αὐτὸς ἀναφλέγεται αὖτε τὸ πρᾶγμα. Indeed, I would go so far as to say, with Mr. Green, that 'proof' is required of πρᾶγμα being ever used in the Singular, to denote what the common interpretation affixes, '*worldly business in general*;' while of the other sense abundant proof has been adduced. Somewhat scanty, however, has been the proof as respects ὑπερβαίνειν, and, therefore, the following ex. may be acceptable, Artemid. iii. 25, ὑπερβαίνειν τινα καὶ ἀδικῆσαι: πολλάκις—μοιχρὸν γενόμενον νόθου παῖδας λάθρα ποιῆσαι.—Διότι ἐκδικὸς ὁ Κύριος περὶ π. τ. Render: 'for the Lord is the avenger of all such,'—namely, by punishing those who commit them. So Jos. Ant. iv. 8, 24, has νόμος κολαστὴς γίνεται τῶν τοιούτων, and Hom. Batrach. v. 96, ἴχει Θεὸς ἐκδικὸν δῆμα.

7. οὐ γὰρ ἐκάλεσεν—ἁγιασμῷ.] Here is urged the second motive to enforce the above prohibition, in which we have, as Hyper. and Calv. remark, an *argumentum à contrariis*; q. d. 'God hath called us unto sanctification, therefore certainly not to uncleanness, because the two things are inconsistent with each other.' See 2 Tim. i. 9.—ἐν ἁγιασμῷ, meaning, 'under a dispensation of holiness,' which requires holiness.

8. τὸν γὰρ ἀθετῶν should be rendered, 'where-



τῶν, οὐκ ἄνθρωπον ἀθετεῖ, ἀλλὰ τὸν Θεὸν, τὸν καὶ δόντα τὸ Πνεῦμα αὐτοῦ τὸ ἅγιον εἰς ἡμᾶς.

h Lev. 19. 18.  
Matt. 22. 39.  
John 6. 28.  
8. 13. 34.  
Eph. 6. 2.  
1 Pet. 4. 8.  
1 John 4. 11.  
23. 3 & 31.

<sup>9</sup> Ἡ Περιὶ δὲ τῆς φιλαδελφίας, οὐ χρεῖαν ἔχετε γράφειν ὑμῖν αὐτοὶ γὰρ ὑμεῖς θεοδιδάκτοί ἐστε εἰς τὸ ἀγαπᾶν ἀλλήλους· <sup>10</sup> καὶ

1 Acts 90. 34.  
Eph. 4. 23.  
3 Thess. 2.  
7, 12.

γὰρ ποιεῖτε αὐτὸ εἰς πάντας τοὺς ἀδελφούς τοὺς ἐν ὅλῃ τῇ Μακεδονίᾳ. Παρακαλοῦμεν δὲ ὑμᾶς, ἀδελφοί, περισσεύειν μᾶλλον

1 Rom. 1. 13.  
1 Cor. 10. 1.  
8. 12. 1.  
3 Cor. 1. 8.  
3 Pet. 2. 8.

<sup>11</sup> καὶ φιλοτιμείσθαι ἡσυχάζειν, καὶ πράσσειν τὰ ἴδια, καὶ ἐργάζεσθαι ταῖς ἰδίαις χερσὶν ὑμῶν, καθὼς ὑμῖν παρηγγείλαμεν

<sup>12</sup> ἵνα περιπατῇτε εὐσχημόνως πρὸς τοὺς ἔξω, καὶ μηδενὸς χρεῖαν ἔχητε.

<sup>13</sup> Οὐ θέλω δὲ ὑμᾶς ἀγνοεῖν ἀδελφοί, περὶ τῶν † κεκοιμη-

fore he who despiseth,' scil. τὴν τοῦ ἀγιάσμοῦ κλήσιν, as the Pesch. Syr. Translator supplicat. On the force of the term *ἀθετεῖ*, see note at Gal. ii. 21.—οὐκ—ἀλλά, 'non tam—quam.' By *ἄνθρωπον* the Apostle means *himself*; intimating that any such disregard of *him* would be, in fact, disregard of God. Indeed he seems here to have had in mind the words of Christ, Luke x. 16, *ὁ ἀθετῶν ὑμᾶς ἐμὶ ἀθετεῖ*, &c. For *ἡμᾶς*, many MSS., some Versions, and several Fathers and early Editions have *ὑμᾶς*, which is adopted by Matth., Lachm., and Tisch.; but I rather agree with Griesb. and Pelt, that the t. rec. should be retained, being far more suitable and natural: and as to the superiority of *MS.* evidence for *ὑμᾶς*, the words are so perpetually confounded, that such authority is here of little weight. Internal evidence as to *suitableness* outweighs external, and the former is quite in favour of *ὑμᾶς*, which is required by *ἡμᾶς* in the verse preceding. By τὸ Πνεῦμα ἅγιον are not so much meant the extraordinary and *supernatural*, as the *ordinary* aids of the Spirit, given to every man to profit withal.

9. φιλαδ.] From the context it appears that we are chiefly to understand that sort of love to the brethren (i. e. Christians) which is evidenced in what is usually denoted by *charity*, in ministering to their temporal wants. By *θεοδιδ.* is meant not merely, or chiefly, the teaching of God by the precepts of the Gospel, but that teaching of God by the HOLY SPIRIT, whereby not so much the *intellect* is enlightened, as the *heart* is touched, and the affections swayed. Comp. Isa. liv. 13. John vi. 44.

11, 12. 'This one thing alone Paul entreats of them,—not to stand still at that point to which they had hitherto attained, but to increase in love, espec. to let their brotherly love expand into universal love—as shown *πρὸς τοὺς ἔξω*.' (Olsh.)

11. φιλοτιμείσθαι ἡσυχάζειν] 'that ye make it your study to be quiet. So *φιλοτιμ.* is used at Rom. xv. 20 and 2 Cor. v. 9. The term signifies properly 'to love honour,' and in the New Test. 'so to exert oneself in doing any thing as from a love or sense of honour.' In the passage now before us there seems an elegant allusion to the strivings of ambition with the quiet of private life, and that by a boldness of turn, and a sort of *Oxyptosis*, q. d. 'Honorem et laudem in eo ponite, ut vitam agatis tranquillam.' By *ἡσυχ.* is denoted the *opposite* to that restless and in-

subordinate spirit which, there is reason to suppose, was then very prevalent in the world, and such as would be likely to arise from the extreme excitement inseparable from a new and deeply interesting religion. With this is closely connected the following particular, *πράσσειν τὰ ἴδια*. So Hesychius places together *ἰδιοπραγίᾳ*, *ἴδια πράττειν* and *ἡσυχάζειν*: and Plato, p. 680, has *ἡσυχίας ἔχον καὶ τὰ ἑαυτοῦ πράττων*. Dio Cass. ix. 27, *τὴν ἡσυχίαν ἔχον καὶ τὰ ἑαυτοῦ πράττων*. Instead of *ἴδια* in this phrase, elegance of Grecism would rather require *ἑαυτῶν*; but an ex. of *ἴδια* has been adduced from Galen. Be that as it may, the Pronoun is very emphatical, and the full force of it is well shown by Dr. Barrow in two admirable Sermons on this text. On the expression *ἐργάζεσθαι ταῖς ἰδίαις χερσὶν*, see Eph. iv. 28 and note. Here *ἰδίαις* is added by way of strengthening the sense, and because of τὰ ἴδια before.

12. ἵνα περιπατῇτε εὐσχημόνως πρὸς τοὺς ἔξω] So Col. iv. 5, *ἐν σοφίᾳ περιπατεῖτε πρὸς τοὺς ἔξω*. The expression, however, of the present passage, *εὐσχημόνως*, has a more special sense; meaning *decently*, *respectably*, or *credibly*, including the idea of regularity and order. So 1 Cor. xiv. 40, it is said *πάντα εὐσχημόνως καὶ κατὰ τάξιν γινώσκειν*: namely, lest the heathens should represent Christianity as a religion of sloth and disorder. Τοὺς ἔξω, scil. τῇ ἐκκλησίᾳ; meaning, those out of the pale of the Church, as 1 Cor. v. 12, 13.—*μηδενὸς χρεῖαν ἔχοντες*. At *μηδενὸς* some supply *πράγματα*; others, *ἀνθρώπων*. The latter is preferable, as yielding the more extensive sense, and indeed comprehending the other; q. d. 'that ye may be beholden to no man for any thing; which is surely of human blessings one of the greatest. So it is said, Ps. cxxviii. 2 (a passage, perhaps, here had in mind by the Apostle), *τοὺς πόνοι τῶν καρπῶν σου φάγεται*: μακάριοι εἰ!

13—18. The Apostle now passes on to correct the errors of those who were altogether doubtful of the state of Christians already dead, or who should die before the solemn return of Christ to judgment (an event which they thought not very remote); namely, whether they would, equally with those whose earthly course should reach up to the coming of the Lord, be partakers of the resurrection of the dead; or, whether they would not be in a worse condition than those in the heavenly kingdom. Although we are not enabled to exactly trace the *origin* of this anxiety,

μένων, ἵνα μὴ λυπήσθε καθὼς καὶ οἱ λοιποὶ οἱ μὴ ἔχοντες ἐλπίδα.

14 <sup>k</sup> Εἰ γὰρ πιστεύομεν ὅτι Ἰησοῦς ἀπέθανε καὶ ἀνέστη, οὕτω k 1 Cor. 15.  
13-23.  
1 Cor. 13,  
14.  
Rev. 1. 18.  
11 Cor. 15.  
23, 51.  
καὶ ὁ Θεὸς τοὺς κοιμηθέντας διὰ τοῦ Ἰησοῦ ἄξει σὺν αὐτῷ.

15 <sup>l</sup> Τοῦτο γὰρ ὑμῖν λέγομεν ἐν λόγῳ Κυρίου, ὅτι ἡμεῖς οἱ ζῶντες

yet, from what the Apostle says, we may collect that some such doubt existed among them at that time as to the matter in question; inasmuch that they mourned bitterly over those brother Christians who had already died, as if they were to be deplored; and themselves being ignorant of the fatal day, were in great fear of death, and accordingly were more prying than was proper in searching to know the time when Christ should come. (Schott.) To repress these vain doubts and fears, and, as far as he could properly do it, satisfy their curiosity, the Apostle *repeats* the doctrine he had already taught them of the resurrection of the pious dead to a happy immortality, as founded on their Lord's own resurrection. He further informs them, that those found alive at the coming of Christ will have no advantage or privilege over those already dead, as regarded the happiness of a future state; that they would, indeed, not die at all, but be changed into incorruptible, yet that they would not *anticipate* the dead by being first received up into heaven; nay, that the dead must *first* be raised, and then both they and the persons then alive would be taken up *together*, to meet the Lord in the air, and so be received into heaven.

13. οὐ θάλω δι' ὑμᾶς ἀγνοεῖν] A form of soliciting earnest attention, frequent in St. Paul's writings. Comp. 1 Cor. xi. 3.—τῶν κοιμημένων, lit. 'of those who have gone to sleep,' i. e. departed in peace, in the faith and fear of the Lord. See note on John xi. 12. Strong authority, however, exists for *κοιμημένων*, which has been edited by Lachm. and Tisch., from A, B, and several cursives (I add Lamb. 1186). But since internal evidence is equally balanced, and external authority is insufficient, I have, with Griesb. and Scholz, retained the t. rec. For οὐ θάλω just before, almost all the uncial MSS., and many others, have *θάλωμεν*, which has been received by Lachm. and Tisch. But the t. rec. is not to be disturbed, since the *formula loquendi*, οὐ θάλω ὑμᾶς ἀγν., is frequent in the writings of St. Paul,—though it is possible he might here choose to employ the *plural*. However, the singular is strongly supported by the most ancient of all documents, the Pesh. Syr. Version. By οἱ λοιποὶ are meant 'the heathens,' who, having no rational hope of a resurrection, used to make a show of excessive grief for the departed. This, as well as the feeling itself, the Apostle forbids, as being inconsistent with the hope of the resurrection set forth in the Gospel. By the word *ἐλπίς* is here to be understood a *sure and well-founded expectation*; for that the heathens had a hope, and even a *sort of expectation*, has been proved by the Commentators, though that was, Bp. Warburton thinks, rather in the *exoteric* than the *esoteric* doctrines of the philosophers, and, withal, one very obscure and imperfect. Here, we may remark, the Apostle says, *not* (like the Stoical philosophers) that they ought not to grieve at all (which were unnatural and impracticable), but that they should not grieve as those who have no hope. See Eccles. xxii. 11. It is

a fine observation of Bengel, 'Efficacia religionis Christianæ vel maxime ex eo patet, quod ea desiderium mortuorum, affectuum subtilissimum, non tollit aut exacerbat, sed suaviter temperat.'

14. εἰ γὰρ πιστεύομεν, &c.] The εἰ, as Est. well points out, is not *dubitantis*, but '*præsupponens*, velut fundamentum firmissimum sequentium.' At οὕτω καὶ supply (with Theodor., and, of modern Commentators, Abp. Newc., Chandi., and Schott) *πιστεύομεν*, taken from *πιστεύομεν* just before; q. d. 'If we believe, as we must, in the death and resurrection of Christ, we have equal reason to believe,' &c. The argument is a *popular* one, as in 1 Cor. xv. 13, 18.—τοὺς κοιμηθέντας, meaning those who have died in faith, which is the import of the term *supr.* v. 13; and, accordingly, no adjunct is necessary, such as διὰ τοῦ Ἰησοῦ, standing for σὺν τῷ Ἰησοῦ, as some Commentators have supposed. Taking, then, διὰ τοῦ Ἰησοῦ with the words following, and not with the preceding, we may render them '*per Jesum*,' 'by his power and agency,' and thus the general sense will be, that 'it is by the *power and agency* of Christ that God will bring with him those of his people who are departed out of this life;' a doctrine taught in other parts of Scripture: e. g. John v. 28, sq.; vi. 39, 55. xiv. 3. 2 Cor. iv. 14. Phil. iii. 21. This is confirmed by the authority of Chrys., Est., and Hyper., which last-mentioned Commentator, after an able analysis of the sense of the context, explains the meaning to be, '*per potentiam Jesu, ipso Jesu autore, Pater adducet mortuos cum illo, i. e. Jesu.*' This explanation is confirmed by the circumstance that *κοιμ.* is the term appropriated in Scripture to express the death of the *righteous*, whose death, as Hamm. observes, 'is but a repose of their bodies in the dormitory, and a rest of their souls in God's hands.' Hence it is not unfrequently in N. T. applied to those who have died in the faith of Christ: e. g. Matt. xxvii. 52, τῶν κοιμημένων ἀγίων. Acts viii. 60. 1 Cor. xv. 6, 21. 1 Thes. iv. 13. Ἀξί: must have a *sensus præsens*, 'will raise them up, and bring them along with him (i. e. Jesus) into heaven'; so that they may remain with him and partake of his glory. See John xiv. 3. 1 Cor. xv. 18, 23.

15—18. Here the Apostle announces more explicitly the progress of the occurrences as certain, revealed truth, assuring them that all true Christians shall be partakers not only of the resurrection, but also of the *same* salvation prepared for them in the kingdom of heaven, whether they be dead, or still alive, at the coming of the Lord Jesus. (Schott. and Olsh.)

15. τοῦτο γὰρ—κοιμ.] Render: 'Now this I tell you, on the revelation (or authority) of the Lord, that those who are alive and survivors at the coming of the Lord, shall by no means anticipate, take precedence of, those who shall have already died,'—namely, in entering into heavenly bliss. Every one, as the Apostle says at 1 Cor. xv. 23, will enter, 'in his own order.' The words *may* express (what some suppose them

οἱ περιλειπόμενοι εἰς τὴν παρουσίαν τοῦ Κυρίου, οὐ μὴ φθάσω-  
 μεν τοὺς κοιμηθέντας· <sup>16</sup> ὅτι αὐτὸς ὁ Κύριος ἐν κελεύσματι,  
 ἐν φωνῇ ἀρχαγγέλου, καὶ ἐν σάλπιγγι Θεοῦ καταβήσεται ἀπ'  
 οὐρανοῦ· καὶ οἱ νεκροὶ ἐν Χριστῷ ἀναστήσονται πρῶτον

m Matt. 24.

81.

1 Cor. 15. 51.

2 Thess. 1. 7.

to do) the Apostle's opinion that *he* should, or might, survive until the last day. But as we have no proof, from any other passage, that the Apostle did entertain such an opinion, many Expositors, ancient and modern, would take *ἡμεῖς* as said *per κοινωσιν*,—meaning, *we Christians*: though, in thus understanding the words as put *hypothetically*, not a little harshness is involved; and, as Schott observes, 'it is difficult to imagine any good reason why the Apostle should have adopted a mode of speaking always ambiguous, and in this context obscure.' And the passages here adduced in proof that *ἡμεῖς* may mean 'we Christians' (as Mark x. 3. John vii. 19, 22. Acts vii. 38) are perhaps not quite of the same nature. Hence it may be best to adopt a *middle course*; and suppose that, though the *ἡμεῖς* does not imply that the Apostle *thought certainly* he should live till the last day, yet it may serve to show that he thought it *possible* the last day was so near at hand, that *some* then living *might see it*; and that, having no certain revelation, he expressed himself indefinitely: a view, I find, supported by the opinion of Prof. Schott. That the Apostle had reference to those of his own age, involves, he thinks, no difficulty; for even our Saviour himself never spoke *definitely* as to the *time* when he should return, whether sooner or later, although some of his sayings seemed to import as much. Thus there was nothing to hinder the Apostle from supposing, with most Christians (who ardently desired the advent of Christ, and the great change it would bring), that the coming of the Lord might take place during the lifetime of some part of the persons then living. That St. Paul was strongly inclined to think so, seems evident from ver. 4. Nor is there thus any contrariety with what is said at 2 Cor. iv. 14. 1 Cor. vi. 14, if we do but consider that the Apostle was unwilling ever to pronounce any *positive* opinion respecting the *time* of Christ's coming; and the *ἡμεῖς* may very well include both all those who had died before the Apostle wrote this, and also those who should die before the coming of the Lord. By speaking *obscurely* he doubtless meant to express no certain expectation on the subject; for though he was himself inclined to think that some then alive should witness the coming of Christ, or, at least, that it was not far distant; yet he was well aware that it was not permitted to him 'to know the times and the seasons, which the Father hath reserved to himself,' so we find that he sometimes refutes those who expected the Lord's return to be close at hand, and gladly anticipated it; and as the Apostle, at the time when he wrote this Epistle, was not yet far advanced in life, he might very well entertain the opinion that *he should perhaps* live to see that day.

16. 'To what has been said the *positive* side is now subjoined, from which follows the groundlessness of the anxiety of the Thessalonians for their dear ones dead in the faith; for at Christ's coming again these will rise *first*; consequently none can come before them.' (Olah.) Here we

have a *description* of the solemn advent of Christ, expressed by images and types derived from the triumphal entry of an earthly king taking possession of a kingdom with an armed force. (Koppe).—ὅτι αὐτὸς ὁ Κύρ., 'because the Lord himself' (in person), as God-man and Mediator.—ἐν κελεύσματι.—Θεοῦ. Koppe and Rosenm. take this as standing for ἐν κελεύσματι διὰ φωνῆς ἀρχαγγέλου καὶ σάλφ. Θ., which might be admitted, could we take ἐν κελ., with Dr. Peile, for 'on a sudden'; but of that use there is no proof. Hence it is best to regard ἐν φ. ἀρχ., κ. ἐν σ. Θ. as exegetical of the foregoing ἐν κελεύσματι, which means lit. 'at the word of command, by signal given' (so Thucyd. ii. 92, ἀφ' ἑνὸς κελεύσματος ἐμβόησαντες, where see my note) even by the voice of the archangel and by the trumpet-sound' (uttering God's *Fiat*). See Matt. xxiv. 31, comp. with 1 Cor. xv. 52, where see notes. How far what is here said, espec. ἐν σάλπιγγι, may be referred to *figures* it were difficult to say, and presumptuous to pronounce; see note on 1 Cor. xv. 51. I agree with Calv., that the Apostle's intention here was no other than 'magnificam et reverentiam plenam Judicii speciem quendam præbere, donec eam plane cernamus.'—Καταβήσεται ἀπ' οὐρανοῦ. 'That this descent of Christ will be a *visible* one, as prepared ἐν κελεύσματι, is clearly shown by Matt. xxiv. 30 (where see note); but whether the Redeemer will tread the earth, or only *show* himself to men, is not openly declared. In Rev. xix. 12 is described this appearance of Christ for the Millennium; but there, too, the discourse seems only of a showing himself on the part of Christ, to the terror of the unbelieving, to the joy of the believing. How the appearing of the Lord will have an annihilating effect on the wicked, and their head, *Antichrist*, is declared in full detail at 2 Thess. i. 8. ii. 8; in accordance with which, the Lord is, in this Epistle, described as a heavenly στρατιῶν, coming not alone, but all his saints with him (supra iii. 13), who form, as it were, his heavenly *army*, which surrounds him, as in the case of the Old Test. *יהוה* (see Gen. xxxii. 2), and the description in Rev. xix. is quite in accordance with it.' (Olah.) By οἱ νεκροὶ ἐν Χρ., it is generally admitted, are meant those who have died in the faith and fear of Christ, equiv. to οἱ Χρ. κοιμηθ. 1 Cor. xv. 18; for the best Commentators are agreed, that nothing is said, either here or at 1 Cor. xv., of the *wicked*; since the time when *they* should rise could be of no moment to their friends, inasmuch as they would rise only to *perdition*. The πρῶτον has reference to the whole clause, not merely to οἱ νεκροί. It is meant that the resurrection of the dead in Christ shall take place first, and then the glorification, by incorruptibility, of the living, who shall be caught up, together with them, into the clouds, to meet the Lord in the air. This particular, the being caught up and introduced to the Lord in the air is, as Theophylact observes, a token of honour, as opposed to the state of the wicked, who shall

17 ἔπειτα ἡμεῖς οἱ ζῶντες οἱ περιλειπόμενοι, ἅμα σὺν αὐτοῖς  
 ἀρπαγησόμεθα ἐν νεφέλαις εἰς ἀπάντησιν τοῦ Κυρίου εἰς ἀέρα·  
 καὶ οὕτω πάντοτε σὺν Κυρίῳ ἐσόμεθα. 18 Ὡστε παρακαλεῖτε  
 ἀλλήλους ἐν τοῖς λόγοις τούτοις.

V. 1 Ἀπερὶ δὲ τῶν χρόνων καὶ τῶν καιρῶν, ἀδελφοί, οὐ χρειάζεσθε  
 ἔχετε ὑμῖν γράφεσθαι. 2 αὐτοὶ γὰρ ἀκριβῶς οἴδατε, ὅτι [ἡ] ἡμέρα  
 ἔσται ὡς ἡ ἡμέρα.

await the sentence of the Judge below.—πορεύεσθε ἀπ' ἡμῶν—εἰς τὸ πῦρ τὸ αἰώνιον, &c., Matt. xxv. 41. After all, however, attention, though not acceptance, is due to the interpretation of Dr. Burton (adopted by Dr. Peile), who with more than usual confidence pronounces the sense to be, not 'those who have died in Christ (our departed brethren in the Lord, 1 Cor. xv. 18), shall be first to rise,' but 'the resurrection of the dead shall take place first; and then the living shall be caught up:' 'though,' remarks Dr. Peile, 'he has, oddly enough, not told us what to make here of the words ἐν Χριστῷ.' These Dr. Peile would, after Schott, connect with ἀναστήσονται: which, however, as Olsh. has shown, is doing too much violence to the construction to be adopted. In short, it seems to me that neither Dr. Burton's view, nor Dr. Peile's modification of it, can stand, being beset by difficulties insurmountable, which my limits will not permit me to point out.

17. 'To this description of Christ's appearing are now annexed details as to the relation of those fallen asleep to the living, and stating the course of the events according to the revelation made to Paul on the subject. (Olsh.)—ἔπειτα ἡμεῖς—περιλ.—ἀρπαγ. Render: 'next in order,' or 'afterward, shall we who are alive, who remain over (i. e. the survivors), shall together with them be caught up in a cloud.' The best comment on these obscure words is the parallel passage of Rev. xi. 12, where, in describing the revival and ascent into heaven of the two Witnesses killed at Babylon, it is said καὶ ἤκουσαν φωνὴν μεγάλην ἐκ τοῦ οὐρανοῦ λέγουσαν αὐτοῖς: 'Ἀνάβητε ὧδε! καὶ ἀνίστησαν εἰς τὸν οὐρανὸν ἐν τῇ νεφέλῃ, 'in the cloud' (provided for them), or rather, 'on the cloud' (considered as a sort of vehicle). See also Rev. xiv. 14, ἐπὶ τῇ νεφ. καθήμενος, and comp. Dan. vii. 13 with Matt. xiv. 30. xxvi. 64, and Rev. i. 7. I find this confirmed by Olsh., who assigns the following as undoubtedly the meaning:—'The quick and the dead (both of whom are to be imagined clothed with their glorified body), borne by clouds, caught up from the earth by a sudden power, come to meet the Redeemer, descending from heaven, in the air, and thus (οὕτω = 'under these circumstances, in the given state of things') are gathered together unto the Lord (see 2 Thess. ii. 1, as to this ἐπισυναγωγή ἐπὶ τὸν Κύριον), therefore not on the earth, but in the higher regions.—εἰς ἀπάντ., for ἀπαντάν, as in Matt. xxv. 1, 6. Acts xxviii. 15. 1 Sam. ix. 14. Jerem. xli. 6; in the other later Class. writers, also in Polyb., Diod. Sic., as a brief expression of common life. By this is denoted their being as it were introduced to the Lord, preparatory to their being for ever with him, implying participation in his kingdom and glory. See John xiv. 2, 3. The next words, καὶ οὕτω

—ἐσόμεθα, seem meant to express the third and topmost step of the felicity of the saints. The Particle οὕτω is pregnant with meaning; the full sense of the words is, 'And when thus the preparatory judgment and sentence shall have been given, *then* shall we who are admitted to the heavenly kingdom be, and continue for ever, with the Lord.' See Luke xv. 31. John xii. 26. xiv. 23. xvii. 24. See Calv., Hyper., and Est.

18. ὥστε παρακαλ.—τούτοις] Here we have the conclusion of the foregoing, pointing at the scope of the whole of what has been said, and more plainly showing that (as Calv. remarks), 'in fide resurrectionis esse nobis justam consolationis materiam, modo Christi simus membra et illi tanquam capiti nostro verè uniti simus: quamquam Apostolus non modo unumquemque sibi querere doloris solatium jubet, sed aliis etiam ministrare.'

V. 1. The Apostle in this Chapter meant principally to anticipate the further inquiry of curious persons; q. d. 'When shall these things be?' &c. (see Matt. xxiv. 3), and (agreeably to the example of his Lord, see Luke xii. 23, 24) endeavours to turn their minds to something of far greater importance,—even the living such a life, as that they shall always be prepared for the advent of the Lord, however sudden and unexpected it might be; which, come when it might, would surprise the wicked, and fill them with terror; which, however, would only be the prelude to the execution of their condign punishment. The introducing of this circumstance of the terror of our Lord's appearance, proves, as Mackn. observes, that 'the Apostle had some further view than that of comforting the Thessalonian Christians under their bereavement of deceased relatives and dear friends.'

2. ἀρ. οἴδατε, &c.] Alluding to the saying of our Lord, Matt. xxiv. 38, and perhaps still more to the knowledge they would already possess through the verbal instruction Paul had given them. Some, indeed, as Hammond and Schoettgen, understand this figuratively of the destruction of Jerusalem; but the context here will not permit us to understand it in any other than such a sense as will admit of a reference to the judgment, at least by implication, not, however, the general day of judgment, but, as Chrys. and several eminent modern Expositors are agreed, the particular day of each individual; for, as observes Bp. Jebb, Serm. p. 20, 'the day of his death is to each man, as it were, the day of judgment.' Not, indeed, that there is no intermediate state, but that our condition in the disembodied and intermediate state, no less than our final condition for all eternity, must be decided by the condition in which we shall die. So far, indeed (continues he), as from Scripture

c Luke 11. 24, 25.  
 Isa. 13. 6-9.  
 Jer. 13. 11.  
 d Eph. 5. 2.  
 e Luke 16. 8.  
 Rom. 13. 12.  
 Eph. 5. 2.  
 f Matt. 24. 42. & 25. 13.  
 Luke 21. 34, 35.  
 Rom. 13. 11, 12.  
 1 Cor. 15. 24.  
 1 Pet. 5. 14.  
 1 Eph. 5. 2.  
 g Rom. 13. 12.  
 h Isa. 59. 17.  
 Rom. 13. 12.  
 Eph. 6. 14, &c.

Κυρίου, ὡς κλέπτῃς ἐν νυκτὶ, οὕτως ἔρχεται. <sup>3</sup> ὅταν γὰρ λέγω-  
 σω "Εἰρήνη καὶ ἀσφάλεια," τότε αἰφνιδίως αὐτοῖς ἐφίσταται  
 ὁλεθρος, ὥσπερ ἡ ὠδὴν τῇ ἐν γαστρὶ ἐχούσῃ· καὶ οὐ μὴ ἐκφύ-  
 γωσιν. <sup>4</sup> Ἔμεις δὲ, ἀδελφοί, οὐκ ἐστέ ἐν σκότει, ἵνα ἡ ἡμέρα  
 ὑμῶν, ὡς κλέπτῃς, καταλάβῃ. <sup>5</sup> πάντες γὰρ ὑμεῖς υἱοὶ φωτός  
 ἐστέ καὶ υἱοὶ ἡμέρας· οὐκ ἐσμέν νυκτὸς, οὐδὲ σκότους. <sup>6</sup> Ἄρα  
 οὖν μὴ καθεύδωμεν ὡς [καὶ] οἱ λοιποὶ, ἀλλὰ γρηγορῶμεν καὶ  
 νήφωμεν <sup>7</sup> οἱ γὰρ καθεύδοντες, νυκτὸς καθεύδουσι· καὶ οἱ  
 μεθυσκόμενοι, νυκτὸς μεθύουσιν <sup>8</sup> ἡμεῖς δὲ, ἡμέρας ὄντες, νή-

we may venture to pronounce, the great day of judgment will be for the most part *declaratory*, the distinctive feature, perhaps, of which will be, that before an assembled universe it will present a 'revelation of the righteous judgment of God.' So, too, Olsh., who observes, that 'as according to several passages of Scripture (John iii. 18. 1 Cor. vi. 3) the faithful are not judged at all, so whenever the idea of judgment is used of *them*, it is only to be so conceived, that by it the recognition of the faithful, as being really such, is expressed.' He is also of opinion that, 'though the dead will not experience the actual judgment till after their resurrection, yet there is also a preliminary decision given with death itself.' The *η* before *ἡμέρα*, not found in a considerable number of MSS., has been cancelled by Lachm. and Tisch., perhaps rightly, for the reasons which I have given on the parallel passage at 2 Pet. iii. 10. I would only further observe, that the use of the article with *ἡμέρα*, *infra*, ver. 4, will not prove that it was employed *here*, because there the case is different, the article having the force of *renewed mention*, q. d. 'the day before spoken of,' &c.

3-5. For greater impressiveness, the Apostle now adverts to the *effect* which the resurrection will have on the unprepared and wicked; and passing from the day of the Lord to the general notion of *day*, he, at ver. 4, *graphically* represents the character of the careless and disobedient, and of the watchful and obedient respectively, under the usual figures of *light* and *darkness*; and then, at ver. 6, he, on this figure, founds the earnest *exhortation*, 'Let us, then, as children of the day, not act like children of the night and of darkness, by sleeping at our post; much less by engaging in other pursuits usually thought appropriate to the night, as drunkenness; but be watchful and sober.' The Apostle (as Olsh. well observes) here takes Christ's coming, on its threatening, *condemning*, *punishing* side, in order to excite his readers to earnest watchfulness, that they may not grow like the God-estranged men of the world, whose souls' state is intimated by the exclamation *εἰρήνη καὶ ἀσφάλεια*,—in using which Ezekiel (xiii. 10) must have been in Paul's mind.

4. *Ἰνα ἡ ἡμέρα ὑμῶν—καταλάβῃ*] 'should surprise you, come upon you unawares,' as in Polyb. ix. 18, 3, *τῇς ἡμέρας καταλαβούσης αὐτόν*. Comp. John xii. 35, and see note. For *κλέπτῃς* MSS. A, B, and the Copt. Version have *κλέπτας* (approved by Grot.) which is adopted by Olsh. and Lachm., while Tisch., with Griesb., retains *κλέπτῃς*, rightly, since external

authority is exceedingly slender, and internal evidence not, as Olsh. supposes, in favour of *κλέπτας*. To suppose *κλέπτῃς*, with Olsh., an alteration from ver. 2, is preposterous; for that the alteration should have been made in all the copies but two (for I find *κλέπτῃς* in all the Lamb. and Mus. copies) is too improbable to be thought of. As to the remark of Conyb. in favour of *κλέπτῃς*, that this sort of transition, where a word suggests a rapid change from one metaphor to another, is not unlike the style of St. Paul, there is nothing of cogency in the argument. We are not to bring in such a transition and change of metaphor here (where it would involve a harshness unprecedented even in St. Paul) on next to no authority. I doubt not that the reading arose from an error of scribes, the letters *α* and *η* being perpetually confounded.

5. *υἱοὶ φωτός ἐστέ καὶ υἱοὶ ἡμέρας*] On the force of these expressions, which are nearly convertible (as is shown by *φωτός καὶ ἡμέρας* being combined in Jos. Antt. vii. 8, 1), see note on Eph. v. 8, and John xii. 36. The expression *υἱοὶ ἡμέρας* does not elsewhere occur, and was only introduced here by way of corresponding to *υἱοὶ νυκτὸς* and *σκότους* just after.

6. *Ἄρα οὖν μὴ καθεύδ., &c.*] The full sense is well expressed by Dr. Peile, in paraphrase, thus: 'If it be so, then, with us, brethren, let us not be slumbering at our post, as do the great mass of men who know not him that hath called us to be his soldiers and servants (2 Tim. ii. 3, 4); but let us be vigilant and sober-minded.' 2 Tim. iv. 5. 1 Pet. iv. 7. v. 8.

7. *νυκτὸς—μεθύουσιν*] No wonder; for the being drunken in the *day-time* was accounted the greatest disgrace; so 2 Pet. ii. 13, and note. To this purpose Commentators have adduced several passages from ancient writers; to which might have been added others, from Athen. pp. 279, 433, and Hor. Sat. i. 4, 51, 'Ebrius et, magnum quod dedecus, ambulet *omnis Noctem cum facibus*.'

8. *ἡμεῖς δὲ, ἡμέρ. ὄντες, νήφωμεν*] The full sense is, 'But let us, being, as we are, at least (i. e. by profession), of the day, be sober.'—*ἐν-δυστάμενοι θώρακα πίστεως, &c.* The foregoing admonition to *watchfulness* suggested, it seems, here to the Apostle a figurative comparison of the *Christian* with the *soldier* at his post *on guard*; and accordingly the various virtues and graces, with which he is to work out his salvation, are compared to the various *arms* of a soldier; as at Eph. vi. 13—17 (see note), 'thereby,' as Dr. Peile observes, 'representing to us in

φῶμεν, ἐνδυσάμενοι θώρακα πίστεως καὶ ἀγάπης, καὶ περικε-  
φαλαίαν ἐλπίδα σωτηρίας. <sup>9</sup> <sup>1</sup> Ὅτι οὐκ ἔβeto ἡμᾶς ὁ Θεὸς εἰς  
ὀργήν, ἀλλ' εἰς περιποίησιν σωτηρίας διὰ τοῦ Κυρίου ἡμῶν  
Ἰησοῦ·Χριστοῦ, <sup>10</sup> <sup>κ</sup> τοῦ ἀποθανόντος ὑπὲρ ἡμῶν, ἵνα, εἴτε γρη-  
γορώμεν εἴτε καθευδόμεν, ἅμα σὺν αὐτῷ ζήσωμεν. <sup>11</sup> Διὸ παρα-  
καλεῖτε ἀλλήλους, καὶ οἰκοδομεῖτε εἰς τὸν ὅνα, καθὼς καὶ ποιεῖτε.  
<sup>12</sup> <sup>1</sup> Ἐρωτῶμεν δὲ ὑμᾶς, ἀδελφοί, εἰδέναι τοὺς κοπιῶντας ἐν

the abstract, Justification, Faith, Salvation, as so many different pieces of that Divine panoply, in which, for our encouragement at once and example, he has set *the Christian warrior*, as it were, objectively before us; standing (as we must stand) on the firm footing, which "the Gospel of peace" hath given us, against "the wiles of the devil," and furnished with weapons which the hand of God himself hath prepared for our use, to every one that seeketh of him, from the celestial armoury of Truth.—*Θώρακα πτε-  
ταις και ἀνάγναι.* Corresponding to the phrase *θώρακα τῆς δικαιοσύνης* at Eph. vi. 14. The phrase *ἑλπίς σωτηρίας* is found also in Jos. Antt. xvi. 8, 2—*καὶ περιεχέ.—σωτ.* Here *ἑλπ.* is in apposition with *περιεχ.*, on which kind of apposition, = *nampe*, see note on Matt. xv. 9, and add to the passage adduced Jos. Bell. i. 20, 1, *ἔχον τὴν ἀρετὴν τῆς σωτηρίας ἑλπίδα.* 'Ἐρ' is used, instead of the apposition, at Heb. vi. 19. The expression *ἑλπ. σωτ.* is one of frequent occurrence in Jos., and is found in Thucyd. iv. 96, though in each case only as understood in the sense 'hope of preservation.'

9. *ὅτι οὐκ ἴδωτο—ἀλλ' εἰς περιποίησιν*, &c.] In these words the *grounds* and *natures* of this hope are set forth, and that by reference to the *end* of God's dispensation to us-ward; which is expressed (1) *negatively*, by οὐκ ἴδωτο; (2) *positively*, by ἀλλὰ, &c. As respects *ἴδωτο εἰς*, there is an expression, by Hebraism, equiv. to *προώρισε, destinavit*, as in 1 Pet. ii. 8, *εἰς δὲ ἐτίθησαν*, and oft. in Sept., e.g. Pa. lxvi. 9, *τοῦ θεμέλιου τῆς ψυχῆς μου εἰς ζωῆν*, also not unfrequently in New Test., as will appear by the *exx.* adduced in my Lex. N. T. The *wrath* of God involves the idea of punishment to the uttermost, even *perdition*. As respects the proposition *positive*, ἀλλ' εἰς *περιτ.* *σωτηρ.*, it is put for *εἰς τὸ περιποιῆσθαι ἡμᾶς τὴν σωτηρίαν*, a use of *περιτ.* found also in 2 Thess. ii. 14, *εἰς περιτ. δόξης τοῦ Κυρίου*, and Heb. x. 39, *εἰς περ. ψυχῆς*, 'in acquisitionem, possessionem,' making one's own, viz., 'salutem animarum,' as opposed to 'perditionem' just before. It is plain that there is nothing in the use of *ἴδωτο εἰς*, as used for *προώρισε*, to countenance the notion of an *absolute* Divine decree, since the very purpose of the Apostle here is, as *Eat.* remarks, 'animos Thess. excitare per verba *bona spei et fiduciae*,' to rouse those whom he is addressing by suitable encouragement to exert themselves to 'make their calling and election sure,' to *work out* their salvation in humble dependence on the grace of God (here implicitly held forth) to *enable* them to work his will, and encouraged by the assurance hence to be gathered, that the design of God our Saviour in sending his Son was not to *condemn* the world, but to *save* the world. So Dr. Burton well expresses the sense thus: 'For

God hath placed us in a state in which we are not ['as Predestinarians vainly talk,' Peile] exposed to his anger (rather, 'wrathful vengeance'), but in which we may obtain salvation.' See John iii. 36. See also Dr. Benson, as cited in my former Editions.

10. *ἐπε γρη, ἐπε καθ' ὅ.*] The best Expositors are agreed that this is put for *ἐπε ὧμαι ἐπε ἀποθνήσκωμαι*, implying, as Peile explains, 'under all circumstances, and in all stages of our existence.' It is meant, that whether we be alive or dead at that day, it matters not; the living with Christ, or enjoying eternal happiness with him (see *supra* v. 17), shall be equally our portion. See *Calv.* and *Hyper.*

11. *id.*, &c.) 'Such being the case.' Here we have subjoined the *inference* from the foregoing, and that by way of exhortation. Expositors are not agreed whether *παρὰ* should be interpreted *comfort*, or *exhort*. The term is susceptible of either sense; but the latter is more suitable to the context here, as the former is to the context in the parallel passage at iv. 18. And though it has been urged that there is here a repetition, *per epianalepsin*, of what was said there, yet that has by no means been *proved*. It is better, therefore, with the most eminent Commentators in general, to explain *παρὰκαλῆς* 'exhort each other to the duties of watchfulness, sobriety, perseverance in the faith, and a holy life.' Thus far in my former Editions; in which view Dr. Poile acquiesces, regarding the sense as 'hardly less applicable to the conclusion of the preceding Chapter, than to comfort;' and connects very well with *οἰκδομ.* just after. But there is *another* sense of *παρὰ*, which is far *more* applicable, and connects even better with *οἰκδομ.*, I mean that which I have inculcated in note on *supr.* iii. 2 (where see my note); for surely to *strengthen the heart*, and *confirm the reason*, is the surest way to build up any one in faith, hope, and charity, so that the Christian professor shall become a holy Temple in the Lord. See 1 Pet. ii. 9. Jude 20. — *καθὼς καὶ ποιεῖτε*. This praise, mixed with the exhortation, is delicately thrown in, to make the latter more effectual. Of this an ex. occurs in Aristid. t. i. 232, 11, *σχεδὸν δι' οὐδὲν ἄλλο, ἢ δ ποιεῖτε, παρῆντα*. See also 2 Thess. iii. 1, *ὡς δ λόγος τοῦ Κ. τρέχει καὶ δοξάζεται, καθὼς καὶ πρὸς ὑμᾶς*.

12-14 Having exhorted them to comfort and edify one another, the Apostle adds such other exhortations as he found, from Timothy, were necessary. Lest they should imagine they had no occasion for religious teachers, he enjoins them to show all due respect to their spiritual pastors and masters; and to those he hints *their* reciprocal duties to their *people*. (Grot and Benson). — *sidenote*: here includes the notions of

ὑμῶν, καὶ προϊσταμένους ὑμῶν ἐν Κυρίῳ, καὶ νουθετοῦντας ὑμᾶς,  
 13 καὶ ἡγείσθαι αὐτοὺς ὑπερεκπερισσοῦ ἐν ἀγάπῃ διὰ τὸ ἔργον  
 αὐτῶν. Εἰρηνεύετε ἐν ἑαυτοῖς. 14<sup>m</sup> Παρακαλοῦμεν δὲ ὑμᾶς,  
 ἀδελφοί· νουθετεῖτε τοὺς ἀτάκτους, παραμυθεῖσθε τοὺς ὀλιγο-  
 ψύχους, ἀντέχεσθε τῶν ἀσθενῶν, μακροθυμεῖτε πρὸς πάντας.  
 15<sup>n</sup> Ὁρᾶτε μὴ τις κακὸν ἀντὶ κακοῦ τιλὶ ἀποδοῇ· ἀλλὰ πάντοτε

respect and care, shown espec. in making due provision for their comfortable sustenance. This force of the term is found also in Gen. xxxix. 6, and Prov. xxvii. 23, where the Hebrew is *yr*. From this passage some learned Commentators have inferred the existence then at Thessalonica of the three distinct orders of the ministry. Koppe, however, maintains that the terms *νοῦθετ.* and *προϊστάμενοι* are not meant of various kinds of Presbyters (some *Bishops*, and others *Pastors*, see Acts xv. 17, comp. with 28. Phil. i. 1. 1 Tim. iii. 2, seqq.), but of the same persons comprehended, in this verse, under the more general term *κοπιῶντες*. *Κοπ.* is, indeed, a very general term to denote, 'labouring in the promulgation of the Gospel;' as Rom. xvi. 6, 12. 1 Cor. xv. 10. xvi. 16. Gal. iv. 11. Phil. ii. 16. Col. i. 29. 1 Tim. iv. 10. v. 17. But, upon the whole, I see not how we can come to any determinate opinion on the nature of the ecclesiastical government of the Thessalonian Church, for want of more exact information than we possess. Yet it seems probable that by *κοπιῶντες* are denoted 'those who occupied the ordinary offices of teaching;' and by *προϊστάμενοι* 'the rulers of the church;' and that *νουθετοῦντες* is a general term applicable to both. See note on Rom. xii. 7, 8.

13. ἡγείσθαι αὐτοὺς ὑπερεκπ.] An expression corresponding to the Class. one *περί πλείστον ἡγείσθαι* or *ποιεῖσθαι*, 'to make very much of,' 'to hold in the highest honour.' Render: 'account them as very highly deserving of love and honour.' In *ἐν ἀγάπῃ* we have superadded to the idea of honouring that of loving—τὸ ἔργον α., meaning, either the work of instruction, or government, or both. The reading *αὐτοῖς* has no claim to be received; for (1) it is very inferior in external authority; and (2) internal evidence is in favour of *ἑαυτοῖς*, which is more suitable to the context, and does not, as the other, violate Grecism; for the *prophetias lingua* would require, not *ἀπορρίβειν ἐν τινι*, but *μετὰ τιμῃς*, as Rom. xii. 18; whereas *ἐπ.* ἐν *ἑαυτοῖς* (for *ἀλλήλοις*) is confirmed by Mark ix. 50, *ἐπ.* ἐν ἀλλήλοις. Besides, *ἑαυτοῖς* is confirmed by Clem. Alex. Ped. iii. 12, p. 263, Sylb., and by the Copt. and Goth. Versions. The var. lect. did not arise from an error of scribes, but a mistake of Interpreters and Critics, who erroneously connected the words with the preceding context, as if the Apostle meant to exhort the people to be at peace with their spiritual guides; which, however, were unnecessary, that sense being included in the preceding, '*velut minus in majores*,' says Est.; for in exhorting them to pay deference to their spiritual instructors, and to love them highly, it was implied that they were to be at peace with them. Whereas there was need of a *new*, yet kindred exhortation to the people; i.e. that they should keep peace among themselves, one with another;

for, as Benson observes, 'if the people quarrel among themselves, their spiritual guides cannot expect much love from them, or to do good to them.' Moreover, thus the exhortation here will be quite akin to that at the close of the 2nd Epistle to the Corinthians, where, after first exhorting the people to be at peace and concord among themselves, Paul adds, as a motive to follow the injunction, 'And then the God of love and peace shall be with you;' so here, after various other exhortations, he, at v. 23, concludes, not indeed with an assurance, but with an *apprecatio*, to the same effect, *praying* for them, of God, the peace he had before enjoined them to cultivate, and also holiness of life; the former being implied in the expression 'the God,' i.e. author, 'of peace,' as in 2 Cor. xiii. 11, 'the God of love and peace;' just as (observes Benson) in Rom. xv. 4, 5, having mentioned 'patience and consolation,' he then styles God 'the God of patience and consolation;' and having in Rom. xv. 12, adverted to 'trust' or 'hope, in God,' he calls him 'the God of hope;' and in each passage he joins it with prayer to God for the thing; whence it is plain that those passages are *loci gemini gemelli*.

14. ὑμᾶς, ἀδελφοί] meaning, as the best Expositors are agreed, those spiritual pastors and masters just before mentioned, and now apostrophized. To these the terms *νοῦθ.* and *παραμ.* are especially suitable; and *ἀντίχ.* may very well respect the *Deacons*.—*ἀτάκτους* is properly a military term, but is of general application, and denotes '*insubordinate*.'—*ὀλιγοψύχους*, '*faint-hearted*' (a word nowhere else found), is for *μικροψύχ.*, a term of frequent occurrence in the Sept., where it signifies 'those who are labouring under such trouble, that their heart sinks within them.' The expression may be supposed to denote those who are fearful, even to despairing of working out their salvation; harassed by perplexities, fears, and misapprehensions.—*ἀντίχεσθε τῶν ἀσθ.* This must, from the context, mean, 'support the weak [*in faith*];' a sense of *ἀσθ.* occurring in Rom. xiv. 1, *τὸς ἀσθ. ἐν πίστει*, prob. meaning those who are weak in their notions of religious liberty.—*μακροθ.*, 'be long-suffering and indulgent.'—*πάντας*, meaning, all persons of whatever disposition. There is, however, reason to suppose the above admonitions intended, not for *ministers* only, but for all, the Apostle here, as at Rom. xiv., meaning to give a general admonition, namely (to use the words of Bp. Sanderson, Sermon on Rom. xv. 5), 'that the strong should be more compassionate to the weak, and the weak more charitable to the strong; both weak and strong more patient and moderate, and more respective each of the other in all brotherly mutual condescensions.'

15. ὁρᾶτε μὴ τις κακὸν, &c.] This admonition (manifestly intended for ALL, both rulers



τὸ ἀγαθὸν διώκετε, [καὶ] εἰς ἀλλήλους καὶ εἰς πάντας. 16 Ὁ Πάν-  
 οτε χαίρετε. 17 Ἀδιαλείπτως προσεύχεσθε. 18 Ἐν παντὶ  
 εὐχαριστεῖτε· τούτο γὰρ θέλημα Θεοῦ ἐν Χριστῷ Ἰησοῦ εἰς ὑμᾶς.  
 19 Ὁ Πνεῦμα μὴ σβέννυτε 20 προφητείας μὴ ἐξουθενεῖτε.

ο Rom. 12. 12. Phil. 4. 4. 1 Cor. 12. 13. 12. Luke 12. 1. Rom. 12. 12. Eph. 6. 18. Col. 4. 2. 1 Eph. 5. 20. 1 Eph. 4. 20. 2 Tim. 1. 6. 1 Cor. 14. 1, 20.

and people) is founded on that of Christ, Matt. v. 39, 44, where see note.—*διώκετε*, not *follow*, but earnestly endeavour to follow, 'cultivate,' 'practise,' as Rom. ix. 30.—*τὸ ἀγαθόν*, as being in opposition to *κακόν*, must denote 'beneficence,' 'goodness,' as in Rom. xii. 21. Gal. vi. 10, = *ἀγαθοσύνη*. Rom. xv. 14. Gal. v. 22. Eph. v. 9. 2 Thes. i. 11, δ. *δικαιοσύνη*. The former phrase is so rare, that I find it elsewhere only in Plato, p. 480, and Xen. Cyr. viii. 1, 13, and *ἀρετὴν* δ. in Plato, p. 213.—*εἰς πάντας*, namely, not towards some, but all men. So at 2 Tim. ii. 24 the injunction is, 'be gentle [not unto some, but] unto all men;' and, Tit. iii. 2, to 'show all meekness to all men.'

16. *πάντοτε χαίρετε*] It is strange that some eminent Commentators should have explained this as equivalent to a sort of *valediction*, 'May you always be prosperous and happy!' Closely connected as the words are with those which follow, they must surely contain an *admonition*, not, indeed, as Dr. Burton's version expresses, to *cheerfulness*, but, as Expositors in general are agreed, to joy in the Lord (which latter words, indeed, are found added in some MSS., and have place in the parallel passages at Phil. iii. 1. iv. 4); meaning, that devout cheerfulness under all circumstances, prosperous or adverse, which results from a firm dependence on God's providence, a just appreciation of our Christian privileges, and the greatness of that hope to which we are raised by the Gospel promises; whereby alone we are enabled (in the words of Rom. v. 2) to 'rejoice in hope of the glory of God.'

17. *Prayer* is next enjoined, as the best means of maintaining this joy in the Lord; as is shown in Calvin's note on vv. 16, 17. By *ἀδιαλείπτως* is meant *unintermittingly*, i. e. never ceasing to pray both at all stated times for public or family prayer, and at all such seasons as are suitable, or required by circumstances, for private devotion; moreover, at all times carefully maintaining a prayerful frame of mind. See note on Luke ii. 37. xlviii. 1. Rom. viii. 1; and compare Eph. vi. 18. Col. i. 9.

18. *ἐν παντὶ εὐχαριστεῖτε*] Supply *πράγματι*, 'under all circumstances.' Comp. Eph. v. 20. This injunction is, as Calvin observes, subjoined to the foregoing 'quasi temperamentum, ut quæ desunt expetentes, non tamen desinamus gratias agere.' The connexion between these three rules of a Christian's life are well pointed out by Calvin, as also by Bp. Beveridge thus: 'As (says he) we are to rejoice in the Lord always, so, in order thereto, we must pray unto him without ceasing, that being the means whereby to keep our minds always fixed upon him, and so in a right frame and disposition to rejoice always in him; but for that purpose, as we pray unto him for what we want, we must likewise give him thanks for what we have; and therefore it is added, In every thing give thanks.'—*τούτο γὰρ θέλημα, &c.*, in which clause

(serving to enforce the above exhortation) the *τούτο* may be referred to the conjoint injunction to unceasing prayer and continual thanksgiving. The sense is, 'For this is the will of God, signified by Jesus Christ respecting you: this is what God is pleased to appoint by Jesus Christ to be performed by you.' See more in Chandler.

19. *τὸ Πνεῦμα μὴ σβ.*] The ancient Expositors in general, and the most eminent modern ones, regard τὸ Πν. as relating solely to the supernatural Spiritual gifts, which, that some of the Thessalonians possessed, is plain from the verse following. They are not, however, agreed whether by *σβέννυτε* is meant the quenching them in *others* (by discouraging and disallowing them), or in *themselves*; namely, by neglect or abuse, or by evil living. Both may be intended, but chiefly the former. While, however, understanding principally the *extraordinary* influences of the Holy Spirit, we must, as respects the latter reference, include his *ordinary* sanctifying influences and graces, given to every one to profit withal. By the term *σβέννυτε* the Holy Spirit is here compared to a fire, as in Matt. iii. 11, *αὐτὸς ὑμᾶς βαπτίσει ἐν Πνεύματι ἁγίῳ καὶ πυρὶ*, the purpose of which designation is to represent the sanctification as effected by the purifying influence of which we read in the next verse. See more in note there, and also 2 Thes. ii. 13. It is supposed that that fire may be quenched not merely by putting it out altogether by an evil life and conversation, but also by suffering it to go out for want of using it, by neglecting to stir it up for use. Comp. 2 Tim. i. 6, *ἀνακατεργαζέτω τὸ χάρισμα τοῦ Θεοῦ*.

20. *προφ. μὴ ἐξουθεν.*] As the foregoing admonition was not to quench the Spirit in others and in *themselves*, so this, I apprehend, is solely not 'to quench,' i. e. 'repress it,' by disallowing and discouraging the manifestation of it in *others*. Here *προφητεία* may be used in the same sense as in the Chapters on the Spiritual gifts, in 1 Cor. xii. and xiv. (see note on xii. 10). If it is not certain, it is at least probable, from St. Paul's using the plural *προφ.* that he meant thereby to denote the *χαρίσματα προφητείας*. He may have intended thereby the exercising of the gift of prophecy in other ways besides that of foretelling future events. And there is the more reason to embrace this view, since the warning was not unneeded in the early Church, for as it is well observed by Mr. Conybeare, 'the gift of prophesying (i. e. in inspired teaching [and preaching]) had less the appearance of a supernatural gift than several of the other *χαρίσματα*, and hence it was thought little of by those who sought more for display than for edification.' I have inserted the words 'and preaching,' because that seems to have been the principal occupation of the *προφῆταις*, who, it would seem, taught by preaching the truths of the Gospel. Whether the 'prophets' did not sometimes act as *Expositors of Scripture* (which Calv. and Peile make the prin-



- <sup>a</sup> 1 Cor. 2. 11.  
<sup>b</sup> 1 John 4. 1.  
<sup>c</sup> Phil. 4. 8.  
<sup>d</sup> Rom. 15.  
<sup>e</sup> 22. ch. 3. 13.  
<sup>f</sup> 1 Cor. 1. 8.  
<sup>g</sup> & 6. 30.  
<sup>h</sup> 1 Cor. 1. 9.  
<sup>i</sup> & 10. 13.  
<sup>j</sup> 3 Cor. 1. 18.  
<sup>k</sup> Heb. 10. 23.  
<sup>l</sup> Rom. 16.  
<sup>m</sup> 16.  
<sup>n</sup> 1 Cor. 10. 20.  
<sup>o</sup> 2 Cor. 12. 12.  
<sup>p</sup> 1 Tim. 1. 8, 18, & 5. 7, 21. & 6. 12, 17. 1 Pet. 5. 14.
- 21 \* Πάντα δοκιμάζετε, τὸ καλὸν κατέχετε <sup>22</sup> ἀπὸ παντὸς εἵδους πονηροῦ ἀπέχσθε. <sup>23</sup> Ὁ αὐτὸς δὲ ὁ Θεὸς τῆς εἰρήνης ἀγιάσαι ὑμᾶς ὁλοτελεῖς· καὶ ὁλόκληρον ὑμῶν τὸ πνεῦμα, καὶ ἡ ψυχὴ, καὶ τὸ σῶμα ἀμέμπτως ἐν τῇ παρουσίᾳ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τηρηθεῖ. <sup>24</sup> \* Πιστὸς ὁ καλὸν ὑμᾶς, ὃς καὶ ποιήσει.
- 25 \* Ἀδελφοί, προσεύχεσθε περὶ ἡμῶν. <sup>26</sup> \* Ἀσπάσασθε τοὺς

*cipal* sense in the way of *lecturing* thereon, by a sort of Homiletic discourses, I would not be positive. Indeed, it is not improbable that such was included in the duties of the *προφήτης*.

21. πάντα δοκιμάζετε—κατέχετε. In δοκιμάζετε we have a metaphor taken either from the *assaying of metals*, or rather from the *trying of money*, by ringing or the touchstone. To this there seems an allusion in the expression following, κατέχετε, which refers to the contrary of receiving, namely, the *rejection* of bad money when proffered. Here two remarkable diversities of reading exist. Several MSS. have πάντα δι δοκιμ.; many others, πάντα δοκιμάζοντες: of which the former has been edited by Gricab. and Scholz; but I see no reason to adopt either. Both appear to be mere marginal glosses, intended to indicate the connexion of these words with the preceding, and make the sense plainer, and accordingly deserve no attention, except as serving to show how the words were understood in the earliest ages. Considering that the admonition in question regards the *doctrines* of such spiritual persons, as well as the *reality* of their gifts, it may very well admit of being applied, *mutatis mutandis*, to the endowments and doctrines of the teachers and preachers of the Gospel in every age. This δοκιμασία is shown by Whitty and Benson to be indispensable to those on whom it is obligatory to 'hold fast that which is good;' and that the *ancient* Fathers allowed this *trial* to their hearers, is certain from the citations adduced by Whitty.

22. ἀπὸ παντὸς εἵδους πον. ἀπ. Expositors are not agreed whether εἶδους should be rendered *appearance*, or *kind*, i. e. sort. The former interpretation has been adopted by most modern Commentators, including Bp. Middl. (on account of the want of the Article); the latter by the ancient ones generally, and some eminent earlier moderns (as Hamm., Le Clerc, Buxtorf, Wets., and Benson), and, after them, by almost all recent Commentators, including Koppe, Schleusn., Polt, and Schott. And certainly the sense is one very agreeable to the *usus loquendi*. So in Jos. Antt. x. 3, 1, we have πάντες εἶδους πονηρίας ἐκιδεχάμενοι ἐν τῷ χρόνῳ, καὶ μηδὲν ἀσπίς παραλιπών. The sentiment will thus be parallel to that at Phil. iv. 8, ὅσα ἐστὶν ἀληθῆ—εὐφρῆμα, εἰ τις ἀρετὴ καὶ εἰ τις ἰκανὸς, ταῦτα λογίζεσθε: and that the expression was so understood by St. Polycarp, appears from an imitation of the present passage in his Epistle to the Philippians, c. ix. 'Keep yourselves from all evil; for he that in these things cannot govern himself, how shall he be able to prescribe them to another?' The connexion, however, of these words with the preceding is rather in favour of the *other* interpretation. Render (agreeably to

the Vulgate and Bengel), 'from every evil appearance,' which may, in a popular sense, mean 'from every thing which has the appearance of being evil;' of course including the *latter* sense, which is confirmed and illustrated by a passage of Plut. de Vit. Pud. c. 1, εὐπαθὴς, καὶ ('even') πρὸς τὸ φαινόμενον αἰσχροῦ, ὁ εὐδυσώπῃτος, where εὐπαθὴς signifies 'sensitive in his impressions as to what even appears to be evil.'

23. To *admonition* the Apostle now subjoins *prayer* to God, as well knowing that his grace alone could produce in them the will and the power to do all those things to which he had exhorted them.—ὁ Θεὸς τῆς εἰρήνης. A highly significant expression, in which the word 'peace' bears a sense far beyond its acceptance in ordinary language, as used of peaceable persons; meaning 'the author of and enjoiner of peace' (see 1 Cor. xiv. 33), and the author of all peace to believers, both from within and from without; God being considered as, in Christ, reconciling the world unto himself, and therefore becoming 'their peace.'—ἀγιάσαι. On the full force of this term, see notes on John xvii. 17 and 1 Cor. vi. 11.—ὁλοτελεῖς, for ὁλοτελέω.—Ὁλόκληρον is put, as at James i. 4, for τὸ τέλειον. By the several terms τὸ πνεῦμα, ἡ ψυχὴ, καὶ τὸ σῶμα, the Apostle means to denote, by a periphrasis, the *whole man*, with all his faculties and powers both bodily and mental. Now *all* these the Apostle prays may be preserved each entire in itself, and altogether spotless, so as to be blameless to the coming of Christ; the *spirit*, by being kept pure from all ignorance, false principles, and bad affections, and adorned with all the sacred dispositions of piety and virtue; the *soul*, by being purified from all corrupt imaginations, passions, and evil habits; and the *body*, by being kept unpolluted with any criminal actions, by the subjection of all its appetites; in short, being habitually employed in all the good works of a Christian obedience. See more in Calv., Hyper., Whitty, and Benson.

24. To *prayer* the Apostle now subjoins a most comfortable *assurance*; namely, that God *will* do what he has promised, and thus act agreeably to the character of a faithful Creator. Compare 2 Thes. iii. 5 and Heb. x. 23. With vv. 24—26 compare 1 Cor. i. 9. Rom. xv. 31. xvi. 16.

26. ἀσπάσασθε—ἐν φιλήματι ἀγίῳ. This injunction occurs also at Rom. xvi. 16. 1 Cor. xvi. 20. 2 Cor. xiii. 12, where see the notes. I have only to add, that we find a full account of this observance, as it was practised in the primitive Church, in the *Constitutiones Apostolicæ*, l. ii. ch. 57, from which it appears, that the men and the women were placed in separate parts of the place of worship; and that then, before re-

ἀδελφούς πάντας ἐν φιλήματι ἀγίῳ. 27 \* Ὁρκίζω ὑμᾶς τὸν Κύ- 2 Col. 4. 18.  
ριον, ἀναγνωσθῆναι τὴν ἐπιστολὴν πᾶσι τοῖς ἀγίοις ἀδελφοῖς.  
28 Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μεθ' ὑμῶν.

ceiving the Holy Communion, the men kissed the men, and the women the women; moreover, that *before* the observance, proclamation was made by the principal Deacon as follows: μήτις κατὰ τινος, μήτις ἐν ὑποκρίσει; Εἶτα καὶ ἀσπαζίσθωσαν ἀλλήλους οἱ ἄνδρες, καὶ ἀλλήλας αἱ γυναῖκες, τὸ ἐν Κυρίῳ φιλήμα· ἀλλὰ μήτις δολίως: where κατὰ means 'towards.' After this repeated μήτις there is an ellipsis of ποιῶτω, or some such verb; the full sense being, 'Let no one do this in guile.' See Matt. vi. 3. Mark xiii. 15. Luke xvii. 3. The ἀγίῳ after φιλήματι is equiv. to the ἐν Κυρίῳ in the above passage.—At v. 27 the Epistle is addressed to the Rulers of the Church, and is directed to be read to all the members thereof as brethren; and accordingly it was, we may suppose, delivered to and read first by them, and then by them to the whole Church assembled together. 'But,' as observes Olsh., 'that Paul should lay the injunction on the elders with the formula of *adjuration*, is remarkable, and only to be accounted for by supposing, as we are warranted in doing, from *supr.* vv. 12, 13, that some slight differences had occurred between the Rulers of

the Church at Thessalonica and the Church at large, from which Paul might apprehend that the Rulers might not communicate the epistle to the congregation at all.' As to the change of ὀρκίζω into ἑνὸρκ. by Lachm. and Tisch., from MSS. A, B, D, E, and a few cursives (to which I can only add Mus. 16, 184), it is not rightly preferred on merely the score of its rarity, inasmuch as the form is so rare as to occur nowhere else except in a Greek Inscript., Boeckh, vol. ii. p. 42, No. 1033, and that of a date long posterior to the age of Paul; and prob. the use of the word was confined to the common dialect, though well known to the early Revisers, who introduced it as a (to them) *plainer* reading.—The cancelling of ἀγίοις by Lachm. and Tisch., from 5 uncials, and 8 cursives, is not authorized by competent authority, espec. since the rarity of the expression, ἀγ. ἀδελφ., occurring elsewhere only at Col. i. 2, and Heb. iii. 1, makes it less likely to be introduced here from those passages, than to have been removed as unusual and unnecessary. Besides, it is confirmed by the Pesch. Syr. and Vulg. Versions.

# ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

Η ΠΡΟΣ

## ΘΕΣΣΑΛΟΝΙΚΕΙΣ

ΕΠΙΣΤΟΛΗ ΔΕΥΤΕΡΑ.

a 1 Thess. 1.  
1.

b Rom. 1.7.  
1 Cor. 1.3. &  
1 Pet. 1.2.

I. <sup>1</sup> \*ΠΑΥΛΟΣ καὶ Σίλωνανός καὶ Τιμόθεος τῇ ἐκκλησίᾳ  
Θεσσαλονικέων ἐν Θεῷ Πατρὶ ἡμῶν καὶ Κυρίῳ Ἰησοῦ Χριστῷ  
ἡ χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ Πατρὸς ἡμῶν καὶ Κυρίου  
Ἰησοῦ Χριστοῦ.

THIS second Epistle was evidently written not long after the first (probably only a very few months, and towards the end of Paul's stay at Corinth, towards the close of A.D. 53); and, it would seem, principally for the purpose of correcting a mistake which had arisen from the misunderstanding of certain expressions therein contained, as if *the day of judgment were to be in that age*: an error which, if not corrected, might have proved very dangerous. The circumstances which led to the drawing up (no doubt suddenly, and prob. hastily) of the present Epistle, and other matters which may throw some light on its occasionally dark contents, or at least account for that obscurity, have been ably set forth by Mr. Conyb. as follows: 'The excitement which Paul had endeavoured to allay by his first Epistle had increased, and the fanatical portion of the Church had availed themselves of the impression produced by Paul's personal teaching, to increase it. It will be remembered, that a subject on which he had especially dwelt while he was at Thessalonica, and to which he had also alluded in his first Epistle, was the second advent of our Lord. We know that our Saviour himself had warned his disciples that "of that day and that hour knoweth no man, no, not the angels of heaven, but the Father only;" and we find these words remarkably fulfilled by the fact, that the early Church, and even the Apostles themselves, expected their Lord to come again in *that very* generation. St. Paul himself shared in that expectation; but, being under the guidance of the Spirit of Truth, he did not deduce any erroneous conclusions from this mistaken premise. Some of his disciples, on the other hand, inferred that if, indeed, the present world were so soon to come to an end, it was useless to pursue their

common earthly employments any longer. They forsook their work, and gave themselves up to dreamy expectations of the future; so that the whole framework of society in the Thessalonian Church was in danger of dissolution. Those who encouraged this delusion, supported it by imaginary revelations of the Spirit (2 Thess. ii. 2); and they even had recourse to forgery, and circulated a letter purporting to be written by St. Paul (2 Thess. ii. 2) in confirmation of their views. To check this evil, St. Paul wrote his second Epistle. In this he endeavours to remove their present erroneous expectations of Christ's *immediate* coming, by reminding them of certain signs which must precede the second advent. He had already told them of these *signs* when he was with them; and then explains the extreme obscurity of his description of them in the present Epistle; for he was not giving new information, but alluding to facts which he had already explained to them at an earlier period.' Under existing circumstances the Apostle endeavours to effect his purpose, by showing that the day of judgment will *not* so speedily arrive as they imagined, but that, before it, an awful apostasy would prevail. Such was his principal and immediate purpose; though he did not omit to take the opportunity to reprove the disorderly conduct in some, which had been occasioned by the opinion in question, and to earnestly exhort them to the discharge of their Christian duties. The Epistle consists of three divisions (corresponding to the three chapters), of which the first is *consolatory*, the second partly *prophetic* and partly *didactic*, the third *hortatory* and *caledictory*.

I. 1, 2. On these verses see 1 Thess. i. 1, eq.

3 ° Εὐχαριστεῖν ὀφείλομεν τῷ Θεῷ πάντοτε περὶ ὑμῶν, ἀδελφοί, καθὼς ἄξιόν ἐστιν, ὅτι ὑπεραυξάνει ἡ πίστις ὑμῶν, καὶ πλεονάζει ἡ ἀγάπη ἐνὸς ἑαυτοῦ πάντων ὑμῶν εἰς ἀλλήλους·  
 4 ° ὥστε ἡμᾶς αὐτοὺς ἐν ὑμῖν καυχᾶσθαι ἐν ταῖς ἐκκλησίαις τοῦ Θεοῦ, ὑπὲρ τῆς ὑπομονῆς ὑμῶν καὶ πίστεως, ἐν πᾶσι τοῖς διωγμοῖς ὑμῶν καὶ ταῖς θλίψεσιν αἷς ἀνέχεσθε· 5 ° ἔνδεγμα τῆς δικαίας κρίσεως τοῦ Θεοῦ εἰς τὸ καταξιώθῃν ὑμᾶς τῆς βασιλείας τοῦ Θεοῦ, ὑπὲρ ἧς καὶ πάσχετε. 6 ° εἴπερ δίκαιον παρὰ

ε Ph. 1. 18.  
 Phil. 1. 2.  
 Col. 1. 3.  
 1 Thes. 1. 2.  
 d 3 Cor. 7.  
 14. & 9. 1.  
 1 Thes. 2.  
 10.  
 e Phil. 1. 28.  
 1 Thes. 1.  
 14.  
 1 Pet. 4. 14—  
 18.  
 f Rev. 6. 10.  
 & 11. 18.  
 & 15. 4.  
 & 16. 5. d.  
 & 18. 20, 24.  
 & 19. 2.

3—12. After this introduction the Apostle, Hyper. observes, 'begins by the language of praise to exhort them to persevere in the faith.' He commends them for the steadfastness of their faith, and for their patience under persecution, comforting them with the assurance, that when Christ cometh to judgment, they would be rewarded, and their persecutors punished.

3. εὐχαριστεῖν, &c.] Comp. Rom. i. 8. 1 Cor. iv. 5. Phil. i. 3, 4. 'A mode of commendation,' observes Chandi., 'the most engaging and effectual that could have been adopted, and the proper way imaginable to establish and strengthen them.' The *we* here and throughout the Epistle is, as the best Expositors are agreed, to be understood of St. Paul only.—εὐχαριστεῖν ὀφείλομεν is taken by Chandi. and Koppe as a familiar mode of expression for *αἰτίαν ἔχω τοῦ εὐχ.*, 'we have reason to,' &c.; but this lowers the sense: there being here, as Hyper. remarks, an emphasis in ὀφείλομεν, intimating that the thing is a matter of right, and that by not doing it we should be guilty of ingratitude. See Calv. and Bengel.—καθὼς ἄξιόν ἐστιν. The expression is, as often, for καθῆκον or δίκαιον, 'par est,' 'it is fit or proper.' This is added, Theophyl. observes, in order to prevent any undue self-complacency from the performance of such an act of thanksgiving, since in this *we* are *doing no more than our duty*. Comp. the injunction of our Lord, Luke xvii. 10, λέγετε ὅτι δοῦλοι ἀρχαίων ἵσμεν ὅτι ὁ ὀφείλομεν ποιῆσαι (surply *μόνον*), πακοῦκαμεν.—Ἡ ἀγάπη ἐνὸς ἑαυτοῦ, &c. Including all those kind offices by which Christians might assist their fellow Christians, and thereby mutually sweeten the bitterness of that cup of sorrow, which their profession of a new religion, every where spoken against, would be sure to expose them to.

4. ὥστε—Θεοῦ] Reader: 'Inasmuch that we ourselves are proud (or, may boast of) you among the Churches of God, on account of,' &c.—ἐν ταῖς ἐκκλ. τοῦ Θεοῦ, i. e. 'inter cæteras eccl.'—καυχ. in 2 Cor. xii. 5, and oft. is so used. The *ἐν* means *de*; as in Gal. iv. 20, ἀπορροῦμαι ἐν ὑμῖν, and i. 24, ἰδοὺ ἐξομῶ ἐν ἐμοὶ τὸν Θεόν, and sometimes in the Class. writers. In ὑπομονῆς καὶ πίστις there may be, as most of the later Commentators say, an Hendiadys for ὑπομονῆς τῆς πίστεως, *as* ὑπομονῆς τῆς ἐλπίδος: but it is better (with the ancient and earlier modern Expositors) to keep the terms distinct, as Olsh. shows to be proper; the latter being considered as productive of the former, since *patience* (as Calv. observes) 'is the fruit and testimony of faith.'

5. Having thus expressed the great satisfaction he felt in them on these accounts, the Apostle

proceeds to set before them an argument the most powerful to confirm and establish their fidelity for the future. The words ἔνδεγμα τῆς δικαίας, &c., evidently refer to the preceding; but the connexion is not very clear. If, with some, we take ἔνδεγμα as a *Nominat.*, it will be necessary to supply ὁ ἵστων; if, with others, as an *Accusat.*, we may, with the Pesch. Syr., supply *αἷς*, which, indeed, is found in some MSS. Of these two methods the former is preferable. But still the *reference* will be the same; though *what* that exactly is has been disputed. Some refer the words to ὑπομονῆς, &c.: others, to διωγμοῖς and θλίψεσιν; q. d. 'Which [suffering of persecution and affliction] is a proof of the righteous judgment God will exercise at the last day.' For, as observes Calv., 'if we hold it as a first principle of faith, that God is the just Judge of the whole world, and that it is his office to reward every one according to his works, it necessarily follows that the present ἀταξία is an evidence of a judgment not yet apparent.' Thus the Apostle will be understood to say, 'God suffers you to be afflicted with troubles, in order that, by apportioning to you salvation in heaven, and adjudging *them* to punishment, he may set forth a demonstration of the justice of his judgment.' Yet the sense thus arising, however excellent, would, so introduced, involve no little harshness; and accordingly it seems best, with Schott, to unite *both* references thus: 'Which [your patient endurance of afflictions] is an evidence of the righteous judgment of God [to both you and your persecutors]; to you, by apportioning to you the rewards of an everlasting kingdom, to *those* the punishment of their sins.' Comp. Rom. ii. 5—8, and espec. Phil. i. 28. With respect to αἷς τὸ καταξ., it is by some referred to ἔνδεγμα, or δίκαιος,—by others to δέχεσθαι. The former method, however, is preferable. Indeed, the scope of the clause is to point out the happy consequences of thus bearing afflictions for the Gospel's sake with patience, even the being counted worthy of being made partakers of eternal bliss, as Luke xx. 35, seqq.

6—8. The Apostle now dwells at large on this sure expectation of a just judgment, introducing also a brief description thereof, as well for the purpose of speaking comfort and consolation to the persecuted Thessalonians, as also from thence to take occasion to rectify an erroneous notion of theirs concerning the day of judgment, &c. This assurance, that God would manifest his righteousness in the proceedings of a future judgment, the Apostle further illustrates, by adding εἴπερ δίκαιον, &c., where the εἴπερ is (as at Rom. viii. 9) confirmatory, not dubitative, and may be rendered, 'siguidem,' 'inasmuch as.'—παρὰ Θεῷ.

g Ps. 76. 9.  
Rom. 1. 8.  
2 Pet. 2. 7.

h Isa. 2. 10.  
19. 21.  
Matt. 16. 27.  
24. 30.  
i Acts 1. 11.  
1 Thess. 1.  
10.  
Rev. 1. 7.

Θεῷ ἀνταποδοῦναι τοῖς θλίβουσιν ὑμᾶς θλίψιν <sup>7</sup> καὶ ὑμῖν τοῖς θλιβομένοις ἀνέσιν μεθ' ἡμῶν, ἐν τῇ ἀποκαλύψει τοῦ Κυρίου Ἰησοῦ ἀπ' οὐρανοῦ μετ' ἀγγέλων δυνάμεως αὐτοῦ, <sup>8</sup> ἐν ἧ πυρὶ φλογὸς, δίδόντος ἐκδίκησιν τοῖς μὴ εἰδόσι Θεὸν, καὶ τοῖς μὴ ὑπακούουσι τῷ εὐαγγελίῳ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ <sup>9</sup> ὅτινες δίκην τίσουσιν, δλεθρον αἰώνιον, ἀπὸ προσώπου τοῦ Κυρίου καὶ ἀπὸ τῆς δόξης τῆς ἰσχύος αὐτοῦ, <sup>10</sup> ὅταν ἔλθῃ ἐνδοξασθῆναι ἐν τοῖς ἁγίοις αὐτοῦ, καὶ θαυμασθῆναι ἐν πᾶσι τοῖς

'judice Deo.'—ἀνταπ. is a word of middle signification; but it has here more point than a term would have which has only a bad sense. —ἀνέσιν is also opposed to θλίψιν at 2 Cor. viii 13. The word properly signifies 'relaxation,' or 'release from labour, or affliction' (and thus is nearly equiv. to ἀνάπαυσις); but it is also figuratively used to denote 'the felicity promised to God's faithful servants;' which image is finely employed in a passage of singular beauty and pathos at Heb. iv. 1—11.

7. ἐν τῇ ἀποκαλύψει τοῦ Κυρίου, &c.] So pointing out the time when this righteous judgment of God would take place. (Chandler.) Here ἀποκ. (on which see Luke xvii. 30) is nearly synonymous with φανέρωσις at Col. iii. 4, but is more significant than παρουσία.—Δυνάμει means, 'by whom he exercises his power.'—μετ' ἀγγέλων δυνάμει, i. e., with the angels who are the attendants on his majesty, or power,' as in Matt. xxiv. 30. Luke xxi. 27, et al. Comp. 2 Pet. i. 16, τοῦ Κυρίου—δύναμις καὶ παρουσία.

8. ἐν πυρὶ φλογὸς may be construed either with the preceding words (as it is done by most recent Commentators); or with the following, as it is by the ancients and the moderns in general. In the former case it will denote 'the glory with which the Lord will be clothed at the last day;' in the latter it will be symbolical of 'the awful punishment to be inflicted on the wicked,' even 'the lake of fire,' mentioned in Rev. xx. 10. The words may, however, be said to belong to both. It is well observed by Hyper., 'Amplificat justitiam Dei, præsertim à pœnis impiorum, quas per circumstantias exaggerat, et velut hypotyposi quadam ponit divinam potentiam ob oculos.'—I am still of the same opinion as heretofore as to rejecting ἐν φλογὶ πυρὸς, received into the text by Lachm., Scholz, and Tisch. (1st Ed.), though in his second he has restored it to the text, and also, in Acts vii. 30, edited ἐν πυρὶ φλογὸς in his 2nd Ed., for ἐν φλογὶ πυρὸς in his first. In Heb. i. 7, πυρὸς φλόγα is found in all the MSS., where the Sept. has πῦρ φλόγον, a free, but very faithful version. In the passage of Exod. iii. 2, cited by the Apostle in Acts vii. 30 (and present to his mind here), the MS. B and others have ἐν πυρὶ φλογὸς; but the MS. A, and several other MSS., and early Editions, have ἐν φλογὶ πυρὸς. But ἐν πυρὶ φλογὸς is found in Eccles. viii. 10, in all the copies. The reading ἐν πυρὶ φλογὸς is more agreeable to the Hebrew; but, on account of its Hebraistic harshness, it was, I suspect, altered in the passage of the Sept., at Exod. iii. 2, also in Acts vii. 30 and this of 2 Thess. by some over-nice Critics, who wished to introduce purer Greek. Thus in Pind. Pyth.

iv. 400, we have φλόγα πυρὸς ἀπέπαιον; and in Eurip. Bacch. 8, πυρὸς φλόγα, and Cycl. 386, πυρὸς φλογί.—Διδόντος ἐκδίκησιν. The full sense is, 'awarding just retribution.' An Hellenistic expression for ἀποδοῦναι ἐκδικ., occurring in Numb. xxxi. 3; or ποιεῖσθαι ἐκδ. By τοῖς μὴ εἰδόσι Θεὸν are meant 'those who know not God at all,' as heathens, or 'know him not aright,' as Jews; implying that the means of this knowledge had been vouchsafed, but willfully neglected.—τοῖς μὴ ὑπακούουσιν, &c., meaning, 'those who, after having known God aright, as revealed in the Gospel of Christ, had not fulfilled what that Gospel enjoins.'

9. δλεθρον αἰών.] This is an exegetical apposition, showing the nature of the punishment, —even 'everlasting perdition.' 'Ὀλέθρον is for ἀνάσταν, implying 'misery the most extreme' (see Matt. vii. 15); 'utter and irremediable perdition.' The words ἀπὸ προσ. τοῦ Κυρίου, &c., depend upon δίκην τίσουσιν, and their sense must be decided by the force ascribed to the ἀπὸ, which many eminent Expositors suppose to be causal, explaining, 'punientur a Domino et a majestate ipsius vim suam exequentes;' in allusion to Levit. x. 2: or, ἀπὸ προσώπου τοῦ Κυρίου being taken, by Hebraism, for ἀπὸ τοῦ Κυρίου; as at Acts iii. 19. Comp. Jer. iv. 26. Others, however, of not less note, suppose the expressions to signify, 'far removed from,' 'excluded from' (as in Luke xiii. 28), with allusion to the words of Isa. ii. 19, ἀπὸ προσώπου τοῦ φόβου Κυρίου, καὶ ἀπὸ τῆς δόξης τῆς ἰσχύος αὐτοῦ (with which compare Gen. iv. 14). This latter view seems preferable; since (as Schott observes) 'the words so understood yield a more weighty sentiment; whereas the former would make what is here said, the same sense, in other words, as had been already said at vv. 7, 8.'

10. Ἰνδοξ. ἐν τοῖς ἁγίοις αὐτοῦ καὶ θαυμ. ἐν πᾶσι τοῖς πιστ. there is a kind of parallelism, of which the two members mutually illustrate each other; and the effect of both is to set forth, in a more striking point of view, the terrors of that vengeance, which shall overtake the ungodly, by the contrast of, what will be contemporaneous therewith, the glory and blessedness of God's faithful and elect servants; see Hyper., Calvin, and Chandler. 'Ἐδοξάζεσθαι τιμῇ is a phrase almost peculiar to the Sept., signifying, as used of God, 'to obtain glory' either in the punishment of the wicked (see Exod. xiv. 4. Ezek. xxviii. 22), or in the delivering and saving of the righteous, God's faithful people. Thus we may express the sense of Ἰνδοξασθῆναι ἐν τοῖς ἁγίοις by 'to derive glory from the eternal happiness [which he will be-

\* πιστεύσασι (ὅτι ἐπιστεύθη τὸ μαρτύριον ἡμῶν ἐφ' ὑμᾶς) ἐν τῇ ἡμέρᾳ ἐκείνῃ. <sup>11</sup> Εἰς δὲ καὶ προσεχόμεθα πάντοτε περὶ ὑμῶν, ἵνα ὑμᾶς ἀξιώσῃ τῆς κλήσεως ὁ Θεὸς ἡμῶν, καὶ πληρώσῃ πᾶσαν εὐδοκίαν ἀγαθωσύνης καὶ ἔργον πίστεως ἐν δυνάμει <sup>12</sup> ὅπως ἐνδοξασθῇ τὸ ὄνομα τοῦ Κυρίου ἡμῶν Ἰησοῦ [Χριστοῦ] ἐν ὑμῖν, καὶ ὑμεῖς ἐν αὐτῷ, κατὰ τὴν χάριν τοῦ Θεοῦ ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ.

stow on] all faithful Christians. — For t. rec. πιστεύουσιν, I have, with all the Critical Editors, adopted πιστεύσασι, from almost all the uncials, and many curves (to which I add Lamb. 1184, Cov. 2 and 4, omitted by Mill, and Mus. 11,836), confirmed by internal evidence, in its greater suitability to the context; for, as Schott observes, 'the subject here treated of is the time when the Lord shall show his majesty, by bestowing eternal felicity on his true worshippers, with reference to their past faith and obedience.' Comp. 2 Tim. iv. 8, τοῖς ἡγαπηκόσι. Besides, the reading is confirmed by almost all the ancient Versions. The t. rec. arose from error of scribes.—ἐν τῇ ἡμέρᾳ ἐκείνῃ. The words are transposed, as in Rom. ii. 12, κριθήσονται, to which, after a parenthesis of three verses, corresponds ἐν ἡμέρᾳ at ver. 16. So here the words ὅτι—ὑμᾶς are parenthetical; and the sense seems to be, 'because our testimony unto you (lit. 'apud vos') hath been believed by you.' Now the foregoing sentiment, which has respect to all believers, is in this parenthesis indirectly and mentally applied to the Thessalonians in particular.

11. αἱς δὲ προσυχ., &c.] Render: 'For which end (or 'purpose') it is, that we pray always for you, that our God may make you worthy of your calling in Christ Jesus.' Comp. Phil. iii. 14, = ἱκανώσαντι at Col. i. 12. So many of the Expositors, as Olsh.; and also the Syr. Version. However, I continue to prefer, with other Expositors, to render, 'may account you worthy of,' 'vouchsafe to bestow upon you.' So καταξιωθῆναι is used supra v. 5, as also in the Class. writers. On κλήσει see my Lex.—καὶ πληρώσῃ πᾶσαν εὐδοκίαν, &c. These words, somewhat obscure, have been variously interpreted; and, indeed, admit of a different sense, according to the reference supposed in εὐδοκίαν ἀγαθωσύνης. If, as would seem most natural, we refer the expression (with the majority of Expositors, ancient and modern) to the preceding subject of God, the sense will be, 'That he would powerfully and fully accomplish by you all the designs of his goodness, and consummate your work of faith, i. e. make your faith complete in those things which are its proper fruits, a holy obedience;' comp. James i. 4. But though the above exposition is very agreeable to the usus loquendi of the words, and makes a very good sense, yet, Schott objects, that, 'since in the latter member of the sentence, καὶ ἔργον πίστεως, something is presented, which evidently belongs to the disposition and life of the Thessalonians, and closely coheres with the same verb πληρώσῃ, it would be harsh not to refer the antecedent formula also to the same,—as has been done by many Expositors,—ancient and modern. But the ἔργον does not evidently be-

long to the disposition and life of the Thessalonians, 'because here,' as Olsh. observes, 'the discourse is of God's work, not of man's;' and ἔργον πίστεως rather denotes here 'faith, as God's work in the souls of men, which is capable of continued development in respect to its discernment and depth.' He further well explains the sense of the foregoing words to be, 'That our God may fill you with all that good which is well pleasing to him;' meaning, all the good which is well pleasing to him in you. The adverbial phrase ἐν δυνάμει is to be referred to the whole of the preceding,—meaning, as Dr. Peile explains, 'the so filling up the measure of your faith (and its proper fruits, πᾶσαν εὐδοκίαν ἀγαθωσύνης) as to make it a real and effective principle.'

12. ὅπως ἐνδοξασθῇ τὸ ὄνομα—αὐτῷ] What is here said adverts to the effect of the preceding. In τὸ ὄνομα τοῦ Κυρίου there is not (as is commonly supposed) a pleonasm for the person, but a stronger expression, meant (as Bengel suggests) to ascribe as much as possible the honour to Christ in the work of man's salvation; in short, it cannot but, in this context, point at the dignity and majesty of Jesus Christ. Comp. Phil. ii. 9, 10. Heb. i. 4. The glorification in question is, by Benson and most recent Commentators, referred, in the case of ἐν ὑμῖν, 'through you, to this world;' in the case of ἐν αὐτῷ, 'through him,' to the world to come. But surely the parallelism of members requires that what is ascribed to the latter should also be ascribed to the former. Hence it is better to suppose the reference, in both cases, both to this world, and to the world to come. Nor can the sense be expressed with greater simplicity and exactness than in the paraphrase of Schott: 'In order that the name of Christ may be glorified in you, both by your present bold profession of his truth, and your holy conduct, and zealous labours to spread the Gospel; and, at length, in the sight of the whole world to all eternity; and that you may also be glorified in him, by perfectly bearing his image, enjoying his love, being owned as his brethren, and sharing all his honour, according to the infinite riches of the mercy and grace of God the Father, and the Lord Jesus.' See notes on John xvii. 22—26. By Christ's glorification being placed first we are, as Calv. says, reminded of the principal end of our whole life, even the glory of God, 'that God in all things may be glorified through Jesus Christ,' 1 Pet. iv. 11. See also John xvii. 10, and Gal. i. 24; and also the notes of Hyper. and Bp. Beveridge. Now this great work so far exceeds all that could have been imagined, or the greatest human merit could have claimed, that it is well said in the words following to be κατὰ τὴν χάριν τοῦ Θεοῦ, &c. See Calv. and Hyper. As to the

a Rom. 12. 1.  
1 Thes. 4.  
14—16.  
2 Tim. 4. 1.  
b Jer. 20. 8.  
Matt. 24. 4.  
Eph. 5. 6.  
Col. 2. 18.  
1 John 4. 1.  
c Matt. 24.  
23.  
Eph. 5. 6. 1 Tim. 4. 1. 1 John 2. 18. Rev. 12. 11.

Π. 1 <sup>a</sup>Ἐρωτῶμεν δὲ ὑμᾶς, ἀδελφοί, ὑπὲρ τῆς παρουσίας τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ καὶ ἡμῶν ἐπισυναγωγῆς ἐπ' αὐτόν, <sup>b</sup> εἰς τὸ μὴ ταχέως σαλευθῆναι ὑμᾶς ἀπὸ τοῦ νοός, \* μηδὲ θροεῖσθαι, μήτε διὰ πνεύματος, μήτε διὰ λόγου, μήτε δι' ἐπιστολῆς, ὡς δι' ἡμῶν, ὡς ὅτι ἐνέστηκεν ἡ ἡμέρα τοῦ † Χριστοῦ. <sup>c</sup> Μήτις

concluding words, τοῦ Θεοῦ ἡμῶν καὶ Κυρίου Ἰ. Χρ., the omission of the second Article in this, as in the similar cases at Eph. i. 5. 1 Tim. v. 21. 2 Pet. i. 1, and Jude 4, will, as appears from what is said by Mr. Green, Gram. N. T. Dial., 215, 216, tend to show that 'the words are meant to be descriptive either of a single person, or of two persons united in joint agency.' On the former supposition the sense will be (as Mr. Grauville Sharp and others contend), 'of our God and Lord.' But that view Bp. Middl. (however favourably disposed to it) admits to be scarcely tenable; and the authority of antiquity serves to confirm the opinion, that it is meant of two persons, though strictly united in joint agency: thus designating, as observes Est., 'gratuitam beneficentiam Dei, tanquam largitoris, et Christi Domini velut hoc nobis promerentis'; thus effectually excluding all claims on the score of human merit, and also attesting the doctrine of the unity in person and office of the Father and the Son. On the full sense of the glorification here spoken of, see more in Est., and my note on 1 Pet. iii. 18.

II. The mention of the coming of the Lord paved the way for the Apostle to introduce that of the end of the world, and thus to correct the pernicious error, which had arisen from a misunderstanding of his former words, as if it were just at hand.

1. Ἐρωτῶμεν] meaning, 'we earnestly intreat you.' The ὑπερ must be taken, as often, for περί, quod attinet ad, concerning, 'on the subject of.'—ἡμῶν ἰπιο. ἰπ' αὐτόν, 'our gathering together unto him.' 'Ἐπισυναγωγῇ only occurs once elsewhere in the New Test.—namely, at Heb. x. 25, where it is used of a Christian congregation; but it is often used in the Apocrypha to denote the congregation of the Israelites. The term corresponds to πάντησις at 1 Thes. iv. 17—27, and is illustrated by Matt. xxiv. 31, συνέξουσιν τοὺς ἐκλεκτοὺς αὐτοῦ. It is well observed by Salmas, that 'the coming of Christ, and our gathering together unto him, are here united, as relatum et correlatum.' I have, with Schott and Scholz, pointed accordingly.

2. εἰς τὸ μὴ ταχ. σαλευθ. This depends upon ἔρωτ. in the preceding verse; εἰς τὸ being for τοῦ.—Σαλ. meaning 'to [suffer yourselves] to be troubled;' as Acts xvii. 13; comp. James i. 6. So Arrian, cited by Wetst., μὴ ἀποσαλεύσθαι διὰ τῶν σοφισμάτων, where the metaphor is taken from a ship torn from its anchorage, and carried out to sea; which, indeed, seems to be what St. Paul had in mind in this passage, ἀπὸ τοῦ νοός ('from your mind') being for ἀπὸ τῆς ἀγκύρας τοῦ νοός. In what that consists, has been ably shown by Hyper.; namely, faith in the revelation of God by his Apostle.—θροεῖσθαι (on which see my Lex.) is exogetical of σαλευθ. So Matt. xxiv. 6, ὁρᾶτε μὴ θροεῖσθε. The full sense will thus be, 'that

ye be not shaken from the hitherto settled persuasion of your minds, nor be thrown into unreasonable perturbation.' The expression ταχίως, 'hastily,' carries with it an adjunct notion of rashness and precipitancy, as at 1 Tim. v. 22, comp. with Wisd. xiv. 28, and Prov. xxv. 8. Hence St. Paul rebukes the Galatians for such levity, by saying (Gal. i. 6), θαυμάζω ὅτι οὕτω ταχίως μετατίθισθε ἀπὸ, &c. I have, on further consideration, now chosen to adopt with Lachm. and Tisch., μηδὲ for μήτε, from A, B, D, F, G, Orig., and Theodor., to which I add Ros, 2 (No. 47), left unmentioned by Wetst., and consequently by Griesb., Scholz, and Tisch. Indeed Wetst. omits the Clar. D, and Griesb., with a not unusual carelessness, omits altogether to notice the reading, which, however, I find also in one of the Mus. copies, Harl. 5115, pr. manu. And I doubt not that it will be found in other copies at least as the original reading, though altered to μήτε by Revisers. Here μηδὲ has internal evidence in its favour, for it was likely to be brought in by the thrice repeated μήτε just after. Besides that it is demanded by propriety of language; and the idiom frequently occurs in the New Test., and I know of no ex. where the rule is broken; for as to Eph. iv. 27, there μηδὲ for μήτε has been adopted by Scholz, Lachm., and Tisch. (so I had before done before Tisch.), from all the uncials and most of the cursives; to which I add all the Lamb. and most of the Mus. copies, including Cov. 2, omitted by Mill; just as here θροεῖσθε is noted by Editors only from MS. B, though I find it in Cov. 2, collated most carelessly by Mill, and in Lamb. 1184, full of very ancient readings, generally passed over by Editors. The Apostle then adverts to the various modes by which they might be perverted,—namely, διὰ πνεύματος, διὰ λόγου, and δι' ἐπιστολῆς, where the first expression, διὰ πνεύματος, refers to a pretended revelation of the Spirit from a person who affects to speak under the influence of the Holy Spirit.—ὡς δι' ἡμῶν is to be referred to both διὰ λόγου and δι' ἐπιστολῆς. Of διὰ λόγου, ὡς δι' ἡμῶν, the sense is, 'by report as through us,' i. e. 'through the medium of some pretended message from us, or something purporting to have been said by us.' So Synes. Epist. 84, διδ.ξο μετὰ τῆς ἱμψύγου (meaning 'a word-of-mouth, verbal message') καὶ τὴν ἀψυχὸν ἐπιστολὴν, 'receive with the animate the inanimate epistle.' Synesius, who was, it must be remembered, a Christian bishop, seems to have there had in mind this passage of St. Paul; and, if so, must have taken the very view of the sense which I advocate. Of course δι' ἐπιστολ. refers to a letter purporting to have been written by Paul, but really forged. Comp. ch. ii. 15, εἴτε διὰ λόγου εἴτε δι' ἐπιστολῆς ὑμῶν (where see note).—ὡς ἔστι means 'as if' [affirming] that.

3, 4. 'The Apostle now solemnly warns his readers against all these forms of deceit (in what-

ὡμὰς ἐξαπατήσῃ κατὰ μηδένα τρόπον ὅτι, ἐὰν μὴ ἔλθῃ ἡ ἀποστασία πρῶτον, καὶ ἀποκαλυφθῇ ὁ ἄνθρωπος τῆς ἀμαρτίας, ὁ

ever mode practised); and that, too, because the day of the Lord had necessary preliminaries, which must have first occurred before it could take place.' (Olah.) By ἡ ἀποστασία is meant the apostasy on which they had been previously instructed by word of mouth by the Apostle. As to the words following, there is plainly at the end of the sentence an omission of some words, to complete the sense, which, from the extreme length of the *inserted* portion, were left unsupplied. Now, from the *ὅτι ὅτι ἐνέστηκεν ἡ ἡμέρα τοῦ Χριστοῦ* in the preceding verse, it is plain that the Apostle meant to say 'that day will not arrive unless there be first the apostasy.' On the purport of this most difficult portion, vv. 3—12, which treats of the *Apostasy*, and the *Man of sin*, very great difference of opinion exists. Yet the various interpretations of Commentators, numerous as they are, may be distributed into two classes; 1. That of those who suppose the words to have respect to what was *speedily to happen*, and, in a comparatively short time, *did* happen, as the *destruction of Jerusalem*, or the *great apostasy* which preceded that event, or the *revolt of the Jews* from the Romans, or the prevalence of the *heresy of the Gnostics*; not to mention other less probable opinions. 2. That of others who regard the words as having respect to something which was to *happen long after*; and of the interpretations of this class, there are again two divisions; 1. that of those who suppose the apostasy and the Man of Sin to have *already appeared*, in *Papery*, or *Mahometanism*; 2. of those who think they are yet to come. The most general opinion is, that the passage has reference to the grand heresy of *Papery*, and the corruptions of the Romish Church (the *Man of Sin* being supposed to denote the *Pope for the time being*, i. e. the series of persons who have filled the Papal Chair), and that the *apostasy* here mentioned is to be understood of the gross corruptions of the Romish Church. But though this view has been supported by the ability of Mede, Benson, Bp. Newton, Mackn., and others, and is much countenanced by several striking *coincidences*, which exist between the characters of the *apostasy*, as compared with those of Romanism, yet it is liable to such serious objections as would seem to forbid its adoption.—As to that interpretation which refers the passage to *Mahometanism*, it may be considered utterly unfounded; for surely Mahometanism cannot be called *apostasy* from a religion with which it had never had any connexion. As to the interpretations comprised under class 1, they are all liable to insuperable objections, and deserve little attention. Before I venture to suggest where the truth probably lies, it may be proper to premise a few remarks on the nature of the passage, and to consider how far we are warranted in expecting to be enabled clearly to discern its full sense, and explain its complete application. And first, it is evident from the use of the Article with ἀποστασία in every one of the MSS., and the words οὐ μνημονεύεται, &c., of vv. 5, 6, that the Apostle does not here communicate any new declaration, but that he only repeats one before made; and equally clear is it, that when he bids

them 'remember what he had told them,' it is therein implied, that something was then said, which is now omitted. The Apostle's words, too, are plainly meant for the *Thessalonians only*; and we may presume that, with the aid of what had been before said, they were enabled to sufficiently comprehend their meaning; but it does not follow that those words should be intelligible to such as are ignorant of what the Apostle had before said. Accordingly, much of obscurity must necessarily hang over the passage, and therefore some harshness may be expected in laying down the sense; wherein it is of no small consequence to ascertain what *general points*, and those unconnected with any particular hypothesis, admit of being regarded as fully established, and consequently fit to be made a foundation whereon to build whatever further may be propounded. That the day of the Lord here spoken of is not the *destruction of Jerusalem* (as some maintain), but the *day of Judgment*, seems to be quite certain. It is scarcely less so that the *Man of Sin* of St. Paul has reference to the very same character as the *Antichrist* of St. John (1 Epist. iii. 18, and elsewhere), and who seems intended, though not called by that name, in the Apocalypse, ch. xiii. That the ancient Commentators universally considered the prophecy as one of distant completion, and not to be understood till its fulfilment, is alike certain, and deserving of serious attention. The ancient and the most eminent modern Expositors are, with reason, agreed, that the prophecy has the same reference as that in Dan. viii. It is probable, then, that both St. John and St. Paul had in view the above portion, which manifestly relates to the coming of the Son of Man, and the events that should precede and accompany his advent. But that their descriptions were, as some imagine, *solely founded thereon*, may be doubted. It would seem that something was founded thereon, and that the same highly figurative, symbolical, and allegorical mode of expression was adopted; but that many other characteristics of the *Apostasy* and *Anti-Christ*, or the *Man of Sin*, were added by St. Paul (whose words in this whole portion, vv. 3—12, may be regarded as a further illustration of what was obscurely and very figuratively spoken of by Daniel) under the inspiration of the Holy Spirit, or from actual, though limited, revelation. Upon the whole, there seems good reason to suppose, with many eminent Expositors for the last half century, that what is here spoken of *has not yet taken place*; though there is much to warrant us in thinking that the *mystery*, or secret principle, of iniquity and apostasy is *now actually working*, and that, when Almighty Providence shall please that the *τὸ κατ' ἔχον*,—never to be removed till the end of time,—shall no longer impede the full working of the principle,—the *apostasy* (no doubt consisting of a series of acts, though marked by the Article as *one whole*) will rapidly display itself; espec. when the *Man of Sin*, or *Anti-Christ*, shall be revealed, or appear, as the great Agent of the Evil One in the whole transaction. But to proceed to the verbal interpretation of the most important words and phrases contained in



d Dan. 7. 8.  
25. 31. 3. 11.  
e 11. 36.  
Rev. 13. 6.

e Matt. 10. 9.  
Mark 8. 18.  
Luke 24. 6, 7.  
Acts 20. 31.

υἱὸς τῆς ἀπωλείας, <sup>4</sup> ὁ ἀντικείμενος καὶ ὑπεραιρόμενος ἐπὶ  
πάντα λεγόμενον Θεὸν ἢ σέβασμα· ὥστε αὐτὸν εἰς τὸν ναὸν τοῦ  
Θεοῦ [ὡς Θεὸν] καθίσαι, ἀποδεκνύντα ἑαυτὸν ὅτι ἐστὶ Θεός  
· · · · · 5 \* Οὐ μνημονεύετε, ὅτι, ἔτι ὢν πρὸς ὑμᾶς, ταῦτα ἔλεγον  
ὑμῖν; 6 Καὶ νῦν τὸ κατέχον οἴδατε, εἰς τὸ ἀποκαλυφθῆναι αὐτὸν

this interesting portion, as paving the way for a better comprehension of the whole,—the word ἀποστασία properly signifies 'an abandonment of connexion with any person;' implying, in the case of a political ruler, 'rebellion.' But it may be used of a thing as well as a person, and in the Scriptures it almost always means 'abandonment of a religion,' by passing over to another, or to no religion; but it is very rarely, I think, used of 'corruption of a religion by persons still continuing in the profession of it.' Accordingly, the term seems here to denote, as it is explained by many ancient Commentators, and, of modern ones, Calvin, 'a very general defection from God by Atheism.'—ἀποκαλυφθῆναι denotes, not simply (what some explain it) appearance, but has an allusion to those secret workings of apostasy and sin, which should at various times precede the final public and general one. Schott observes, 'that St. Paul speaks of the apostasy and impiety as then latent, but hereafter to openly appear, and have its extremest measure at the appearance of the Man of Sin.' In the expression ὁ ἀντὶ τῆς ἀμαρτίας we may (with the ancient, and some eminent modern Expositors) trace a parallelism of Satan with Christ; q. d. 'As the Saviour, clothed in the human nature, appeared at the time decreed by God and Christ, so will the Power of Hell, introduced in the person of a man, appear, when the apostasy shall have become so ripe as to require his agency.' He is here called ὁ υἱὸς τῆς ἀπωλείας, as Judas is at John xvii. 12.

4. ὁ ἀντικείμενος—σέβασμα.] In these words the Apostle had doubtless in mind Dan. xi. 36. 'The ἀντ. and ὑπεραίρ. are (as Pelt, after Chrysa., Theophyl., Grot., and Koppe, observes) to be conjoined in one idea, denoting the exalting himself over, and opposing himself to, God, and consequently putting down all worship of the Deity, in whatever form,—claiming to himself that adoration which is due to the Deity alone, so as to be the only object of worship.'—By ὑπεραίρ. (on which see 2 Cor. xii. 7) is denoted the very extreme of pride. The term σέβας was used both of God, and of men; i. e. sovereigns, inasmuch as they were considered God's viceregents on earth. Accordingly σέβασμα signifies 'whatever object is worshipped or regarded as God.' Thus in Wisd. xiv. 20, and Acts xvii. 23, it is used of the idols of the heathens.—ὥστε αὐτόν, &c. ὥστε should be separated from the foregoing by a colon, since (as Pelt observes) 'minus consilium quam sequelam innuere videtur.' Render, 'inasmuch that.'—αὐτόν—καθίσαι is best rendered, on the authority of the Pesch. Syr. and several eminent Expositors, 'seat himself in the Temple of God as God;' i. e. in quality of God. The words following, ἀποδεκ. ἑαυτὸν ὅτι ὁ, are (as Chrysa. and Pelt explain) put for ἐπιτεκνῶνται πατρῷον, i. e. σπουδάζων Θεοὺς νομιζέσθαι, as Philo said of Caligula. Considering the highly allegorical

and symbolical nature of the whole of this passage, there can be little difficulty in supposing that by 'the Temple of God' is meant (as almost all the ancient and many eminent modern Expositors understand) the Christian Church, as in 1 Cor. iii. 16. 2 Cor. vi. 16. Eph. ii. 21; though the generality of modern Expositors understand it of the Temple of Jerusalem, or rather *de sede sacra* generally, understanding thereby that the Man of Sin will, as it were, fix his seat above God's holy place of worship, and affect Divine worship or authority.—The words εἰς Θεόν are not in MSS. A, B, D, and 10 cursives (to which I can only add Cov. 2, passed over by Mill), several ancient Versions (not the Syriac), and some early Greek Fathers. Internal evidence is against the words, which are prob., though not certainly, an insertion from a marginal scholium.

5. οὐ μνημονεύετε—ὑμῖν.] It now seems to have occurred to the Apostle, that what he has been saying might to some be new and unheard of. Accordingly he reminds them that this is no other than what he had before told them,—having communicated to them the substance at least of this information when he was with them (Pelt).—ἔλεγον, 'I told,' 'used to tell you;' q. d. 'And you have no need to stumble at this doctrine, or to wonder that you do not see the Man of Sin exerting his baleful force; for you are well aware that there is something which prevents him from making his appearance.'

6. καὶ νῦν τὸ κατέχον οἴδατε, &c.] Nū is taken by Koppe, Platt, and Pelt, as a Particle of transition, or continuative, as in John xiv. 29. xvii. 5. Acts iii. 17. vii. 34. x. 5. xv. 37, et sup. al.; and so καὶ τὰ νῦν, Acts iv. 29. v. 38. xvii. 30. xx. 32. xxv. 11. 25. And though this may seem liable to the objection started by Olah., yet his own mode of taking it, as put for καὶ τὸ νῦν κατέχον, is much more objectionable; and so great is the obscurity which overhangs the context, that there is the more reason not to deviate from the usual force of a Particle, or a formula, like καὶ νῦν. One might have expected καὶ τὰ νῦν, but Paul does not use that form, and seems to have employed καὶ νῦν as I find Dr. Peile takes it. As to what is meant by τὸ κατέχον (well explained by Chrysa. τὸ καλῶν), it is impossible to pronounce with certainty, from the great obscurity which envelopes the subject; and, indeed, as the Apostle was speaking of what was well known to them, he had no reason to open it out very clearly, and therefore we cannot expect to thoroughly understand it. Upon the whole, the most probable opinion is that of Theodor., who understands this hindrance of the decree of God's Providence, which prevents the appearance of the Man of Sin until the 'fulness of time.'—εἰς τὸ ἀποκαλ. is suspended on κατέχον and is not put (as Koppe supposes) for ἀλλ' ὅμως ἀποκαλυφθήσεται: but there is a blending of two clauses into one; and the complete sense is, 'prevents him from being re-

ἐν τῷ ἑαυτοῦ καιρῷ. <sup>7</sup> τὸ γὰρ μυστήριον ἤδη ἐνεργεῖται τῆς ἀνομίας· μόνον ὁ κατέχων ἄρτι ἕως ἐκ μέσου γένηται. <sup>8</sup> Καὶ τότε ἀποκαλυφθήσεται ὁ ἄνομος—ὃν ὁ Κύριος † ἀναλώσει τῷ πνεύματι τοῦ στόματος αὐτοῦ, καὶ καταργήσῃ τῇ ἐπιφανείᾳ τῆς παρουσίας αὐτοῦ—<sup>9</sup> οὗ ἐστὶν ἡ παρουσία κατ' ἐνέργειαν τοῦ Σατανᾶ ἐν πάσῃ δυνάμει καὶ σημείοις καὶ τέρασι

vealed, [as he will at length be] in his season,—namely, that agreeable to the counsels of Almighty Providence.' See John vii. 30.

7. τὸ γὰρ μυστήριον ἤδη ἐνεργ. τ. 4.] Render, 'for already is the mystery of iniquity at work,' 'beginning to be effective.' The Apostle saw a most pernicious principle of evil even in his time secretly insinuating itself among Christians; though, from the power which restrained it, not yet fully developed. (Pelt.)—τῆς ἀν. is rightly supposed by Pelt to differ little from the ἀποστασία at ver. 3; since ἀνομία may, by its etymology, very well signify ἀποστασία ἀπὸ τοῦ νόμου τοῦ Θεοῦ. So in 1 Macc. ii. 44, those are called ἄνδρες ἄνομοι whose ἀποστασία was mentioned at ver. 15.—τὸ μυστ. τῆς ἀνομ. must, with the ancient Expositors, be taken for κρυπτή μὴν ἀνομία, implying also a notion of evil, and of what consequently seeks concealment. See John iii. 19—21. So Schott well explains the phrase to mean, 'improbitas quæ adhibe efficientiam suam occultat, sive occultare debet, eo quod speciem præ se ferat honestatis, et acribus clandestinitis utatur.' Comp. what Joseph. Bell i. 24. 1, says of calling the life of Antipater μυστήριον κακίας, 'a mystery of wickedness,' and what Dion. Hal. says of Theopompus, that 'he developed the mysteries, or secrets, of falsely seeming virtue, and of concealed vice.'—ἐνεργεῖται may be rendered, 'is being carried into action (ἔργον), is being developed.' So the Pesch. Syr., 'is beginning to be effective.' See Note at 1 Thess. ii. 13. In the next words, μόνον—γένηται, there is an ellipsis common in the popular style; and the sense is only to be expressed by expanding the expressions as follows: 'Only there is one who for the present holds it back (obstructs its progress), [and who will continue to do so] until he is removed.'—ἕως ἐκ μέσου γένηται is an uncommon form of expression, which Schott says occurs in Marc. Anton. viii. 12; but I do not find it there. It certainly, however, occurs in an anonymous writer cited by Budæus in his Comment. l. Gr.

8. Here ὁ ἄνομος, lit. 'the lawless one,' designates, as Pelt remarks, the author of the μυστ. τῆς ἀνομίας. The words following are added for the consolation of true Christians. The first clause, ἀναλώσει—αὐτοῦ, is not a citation of, but formed upon, Isa. xi. 4 and Ps. xxxiii. 6, and ἀναλώσει is used for the ἀναλεῖ of the Sept., as being a stronger term, denoting 'total destruction,' 'utter consumption.' As to the reading ἀναλεῖ, here edited by Lachm., from A, B, D, and 10 cursives (I add Mus. 5116), it doubtless came from the Sept. After Κύριος, MSS. A, D, F, G, J, and 6 cursives, have Ἰησοῦς, which was adopted by Griesb., Scholz, Lachm., and Tisch. (1 Ed.), though in his second Ed. he has removed it; rightly, for internal evidence is against it.

With τῇ ἐπιφανείᾳ τῆς παρουσίας α. comp. Jos. Antt. ix. 4, τὴν τοῦ Θεοῦ ἐπιφάνειαν. On the term ἐπιφ. see my Lex. N. Test. in v.—τὸ πνεῦμ. τοῦ στόματος is well explained by Vater, 'verbo, jussu suo efficacissimo;' which is confirmed by Chrysa., τῇ ἐπιφάνειᾳ μόνον ἀναλώσει, and Theodor., φθίγγεται μόνον, καὶ πανωλεθρία παραδώσει (read ἀναλώσει). The next clause designates the ease and speed of this destruction (here represented by the equiv. term καταργ., 'to utterly destroy any opposing force:' see 1 Cor. xv. 24. 2 Cor. iii. 7) at his very appearance.—At ἐπιφ. τῆς παρ. there is a fuller expression for ἐπιφαν. (not, however, such as to involve pleonasm), but to impart more of gravity and dignity to what is said. Indeed the expression is often, both in the Scriptural and the Class. writers, used to denote *Divine majesty*. This will fully appear, by comparing the simple form ἐπιφάνεια as said of Christ and of God, in 1 Tim. vi. 14 (where see note). 2 Tim. i. 10, iv. 1, 8. Tit. ii. 13.

9. οὗ ἐστὶν ἡ παρουσία, &c.] This must, of course, be understood of the ἄνομος, and, as Hyper. well observes, 'Per antithesin mentione facta adventus Christi, qui erit in caritate, adjecit, adventum Antichristi fore secundum operationem Satanæ,' whose arts and methods of effecting his purposes are then described, both for warning and other purposes. See Matt. xxiv. 25. John xvi. 4. xiii. 19. This verse connects with v. 7, by the introductory οὗ ἐστὶν, being parenthetical; and the ἀποκάλυψις is now called, by analogy with Christ's advent, παρουσία.—Οὗ ἐστὶν ἡ παρουσία κατ' ἐνέργ. τ. 2. is (as Pelt remarks) for διὰ πάριστάς τὸν τῷ Σ. ἐνεργουμένην ἐν αὐτῷ, 'at whose presence Satan will work with great power.' So at Eph. ii. 2, he is said to be ἐνεργῶν ἐν τοῖς υἱοῖς τῆς πειρασίας. Moreover, the term is of great significance, denoting such forcible kind of operation and agency, as effectually secures the accomplishment of its purposes, which may well be applied to the devices of Satan. See Matt. xiii. 39. Luke xiii. 11. John xiv. 30. Eph. ii. 2. The words δυνάμει καὶ σημείοις καὶ τέρασι may be understood (as they are by almost all Commentators) in the same sense as those at Acts ii. 22, δυνάμει καὶ τέρασι καὶ σημείοις; but as πάσῃ is here added, it would rather seem that by ἐν πάσῃ δυνάμει is meant, 'all conceivable power;' and by σημ. καὶ τέρ. are specified the *kinds* of power. The expression ψεύδους is intended for all three. In the next words, καὶ ἐν πάσῃ ἀπάτῃ τῆς ἀδικίας, other modes are adverted to, by which Antichrist and his agents and abettors will endeavour to advance their cause; namely, 'by every other unrighteous deceit and fraud, as well as that of pretended miracles.'

12 Cor. 2. 12. ψεύδους, 10<sup>1</sup> καὶ ἐν πάσῃ ἀπάτῃ [τῆς] ἀδικίας, ἐν τοῖς ἀπολ-  
 λυμένοις ἀνθ' ὧν τὴν ἀγάπην τῆς ἀληθείας οὐκ ἐδέξαντο εἰς  
 τὸ σωθῆναι αὐτοὺς. 11<sup>1</sup> Καὶ διὰ τοῦτο \*πέμψει αὐτοῖς ὁ Θεὸς  
 ἐνέργειαν πλάνης, εἰς τὸ πιστεῦσαι αὐτοὺς τῷ ψεύδει. 12<sup>κ</sup> ἵνα  
 κριθῶσι πάντες οἱ μὴ πιστεύσαντες τῇ ἀληθείᾳ, ἀλλ' εὐδοκῇ-  
 σαντες ἐν τῇ ἀδικίᾳ. 13<sup>1</sup> Ἡμεῖς δὲ ὀφείλομεν εὐχαριστεῖν τῷ

10. τῆς ἀδικίας] The τῆς, not found in MSS. A, B, F, G, and 5 cursives (to which I add Cor. 2, omitted by Mill), and some early Fathers, has been cancelled by Lachm. and Tisch. The question of its genuineness is one of no easy determination; for, since ἀδικία is (as clearly appears both from Class. and Script. usage) a noun that admits of being used in its most abstract sense, it may, in that quality, take the Article (as at Luke xiii. 27. xvi. 3. xviii. 6. Rom. ii. 8. Acts i. 18. 1 Cor. xiii. 6. 2 Thes. ii. 12. James iii. 6), yet being here united with πάσῃ ἀπάτῃ (as it is in construction with πᾶσιν at Rom. i. 29. 1 John i. 9. v. 17), it comes under the rule of Middl. Gr. A. ch. vii. πᾶς, § 1 (for the context requires us to render, 'every species of unrighteous deceit and fraud'), and as such the Article is better away; at least, it may well be dispensed with; but whether it was used by Paul I would not say.—'Ἐν τοῖς ἀπολλυμένοις' must, as Pelt says, be joined with ἐνεργεῖται, *quod latet in παρουσία κατ' ἐνέργειαν*. Now this implies a yielding to the arts of the Seducer, and therefore ἐν τοῖς ἀπολλ. may be rendered, 'Among those that are to perish,' meaning, 'must perish;' as in 1 Pet. i. 7, *χρυσίου τοῦ ἀπολλυμένου*, and 2 Pet. iii. 11, *τούτων οὖν πάντων λυομένων*. Yet the present signif. may be retained in the sense, 'to those who are in a perishing state, because' &c. At any rate, the consequence is, that they are *not* among the *oppositis* class, ἐν τοῖς ἀσφοδίοις, which class must have been here present to the mind of the Apostle; and of the two classes mention is made at 1 Cor. i. 18. 2 Cor. ii. 15, and ii. 3. Of the next words, ἀνθ' ὧν τὴν ἀγάπην τῆς ἀληθείας οὐκ ἰδέξ., the sense may best be determined by adverting to the true force of δέχισθαι, as distinguished from λαμβάνειν, on which see my Lex. in v. δέχισθαι. The sense will thus be, 'they have not cherished, with a desire to retain it, the love or care of the truth,'—namely, the truth as it is in Jesus.

11, 12. 'God punishes sin by means of sin; and therefore it is that he sends τοὺς ἀπολλυμένους, "to the lost ones" (those who are in the way to perish everlastingly)—who, through their own fault, do not allow the love of truth to be stirred up in their hearts—a strong delusion, that they may believe a lie.' (Olsh.)

11. διὰ τοῦτο] i. e. because they have had no love of or care for the truth; there being no effectual preservative from fatal error but the sincere love of truth and virtue. See two able discourses on this text by Dr. South, vol. iv. p. 825, seqq., wherein he shows that ill-disposed affections are both naturally and penally the cause of darkness and error in the judgment. The best Commentators are agreed that we are here to suppose that idiom by which God is figuratively said to do a thing which he only permits

to be done. But this principle, always precarious and unsatisfactory, is here inapplicable, because there is plainly here a *judicial* and punitive infliction of blindness.—πέμψει. For this, Scholz, Lachm., and Tisch., edit πέμπει, from A, B, D, F, G, and only one cursive (for the *et alii* of Scholz is nought), but plainly from *alteration*. As to the authority of Basil and Cyril, it is of no great weight. That of Origen would be so, but that he elsewhere (*teste* Jacks.) cites πέμπει. We have besides the authority of Hippolytus, the disciple of Irenæus, for πέμπει in a passage cited by Jacks. But he must have written πέμπει, because he explains it to mean ἰγχεῖν (ὁ Θεὸς) γινώσκειν. That the Pesch. Syr. Translator had πέμπει in his copy is quite certain, and also the Vulg. In short, *internal* evidence is, I think, in favour of πέμπει, for reasons which I have not space to detail, further than that *prediction* (which Dr. Chandel. has shown is inherent in the expression) requires the Future. I doubt not that πέμπει arose from error of scribes, who perpetually confound π and ψ, for reasons which even the slightest acquaintance with Palaeography will point out. Olsh., indeed, prefers πέμπει, on the ground that Paul gives the whole description at v. 9, as the Present in prophetic wise. But the connexion of v. 11 is *not* with v. 9 (for vv. 9 and 10 are parenthetic), but with v. 8; and consequently the Fut. πέμπει matches with the Futures ἀσπλῶσαι and καταργήσαι. Besides, the use of Pres. for Fut. is not Pauline, scarcely ever occurring in his Epistles.—ἐνέργειαν πλάνης. This is to be understood, not of error arising from *self-deceit*, but of *purposed fraud*, which occasions error to others. Thus it is explained by Theophyl.; and so in the old glossaries the term πλάνη is explained not only of *error*, but also *deceit*, whereby error, or falsehood, is made to pass for truth. Such, indeed, is its acceptation both in the Script. (Matt. xxvii. 64), and the later Class. writers (as Diod. Sic.), and also Josephus.—τῷ ψεύδει, 'the lie' = 'that which is no better than a lie,' for τ. ψεύδ. does not mean *falsehood generally*, as Bp. Middl. maintains, but, as Dr. Peile explains, the anti-Christian and anti-Scriptural counterfeit, implied in vv. 9, 10, which the Man of Sin—the Mystery of Iniquity—passes off as, or in opposition to, 'the truth,' τῇ ἀληθείᾳ, namely, of God, mentioned vv. 10 and 12.

12. ἵνα κριθ. ] 'Ira here denotes, as oft, not *end*, or 'purpose, but *effect*. See Luke xi. 50.—κριθ., for κατακριθ. 'Ἄλλ' εὐδοκῶσαντες ἐν τῇ ἀδικίᾳ,' but who had pleasure in, had a liking for, the ἀδικία above mentioned. The *ἐν* is cancelled by Lachm. and Tisch., but on no good grounds.

13, 14. 'As at v. 12, Paul closes his prophetic communication, so he here reverts back to his

Θεῷ πάντοτε περὶ ὑμῶν, ἀδελφοὶ ἡγαπημένοι ὑπὸ Κυρίου, οἱ  
 εἶλετο ὑμᾶς ὁ Θεὸς ἀπ' ἀρχῆς εἰς σωτηρίαν ἐν ἁγιασμῷ Πνεύ-  
 ματος καὶ πίστει ἀληθείας· <sup>14</sup> εἰς δ' ἐκάλεσεν ὑμᾶς διὰ τοῦ εὐαγ-  
 γελίου ἡμῶν, εἰς περιποίησιν δόξης τοῦ Κυρίου ἡμῶν Ἰησοῦ  
 Χριστοῦ. <sup>15</sup> Ἄρα οὖν, ἀδελφοί, στήκετε, καὶ κρατεῖτε τὰς <sup>m 1 Cor. 15.  
 58, & 10. 13.  
 11  
 Phil. 4. 1.  
 ch. 2. 6.  
 n 1 Pet. 1. 8  
 4.  
 1 John 2. 2  
 2</sup> παραδόσεις, ἃς ἐδιδάχθητε, εἴτε διὰ λόγου εἴτε δι' ἐπιστολῆς  
 ἡμῶν. <sup>16</sup> Αὐτὸς δὲ ὁ Κύριος ἡμῶν Ἰησοῦς Χριστὸς, καὶ ὁ  
 Θεὸς καὶ Πατὴρ ἡμῶν, ὁ ἀγαπήσας ἡμᾶς καὶ δούς παράκλησιν  
 αἰώνιαν καὶ ἐλπίδα ἀγαθὴν ἐν χάριτι, <sup>17</sup> παρακαλέσαι ὑμῶν  
 τὰς καρδίας, καὶ στηρίζαι [ὑμᾶς] ἐν παντὶ λόγῳ καὶ ἔργῳ  
 ἀγαθῷ. <sup>o 1 Thess. 2.  
 12  
 Heb. 12. 9.  
 1 Pet. 5. 10.  
 Jude 24.</sup>

readers, and repeats his sense of obligation to give God thanks, that he had chosen them by an eternal election unto salvation in Christ, and consequently had preserved them from the πῶ-  
 λει of those who allow themselves to be de-  
 ceived by the πλάνη of Antichrist, v. 11' (Olah.)

13. ἡμῖν δὲ—ὑμῶν] Here we have a repetition of what was said at i. 3. Render: 'However, we are bound to give perpetual thanks to God for you, that God hath, from the beginning, chosen you. to salvation.—ἀπ' ἀρχῆς signifies 'from eternity' (as at 1 John i. 1, δὴν ἀπ' ἀρχῆς), alluding to the eternal purposes of God in calling the Thessalonians to the Christian faith. To advert to a matter of reading. MSS. B, F, G, and 5 curives, have ἀπαρχήν, which has been adopted by Lachm., and by Tisch. in his 1st ed., though in his 2nd he restores ἀπ' ἀρχῆς, rightly, considering that internal evidence exists to strengthen what is a vast superiority of external authority. And though ἀπαρχήν may seem confirmed by Rom. xvi. 5. 1 Cor. xvi. 16, and Rev. xiv. 4, ἀπαρχή τῷ Θεῷ, &c., yet such a sense would here involve no little harshness; whereas the other is quite suitable to the context. The expressions ἀπαρχῆς and ἀπαρχήν are not unfrequently confounded by the scribes; and hence the Editors have, when, as here, each reading yields a sense, been puzzled to decide (as for instance in Thucyd. vi. 20, 4. Jos. Ant. vii. 14, 10) which sense is the true one; that, however, is, we see, not the case here. In ἐν ἁγιασμῷ Πν. is denoted rather the μέσος, or the mode of the salvation; or by under the sanctification of the Spirit, or, as others explain, 'on condition of sanctification of spirit'; but the former is preferable. So at Eph. i. 4, to election is added the end and condition of it, εἶναι ἡμᾶς ἁγίους, &c.; and at 1 Pet. i. 1, 2, Christians are termed ἑκλεκτοὶ κατὰ πρόγνωσιν Θεοῦ Πατρὸς ἐν ἁγιασμῷ Πνεύματος.—Καὶ πίστει ἀληθείας. Here δληθ. is a Genit. of object, as in πίστει εὐαγγελίου at Phil. i. 27, the sense being, 'faith reposed in the truth,'—namely, as it is in Jesus. See supra, ver. 10. Comp. Plut. Rom. C. 8, τὴν πίστιν ἰσχυρὰν τῇ ἐλπίδι, 'his faith (or 'sure trust') in the thing hoped for.'

14. εἰς δ] 'unto which,'—namely, election and its consequent, sanctification.—εὐαγγ. ἡμῶν, i. e. the Gospel preached by me; as 1 Thess. i. 5.—παριπ. δόξης, like παριπ. σωτηρίας at 1 Thess. v. 9.

15. 'Having thus expressed his thankfulness to God, for the assurance he had of their being preserved from delusion and imposture, and chosen to salvation, he adds an exhortation to steadfastness and constancy in that faith and profession to which they had been called by the Gospel of Christ.' (Chandl.)—στήκετε. See Gal. v. 1, and note.—κρατεῖτε τὰς παραδόσεις. Κρατ. is for κατέχετε, as 1 Cor. xi. 2, τὰς παραδόσεις κατέχετε. By τὰς παραδ. are meant 'the doctrines and precepts delivered to the world by the Apostles, either in writing, or by word-of-mouth, as a revelation from God; and so παρίδωκα is used at Acts xvi. 4. 1 Cor. xi. 2. xv. 3. See the able notes of Calv., Hyper., and Benson. Such, too, is the sense (in opposition to the Romanist one) assigned by Theodor., who explains the passage thus: ἔχετε κανὼν διδασκαλίας τοὺς παρ' ἡμῶν ὑμῖν προσεβή-  
 θήντας λόγους, οὓς καὶ παρόντες ὑμῖν ἐκρού-  
 μεν, καὶ ἀπόντες ἱγνάμεν. In εἴτα διὰ λόγου—ἐπιστολῆς ἡμῶν, the Pronoun belongs to both λόγου and ἐπιστολῆς, and the full sense is (as well expressed by Chandl.), this: 'whether by our word [of mouth], or 'by letter,' q. d. 'whether by us in person, when we were preaching the Gospel to you, or whether by our letters to you;' meaning either the former Epistle to the Thessalonian church, or that now written. See note on supra, v. 2.

16, 17. After the above exhortation, the Apostle, as usual, concludes the whole with an affectionate prayer for them; with which compare 1 Thessalonians iii. 11—13. v. 23, and Colossians ii. 2.

16. δοὺς παράκλησιν αἰώνιαν καὶ ἐλπίδα ἀγαθὴν ἐν χάριτι.] 'God is here depicted as the source of comfort in the distresses of the present, and of good hope for the future, by means of the operation of his grace. But if the παράκλησις is here called αἰώνιος, it is only to be understood in opposition to the transitory and deceitful comfort from the earth, espec. as hope is named besides. Comfort in general can find no application to eternity, as the sufferings which are presupposed by the application of it cannot have any place here.' (Olah.)—ἐν χάριτι must be construed with δοὺς, meaning, 'through [his] grace [alone], without any merit of ours.'

17. As to the force of παρακαλῆσαι here, it is the very same as at supra 1 Thess. iii. 2, where see note, and other notes elsewhere, there referred to.

a Eph. i. 18.  
Col. 4. 2.  
b Acts 23. 24.  
Rom. 10. 10.  
c 15. 81.  
d John 17. 15.  
e 1 Cor. i. 9.  
f 10. 15.  
1 Thess. 5.  
24.

III. 1<sup>a</sup> Τὸ λοιπὸν προσεύχεσθε, ἀδελφοί, περὶ ἡμῶν, ἵνα ὁ λόγος τοῦ Κυρίου τρέχῃ καὶ δοξάζεται, καθὼς καὶ πρὸς ὑμᾶς, καὶ ἵνα ῥυσθώμεν ἀπὸ τῶν ἀτόπων καὶ πονηρῶν ἀνθρώπων οὐ γὰρ πάντων ἡ πίστις. 3<sup>c</sup> Πιστὸς δὲ ἐστὶν ὁ Κύριος, ὃς στη-

III. Having accomplished the more immediate design of his Epistle, the Apostle proceeds, at the close of it, to inculcate such practical injunctions as were suitable to the circumstances in which the Thessalonians were placed.

1. *προσεύχεσθαι περὶ ἡμῶν, ἵνα, &c.* Render: 'Pray respecting us' &c. The Apostle asks not their prayers generally, or for any temporal good, but for what would be to him the greatest blessing,—that the Gospel may, through his means, make its way rapidly, and be successful; for that, as the best Expositors are of opinion, is the sense of *τρέχῃ καὶ δοξάζεται*. In the former of these terms there is the same metaphor (taken from a race-course), as in 1 Cor. ix. 26, and Ps. cxlviii. 15 (where the LXX. render, *ἡμεῖς τάχους δραμεῖται* ὁ λόγος αὐτοῦ), which passage was probably in the mind of the Apostle. The same expression occurs in Eurip. Ion, 531, *τρέχοντες ὁ μῦθος ἀν σοι Τάμτα σημήνεις* &c. In *δοξάζει*, there is reference, not so much to the Gospel being *admitted and embraced* by many, as its being *glorified in itself*, by the suitable conduct of those who embrace the faith. Comp. supra i. 10, 12. The next words, *καθὼς καὶ πρὸς ὑμᾶς*, contain a delicate commendation of those whom he is addressing, and introduced, Est. remarks, by way of exciting them to make further progress in that for which he commends them.

2. *καὶ ἵνα ῥυσθώμεν, &c.* These words are closely connected with the foregoing *ἵνα τρέχῃ, &c.*; for, as Theophyl. observes, 'though the petition seem two-fold, it is, in effect, but one: since, on bad men being overcome, the word of truth will run swiftly.' The sense, then, is 'and [in order thereto] that we [meaning himself, Silvanus, and Timothy] may be delivered from [the opposition and persecution of], &c. In τῶν ἀτόπων καὶ πον. ἀνθ. the ἀτόπων is by most recent Expositors regarded as synonymous with πονηρῶν: a view of the sense adopted by the Pesch. Syr. Translator, and supported by the use of the word at Luke xxiii. 41; but, from the words following, some more special sense seems intended, and the term appears to comprehend the notions of *unreasonable and perverse*; the former regarding the *heathens*, the latter the *Jews or Judaizing Christian teachers*, described in 2 Tim. iii. 8 as *ἀνθρώποι καταφθαρμῖνοι τὸν νοῦν*. Thus the expression may be rendered *irrational*, and will thus be equiv. to the term *ἄλογιστοι* employed by Jos. Antt. xvi. 6, 8, to denote those prejudiced and irrational persons of the Gentiles who delighted in persecuting the Jews.—ὅς γὰρ πάντων ἡ πίστις. It does not mean, as some explain, 'There are few men of integrity, or persons whom we can trust': a sense neither permitted by the use of the Article, nor suitable to the context. The true interpretation is, I apprehend, that of the ancient in general and many eminent modern Expositors (espcc. Crell., Wolf, Le Clerc, Turretin, and Pelt), 'all have not the dispositions of mind to permit them to receive the truth,' i. e. the Gospel; q. d. 'the

lovers of truth and virtue alone possess them.' And so the words are explained by Chrysa., Theophyl., Theodor., and Ecumen. It is, Theophyl. observes, equiv. to *ὅς γὰρ πάντες πιστεύουσιν* ἀλλ' οἱ ἄξιοι, the worthy and well-disposed (as Matt. x. 11, *ἐξάγαγετε τίς ἐν αὐτῇ ἐξίστις*), *ἐπιτήδειοι*, fit to receive the Gospel; and so Chrysa., *ὅς δίδονται τὸ μὴ πιστεύειν*, though that by no means destroys free-will; for, as Theodor. remarks, *Θεοῦ ἰδίου τὸ καλεῖν, ἡμῶν δὲ τὸ πείθεσθαι: οὐ γὰρ ἀνάγκη βιάζεσθαι, ἀλλὰ τῇ γνώμῃ ἵπται*. See John vii. 57. Luke ix. 23. The question, as Wolf observes, is whether the Evangelical faith here spoken of be said to be *ὅς πάντων* because it is put in no man's power, but is to be accounted as a Divine gift, or because it is not *found* among all. 'The latter view,' continues he, 'is preferable; for to those unreasonable persons in whom there was not faith the Apostle acts in opposition to the Thessalonian Christians as those who *had* faith; whence it follows that by *πίστις* is here meant the receiving of the Gospel.' The words are evidently meant not generally, but only of the persons just spoken of. Upon the whole, nothing is more certain than that the Calvinistic gloss, 'non a Deo electi sunt ut credant,' cannot stand. It is well said by the very learned and pious Turretin, 'Minime intelligit Apostolus fidem nonnulli quibusdam hominibus necessitate quadam infundi, ceteros vero homines ad non credendum prædestinatos esse; quæ idea Deo indignissima est, perfectiones ejus omnes auferret, denique omne ab incredulitate vituperium, uno verbo, judicium omne, omnem religionem amoveret.'

3. *πιστὸς δὲ ἐστὶν ὁ Κύριος, &c.* A sentiment suggested by the *πίστις* of the preceding verse. The connexion is ably traced by Pelt thus: '[Those bad men who oppose the truth do, indeed, lie in wait for us;] but God will, we trust, rescue us from their evil designs. Who of his faithfulness and truth will never forsake us.' Comp. 1 Cor. x. 13. i. 8, 9, and 1 Thess. v. 24, and notes. And so Calv., 'Postquam admonet non semper inveniri fidem in hominibus, ipsoe ad Deum revocat, ac fidelem esse dicit.' Render: 'but true and faithful [to his promises] is the Lord.—ὃς στήριξις ὑμᾶς—πονηρῶν, 'who [accordingly] will confirm you [in the faith], and preserve you from evil,' or, 'from the evil one,' the devil; for it is an open question as to which of these two interpretations should be adopted, each being well supported and suitable to the context. Of τὸ πονηρὸν in the sense evil we have an ex. at Rom. xii. 9, and of τοῦ πονηροῦ in the same sense one might be adduced from John xvii. 15, *ἵνα τηρήσῃς αὐτοὺς ἐκ τοῦ πονηροῦ*: in both which passages the context (which can alone decide in a case where the *sens loquendi* will admit of either of two interpretations) favours the *nominal* sense. For Κύριος, Lachm. edita, from MSS. A, D, F, G, and one cursive, the Vulg., and Italic Versions, *Θεός*, which may have been written by the Apostle; but, as ex-

ρίξει ὑμᾶς, καὶ φυλάξει ἀπὸ τοῦ πονηροῦ. <sup>4</sup> <sup>a</sup> Πειποιθαμεν δὲ <sup>d</sup> <sup>3</sup> <sup>Cor. 7.</sup>  
 ἐν Κυρίῳ ἐφ' ὑμᾶς, ὅτι ἡ παραγγέλλομεν ὑμῖν, καὶ ποιεῖτε καὶ  
 ποιήσετε. <sup>5</sup> <sup>e</sup> Ὁ δὲ Κύριος κατευθύνει ὑμῶν τὰς καρδίας εἰς τὴν <sup>1</sup> <sup>1</sup> <sup>Chrom.</sup>  
 ἀγάπην τοῦ Θεοῦ, καὶ εἰς τὴν ὑπομονὴν τοῦ Χριστοῦ. <sup>6</sup> <sup>f</sup> Παραγ- <sup>1</sup> <sup>1</sup> <sup>Thess. 4.</sup>  
 γέλλομεν δὲ ὑμῖν, ἀδελφοί, ἐν ὀνόματι τοῦ Κυρίου ἡμῶν Ἰησοῦ <sup>11</sup> <sup>2</sup> <sup>6</sup> <sup>14</sup>  
 Χριστοῦ, στέλλεσθαι ὑμᾶς ἀπὸ παντὸς ἀδελφοῦ ἀτάκτως περι- <sup>17</sup> <sup>11</sup> <sup>14</sup> <sup>18</sup>  
 πατοῦντος, καὶ μὴ κατὰ τὴν παράδοσιν ἣν † παρέλαβε παρ' ἡμῶν.

ternal evidence is decidedly in favour of Κύριος (which must also have been in the copy used by the Pesch. Syr. Translator, and is found in the Vat. B), so is internal evidence, as existing in the greater likelihood of Θεὸς being an alteration than Κύριος. It may be supposed that the Critics who thus altered the reading were desirous of making the present passage square with another at 1 Cor. i. 9, πιστός ὁ Θεός, and x. 13. 1 Thess. v. 24, not bearing in mind that ὁ Κύριος may be understood of God the Father, as well of Jesus Christ. And I doubt not that the word was here meant to be taken (as T. Aquin., Hyper., and Calv. show) of the former, especially considering that (as Prof. Schott has well seen) the words have reference to supra, ch. ii. 13, εἰς εἴλετο ὑμᾶς ὁ Θεὸς ἀπ' ἀρχῆς, καὶ ἐκάλεισας, a reference indeed long ago discerned by Chrys. and Theoph.

4. παροῦ, &c.] Comp. Gal. v. 10. It is, Pelt observes, the manner of the Apostle to couch exhortation under exhortation.—ὑμᾶς, namely, as opposed to πάντων at ver. 2.—ἐν Κυρίῳ, i. e., says Chrys., 'in his benevolence; implying the necessity for the Divine assistance co-operating with our own earnest endeavours.' To trust, indeed, in the assistance of God, that they are doing what he enjoins, seems to involve something of incongruity. The most effectual method of removing which difficulty is to regard the sentence as containing two members blended into one. Thus the sense will be, 'Now we hope and trust that [upon the whole] ye are doing the things which we command you; and we trust in the Lord's assistance that ye will be enabled to continue to do them.' Certain it is that the Apostle every where urges the necessity of Divine grace, and yet, on the other hand, admits the existence of free will, or human liberty of action. See Phil. ii. 12, sq. 2 Cor. iii. 5.

5. ὁ δὲ Κύριος κατευθύνει—Θεοῦ] Notwithstanding the attempts that have been here made to establish a sense which differs widely from the one commonly assigned, the latter is, as I have shown in Recens. Synop., alone the true one. The words (which are quite in the Apostle's manner) may be rendered, 'And now [in order thereto] may the Lord [by his Holy Spirit] direct your hearts unto the love of God.' On κατευθ., see note on 1 Thess. iii. 11. Any seeming incongruity is removed by supposing Κύρ. to mean 'the Lord [working by the Holy Spirit].—τὴν ὑπόμ. τ. Χρ. is by most recent Commentators explained, 'such patience as Christ displayed in his sufferings.' But there seems no reason to abandon the view taken by the ancient and most modern Expositors, 'the patient endurance of tribulations such as Christ suffered, and which Christians must be prepared to endure in his cause.'

6—16. We may observe the address with which the Apostle first employs soothing language to show his affection for them, and thus to make palatable the reproofs he was about to introduce; which were meant to correct a spirit that the Apostle had remarked among some of them,—namely, a disposition to be idle, and throw themselves on the bounty of their richer or more industrious brethren for maintenance. These he had before enjoined to 'quietly work, and eat their own meat.' Since, however, his injunctions had been little attended to, he repeats them with greater authority and earnestness, strictly commanding the other Christians to break off all familiar intercourse with such, in order thereby to bring them to shame and repentance.—στέλλ. ὑμᾶς, 'that ye withdraw yourselves from,' ἀφίστασθαι, χωρίζεσθαι ἀπὸ, as the ancient Commentators explain. See note on 2 Cor. viii. 20. So Malachi ii. 5, ἀπὸ προσώπου ὀνοματίου μου στέλλεσθαι αὐτόν. By ἀτάκτως must here be meant the leading an idle life, unaccompanied by that regular industry, which the Almighty enjoined on man at the fall. See 1 Thess. v. 14. By the παράδ. are meant those spoken of at ii. 15.—To advert to some matters of reading.

6. Κυρίου ἡμῶν 'I. Xp.] Tisch. cancels ἡμῶν, from a few ancient MSS. It was, indeed, more likely to have been put in, than put out. But the state of the evidence does not warrant an Editor in doing more than bracketing it; for in so few as 6 MSS. it might easily be omitted by the carelessness of scribes; and it has strong support from the Pesch. Syr. Version. At the end of the verse the MSS. fluctuate between παρίλαβε (the t. rec.), παρίλαβον, παρίλαβον, ἰλάβουσαν. Schott and Scholz edit παρίλαβον, Griesb. and Tisch. παρίλαβουσαν, Lachm. παρίλαβετε. The reading παρίλαβε may have arisen from an abbreviation of παρίλαβετε, for which there is considerable authority. Nevertheless, it seems to have arisen from a correction of παρίλαβον, made by some half-learned Critic, who stumbled at the Plural as referred to the Singular δδελφῶν, not aware that, as παντὶς is associated with it, it may be taken generically for πάντων δδελφῶν, and so admit of a Plural being applied to it. Παρίλαβετε seems itself to have been another correction, proceeding from the same class of persons. The original reading, I doubt not, was παρίλαβουσαν, afterwards altered (as in a thousand and other cases in matters of, I had almost said, orthography) to παρίλαβον. In such cases Tisch. invariably introduces the antique Alexandrian form,—a course which I am more inclined to tolerate than to adopt; at least in the New Test. though not in the Sept., where it occ. freq.; inasmuch, that wherever the form -ουσαν is found in the MSS. (which it very oft. is) it may claim to be introduced into any

1 Cor. 4.  
16. & 11. 1.  
1 Thess. 1. 6.  
& 2. 10.  
& 4. 11.  
1 Acta 18. 2.  
& 20. 34.  
1 Cor. 4. 12.  
2 Cor. 11. 9.  
12. 13.  
1 Thess. 2. 9.  
1 Matt. 10.  
10.  
1 Cor. 4. 10.  
& 9. 5. 6.  
& 11. 1.  
1 Thess. 1. 6.  
& 2. 6.  
Phil. 2. 17.  
1 Tim. 5. 18.  
1 Gen. 2. 10.  
1 Thess. 4.  
11.  
1 Eph. 4. 20.  
1 Thess. 4.  
11.  
Ecclus. 2. 23.  
m Gal. 6. 9.  
n Matt. 18.  
17.  
1 Cor. 5. 9.  
11. ver. 4.

7 Ἐὰν οἱ αὐτοὶ γὰρ οἶδατε πῶς δεῖ μμεῖσθαι ἡμᾶς ὅτι οὐκ ἡτακτῆ-  
σαμεν ἐν ὑμῖν, <sup>8</sup> οὐδὲ δωρεὰν ἄρτον ἐφάγομεν παρὰ τινος· ἀλλ'  
ἐν κόπῳ καὶ μόχθῳ, νύκτα καὶ ἡμέραν ἐργαζόμενοι, πρὸς τὸ μὴ  
ἐπιβαρῆσαι τινα ὑμῶν. <sup>9</sup> Οὐχ ὅτι οὐκ ἔχομεν ἐξουσίαν ἀλλ'  
ἵνα ἑαυτοὺς τύπον δώμεν ὑμῖν εἰς τὸ μμεῖσθαι ἡμᾶς. <sup>10</sup> Καὶ  
γὰρ ὅτε ἦμεν πρὸς ὑμᾶς, τοῦτο παρηγγέλλομεν ὑμῖν ὅτι, εἴ τις  
οὐ θέλει ἐργάζεσθαι, μηδὲ ἐσθιέτω. <sup>11</sup> Ἀκούομεν γάρ τινας  
περιπατοῦντας ἐν ὑμῖν ἀτάκτως, μηδὲν ἐργαζομένους, ἀλλὰ περι-  
εργαζομένους. <sup>12</sup> Τοῖς δὲ τοιοῦτοις παραγγέλλομεν καὶ παρα-  
καλοῦμεν διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἵνα μετὰ ἡσυχίας  
ἐργαζόμενοι τὸν ἑαυτῶν ἄρτον ἐσθίσωσιν. <sup>13</sup> Ὑμεῖς δὲ, ἀδελφοί,  
μὴ ἐκκακήσητε καλοποιοῦντες. <sup>14</sup> Εἰ δὲ τις οὐχ ὑπακούει τῇ  
λόγῳ ἡμῶν, διὰ τῆς ἐπιστολῆς, τοῦτον σημειώσθε καὶ μὴ συν-

regularly formed text, if we should ever be so fortunate as to have such from the hand of an Editor of the Gr. Test., who would make it the labour of a long life, and more than emulate the fame of a Wets., a Matth., or a Griesb.

7. The Apostle here calls in his own example in aid of his precepts.—αὐτοὶ γάρ, &c. The sense seems to be that assigned by Bengel and Pelt, 'For you yourselves know what manner of life ye ought to pursue, in order to imitate us.'

8. ἄρτον φαγεῖν παρὰ τινος is a phrase meaning 'to be supported by any one.' Comp. 2 Sam. ix. 7, 10, Sept. and Heb.

9. ἐξουσίαν] scil. τοῦ δωρεὰν ἄρτον φαγεῖν παρὰ ὑμῶν. On which see 1 Cor. ix. 6.

10. εἰ τις οὐ θέλει—ἐσθιέτω] An adage, of which many exx. have been adduced.

11. ἀκούομεν γάρ] The γάρ has reference to a clause omitted; q. d. '[I am induced to give this injunction,] for I hear,' &c. At ἐργάζ. and περιεργ. there is a paranomasia, as in 1 Tim. v. 13, οὐ μόνον δι' ἄργα, ἀλλὰ καὶ περιεργοί, and Demosth. p. 150, 24, εἰς τὴν ἐργάζην καὶ περιεργάζην. Περιεργάζεσθαι signifies, 1. to labour exceedingly; 2. to devote superfluous labour. The sense may be freely expressed thus: 'doing nothing [in one sense], but over-doing [in another],' i. e. not busy at work, but busy-bodies [at play].

12. μετὰ ἡσυχ.] namely, as opposed to that unsettled spirit, which indisposed them for labour, and disposed them to a disorderly life. At the phrase τὸν ἑαυτῶν ἄρτον ἐσθίσαι an emphasis is meant to be laid on ἑαυτῶν, and the expression employed by St. Paul seems to have been one customary among the Jews. So in a Rabbinical writer, cited by Wets. (Aboth Nathan, 30) we have: 'Quo tempore homo panem proprium edit, animo composito et sedato (equiv. to μετὰ ἡσυχίας here) est: si vero panem parentum comedit, non animo tum sedato est, ne dicam de pane peregrino,' equiv. to ἀλλοτρίῳ, or τῶν ἑτέρων. Comp. Juven. Sat. v. 2, 'alienā vīvero quadrā.'—To advert to a matter of reading, for διὰ τοῦ—Χριστοῦ, several ancient MSS., with the Vulg. and Ital. Versions, have ἐν τῷ Κυρίῳ—Χριστῷ, received by Lachm. and by Tisch. (1st Ed.), though in his second Ed. he has restored διὰ τοῦ, very properly. The other reading was

doubtless an alteration from 1 Thess. iv. 1, where it may be suitable, though here it is otherwise, since we have here a formula obtestandi, as at Rom. xv. 30, παρακαλῶ ὑμᾶς διὰ τοῦ Κυρίου, nay, even stronger than there. This I find accords with the view taken by Est., who well annotates: "Est amplificatio per incrementum in verbis apostoli, q. d. 'Non precipio tantum, sed et obsecro, nec id quomodocunque, sed per Dominiā,' &c., quod est vehementer obtestantia."

13. μὴ ἐκκακήσητε καλῶν.] This is similar to the injunction at Gal. vi. 9, τὸ καλὸν ποιού-  
ντες μὴ ἐκκακῶμεν, 'let us not be weary of doing good;' i. e. by the exercise of charity; which passage, together with the connexion with the preceding (indicated by the εἰ), must determine the sense here to the subject of Christian charity; though most Expositors extend it to that of virtue in general; wrongly, for as to καλοποιεῖν occurring in that sense at Lev. v. 4, there the context and opposition with κακοποιεῖν as much require that sense as the context here does the other. The εἰ shows that the admonition was chiefly intended for persons above the working classes, and was meant to repress that disinclination to relieve and assist even the industrious and deserving, which was apt to be engendered by the idleness or unworthiness of some of the objects of charity. To advert to a matter of reading. Three of the most ancient MSS. have ἐγκ.—a reading received by Lachm. and Tisch., who have made the same alteration from the same MSS., at Gal. vi. 9; but see note there.

14. διὰ τῆς ἐπιστ.] Some Expositors connect this with σημειώσθε, placing a comma after ἡμῶν, in the sense, 'inform me of the delinquent by letter.' That, however, is negatived by the use of the Article; for (as Bp. Middl. has shown) if such had been the meaning, there would have been none, and σημειώσθε cannot well admit of that sense.—τῆς ἐπιστολῆς may be rendered (with Bp. Middl.) 'our Epistle,' lit. 'the Epistle which we wrote you.' The sense of σημ. required by this interpretation (namely, 'mark that man as one to be shunned'), is, indeed, not very frequent, but it is sufficiently supported by authority (being frequent in Polybius), and is confirmed both by the context here



αναμίγνυσθε αὐτῷ, ἵνα ἐντραπή· <sup>15</sup> καὶ μὴ ὡς ἐχθρὸν ἡγείσθε, ἀλλὰ νουθετεῖτε ὡς ἀδελφόν. <sup>16</sup> Ὁ Αὐτὸς δὲ ὁ Κύριος τῆς εἰρήνης δώῃ ὑμῖν τὴν εἰρήνην διὰ παντὸς ἐν παντὶ τρόπῳ. Ὁ Κύριος μετὰ πάντων ὑμῶν!

<sup>17</sup> Ὁ ἄσπασμος τῇ ἐμῇ χειρὶ Παύλου, ὃ ἐστὶ σημεῖον ἐν πάσῃ ἐπιστολῇ· οὕτω γράφω. <sup>18</sup> Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων ὑμῶν. ἀμήν.

Πρὸς Θεσσαλονικεῖς δευτέρα ἐγράφη ἀπὸ Ἀθηνῶν.

and the etymology of the word. On μὴ συναμιγ. see 1 Cor. v. 9, 11. The expression is equiv. to συγχρᾶσθαι at John iv. 9. Thus it was a sort of *excommunication*, such as was in use among the Jews. See Schöttgen on Matt. xviii. 17.—ἵνα ἐντραπή, i. e. 'that the shame thereof may bring him to repentance.' Comp. Tit. ii. 8, and 1 Cor. iv. 14, and notes.

<sup>15</sup> καὶ μὴ ὡς ἐχθρὸν ἡγ.] 'and yet regard him not as an enemy.' These words are meant to show the nature of this sort of punishment, and how far it should extend. It was to be considered only as a *νουθεσία*, having in view not so much the punishment, as the reformation of the offender. And the conduct adopted with regard to him was not to be so far removed from friendliness, as to approach to hostility. The term *νουθ.* is to be taken as at 1 Thess. v. 14. Comp. Levit. xix. 17.

<sup>16</sup> Comp. Rom. xv. 33, ὁ Θεὸς τῆς εἰρήνης: and on both passages remark, that nothing could be more suitable to close both those Epistles than a prayer for peace from the Lord, or God, of peace, who, as he carries it completely in himself, can abundantly impart it to others also, and ἐν παντὶ τρόπῳ, 'in every wise,' 'in every relation, and under all circumstances.' That Lachm. and Tisch. should have altered *τρόπῳ* to *τόπῳ*, from only 4 uncials and 12 cursives, was a mark of *ἀκρισία* the most extreme. The expression *παντὶ τρόπῳ* is one occurring in the best writers (including Thucyd.) in the sense *omni modo*, one very suitable and agreeable to propriety; whereas, had *τόπῳ* been written, an *ἐν* would have been required. Moreover, *παντὶ τρόπῳ* occurs in Phil. i. 18.

<sup>17</sup>, <sup>18</sup>. See note on Rom. xvi. 21—23. 1 Cor. xvi. 24.

o Rom. 15.  
23. & 16. 20.  
1 Cor. 14. 23.  
2 Cor. 5. 19—  
21. & 13. 11.  
Eph. 2. 14—  
17.  
Phil. 4. 9.  
1 Thess. 5.  
22.  
Heb. 7. 2.  
1 Cor. 13.  
21.  
Col. 4. 18.



# ΠΑΤΡΟΣ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

Η ΠΡΟΣ

ΤΙΜΟΘΕΟΝ

ΕΠΙΣΤΟΛΗ ΠΡΩΤΗ.

a Acts 9. 15.  
b 28. 16—18.  
Col. 1. 27.  
Gal. 1. 1.

Ι. <sup>1</sup> ΠΑΤΡΟΣ, ἀπόστολος Ἰησοῦ Χριστοῦ, κατ' ἐπιταγὴν  
Θεοῦ σωτῆρος ἡμῶν, καὶ Κυρίου Ἰησοῦ Χριστοῦ, τῆς ἐλπίδος

WE are now arrived at the *Pastoral Epistles*, which deserve especial attention, from their containing many important particulars respecting the *discipline* of the Church, as the foregoing Epistles do respecting the *doctrines*. They are assuredly of great importance; for, although the erroneous notions of the Judaizing teachers (the immediate occasion of their being written) have disappeared, yet as Dr. Macknight observes, 'the Epistles to Timothy are still of use, as they serve to show the implety of the principles from which these errors proceeded; for the same principles are apt in every age to produce errors and vices, which, though different in name from those which prevailed at Ephesus in the Apostle's days, are precisely of the same kind, and equally pernicious.' They are indeed exceedingly important to the Church in every age, by giving its Ministers, of whatever community or denomination, the most perfect precepts as to the duties of their respective offices, pointing out the general qualifications necessary to such as are candidates for the ministry, and explaining the ends for which the offices were originally instituted, and ought still to be continued in the Church. The consideration of those matters is closely connected with four questions, (1) as to the persons to whom they are addressed, and for whom they were expressly intended, and their history, as far as can be gathered from the New Test.; (2) as to the *time* when, and *place* where, written, and the *object* of the writer; (3) as to the agreement of the contents with those objects; (4) as to their *authenticity*. Each of these points will, on the several Epistles, be discussed with a succinct brevity, demanded by the plan of this work. As to the Epistle which first occurs,—the notices we have of Timotheus in the New Test. are few, and far between. His *conversion* first took place at the time indicated in Acts xvi. 1. The notices of him after he was with Paul, and during the Roman imprisonment, must be familiar to

my readers, both from the New Test. and from the ordinary authorities. The latter part of his history is either quite unknown, or shrouded in deep obscurity. As to the *time* when this Epistle was written, it is a much debated, and, indeed, debatable question. Eminent Critics vary from the earliest date, A. D. 52, to the latest, 63. Suffice it to say, that such strong reasons militate against the *earlier* date, as to make it quite untenable. There is much to countenance, but scarcely sufficient to substantiate, the very latest one. As to Dr. Davidson, strongly impressed with the difficulties lying against both the foregoing hypotheses, he, acting on the maxim '*in medio tutissimus ibis*,' thinks fit to take an intermediate period, and, with more prudence than judgment, fixes the date at A. D. 56. For my own part, I am convinced that few competent judges of such a matter as the one in question, will rise from the perusal of Mr. Conybeare's paper (Appendix I.) on the dates of the Pastoral Epistles, without feeling all but convinced that they could not have been written *earlier* than A. D. 66, nor *later* than 68. My own impression is, that the *former* date is the true one;—I mean that of 1 Tim. and Tit.; for that of 2 Tim. must have been several months later, prob. in the summer of A. D. 67, at Rome, during the Apostle's last imprisonment. It is pretty clear that Tit. must have been written in the latter part of the *autumn* of A. D. 66, and 1 Tim. in the early autumn, or late in the summer, of that year. Of course, if Mr. Conybeare's view be adopted, the dates of 1 Tim. and Tit. will fall on the late summer and autumn of A. D. 67. As to the *place* where this Epistle was written, all is conjecture, and nothing really *known*. To advert to the object of the writer, and the design of the Epistle, it is generally supposed to have been to instruct Timothy in the discharge of his ministerial office; but it was prob. intended also to carry an indirect application to others; and the more im-

ἡμῶν, <sup>2</sup> <sup>b</sup> Τιμοθέῳ γνησίῳ τέκνῳ ἐν πίστει χάρις, ἔλεος, εἰρήνη <sup>b</sup> Acts 16. 1.  
 ἀπὸ Θεοῦ Πατρὸς [ἡμῶν] καὶ Χριστοῦ Ἰησοῦ τοῦ Κυρίου ἡμῶν. <sup>1</sup> 1 Cor. 4. 17.  
<sup>1</sup> 1 Tim. 3. 2. <sup>2</sup> Gal. 1. 3. <sup>1</sup> Pet. 1. 2.

mediate occasion of its being written seems to have been, to caution both him and others against the delusions of those *false teachers* (supposed to have been *Essenes*), who by their subtle distinctions had corrupted the simplicity of the Gospel, and by their interminable controversies on speculative points had turned men's attention off from weightier matters. Hence the far greater part of the Epistle is occupied on matters of doctrine, and the remainder treats on matters of discipline, ceremonies, and Church government. Yet the former is every where kept paramount; and, accordingly, the Apostle presses on Timothy to keep continually in view (in his teaching and preaching) the interests of *practical religion*, and gives him the most salutary counsels and earnest exhortations to the discharge of his episcopal office. Hence the Epistle naturally divides itself into *two Parts*.—I. that wherein Timothy is instructed as to his conduct in the settlement and administration of the Church at Ephesus; II. that wherein some reasonable admonitions are given, for the benefit of the people at large; some of whom, it seems, had been disturbed by the seductive arts of false teachers, and others had been too little mindful of the sacred obligation incumbent on them, to 'adorn the doctrine of God in all things,'—the poor, by insubordination, sometimes rising to sedition, and the rich, by covetousness. Accordingly, the Apostle gives counsels suitable to both those classes; warning the one of the pernicious consequences of angry controversies on matters of no moment; the other, of the danger of resisting the ordinance of God, 'who maketh rich and poor,' and whose will it is that *both* should alike glorify him,' the rich 'out of his abundance, and the poor out of his poverty.'

As to the agreement of the contents with the professed object of the writer, that has been abundantly shown, and is of itself too obvious to need pointing out. As to the *style and composition* of these Pastoral Epistles, it cannot be denied that they are inferior to those of the other Pauline Epistles. The structure is more tortuous and anomalous, prob. from less time having been taken with them; espec. as being private Epistles; the moulding is, generally speaking, somewhat rude, and the matter less carefully digested, the clauses being imperfectly arranged;—all which tends to produce no inconsiderable obscurity. There is also occasionally perceptible (espec. in 2 Tim.) a diminution of the writer's pristine vigour and energy, by the failure of physical strength, occasioned by advancing years; which could not but tell severely on a bodily frame originally feeble, and now borne down by such varied trials. Yet the same *Pauline spirit* is every where perceptible. Another important point here remains to be adverted to—that of the *authenticity* of this and the other Pastoral Epistles. It might be thought that the all but universal acknowledgment of their authenticity by those most competent to judge, and whose suffrage must have the greatest weight,—the ancient Fathers, from Irenæus and Clement of Rome downwards—should all but decide a question of this nature. And a long array of

such authorities as adduced by Dr. Lardner, and Dr. Davidson, ought to decide the point in *favour of the authenticity*. They are, moreover, included in the Canon of Muratori, are contained in the Peasch. Syr. Version, and are reckoned by Eusebius among the *ὁμολογούμενα*, or Canonical Scriptures, universally acknowledged. Yet great objections have been made as to the authenticity of these Epistles, and strong denials thereof, not merely by the infidels (as in the case of the Ephesians), as Evanson and Baur, but by Eichhorn, Scheiermacher, De Wette, and Schwegler; whose arguments, however, are ably examined and satisfactorily disproved by Mr. Conybeare, also by Dr. Davidson, who sums up the case thus: '*External evidence*, in favour of the authenticity, is most satisfactory of itself. *Internal evidence* accords with it. Every one sees, and even De Wette acknowledges, that the language and manner bear a close resemblance to Paul's. As to the alleged proof of their being composed by an *imitator*, what does it amount to? Does it not amount to this, that there are *diversities of diction* between them and other Pauline letters—that the writer is less doctrinal, and more practical—that there is less of exact arrangement, than in most others—that he speaks more of himself, or at least of the personal conduct of the individuals addressed—more of a certain class of errors, which should prevail in the Churches of Crete, Ephesus, and Asia Minor generally, than he had done in any other Epistle? In short, there is *such* diversity as frequently happens in the case of the same writer, who, in different circumstances, addressing different persons, and with different purposes in view, necessarily varies his mode of writing, to suit the alteration of circumstances. As to appealing to the many *ἁρξ λεγόμενα*, and peculiar words, found in these Epistles, of which lists are given by De Wette, and after him by Dr. Davidson, and Mr. Conybeare (the last of which is the most complete, or rather, the least incomplete), the Pauline origin is not to be disproved, as Dr. Davidson shows, in that way. To show the futility of such reasoning, it is sufficient to say, that on the same *data* we might argue against the authenticity of the Epistle to the Philippians, Galatians, Ephesians, and Colossians. The difference in question between Paul's other Epistles and these Pastoral ones, may (as Dr. Davidson observes) be amply explained by difference of design, leading to the treatment of different topics; difference of the parties addressed, of the relations sustained by the writer to those parties; and the general circumstances, objective and subjective, affecting both at the time of writing. But, according to the views of the German Critics, no matter what may be the outward circumstances, or inward promptings, of a richly stored mind like Paul's, he must, it seems, be confined to one set of words and phrases. The injustice of this would be admitted even in the case of an uninspired writer; how much more in that of a Sacred writer, whose inspiration controlled the exercise of the mental powers, without suspending it!

I. This first chapter forms a sort of Preface to K κ 2

c Acts 20.  
1, 2.  
Gal. 1. 4, 7.  
d ch. 4, 7.  
e 8, 4, 20.  
f Tim. 2. 16.  
Tit. 1. 14. & 2. 2.

3<sup>c</sup> Καθὼς παρεκάλεσά σε προσμεῖναι ἐν Ἐφέσῳ, πορευόμενος  
εἰς Μακεδονίαν, ἵνα παραγγείλῃς τισὶ μὴ ἑτεροδιδασκαλεῖν,  
4<sup>d</sup> μὴδὲ προσέχειν μύθοις καὶ γενεαλογίαις ἀπεράντοις, αἵτινες

the whole Epistle; and in it the Apostle, after reminding Timothy of the sacred charge committed to him (i. e. to preserve the purity of the Gospel against the pernicious doctrines of the false teachers, whose notions led to empty speculations and frivolous controversies, and not to a holy life, and which, therefore, he in the next chapter warns them to shun and avoid), then shows the *true use* of the Law of Moses, agreeably to the representation of it in the Gospel committed to him to preach; on the mention of which he expresses at large his ardent gratitude to God, not only in calling him (who had been a bitter persecutor and insulter) to the Christian faith, but in entrusting him with the high office which he held in the Church.

1. κατ' ἐπιταγὴν Θεοῦ] 'according to,' or 'by the appointment,' or 'decree.' So also the most recent Commentators, who regard it as equiv. to κατὰ τὸ θέλημα Θεοῦ, or διὰ θελήματος Θεοῦ, elsewhere; but it is a stronger expression. By σωτήρος ἡμῶν is meant, 'the author of our salvation;' as iv. 10. Tit. ii. 10, &c. God is with reason so called, since, as Benson observes, 'the original of our redemption through Jesus Christ was the love and goodness of the Father, who planned, as well as of the Son, who effected it.' So Calvin also, who refers to John i. 16.—τῆς ἀλπίδος ἡμῶν, meaning, 'the ground of our hope of salvation;' as Col. i. 27. Comp. Eph. ii. 24. So in Jer. i. 7. Joel iii. 16, and also in the Class. writers, as Plut. de Superst. 7, ἀρετῆς ἀλπίς ὁ Θεός ἐστιν. From the parallel passage at Tit. i. 2, it would seem, as Wiesing. supposes, to glance at those false teachers, who virtually set aside that hope, not to say that the name σωτήρ implies this hope.

2. γνησίῳ τέκνῳ] 'my genuine,' or 'true son;' called son, as being converted by St. Paul (1 Cor. iv. 14, 15. Gal. iv. 19); and 'genuine son,' as, from his zeal in propagating the faith, and his other moral qualities, bearing that likeness to him, which true sons may be supposed to do to their parents.

3. καθὼς παρεκάλεσα.—Μακεδ.] The construction here is tortuous and elliptical.—πορεύς Μακεδ. must be construed between καθὼς and παρεκ., and the *protasis* as καθὼς is without its *apodosis*, οὕτως, which must be supplied. The simplest and most natural method is to understand οὕτως καὶ νῦν παρακαλῶ, Wiesing., and of this Dr. Peile approves.—παρεκάλεσα may be rendered, 'I directed;' as at Matt. xxvii. 33, et al.—πορευόμενος, 'when departing;'—μὴ ἑτεροδιδασκαλεῖν, 'not to teach any other doctrines than such as are agreeable to the truth,' i. e. 'sound doctrine;' see more in Calvin and Hyper., and also in Estius, not to omit Theophyl. and Theodor.

4. μὴδὲ προσέχειν μύθοις] 'nor to give heed to fables;' meaning, the Rabbinical traditions and interpretations afterwards embodied in the Mishna, and called at Tit. i. 14, comp. iii. 9, 'Jewish fables;' as also is plain from the following words which, Dr. Peile observes, 'suggest inquiries, and put men on tracing their descent

from Abraham;' rather, 'suggest what Christianity is.' The phrase προσέχειν μύθοις occurs also in Arrian, Epict. iii. 21, where the sense, as here is, 'to give ear to,' with the implied notion of following, or holding, certain opinions as positive truths. So ch. iv. 1, προσήκοντες διδασκαλίαις δαιμονίων. Hence we may perceive what is meant by the expression following, γενεαλογίαις ἀπεράντοις, which is by some referred to the *Æons* of the Gnostics; though, as the ancient and some eminent modern Expositors have seen, it must chiefly relate to that fondness for genealogical investigation which has ever distinguished the Jews. Thus the term μύθοις may, per Hendiadyn, have reference partly to the myths connected with the genealogies. So Polymb. ix. 2, ἐξαρθεῖσθαι τὰ περὶ τὰς γενεαλογίας καὶ μύθους.—Ἀπεράντος prop. signifies interminable, 'whose discussion might be endlessly spun out;' as in Plut. i. p. 255, λόγον πρὸς ἀπεράντους διαισθαιμονίας ἐκφύροντα: a term very applicable to genealogical disquisitions, because (as Calvin observes) the discussion itself is interminable, 'vain curiosity knows no bounds, but is hurried from one labyrinth to another.' That by μύθ. and γενεαλ. are espec. meant matters and subjects of a Jewish character, is plain from the passages of the Pastoral Epistles above referred to.—ζητήσιν παρίχουσι, 'which afford occasional matter for questions,' and those interminable. In this sense παρίχουσι occurs in Thucyd. vi. 46, 4, ἐκκλησίῳ παρίχουσι. In the next words I still retain the reading οικονομίαν (since for οἶκος there exists only the evidence of one MS., D<sup>8</sup>) to that of οικοδομίαν, though I grant the harshness of the construction; for the *di-logia*, like that in Thucyd. iii. 14, διδόντας, in παρίχουσι is, I believe, never found in Class. writers, except in two separate members, or opposite clauses, of a sentence, though there is, as I have shown, something tantamount to it here; μάλλον ἢ being put for καὶ οὐ. The harshness may, however, be lessened by rendering thus: 'which occasion controversial questions as to the Divine economy, rather than set forth the Divine dispensation,—God's gracious plan of salvation [in the Gospel as resting exclusively on faith in Christ Jesus].' Comp. Eph. iii. 2, τὴν οικονομίαν τῆς χάριτος τοῦ Θεοῦ. So Est. admirably explains it to mean, 'dispensationem Dei, qua dispositus et ordinavit, ut mysteria fide suscipiantur, cum sint incomprehensibilia: cui ordinationi resistunt, qui quæstiones de iis movent, tanquam ratione comprehendendi poscent.' Dr. Peile observes, that, in so designating the economy of faith, Paul has described the characteristic principle of the Gospel nearly as Tacitus has described the idiosyncrasy of the Teutonic mind, 'reverentius est credere, quam scire.' Alas! how widely different is the idiosyncrasy of the Teutonic mind at the present day! Besides, the very expression οικονομία τοῦ Θεοῦ is found at Col. i. 25, κατὰ τὴν οικονομίαν τοῦ Θεοῦ, and its equiv. τὴν οικονομίαν τῆς χάριτος τοῦ Θεοῦ, Eph. iii. 2. The reading οικοδομίαν, I have little doubt, arose from the

ζητήσεις παρέχουσι μάλλον ἢ \*οἰκονομίαν Θεοῦ τὴν ἐν πίστει.  
 5 • Τὸ δὲ τέλος τῆς παραγγελίας ἐστὶν ἀγάπη ἐκ καθαρᾶς καρ-  
 δίας καὶ συνειδήσεως ἀγαθῆς καὶ πίστεως ἀνυποκρίτου 6 ὧν  
 τινὲς ἀστοχήσαντες, ἐξετράπησαν εἰς ματαιολογίαν, 7 θέλοντες  
 εἶναι νομοδιδάσκαλοι, μὴ νοοῦντες μῆτε ἀ λέγουσι, μῆτε περὶ

8 Rom. 10. 4.  
 12. 5. 10.  
 Gal. 5. 14. 22.  
 1 ch. 6. 4. 70.  
 Rom. 1. 22.  
 2 Tim. 4. 7.  
 3 Pet. 2. 12.

carelessness of the scribes at a very early period, by which (as not unfrequently has taken place elsewhere) the letters Δ and Ν were confounded, which they might the more easily be, considering that the use of *οικοδομή* to denote 'Christian edification,'—a use found also at Rom. xiv. 10. xv. 2. Eph. iv. 12, 16, 19. 1 Cor. xiv. 5,—was one well known to them. The letters being, then, thus confounded, it seems that, by a singular accident, the word so altered yielded as good a sense, and one more generally intelligible than the genuine reading. The early Critics, however, perceived that the reading *οικοδομίαν* was incorrect, and accordingly altered it to *οικοδομήν* (which the above-cited passages would suggest), as found in Irenæus ap. Epiph., and supposed to be represented in the 'edificationem' of the Pesch. Syr. But whether the Pesch. Syr. Translator had not in his MS. *οικοδομίαν* may be doubted; for it is not, as some say, a barbarism, but may have been a common Greek term for *οικοδομήν*. That *οικοδομίαν* can be shown to be as ancient as the fifth century, is certain from the evidence of Chrysa. and Theodor., who seem not to have been aware of any other reading; also of the Alex. MS. I find it in all the Lamb. and all the Mus. copies, including Cov. 1 and 4, passed over by Mill.

5. τὸ δὲ τέλος—ἀνυποκρίτου Regarding this, with most Expositors, as a digression, from which the Apostle does not return until nearly at the end of the ch. (v. 18). Dr. Peile translates, 'Whereas the great end and aim of the Gospel message is, in one word, LOVE; comp. John xiii. 34, seq. Rom. xiii. 8—10. 1 Cor. xiii. 13. 1 John iv. 1—21. But the digression is far from certain. Wiesing. and others regard v. 5 as standing in an *adversative* relation to v. 4 (as suggested by the δέ); and remarks, that 'the Apostle is specifying the aim of the παραγγελία, in order to show how far the things he speaks of at v. 4 deviate from this aim. Now, how remote from this aim are those myths and genealogies, with their subtle speculations, which take the place of the Dispensation of God that is in faith! This love, which is the aim of all precept, rests on the foundation of purity of heart, goodness of conscience, and faith unfeigned; while those ζητήσεις have nothing in common with that which is the subject-matter of faith.' But it is of some importance to fix the sense of the term παραγγελίας, which is by most ancient, and many modern Expositors, explained 'charge,' or 'exhortation,' which seems confirmed by v. 18, ταῦτην τὴν παραγγ., but that will all depend on the connexion at v. 5. But since the context evidently calls for the sense 'the revelation of God in the Gospel-message to man,' it seems best to regard τῆς παραγγελίας as put in the Sing. for the Plur. τῶν παραγγελημάτων, in order to designate those commandments and injunctions as a body or system. See Crell. The term παραγγέλματα is so used in the Plur. in

Jos. Antt. xvi. 2, 4, of the precepts of the Mosaic religion contained in the Holy Scriptures; but considered as a body of precepts, forming Holy Scripture. Τέλος here signifies, 'final purpose,' that to which all the parts of a whole tend, and in which all terminate; comp. Rom. x. 4. Ecclesi. xii. 13. The phrase ἐκ καθαρᾶς καρδίας shows the kind of love enjoined. It is to be sincere (not founded on interested motives) and springing from (so ἐκ is used in 2 Cor. ii. 4) motives of conscience, and undissembled conviction of Gospel truth. Ἀπό for ἐκ would have been better Greek; so Æschin. 285, ἀφ' ἀγνῶς στόματος. Of course purity of heart can only arise from previous purifying by faith, and the grace of the Holy Spirit, Acts xv. 9. See Wiesing., who remarks that 'thus the pure heart is necessarily connected with the second thing which the Apostle mentions as presupposed in all true love,—the συνειδήσεως ἀγαθῆς (comp. iii. 9. 2 Tim. i. 3), or καλῆ, Heb. xiii. 18. It is (continues he) the conscience that is reconciled to God, by knowing its guilt removed; for a conscience unreconciled to God and man cannot love purely, because it cannot believe.' The third requisite to true Christian love is 'faith unfeigned,' an expression which, as Olsh. observes, 'adverts to the new-life power which dwells in such a heart and conscience,—and which, as to its quality, is to be viewed as springing from faith, which alone makes the evil conscience good, and which purifies the heart; but it does this only when it is itself unfeigned.'

6. This verse and those that follow give additional characteristics of the errors adverted to at v. 4, intimating that it is from the want of a pure heart, &c., that certain persons ἀστοχήσαντες, ἐξετράπησαν, i.e. ματ., where there are two metaphors blended; one that of missing a mark (suggested by the τέλος just before), the other, of wandering from a road. So Jos. Antt. i. xiii. 18, ἐξετράπησθε ὁδοῦ δικαίας. Hippocr. de Nat. Hom. i., ἐνίοι δὲ εἰς μακρολογίαν ἐξετράποντο, and de Facult. Med. Simpl. vii., εἰς μύθους γραῶδεις—ἐξετράπητο, and Porphy. de Abst. iv. 16, ματαιολογίαν ἡγοῦνται τὴν τοιαύτην παραίτησιν (excuse) καὶ, τὸ δὲ λέγουσιν, γραῶν ὄλον (gossip).—Ματ. has reference to the interminable and unprofitable ζητήσεις mentioned at v. 4, and called κενωφωνίας at vi. 20; this vain and empty talk being, by implication, opposed to the performance of substantial duties. What kind of 'vain talk' is meant we learn from v. 7.

7. θέλοντες] 'desiring to be [thought],' 'affecting to be;' as Col. ii. 18; intimating, as Hyper. observes, 'that they have not erred through ignorance, but, scientes et volentes, they having rushed to the office of teachers of the Gospel, to which they were wholly incompetent.'—νομοδιδάσκαλοι, meaning, 'doctors or teachers of the [Christian] law.' The term, indeed, pro-

g Rom. 7. 12. *τίνων διαβεβαιούνται.* <sup>8</sup> οὐδὲν δὲ ὅτι καλὸς ὁ νόμος, ἐάν  
 h Rom. 4. 13. *τις αὐτῷ νομίμως χρήται,* <sup>9</sup> ἡ εἰδὼς τοῦτο, ὅτι δικαίῳ νόμῳ  
 i 5. 30.  
 k 5. 14.  
 Gal. 3. 10—  
 14, 19.  
 l 5. 23.  
 11 Thess. 2.  
 4. ch. 6. 15.  
 11<sup>1</sup> κατὰ τὸ εὐαγγέλιον τῆς δόξης τοῦ μακαρίου Θεοῦ, ὃ ἐπι-

perly signified a Doctor of the Jewish law; but it was prob. here used by Paul, because the persons in question were Judaizing Christians, and therefore likely to cling to the old term, rather than adopt *πρὸςβύτερος*, or other terms then in general use among Christians. However, since Wiesing, and Huther have gone far to show that these persons were not Judaizing Christians, the sense may be, as Wiesing. expresses it, 'desirous to be, in their way, what the Doctors of the Law were among the Jewish people.'—*μή νοούντες* 'though understanding not [what they say]' is a popular phrase, to which is subjoined the more recondite one *μήτις περὶ τίνων διαβεβαιούνται*, where *διαβ.* is used (as often in the later writers) of strongly affirming or strenuously maintaining any thing (see my Lex.); meaning here the true nature of the Law, and the real intent of the Gospel. To *this* the Apostle in the next words adverts,—in order to make his meaning the clearer, and also to show that he does not despise the law.

8. *καλός* 'excellent,' both in nature and intent, espec. the moral law; though even the ceremonial was such, as regarded its true scope.—*οἶδμεν* means, 'we well know [and admit].'  
*ἐάν τις αὐτῷ (scil. νόμῳ) νομίμως χρήται*, 'if he uses it aright,' viz. by following it, living agreeably to its injunctions (so Eurip. *Hip.* 97, *εἴπερ γὰρ θνητοὶ θεῶν νόμοις χρώμεθα*. Thucyd. iii. 70, 6, *τῷ νόμῳ χρῆσασθαι*), and fulfilling its design, which was to restrain and check, by the carrying out of its moral precepts, vicious and evil habits; and, by its ceremonial ones, to lead men to that better law which was revealed in Christ.

9. 'From this verse we learn, first *negatively*, and then *positively*, what the design of the Law is; which he must *know* who would *use* it aright.' (Wiesing.) The sense is well expressed by Bp. Middl. thus: 'recollecting (rather, 'well aware') that neither the Mosaic, nor any other law, is directed (lit. 'fixed,' 'enacted') against the just and good, but only against the lawless and disorderly.' So also, observes the Bp. at Gal. v. 23, St. Paul having enumerated the fruits of the Spirit, love, joy, peace, &c., subjoins, 'against such there is no law,' *οὐκ ἔστι νόμος*, which appears to be exactly equivalent to the *νόμος οὐ καίται* in the present verse. 'I do not deny (continues he) that the Mosaic Law is comprehended in νόμος; I contend only, that νόμος in this place is not limited to that Law, but that it comprises every law, written and unwritten, human and Divine; nor could the argument of the Apostle be stated with greater force, than by his extending what was primarily meant of the Law of Moses to law universally: the Mosaic Law, says St. Paul, was intended to restrain the wicked; against the just neither it nor any other law was ever promulgated.' Thus

Aristotle, cited by Benson, says, 'The law is not against the virtuous, because the virtuous are a law unto themselves.' And so, I would add, it was a saying of Menander, *δίκαιοι ἐάν τις, τῷ τρόπῳ* (thy [good] disposition) *χρήσῃ νόμῳ*, as a law. In the subsequent enumeration of vices, the general terms *ἀνόμ.* and *ἀνυποτάκτοι* (lawless and unruly) are, by way of exemplification, followed up by *special* ones. These, however, are introduced by the connecting link of some which are partly general, and partly special;—as *ἀσεβ.* and *ἀνός.*, *ἀμαρτ.* and *βεβ.*; and which rather consist in principle than in practice.—*ἀμαρτ.* may be taken, with some, to mean *idolaters*; but it is rather synonymous with *ἀσεβ.*, with which term it is often connected in Scripture.—*ἀνός.* and *βεβ.* are also nearly synonymous, and may be rendered 'impious and heathenish.' Next come the *special* terms, commencing with *murder*, both of the worst kind, and the less criminal, manslaughter. By *πόρνοι* are meant *adulterers* as well as *fornicators*. To *murder* and *sins of uncleanness* the Apostle, in *ἀνδραποδισταῖς*, subjoins *robbery* of the worst kind,—by *kidnapping* free persons to be sold as slaves, or trafficking in them when so kidnapped—a crime universally regarded as of the deepest dye, and always punished with death. By *ψεύσται* and *ῥυπαροὶ* are denoted different modifications of the same crime (so Rom. i. 31, *ἀνυπόθετοι, ἀσυνδοκίμοι*), the latter rising beyond the former, as *perjury* exceeds *perfidy*; for by *ψεύσται* are, I apprehend, denoted not (as the expression is generally interpreted) *liars*, but *deceivers*, *utterly faithless*, as in Rom. iii. 4. 1 John ii. 4, 22. So Thucyd., in his inimitable description of the state of society in Greece at the time of the Peloponnesian war, l. iii. 83, assembles together these two vices (namely, *ψεύσται* and *ῥυπαροὶ*): thus: *οὗτοι λόγοις ἰχυροῖς οὐτὰ ἔρκος φοβεροί.*—*Εἰ τι* is for *ἅ τι*, meaning, 'whatever else.' By *ὕμνημα*, *διδ.* is meant, by metonymy, 'sound or wholesome doctrine.' So *ὕμναιοντες* *λόγοι* at vi. 3. 2 Tim. i. 13, and Philo. p. 32, *τοῖς ὑμναιώσας λόγους*.

11. *κατὰ τὸ εὐαγγέλιον* Dr. Burton rightly connects these words with *τῷ ὑγ. διδασκ.*, *supr.*, thus: 'and whatever else is opposed to that sound doctrine, which is in accordance with the Gospel, given for the glory of God; which Gospel has been entrusted to me; and I thank our Lord Jesus Christ, that he has thought me fit to be entrusted with it.' The connexion and scope of the words have been misunderstood, or perverted, by the German Commentators generally. Wiesing. remarks, that the designation *τῆς δόξης*, as also the epithet *μακαρίου*, is selected, in order to give prominence to the preponderating value of the Gospel—it being the revelation of the glory of Him who is blessed; and, conse-

στεύθην ἐγώ. <sup>13</sup> καὶ χάριν ἔχω τῷ ἐνδυναμώσαντί με Χριστῷ <sup>k John 9. 30.</sup>  
 Ἰησοῦ τῷ Κυρίῳ ἡμῶν, ὅτι πιστόν με ἠγγήσατο θέμενος εἰς δια- <sup>Acts 8. 17.</sup>  
 κονίαν, <sup>13 k</sup> τὸν πρότερον ὄντα βλάσφημον καὶ διώκτην καὶ <sup>2 & 5. 2. & 9. 1.</sup>  
 ὑβριστήν. Ἀλλ' ἡλεήθην, ὅτι ἄγνοῶν ἐποίησα ἐν ἀπιστίᾳ. <sup>23. 4.</sup>  
<sup>14</sup> ὑπερεπλήονασε δὲ ἡ χάρις τοῦ Κυρίου ἡμῶν μετὰ πίστεως <sup>2 & 28. 6.</sup>  
 καὶ ἀγάπης τῆς ἐν Χριστῷ Ἰησοῦ. <sup>15</sup> Πιστὸς ὁ λόγος καὶ <sup>1 Cor. 15. 9.</sup>  
<sup>15</sup> <sup>Gal. 1. 15.</sup> <sup>Phil. 3. 6.</sup> <sup>1 Matt. 9. 13.</sup> <sup>2 & 18. 11.</sup> <sup>2 & 20. 25.</sup> <sup>Mark 2. 17.</sup> <sup>Luke 5. 26.</sup> <sup>2 & 10. 10.</sup> <sup>1 John 3. 5, 8.</sup>

quently, the revelation of his glory must be rich in blessings. However, from the use of *μακάριος* at vi. 15, it is plain that the epithet was adopted as one *appropriated* to designate the Deity. Accordingly, it is so used in the Class. writers, from Homer downwards, and also by Philo and Josephus.

12. 'Having appealed to the Gospel (committed to his trust) in opposition to the so-called *νομοδιδάσκαλοι*, the Apostle enters more fully into the manner in which this trust was committed to him, in order thus to show what certainty he has of the truth of the Gospel,—the certainty, namely, of a personal experience, in virtue of which he, who was a blasphemer and a persecutor, was transformed into a minister of Jesus Christ.' (Wiesing.) The Apostle, however, under the impulse of his deeply thankful heart (such as continually appears in all his Epistles), clothes his allegation for proof under the form of a *thanksgiving*. It is well remarked by Huther, that 'the Apostle enlarges (up to v. 17) on the grace experienced by him from the Lord, but in such a manner, as to make it clearly manifest, that the Gospel committed to his trust is truly a Gospel of the glory of the ever blessed God!' The words are well paraphrased by Wiesing, thus: 'And I thank Jesus Christ our Lord, who hath enabled me, that he counted me faithful, appointing me to the ministry, although I was before a blasphemer, and a persecutor, and injurious, says the Apostle, in explanation of the words *which was committed to my trust*, v. 11, *Christ, who hath enabled me*;—inasmuch as the strength for the ministry to which the Lord had appointed him, proceeds not from himself, but from the Lord, who hath called him to this ministry.' The full sense, however, of *ἐνδυναμ.* is, 'who strengthened me,' 'put into me the ability and qualifications for discharging the trust;' implying, of course, all that Divine illumination and supernatural power (called *δύναμις*, Acts i. 8) by which he was enabled to fully comprehend and effectually preach the Gospel. All this he constantly ascribes to Christ only. See Acts ix. 17. Rom. xv. 19. 2 Cor. v. 5. Gal. i. 1. —*ὅτι πιστ. με ἦν. θείμ. σὺ διακ.* is for *ὅτι ἐξ αὐτοῦ με, πιστόν ἠγγήμανος, σὺ διακ.* In *ὅτι πιστόν με ἦν.*, &c., there is a remarkable change of construction, and not the ordinary one, by which an Adject., or other word, which logically belongs to *one* construction, is grammatically united to *another*. See 2 Cor. v. 1. Acts v. 20. Rom. vii. 24, comp. with Thucyd. v. 89, 1, and iv. 126, 6.

13. Here the Apostle describes his former condition in words of deep humility that dictated such strong expressions; which were not, as Wiesing. supposes, merely meant to give effect to the contrast with the foregoing, 'putting me into the ministry.' For *τὸν πρότερον* *Λαχμ.*

and Tisch., from several MSS., some very ancient, edit *τὸ πρότ.* But internal evidence is against the above reading, since *τόν* was, on account of the adv. *πρότερον*, more likely to be changed to *τό* than *τὸ* to *τόν*. Moreover, St. Paul oft. uses the adv. *πρότερον*, but only once elsewh. *τὸ πρότ.* Again, the *τόν* is required to connect *με* before with *ὄντα*, as was seen by the Critic who formed the text of the Alex. MS. when he inserted *με* after *ὄντα*. In *βλάσφ.*, *διώκ.*, and *ὑβρ.*, there is a *climax*; the *spirit* of ill-will, expressed in the *first*, being, in the second and third terms, carried into greater and greater effect. On *βλάσφ.* see Acts xvi. 11; on *διώκ.*, Gal. i. 13, and on *ὑβρ.*, Acts viii. 3. ix. 2. In *ὅτι ἄγνοῶν—ἀπιστία* there is an obscurity and seeming incongruity arising from brevity of expression; two clauses being blended into one. The full sense is, 'because I did what I did in simple ignorance [of the nature of my conduct], and in sincere [though unfounded] unbelief [of the truth of the Gospel].' The words, however, are, as Wiesing. observes, not intended as a *palliation* of his conduct, but only meant to show that there was that in him upon which Divine mercy might take hold; and so show *how* it was possible for mercy to be extended to one like himself.

14. *ὑπερεπλήονασι—ἀγάπης* The verse is, from brevity, obscure. The sense, fully expressed, is as follows: '[And not only was I pardoned,] but the grace of our Lord so superabounded, [beyond my deserts, compare Rom. v. 20, *ὑπερεπέρσσειεν ἡ χάρις*,] that I was also brought to believe and love Jesus Christ [whom I had blasphemed and hated].' See Acts viii. 3. xvi. 9. 1 Cor. xv. 9. The Apostle (as Wiesing. and Olsh. observe) here places in opposition to the state described supra v. 13, the *new state*,—that of *grace*,—which manifests itself in his life and labours,—and which has adorned these with faith and love, having their root in Christ Jesus,—both being the result of grace, which brings faith and love along with it.

15. We have here, as Crell. observes, a conclusion from the foregoing, in which the Apostle deduces, from his *own example*, that which he had above asserted as *generally true*; q. d. that from his own experience he can testify to the truth of what he says as to the power of saving grace, and redeeming love, in his strong assertion, that,—*πιστός ὁ λόγος*, &c., meaning, 'assuredly true and worthy of entire confidence is the assertion that,' &c. The formula, *πιστός ὁ λόγος*, which occurs five times in the Pastoral Epistles, but no where else in the New Test. nor in the Class. writers, seems intended to introduce a quotation from some well known and weighty authorities; and *once*, it should seem,—namely, at iii. 15,—*without* the formula, where see note: The saying thus adduced infra iv. 9, is similar to

πάσης ἀποδοχῆς ἄξιος, ὅτι Χριστὸς Ἰησοῦς ἦλθεν εἰς τὸν κόσμον ἁμαρτωλοὺς σῶσαι· ὧν πρῶτός εἰμι ἐγώ· <sup>16</sup> ἀλλὰ διὰ τοῦτο ἤλεθην, ἵνα ἐν ἐμοὶ πρῶτῳ ἐνδείξηται Ἰησοῦς Χριστὸς τὴν ἡμῶν μακροθυμίαν, πρὸς ὑποτύπωσιν τῶν μελλόντων πιστεύειν ἐπ' αὐτῷ εἰς ζωὴν αἰώνιον. <sup>17</sup> Τῷ δὲ Βασιλεῖ τῶν αἰώνων, ἀφθάρτῳ, ἀοράτῳ, μόνῳ σοφῷ Θεῷ, τιμὴ καὶ δόξα εἰς τοὺς

m Rom. 16.  
27.  
ch. 6. 16.  
Jude 25.

the present. I would add, that, though the above peculiar expression does not occur elsewhere in the *Singular*, yet it does occur in the *Plural*, twice in the New Test.,—namely, in Rev. xxi. 6, and xxii. 6, οἱ λέγοντες πιστοὶ καὶ ἀληθινοὶ ἴσασιν.—Ἰσῶσαι means, not only 'to put into the way of salvation,' but also to furnish with such aids of Divine grace in working it out, as are consistent with the free-will of men as moral agents.—*ὧν πρῶτός εἰμι ἐγώ*. At this strong expression the Commentators stumble. To remove the difficulty, Benson explains it, 'the first who, from a blasphemous persecutor, has become a Christian,' which sense, however, would require the Article; while some, as Abp. Newc. and Valpy, render 'a chief,' i. e. one of the chief. But whether *πρῶτος* ever has that sense may be doubted; certainly not in Eph. vi. 2, where see note. Hence it is best to retain the common interpretation, regarding the words (with Chrys., Theophyl., Theodor., and Grot.) as merely expressive of deep humility and self-abasement; like those at 1 Cor. xv. 9, *ἰγὼ εἰμι ἑλächιστος τῶν ἀποστόλων*. However, the remark of Wiesing. is worthy of attention,—namely, that it is the conduct of the Apostle in *itself*, viewed by him apart from its mitigating circumstances, which induces him to use the expression.

16. ἀλλὰ διὰ τοῦτο ἤλεθην, &c.] meaning, it would seem, 'Howbeit for this reason was I,' &c. In other words, 'I was the first and chief of sinners, and therefore in me *first* [of all who had so sinned], or, in me *principally*, above all (even as I had sinned above all, v. 15), did Christ show mercy.'—*τὴν πάσαν μακροθ.*, 'the utmost long-suffering.' Lachm. and Tisch. edit *ἄπασαν*, from three uncials and four ancient cursives (to which I add Lamb. 1185),—an authority insufficient. Besides, it may be urged, that while Paul only uses the word *ἄπας* once elsewhere (namely, Eph. vi. 13), and that in the neut. plural, he uses *πᾶς* hundreds of times; and, in the passages where he uses it, *ἄπας* never appears as a var. lect. Besides, *πάσαν* is confirmed by such passages as John xvi. 13, *τὴν πάσαν ἀλήθειαν*. What Griesb. and Scholz thought of the reading is plain from their omitting to even report it. I doubt not that *ἄπ.* came from Critics, who wished to screw up the representation to the very utmost.—*πρὸς ὑποτύπωσιν τ. μελλ. πιστ.*, 'for a type and pattern, by way of exemplar' (*ὑποτύπωσις* prop. denoting either such an exact representation of the form of any thing as is obtained by a stamp, or impression, as of a seal, or die [Heysch. σημείωσις], meaning, 'that my case may form a sort of precedent, to be viewed by all who are hereafter to believe in Jesus Christ unto life eternal.'—'and thus contribute to the comfort of all penitent sinners.')

17. Here the Apostle's gratitude for the mercy

of God breaks out into an expression of devout praise and adoration. The term *ὁ βασιλεὺς* is often applied to God, as being the King of kings and Lord of lords. See note on Matt. xvi. 16. He is, moreover, termed *ἀφθάρτῳ*, as distinguished from earthly monarchs; *ἀοράτῳ*, as being *φῶς οὐκ ὄντων ἀπρόσιτον*, *ὃν οὐδεὶς ἑώρακεν*, *οὐδὲ ἰδεῖν δύναται*, infra vi. 16.—*ἀοράτῳ*. Comp. Heb. xi. 27, *τὸν ἀόρατον*, meaning Him who is invisible. By this, we must suppose, is meant to be understood invisible except by his works, as Creator, Preserver, &c. See Xen. Mem. iv. 3, 13. On *μόνῳ σοφῷ* see Rom. xvi. 27. The word *σοφῷ*, not found in four uncials, and two cursives, some Versions, and Fathers, has been cancelled by Griesb., Scholz, Lachm., and Tisch. Internal evidence, indeed, would seem against it, inasmuch as it may have been introduced from Rom. xvi. 27. Yet I cannot but suspect that it was removed by those half-learned Critics, who stumbled at the expression, perhaps from their taking the passage, as does Lampe on John xvii. 3 (but wrongly, as will appear from the note on that passage), as if pointed *ἀφθάρτῳ, ἀοράτῳ, μόνῳ, σοφῷ Θεῷ*. If, indeed, that were the true punctuation, the word would seem almost *useless*; but that argument will only be valid against the *punctuation*, not the genuineness of *σοφῷ*. Lampe, indeed, asks why the expression 'only *wise*' should be applied to the Deity any more than 'only *invisible*.' But it would not be difficult to offer a reason for that, were it necessary: but it is not; for *μόνος* is merely used by an idiom very suitable to Oriental diction, though not confined to it, whereby it merely raises the positive of any quality to the *superlative*. So Ps. xli. 4, Sept., *σοὶ μόνῳ ἡμαρτον*, i. e. 'especially,' κατ' ἐξοχὴν, and so in the purest Greek writers; e. g. Antiph. *Æol. frag. i. 4*, p. 493 (Mein.), where love is designated as *ὁ μόνος θνητοῖς ἀγαπᾶν τὸν πόλμαν*, where *μόν.* cannot mean to the exclusion of other incentives to daring, but only as being *pre-eminently* such. 'Certainly *μόνος* (as observes Bp. Burgess, cited on John xvii. 3), does not possess so *exclusive* a sense as the Unitarians suppose.' But what Unitarians think now, the Arians might think in the early age,—and therefore I cannot but suspect that *doctrinal* reasons may have concurred in inducing some early Critics to throw out the word: emboldened, perhaps, by what it said at vi. 15, 16, *ὁ μακάριος καὶ ὁ μόνος δυνάστης, ὁ βασιλεὺς τῶν βασιλευόντων, καὶ ὁ Κύριος τῶν κυριονόντων, ὁ μόνος ἔχων ἀθανασίαν, φῶς οὐκ ὄντων ἀπρόσιτον*. It may, indeed, be urged that the Trinitarians might introduce it from Rom. xvi. 27; but (putting good faith out of the question, and the fact that, of the orthodox adding any thing to the text, very few proofs can be adduced), it was far more the interest of the Arians to remove, than of the Trinitarians to add, any thing.



αἰῶνας τῶν αἰώνων! ἀμην. <sup>18</sup> Ταύτην τὴν παραγγελίαν <sup>n ch. 6. 13.</sup>  
 παρατίθεμαι σοι, τέκνον Τιμόθεε, κατὰ τὰς προαγούσας ἐπὶ <sup>2 Tim. 2.</sup>  
 σὲ προφητείας, ἵνα στρατεύῃ ἐν αὐταῖς τὴν καλὴν στρατείαν, <sup>3-5, & 4. 7.</sup>  
<sup>19</sup> ἔχων πίστιν καὶ ἀγαθὴν συνειδήσιν ἥν τιwὲς ἀπωσάμενοι, <sup>o ch. 8. 9.</sup>  
 περὶ τὴν πίστιν ἐναυάγησαν <sup>20</sup> ὧν ἐστὶν Ὑμέναιος καὶ Ἀλέξ- <sup>Tit. 1. 9.</sup>  
 ανδρος, οὓς παρέδωκα τῷ Σατανᾷ, ἵνα παιδευθῶσι μὴ βλασ- <sup>Heb. 3. 14.</sup>  
 φημεῖν. <sup>1 Cor. 5. 5.</sup>  
<sup>21</sup> <sup>1 Tim. 2. 17.</sup>  
<sup>& 4. 14.</sup>

## II. <sup>1</sup> Παρακαλῶ οὖν πρῶτον πάντων ποιεῖσθαι δεήσεις, προσ-

18. The Apostle, here resuming what he had said at ver. 3, turns again to Timothy. In this verse we have a remarkable transposition; the construction being, ταύτην τὴν παραγγελίαν παρατίθεμαι σοι, ἵνα, κατὰ τὰς προαγούσας ἐπὶ σὲ προφητείας, στρατεύῃ, &c. 'Ἐπὶ in this sense, concerning, is rather unfrequent; but see exx. in my Lex. Of the words τὰς προαγούσας ἐπὶ σὲ προφητείας, the only well-founded interpretation appears to be that of the ancient and most modern Expositors, who refer them to the revelations made by the Holy Spirit to Apostles, or persons possessing the χάρισμα, or Spiritual gift, called the προφητεία (of the existence of which we have indubitable evidence in the New Test.); which were virtually directions as to the persons proper to be designated as officers and teachers in the Church. See Acts xiii. 1, 2. xx. 28. 1 Cor. xii. 4—8 sq. Thus we may suppose the revelations in the present case, to have been made when Timothy was called to the service of Christ, when the will of God for the mission of Paul and Barnabas was narrated by the Prophets at Antioch, who, it seems, then foretold that Timothy would be a person who should prove eminently useful in the Church, and consequently be very proper to be invested with government in it.—ἵνα στρατεύῃ. Render: 'that thou mayest war;' a military metaphor (like one in Joseph. de Macc. § 9, ἱερὰν καὶ εὐγενὴ στρατείαν στρατεύεσθαι ὑπὲρ τῆς εὐσεβείας) employed in allusion to the courage and vigilance requisite to his office. Several similar modes of expression have been adduced from ancient writers, representing life as a warfare, and man as a soldier. So Seneca, Ep. 96, 'vivere militare est,' and Max. Tyr. xix. 4, στρατηγὸν μὴ τὸν Θεοῦ, στρατείαν δὲ τὴν ζωὴν, ὁπλίτην δὲ τὸν ἄνθρωπον.

<sup>19</sup> Πίστιν καὶ ἀγ. συνείδ.] Mentioned supra v. 5, and forming the principal virtues of the Christian soldier. 'These (observes Dr. J. Barrow, Sermon. vol. ii. p. 10) are terms inseparable from each other; for the first is nothing but the stipulation of a good conscience, fully persuaded that Christianity is true, and firmly resolved to comply with it; and as to the other, a man void of conscience will not embark in Christianity, or, having laid conscience aside, he will soon make shipwreck of Faith by apostasy from it.' Πίστις has here respect to orthodoxy of doctrine (what is called, infra iv. 6, τοῖς λόγοις τῆς πίστεως καὶ τῆς καλῆς διδασκαλίας), and συνείδησις, to conscientiousness in teaching it.—ἀπωσάμενοι, 'having cast off,' 'cast it from them.' At περὶ τὴν πίστιν ἐναυάγησαν there is a nautical metaphor, derived from merchant-sailors, who lose their property by the vessel, in which they

have embarked it, being run on a rock, περὶ ἔρμα, as it is said in Thucyd. vii. 25 (where see my note). This figurative use of the word is rare, but it is found both in the Fathers and in the Class. writers, as in two or three passages cited by the Commentators; to which I am enabled to add a still more apposite one from Pindar, frag. incert. xxiii., Ἀρχὰ μεγάλας ἀρετᾶς, ὄνασσι' Ἀλήθεια, Μὴ πταίσης ἰμὴν ἢ σύνθεσιν (for συνθήκη, 'plighted faith') τραχεῖ ποτὶ ψεύδει, i. e. 'do not dash the bark of my faith on the rock of falsehood and deceit.'

<sup>20</sup> οὓς παρέδωκα τ. Σ.] See note on 1 Cor. v. 5. At ἵνα παιδευθῶσι μὴ βλασφ. there is a kind of proverbial expression (not unknown in our own language), which may best be illustrated by a similar one in Soph. Antig. 1089, ἵνα γὰρ τρέψω τὴν γλῶσσαν σου χυλωτέραν. The term βλασφ. seems to have respect, not to blasphemy properly so called, 'speaking evil of that which is Divine,' but as Dr. Feile explains, in its present application it must mean, 'speaking in disparaging terms of the Gospel as preached by me.' By ἵνα παιδευθῶσι it is meant that 'they may, by the discipline of correction, be in some measure restrained from evil,' if not induced to repent of it.

II. The Apostle, now proceeding from generals to particulars, gives directions to Timothy for the regulation of the Church; and first as to its external form, commencing with the most important of external observances,—public worship.—πρῶτον πάντων, first of all, at the commencement of public worship. By these several terms, denoting prayer, in all its aspects, and in every form, δεήσεις, προσευχᾶς, &c. we may understand, 1. deprecations of evil; 2. supplications for good; 3. intercession for others; 4. grateful acknowledgments to the Divine goodness for preservation, or prosperity; a view supported by the authority of St. Augustin (as quoted by Dr. Parr, Sermons, vol. ii. p. 644), who interprets "δεήσεις," deprecations that evil may be averted from rulers; προσευχᾶς, 'petitions that good may be obtained for them; ἐντεύξεις, 'intercessions that needful graces may be conferred upon them; εὐχαριστίας, 'thanksgivings,' when they have fulfilled the high functions of their station, by effecting the deliverance of their people from impending danger, or by redressing some grievous and inveterate wrongs, or by diffusing general happiness in the regular and orderly administration of government." It is strange that all the modern Translators and Expositors should have taken ποιῶσθαι in a Passive sense; which is against the usage of the New Test. writers (espec. St. Paul), as well as of Jos. and, indeed, the Class. writers. The Present tense of this



a Jer. 20. 7.  
Rom. 13. 1.  
b ch. 1. 1.  
c Ezek. 18.  
32.  
Jer. 20. 7.  
Tit. 2. 11.  
3 Pet. 2. 2.  
John 3. 16, 17.  
d John 17. 3.  
Rom. 2. 20.  
e 10. 12.  
Gal. 2. 19.  
Heb. 9. 15.

ευχὰς, ἐντεύξεις, εὐχαριστίας, ὑπὲρ πάντων ἀνθρώπων, <sup>2</sup> ὑπὲρ βασιλέων καὶ πάντων τῶν ἐν ὑπεροχῇ ὄντων, ἵνα ἡρεμῶν καὶ ἡσύχων βίον διάγωμεν ἐν πάσῃ εὐσεβείᾳ καὶ σεμνότητι. <sup>3</sup> τούτο γὰρ καλὸν καὶ ἀπόδεκτον ἐνώπιον τοῦ σωτῆρος ἡμῶν Θεοῦ, <sup>4</sup> ὃς πάντας ἀνθρώπους θέλει σωθῆναι καὶ εἰς ἐπίγνωσιν ἀληθείας ἐλθεῖν. <sup>5</sup> Εἰς γὰρ Θεὸς, εἰς καὶ μεσίτης Θεοῦ καὶ

verb is almost always, and in the New Test., I believe, invariably, used as a Middle Deponent. Accordingly, the meaning is, 'I direct, then, first of all the making of prayers.' This accords with the rendering of the Pesch. Syr. and Æthiop. Translators, and the exposition of Theodor., and derives confirmation from Plut. Num. c. 14, *ἰδιότῃς ἡμᾶς τοῦ νομοθέτου μὴ κοῖσθαι τὰς πρὸς τὸ θεῖον ἐντεύξεις ἐν ἀρχαίᾳ*. Great ignorance is here shown by Schleiermacher, in denying that the Particle *οὖν* here has any logical connexion; not being aware that it exists with the words *ταύτην τὴν παραγγελίαν παρατίθεμαι σοι*, sup. i. 18, where there is a general injunction, —here followed up by a particular one. Thus the *οὖν*, which may be rendered 'accordingly,' is, as often, resumptive; the words *ἡ τινὶς—βλασφημεῖν* being parenthetical; hence a new Chap. ought not to have commenced at *παρακαλῶ*.

2. τῶν ἐν ὑπεροχῇ δ.] answering to the *οἱ ἐν ταῖς* of the early and pure Class. writers, 'those who hold any office in the state,' the *ἐξουσίαι* of Tit. iii. 1. The phrase before us is confined to the later Greek writers, as Polyb. and others; though used by Longin. de Subl. xxx., *πρὸς τυράννους, βασιλείας, ἡγεμόνας ἐν ὑπεροχαῖς*, scil. *οἰσι*, and other passages of the later Greek writers.—*ἡρεμῶν καὶ ἡσύχ.*, i. e. 'peaceful and peaceable,' suffering no disturbance, and offering none, comp. 1 Pet. iii. 4; such a quietness as can no otherwise be attained than by good government, and without which godliness could ill be cultivated.—*σεμνότητι* is not well rendered *gravity*; for the term has respect, not to *manners*, but *life*, denoting that decorous, not to say severe, regularity of conduct, required in a well-ordered society, as opposed to the *licentious* practices espec. prevalent in times of war and civil commotion. Thus the term is best rendered by Erasim. *honestate*. And so Ælian, Var. Hist. ii. 13, uses *σεμνότης βίον*, and Jos. c. Ap. *σεμν. ἀεικνῆς*, and Jos. Bell. ii. 8. 2.—*Εὐσεβείᾳ* is not well rendered 'piety'; it rather means 'religiousness,' by the exercise of a *godly spirit*; denoting, according to its difference from the synonym *ἀλγάβεια*, 'the spontaneous feeling of the heart.' The word is used thirteen times by Paul in the Pastoral Epistles; but by no other writer of the New Test. except Peter, who employs it four times in his first Epistle: it is also used by Clement of Rome. The general sense intended by the Apostle is, that the prayers are to be offered up chiefly, and in a religious view, with reference to the will of God, by whom the powers that be are ordained, but partly, and in a political one, in return for that quietness, which can no otherwise be attained than by good government. The latter of these reasons is referred to in the expression *καλὸν* (for *δικαίον*), the former, in the *ἀπόδεκτον ἐνώπιον τοῦ σωτῆρος ἡμῶν Θεοῦ* in the next verse.

3. τούτο γὰρ καλόν, &c.] 'For this (namely,

making intercession for all men, espec. rulers) is good,' &c. The expression *καλόν* seems to mean what is good as regards *men* (so Theophyl. explains it *τὸ φῶσαι καλόν*), '*pulchrum, honestum, quod deest*.' The word *ἀπόδεκτον* signifies properly what is *worthy* of being accepted or approved; but here it denotes what is approved, answering to *εὐάρεστος* in Heb. xiii. 21.—*Λέχμ*, cancels the γάρ, on the authority of MS. A. and 2 cursives, and the Copt. and Æthiop. Versions; most injudiciously, since the omission of unimportant Particles in a very few MSS. is usually owing to negligence on the part of the scribes, who, I have observed, omit γάρ more frequently, perhaps, than any other Particle.

4. πάντας ἀνθρώπους] meaning, 'all persons, without exception;' q. d. 'God desires the salvation of all, and therefore for all we ought to pray.' The words *καὶ—ἐλθεῖν* suggest the means of salvation,—namely, by coming to a full knowledge and entire recognition of the truth [of the Gospel]. In *ἐπίγνωσιν* there is a *sensus prænoscens* often found in *ἐπιγνώσκω*. The conjoint and implicit sense 'recognition' has place in the verb at Matt. xiv. 35. Mark vi. 54. Luke xxiv. 16. Acts iii. 10. xii. 14. The word properly signifies full and complete knowledge. Comp. Ceb. Tab. 12, where we have *εἰς τὴν ἀληθ. παιδείαν ἐλθεῖν*.

5. As respects the *connection* here, the γάρ is best referred to the clause immediately preceding, thus: 'God will have all men to be saved (and come to the knowledge of the truth); for he is the God alike of all, and the man Christ Jesus is the Mediator between God and man, who gave himself a ransom for all.' 'It is plain (says Dr. Paley), from the form and turn of the expression, that Christ's mediatorial character and office was meant to be represented as a *perpetual* character and office, because it is represented in conjunction with the existence of God and men, *so long as men exist*.' But Christ our Saviour is also to be considered as partaking of both natures, the Divine and the human; in the latter effecting *satisfaction*, and also exercising continual *intercession* for us, by presenting the merit of his sacrifice offered once for all. Here, then, is meant to be designated *such* a Mediator for men with God as to be also an *Atorner*, and also a perpetual *Intercessor*; thus in all was Christ reconciling man with his offended Maker. Comp. the parallel sentiment in Rom. iii. 29, 30, and see notes. As to the Unitarian gloss on *μεσ.* (by which it is taken as merely meaning 'one who makes known the mind of two parties to each other, and concludes an agreement or covenant between them'), that is disproved by the words of the next verse, *ὁ δὲ Θεὸς αὐτὸν ἀντί-λυτρον ὑπὲρ πάντων*, from which it plainly appears that the principal notion of *μεσ.*, as applied to Christ, is that of *atonement*. On the whole subject of mediation and atonement, see

ἀνθρώπων, ἄνθρωπος Χριστὸς Ἰησοῦς, ὁ δὲ δούς ἑαυτὸν ἀντί-  
 λυτρον ὑπὲρ πάντων τὸ μαρτύριον καιροῖς ἰδίους. 7 ἵς δ' ἐτέθη  
 2 Thess. 1. 10. 1 Acts 9. 15. & 12. 2. & 22. 21. Rom. 1. 9. & 9. L. & 11. 13. & 15. 16. Eph. 2. 8. Gal. 1. 16. & 2. 8. 2 Tim. 1. 11.

Bp. Warburton, Div. Leg., book ix. ch. 2, who there shows at large that *mediation*, to be effectual, must be enforced by some *unsatisfaction*; and that, as the mode of this mediation *might* have been either by *interceding* for the remission of the forfeiture, or by *satisfying* for the debt, so we find by Scripture that both were employed, the intercession being by way of satisfaction for the debt. The price paid was the death of the Son of God. And as to the nature of that death, which had the efficacy of redemption, he shows that it must be (as it was) both *voluntary* and *offered up* as a sacrifice. And thus the expiatory sacrifice of Christ on the cross operated for our redemption. As to the other Unitarian perversion of the sense, which represents Christ as here called a mere man, it has been abundantly refuted by Abp. Magee, Bps. Pearson, Bull, Beveridge, Warburton, and Dr. Mackn. Suffice it to say, that were he a mere man, how could he mediate between God and man? Comp. Heb. ii. 14. iv. 15. He would himself need a mediation. It is plain that this passage cannot contravene the doctrine that Christ was both God and man. Indeed, had he not been more than man, there would have been no occasion for ἄνθρωπος, which word is never found so applied to any other person, as Moses or John. And though in Numb. xii. 3 we have ὁ ἄνθρωπος Μωϋσῆς παρὰ (ἦν), yet there the Article is found, which it is not here in any MS.; nor, indeed, is it wanted, ἄνθρωπος Ἰησοῦς Χρ. standing as a title, like Κύριος Ἰησοῦς Χριστός. And here it may be remarked, that our Common Version throws a needless stumbling-block in the way of the ignorant, by rendering the οὗτος, αὐτός, and οὗτος in Heb. iii. 3. vii. 4, 24. viii. 3, and x. 12,—by 'this man.' It ought surely to be 'this person.' But to proceed,—in the present passage the Article is unnecessary, since, as Bp. Middl. has shown, 'Jesus Christ could not be called the man κατ' ἔξοχον, since he did not possess the human nature in a pre-eminent degree.' The learned Prelate rightly regards ἄνθρ. as used for a title, in the same way as Κύριος Ἰ. Χρ. Thus we may safely assert, that Christ is here named 'Man' by the title derived from his inferior or human nature, and that is attributed to one of his natures, which properly belongs to the compound nature of Christ; for he is mediator, not inasmuch as he is man, but inasmuch as he is θεοῦ-ἄνθρωπος. This does not exclude the Son's participation of the Godhead, but distinguishes his mediatorial office, to which on many accounts the Divine nature was also necessary. Comp. Heb. ii. 16—18, which is an excellent comment on the present passage.

6. ὁ δὲ δούς ἑαυτὸν ἀντίλ. ὁ. π.] See Matt. xx. 28, and note, and Bps. Sanderson and Beveridge in D'Oyly and Mant. The ἀντίλ. of this passage is a stronger term than the λύτρ. of Matthew, and is well explained by Hesych. ἀντίδοτον, implying the substitution, in suffering punishment, of one person for another. See 1 Cor. xv. 3. 2 Cor. v. 21. Tit. ii. 14. 1 Pet. i. 18. The next words, τὸ μαρτύριον καιροῖς ἰδίους, from their abruptness, involve consider-

able difficulty, and hence great diversity of opinion exists on their sense. As to the various readings, they seem only to attest the perplexity of the ancient Critics, and are of no value, except to show what some ancients supposed to be the sense. To advert to the interpretation of the moderns, Abp. Newc. renders, 'a doctrine to be testified of in its proper time.' This, however, is paying no attention to the Article, which, indeed, chiefly occasions the difficulty of the sentence; and though Dr. Benson's version expresses the force of the Article, it cannot, I think, be admitted, since μαρτύριον, in the sense of a personal witness, is unprecedented. I should prefer, with Bp. Middl., to put the clause into a parenthesis, and render, 'the proof of it in due time.' Yet this runs counter to the laws of parenthesis, and the sense arising is scarcely suitable; not to say that the signification *proof* is unauthorized. In fact, the learned Prelate so distrusted his own interpretation, as to be ready to suspect that the clause is not genuine. I would propose to render, 'which (i. e. the fact of Christ's having given himself a ransom for all) is the testimony (or doctrine) [to be borne witness to, i. e. to be set forth and taught] in its due season,—namely, that fitted for its purpose. Thus καιροῖς ἰδίους will have the same sense as at vi. 15, and Tit. i. 3, and is nearly equivalent to τὸ πλῆρωμα τοῦ χρόνου at Gal. iv. 4, the time appointed in the counsels of God, the time of the Gospel. The Apostle, then, means to hint to Timothy (and, through him, to all ministers), that the fact of Christ's having given himself a ransom for all is to be the great subject of their preaching; and, accordingly, the present sentiment is quite parallel to that at 1 Cor. ii. 2, where Paul professes that he 'determined to know nothing (i. e. to keep solely to the one truth) of Jesus Christ and him crucified.' The above interpretation is, I believe, not liable to any well founded objection. The suspicion, above referred to, of Bp. Middl., that the words are not genuine, is quite groundless. They cannot be dispensed with, since δ in the next clause can be referred to nothing but μαρτύριον. The various reading merely serves to attest the vain endeavours of the ancient Critics to explain the words as they now stand, and have stood from the second century downwards. The Reviser of the text of the Alex. MS. removed τὸ μαρτύριον, which seems to do away with the difficulty; but that is only by converting difficulty into something bordering on absurdity, and equally destroys the reference as the former mode. More attention is due to the mode pursued by other Critics, who (as we find from the reading of three uncial MSS., with the Sixtine, Vulg., and Ambros.) wrote thus: οὗ μαρτύριον. ἰδίους καιροῖς ἰδοῦν. But that is no other than re-writing the clause, and making it plainer by amplification. Nay, from the Pesch. Syr. Version (if, indeed, the reading be genuine) it would seem, that even in the second century the Greek text (at least in the copy, or copies, used by the Syriac Translator) had been interpolated by a similar amplification; though what was inserted we are left to conjecture. I suspect it to

g Pa. 124. 2.  
 Isa. 1. 15.  
 Mal. 1. 11.  
 John 4. 21.  
 h Tit. 2.  
 2—5.  
 i Pet. 2. 2.

ἐγὼ κήρυξ καὶ ἀπόστολος, (ἀλήθειαν λέγω ἐν Χριστῷ, οὐ ψεύ-  
 δομαι!) διδάσκαλος ἐθνῶν ἐν πίστει καὶ ἀληθείᾳ. <sup>8</sup> Ἐβούλομαι  
 οὖν προσεύχεσθαι τοὺς ἄνδρας ἐν παντὶ τόπῳ ἐπαίροντας ὁσίους  
 χεῖρας χωρὶς ὀργῆς καὶ διαλογισμοῦ. <sup>9</sup> Ἦσαύτως καὶ τὰς  
 γυναῖκας ἐν καταστολῇ κοσμίῳ μετὰ αἰδούς καὶ σωφροσύνης  
 κοσμεῖν ἑαυτάς, μὴ ἐν πλέγμασιν, ἢ χρυσῷ, ἢ μαργαρίταις, ἢ  
 ἱματισμῷ πολυτελεῖ. <sup>10</sup> Ἄλλ', ὃ πρέπει γυναῖξιν ἐπαγγελλομέ-

have been δ ἰβιβαιῶν, the very reading which must have been in the copies from which the Italic Version was formed,—namely, 'quod confirmatum est.' The interpolator had prob. in mind 1 Cor. i. 6, καθὼς τὸ μαρτύριον τοῦ Χριστοῦ ἰβιβαιῶν ἐν ὑμῖν. The explanation which I have above given of the text as it now stands (and as, I am persuaded, it left the hands of the writer) will, I think, be found, considering the difficulty of the case, quite admissible. The harshness will be diminished by considering that it is not very unusual, in writers like Thucyd. and St. Paul, for a word to be left to be supplied *mentally*, and, as philologists say, *fetched out of some word* (generally a verb) which is expressed. Thus here μαρτυρησόμενον is left to be supplied from μαρτύριον, which is the less harsh, considering that the phrase μαρτυρεῖν μαρτυρίαν is found several times in the New Test.

7. ἀλήθειαν—οὐ ψεύδομαι.] A solemn form of asseveration, occurring also at Rom. ix. 1. See also John i. 19, 20, and note; comp. 2 Cor. xi. 10. The phrase ἐν πίστει καὶ ἀληθ. is not an Hendiad. for ἐν πίστει ἀληθείας, but there is a pregnancy of expression for 'in the faith of Christ, and the truth of his Gospel.'

8. The οὖν is resumptive, and refers to the direction at ver. 1.—τοὺς ἄνδρας should be rendered 'the men,' as having opposed to it just after τὰς γυναῖκας; perhaps, too, intimating that the men, not the women, were to lead the prayers.—ἐν παντὶ τόπῳ seems to mean, 'in every,' i. e. 'any place whatsoever [appropriated to public prayer],' and the words must be closely joined with those immediately following, ἐπαίροντας ὁσίους χεῖρας, said with reference to the attitude commonly adopted by the ancients in fervent prayer; see Ps. cxxxiv. 2, and cxli. 2. The use in this expression of an epithet before χεῖρας is very rare. One example is adduced by Wetstein from a passage of Galen; and I have noted another in Philo, p. 648, where we have καθαράς (answering to ὁσίους here), which term signifies unpolluted by vices. Here, however, the epithet is meant to be *emphatic*, in allusion to the carefully washed, though morally unclean, hands of the Jews and Judaizers, inculcating an earnest exhortation to cultivate the ὁσιότης, which becometh their Christian profession, and espec. suitable to prayer. The phrase χωρὶς ὀργῆς καὶ διαλογισμοῦ is best understood of the absence of *altercation*, and *debate* about matters of doubtful disputation, which would be likely to introduce some passionate feeling; for such seems the true force of ὀργή.

9. ὡσαύτως καὶ τὰς γυναῖκας, &c.] Here almost all modern Expositors take the sense to be, 'And in like manner I wish the women to adorn themselves,' &c. But thus there is no corres-

pondence, such as is intimated by the particle ὡσαύτως. Now, as it is likely that the Apostle would address something to the *women*, as well as the men, on the subject of prayer, I agree with the ancient and a few eminent modern Expositors, that we must repeat not only βούλομαι, from the preceding, but also προσεύχεσθαι. Some, indeed, repeat the *whole* sentence; but that is harsh and unnecessary; for ὡσαύτως may be taken to mean ἐν παντὶ τόπῳ—διαλογισμοῦ. There seems to be here, as often, a blending of two sentences into one; and thus καὶ is to be repeated with κοσμεῖν. So at ὡσαύτως in Luke xiii. 3, and 1 Cor. xi. 25, ἵλαβιν must be repeated from the preceding; and in 1 Tim. iii. 8, 11. Tit. ii. 3, δεῖ εἶναι is to be repeated from the preceding. In the present passage, however, the Apostle blends the two sentences, as meaning to say, 'I wish them to attend such prayers in modest apparel;' thus adverting to two points in which the two sexes, respectively, would be too apt to err; the former from a spirit of contention, the latter from womanish vanity, and fondness for exterior adornment. In μετὰ αἰδούς καὶ σωφρ. the Apostle further develops his meaning; q. d. 'And let this adornment be rather with modesty than with art;' rather 'by sober-minded self-restraint, than alluring attractiveness.' Mr. Conyb. remarks 'it as a peculiarity of the Pastoral Epistles to dwell very frequently on the virtue of σωφροσύνη, or self-restraint.' Comp. Antiph. Incert. Fab. lvi. p. 568, Mein., μὴ χρώμασιν (for κόσμοις, as Plato, 239, χρώμασι καὶ κόσμοις) τὸ σῶμα λαμπρύνειν θίλει, 'Ἐργοῖς δὲ καθαροῖς καὶ τρόποις ('moribus') τὴν καρδίαν. And so Phintys (a Pythagorean philosopher), in her conjugal precepts forbids the wearing of gold (in gold ornaments), or jewels, or gay attire, but enjoins the wife κοσμεῖν δὲ μᾶλλον αὐτὴν αλοχύν. Lachm. and Tisch. alter ἡ before χρυσῷ into καὶ, on strong authority, confirmed by the Pesch. Syr. Version. If it be genuine, we may suppose the words πλείμασιν and χρυσῷ to be taken as an Hendiadyn, to denote the κρόβυλος, or κόρυμβος, of Thucyd. i. 6; namely, the *top-knot*, formed of braids of hair drawn up into a knot, and clasped around by the insertion of gold combs. But that would be confining the use of gold to the *combs*, whereas we know it extended to *bracelets*, armlets, anklets, ear-rings, &c. Hence it is better to retain the ἡ, and take χρυσῷ in its widest acceptation, so as to understand the golden head-bands, bracelets, armlets, anklets, and ear-rings; and by μαργαρίταις, ornaments for various parts of the body, made of precious stones. So *aureum* in Latin is used for ornaments of gold; as Virgil, Æn. iv. 138, 'Crines nodantur in aureum.' Rev. xvii. 4, καὶ ἡ γυνὴ ἦν κεχρυσωμένη χρυσῷ καὶ λίθῳ τιμῷ, καὶ μαργαρίταις.

ναις θεοσέβειαν, δι' ἔργων ἀγαθῶν. <sup>11</sup> Ἡ γυνὴ ἐν ἡσυχίᾳ μαθη- <sup>1 Gen. 3. 16.</sup>  
νέτω ἐν πασῇ ὑποταγῇ· <sup>12</sup> γυναικὶ δὲ διδάσκειν οὐκ ἐπιτρέπω, <sup>1 Cor. 14. 34.</sup>  
οὐδὲ αὐθεντεῖν ἀνδρὸς, ἀλλ' εἶναι ἐν ἡσυχίᾳ. <sup>13</sup> Ἐὰν γὰρ <sup>1 Gen. 1. 27.</sup>  
πρῶτος ἐπλασθῇ, εἰτα Εὐα. <sup>14</sup> καὶ Ἀδὰμ οὐκ ἡπατήθη ἡ δὲ <sup>2. 15, 22.</sup>  
γυνὴ ἀπατηθεῖσα ἐν παραβάσει γέγονε. <sup>15</sup> Σωθήσεται δὲ διὰ <sup>1 Cor. 11. 2.</sup>  
τῆς τεκνογονίας, ἐὰν μείνωσιν ἐν πίστει καὶ ἀγάπῃ καὶ ἀγιασμῷ, <sup>1 Gen. 3. 6.</sup>  
<sup>12.</sup>  
<sup>2 Cor. 11. 2.</sup>  
<sup>11 Tit. 2. 12.</sup>  
<sup>1 Pet. 4. 7.</sup>  
μετὰ σωφροσύνης.

10. ἐπαγγ.] This use of the word, by which it denotes 'the following a course' of life, or adopting a set of opinions, is found also in the best Class. writers; as Xen. Mem. i. 2. 7. iii. 1, 1, also in Jos. Ant. Præm. § 2, Θεοῦ θεραπεύειν ἐπαγγ. Wisd. ii. 13. The sense here is, 'making a profession of.'—θεοσ. denotes the worship of God, and, as is implied, in its purest form. Thus it had been used of Judaism, but was now transferred to Christianity. At δι' ἔργων ἀγαθῶν supply κοσμεῖν ἑαυτάς. Comp. 1 Pet. iii. 3, 4.

11. γυνὴ ἐν ἡσυχίᾳ μαθη.] 'Ἡσυχία, in this sense, to denote 'modest silence,' is rare in the Class. writers, but found in the Sept. and Jos. Bell. ii. 8, 5, καὶ καθίσαντων μετ' ἡσυχίας. The best Expositors are agreed that this injunction relates, like the foregoing, to public worship; and that what is added in the next verse is intended to further develop the meaning here. Women are enjoined, at divine worship, to keep that silence which is suitable to their condition. They are not only not to pray in public, but not to instruct; they are to learn, and not to teach, nor in any way assume authority over the other sex, but to be quiet, and ὑποτάσσεσθαι, for the injunction here is exactly the same as that at 1 Cor. xiv. 34.

12. οὐδὲ αὐθεντεῖν ἀνδρὸς.] 'Nor to claim authority over,' = ἐξουσιάζειν. How the term comes to have this sense, see my lex.—The next words, ἀλλ' εἶναι ἐν ἡσυχίᾳ are exegetical of the foregoing, and denote that quiet silence and peaceable acquiescence (the ἡσυχίον πνεῦμα inculcated, 1 Pet. iii. 4), which is the very opposite to a spirit that affects rule.

13, 14. Here are adduced two principal reasons for the foregoing injunction, serving to show why the female sex is in subjection to the male. As to the first, it is generally supposed to be founded on the Jewish notion, by which (as we find from the Rabbins) priority of creation was always thought to carry with it precedence; see Wetstein and Loesner. There is, however, no necessity to resort to that principle. We may regard the words as intimating the argument more plainly expressed in a kindred passage of 1 Cor. xi. 8, 9, οὗ γὰρ ἔστιν ἀνὴρ ἐκ γυναικὸς, ἀλλὰ γυνὴ ἐξ ἀνδρὸς· καὶ γὰρ οὐκ ἐκτίσθη ἀνὴρ διὰ τὴν γυναῖκα, ἀλλὰ γυνὴ διὰ τὸν ἀνδρα, which passage is the best comment on the present; showing that her being created as an helpmeet to man implies an inferiority to, and dependence on, man. Answering to ἐπλάσθη here is ἐκτίσθη there; a term used with reference to Gen. ii. 7, ἐπλασαν ὁ Θεὸς τὸν ἀνδρ. χεὶρ ἀπὸ τῆς γῆς.

14. καὶ Ἀδὰμ οὐκ ἡπάτη.] Here the ancient and most modern Expositors repeat, from the preceding, πρῶτος. This, however, is not a little harsh. The Apostle merely means to say,

that the fault of being deceived rested on the woman; q. d. 'It was not Adam that was deceived [by the serpent], but the woman; who, being so deceived, was especially in fault.' Hence it follows, that she, from that original imbecility and persuasibility, was very properly subjected to the man, and thus must not usurp authority over him. To advert to a matter of reading. For ἀπατηθεῖσα, four uncial, and ten cursive MSS. (to which I add Lamb. 1184, Cov. 2, omitted by Mill, and Mus. 5116) have ἐξαπ., which has been received by Lachm. and Tisch., but on insufficient authority. Besides, internal evidence is rather in favour of ἀπατ., which was more likely to be altered into ἐξαπ. (namely, from 2 Cor. xi. 8) than the reverse. In the passage of Gen. iii. 13 alluded to, all the MSS. of the Sept. have ἡπάτησι, not ἐξηπ.

15. σωθήσεται διὰ—σωφροσύνης.] The difficulty so justly complained of in this passage centres in the expression τεκνογονίας; and this not a few Expositors have attempted to remove by assigning to the term some peculiar sense, as education, or offspring; the διὰ being taken for σύν. But thus the latter part of the sentence will not correspond to the former: and, both those significations are destitute of any authority. Again, to take the expression, with others, as meant of the bearing the promised Redeemer, would suppose such an *enigmatical* mode of speaking on a plain subject, as it is very improbable the Apostle should adopt. As to the attempt made to remove the difficulty by assigning to σωθῆσ. a sense by which it may denote temporal deliverance and preservation, it lies open to the fatal objection, that the deliverance has not been observed to be confined to Christian and pious women; and that the context requires σωθ. to be taken of eternal salvation. I have heretofore thought that the sense may be this, 'Nevertheless, the sex, which was the means of bringing such ruin on the human race, will not be excluded from salvation, or admitted to it on worse terms; but it will be extended to them, through child-bearing and the various onerous duties which follow it,—they will, I say, be saved, equally with the other sex, as a sex, and all the individuals of it, if they embrace and continue in the Christian faith, and practise those duties of loving obedience, holiness, and modesty which it enjoins.' On careful reconsideration of this difficult question, I see reason to think that this interpretation is liable to too much objection to be tenable; and I now prefer regarding the phrase διὰ τῆς τεκνογονίας as an insertion thrown in by way of qualifying the gracious assurance just given of salvation on equal terms; in like manner as at Mark x. 30, the gracious promise of ample remuneration, in this world and in the next, to those who forsake all for

a Acts 18.  
Phil. 1. 1.  
b Tit. 1. 6.  
ch. 5. 9.

III. 1 \* Πιστός ὁ λόγος· εἰ τις ἐπίσκοπὴς ὀρέγεται, καλοῦ  
ἔργου ἐπιθυμεῖ. <sup>2</sup> Δεῖ οὖν τὸν ἐπίσκοπον ἀνεπίληπτον εἶναι,  
μᾶς γυναῖκός ἄνδρα, \* νηφάλιον, σώφρονα, κόσμιον, φιλόξενον,

Christ's sake, is qualified by the insertion *μετὰ διωγμῶν*, where see note. This view is, I find, that which was adopted by Wolf and Bengel, who remark, 'denotatur hic *conditio* sive status in quo mulier salutem sic assecuta;' though they notice not, what seems an important feature, that we have here a *qualifying* circumstance; just as (to use the words of Bp. Sanderson) all promises, both temporal and spiritual, are to be understood *cum exceptione crucis*. So also, at 1 Cor. vi. 28, to a similar kind assurance is subjoined, *θλίβει δὲ τῇ σαρκὶ ἔξουσι*. Wiesing, indeed, thinks the words were thrown in, only to point out the woman's proper sphere of duty, and to suggest that this position has been assigned to her in consequence of the fall; q. d. 'that in this sphere to which God has appointed her, and not in the sphere of active duty for the advancement of the Gospel, she will be saved on the same conditions as the other sex.' This view is adopted by Mr. Conyb., only that he takes *σῴσις* of temporal preservation. 'The Apostle's meaning,' he says, 'is, that women are to be kept in the path of safety, not, by taking upon themselves the office of the man (by taking a public part in the assemblies of the Church, &c.), but by the performance of the peculiar functions which God has assigned to their sex.' But that figurative sense of *σῴσις*, is unprecedented, and is here forbidden by the context, being in opposition to *ἐν παραβάσει γίνεσθαι*. — *Πιστός καὶ ἀγάπη καὶ ἀγιασμός*, &c. These three particulars embrace the grand outlines of a Christian's duty; for to the first the second is indispensable; and the third not less so to the two others; for 'without holiness no man shall see the Lord.' By *σωφροσύνης* is meant that discreet *sober-mindedness* just before enjoined. Thus it will correspond to the similar term *σωφρονισμού* at 2 Tim. i. 7, and *ἐγκράτεια* at 2 Pet. i. 6. And here we cannot but remark the refined address with which the Apostle thus brings round again what he had before enforced.

III. The Apostle now proceeds to the cognate subject, and adverts to another department of Church regulation,—namely, the *qualifications* of those who are to *preside* in the above assemblies for prayer, as Presbyters; or are to discharge other and *ecclesiastical* functions connected therewith, as Deacons.

1. *πιστός ὁ λόγος*] Many Commentators, ancient and modern, thinking that the subsequent affirmation would scarcely require so solemn an introduction, refer these words to the preceding assurance in *σῴσεται*, &c. But though the formula is used of what goes before, at iv. 9, yet it has just been used of *what follows*; and certainly the *character* of the formula (which is not solemnity, but seriousness), is here far more suitable thereto; q. d. 'It has been said, and is a true saying, and worthy of entire confidence, that,' &c. This view is confirmed by the authority of Calv. and Hyper. I know not why Neander should object to the *sudden transition* as un-Pauline; for in what Scriptural writer are there transitions more ab-

rupt than in Paul? Besides, it is no further abrupt than might be expected from the discussion of a new subject. As to the remark of De Wette, that 'it introduces not, as elsewhere, a maxim of faith, but of experience,' it is enough to reply, with Wiesing, that, if the saying be a maxim of *experience*, it is founded on a basis of doctrine. As to the force of *πιστοσύνης*, it is that of *spiritual oversight* generally, not confined to the office of *ἐπίσκοπος*, or *πρεσβύτερος*, but prob. extending to the case of *διάκονος*.—*Καλοῦ ἔργου ἐπιθ.* By thus calling it 'an honourable work,' or 'office,' the Apostle doubtless meant to suggest that its *weighty duties* are especially to be considered, rather than the *honour*, that accrues from it. Comp. Phil. i. 6 by 1 Thes. v. 18. Indeed, *ἔργον* is a term always used of a laborious and important office. So it is said, Isocrat. in Dem. *τοὺς δόξαι ὀραγομένους—δοσι μὲν οὖν πρὸς τοὺς ἑαυτῶν φίλους τοὺς προτριπτικοὺς λόγους συγγράφουσι, καλὸν ἔργον ἐπιχειροῦσι*.

2. *ἀνεπίληπτος*] This is properly an *agonistical* term, signifying, 'one who gives his adversary no *hold* upon him;' but it is often (as here) applied metaph. to one who gives others no cause to justly accuse him. So Thucyd. v. 17, *ταῖς ἐχθροῖς ἀνερ. σίμας*. 'Such (says a celebrated writer) is the perfect parity of our religion, such the innocence and virtus it exacts, that he must be a very good man indeed who lives up to it. And when we consider the still *greater* requirements in a *teacher* of religion,—who is to be an example to others,—and reflect on the injury done to religion through the side of false professors, how much reason will there appear that such an one should be, as the Apostle says, *blameless*!'—*μᾶς γυναῖκός ἄνδρα*. That the Apostle forbids *polygamy* cannot be doubted; but the only question is, whether he means to forbid more than one wife *at a time*, or more than one wife *in all*; q. d. 'the candidate shall not have married a second wife.' *Authority* seems most in favour of the former interpretation; but, as in a kindred passage of ver. 9, where it is required of a *widow*, in order to be put on the list for support by the Church, to have been *ἰνός ἀνδρός γυνή*, where the expression can only mean, to have had one husband; and since it seems (as Chrys. observes) to have been the chief intent of the Apostle *καλέσειν τὴν ἀμετρίαν*, it may be supposed that he forbids second marriage in a Presbyter, lest, in an age when divorce was so very prevalent, Ministers might be induced to seek divorce, and thus subject themselves to scandal, as if actuated by improper motives. On further consideration, however, for this ninth edition, of this puzzling question, it occurs to me that this view, by which the passage is supposed to forbid *second marriages*, is liable to as grave objections (which are stated by Wiesing.) as those which attach to its being supposed to forbid *polygamy*. Here, if any where, the maxim 'in *medio tutissimus ibis*' would be expedient, could it be brought in, which it may, if we suppose the true interpretation to be that so ingeniously propounded by

διδασκικόν <sup>3ο</sup> μὴ πάροικον, μὴ πλήκτην, μὴ αἰσχροκερδῆ· ἀλλ' <sup>οἱ 2 Tim. 2. 24.</sup> ἐπιεικῇ, ἄμαχον, ἀφιλάργυρον <sup>4ο</sup> τοῦ ἰδίου οἴκου καλῶς προ- <sup>α Tim. 1. 8.</sup> ἰσταμένον, τέκνα ἔχοντα ἐν ὑποταγῇ, μετὰ πάσης σεμνότητος <sup>5ο</sup> (εἰ δέ τις τοῦ ἰδίου οἴκου προστῆναι οὐκ οἶδε, πῶς ἐκκλησίας Θεοῦ ἐπιμελήσεται;) <sup>6ο</sup> μὴ νεόφυτον, ἵνα μὴ τυφωθεῖς εἰς κρίμα ἐμπέσῃ <sup>1 Tim. 14. 12.</sup>

Mr. Conyb., in the following statement of the case, as it might be with respect to the persons in question, *ἐπίσκοπον*, or *πρεσβύτερον*: 'In the corrupt facility of divorce allowed both by the Greek and Roman law, it was very common for man and wife to separate and marry other parties, during the life of one another. Thus a man might have three or four living wives; or, rather, women who had all successively been his wives . . . . We believe it is this kind of *successive polygamy* which is here spoken of as *disqualifying* for the Presbyterate.' The above view is much confirmed by the authority of BEZA, from whom it originated.—*νηφάλιον*, 'vigilant or circumspect' (in which sense the word occurs in the later writers),—a quality, indeed, suggested by the very term *ἐπίσκοπος*, which imports *vigilant superintendence*.—*σώφρων*, 'sober-minded'; i. e. one who holds his passions and desires under. So Æschin. cont. Timarch. 25, 37, *ἐκ παιδὸς εἰς γῆρας σώφρων*. By *κόσμιον* is meant 'orderly, decorous, *σεμνοσπρεπῆ*, as Theophylact explains. Indeed, these three terms form a *class* of cognate virtues, and certainly habits implied therein, not behaviour and conduct only, but (as explained by Theodoret. *καὶ σχήματι, καὶ βλέματι, καὶ βαδίσματι*) carriage and deportment, as implied in *κόσμη*. Such is the use of the word in Philom., 'Ἀδελφ. fr. ii. 1—4, οὐκ ἂν λαλῇ τις μικρὸν, ἵνα τὸν κόσμον, οὐδ' ἂν πορεύηται τις εἰς τὴν γῆν βλέπων' ὁ δ' ἥλικον ('*talent*') μὴ ἢ φύσει φέροι λαλῶν, μηδὲν ποιῶν δ' ἀρχήμον, οὐτοὶ κόσμιοι. The terms *σώφ.* and *κόσμη* are, indeed, frequently conjoined in the Class. writers; whence it is plain that there is a reference to the *manner and deportment*, no less than the *actions and conduct*. Well might the Apostle require thus much from *Christian ministers*; for no less than this was expected of the *heathen priests*. So in Æschyl. Theb. 606, Amphiarus is described as being a model for priests, that: οὗτος δ' ὁ μάντις σώφρων, δίκαιος, ἀγαθός, εὐσεβὴς ἀνὴρ, μέγας προφήτης.—Φιλόξενον, 'hospitable'; see Rom. xii. 13, and comp. Heb. xiii. 2.—*διδασκ.*, 'fit to teach,'—namely, as possessing the knowledge and faculty necessary. See Tit. i. 7.

3. μὴ πάροικον] Some Expositors, ancient and modern, take this to be equiv. to *ὑβριστὴν* or *αὐθάδη*, which is, indeed, much countenanced by three *voices* in this clause standing opposed to the three *virtues* in the next. But, considering that we have at ver. 8 the expression *μὴ οἶνον προσέχοντες* used of the Deacons, here at least the physical sense must be *included*; and, according to every principle of correct exegesis, it must stand *first*. In the word *πάροικος* the *παρά* may mean *beyond*, denoting *excess*, which is confirmed by Hab. ii. 5, 'he *transgresseth* by wine'; but it more prob. means *sitting long at the wine table*, confirmed by Prov. xxiii. 30, *ἐγχευοί· τῷ οἶνῳ*, meaning, given to much wine; as in Lysias, Lucian, and other Class.

writers.—*πλήκτην*. The term has been commonly rendered *striker*; but, considering that the expression is opposed to *ἄμαχον* in the next clause, it is better explained, with the most eminent Commentators, ancient and modern, *quarrelsome*. Of this metaphorical sense, rare in the Class. writers, to the examples from Plut. adduced by Lexicographers, I add Dicaearchus, p. 15, *θρασυὶ δὲ καὶ ὑβρισταί, καὶ ὑπερήφανοι πλήκται* &c. The next words, *μὴ αἰσχροκερδῆ*, not found in very many of the most ancient MSS. (to which I can add several Mus. copies), and nearly all the ancient Versions, besides many Greek Fathers, has been, with reason, cancelled by all the recent Editors. They came, doubtless, from the parallel passage of Titus.—*ἀφιλάργυρον*. From the vice of *avarice* it may surely be expected that a minister of the Gospel should abstain; for such can hardly subsist without the breach of more commandments than one. Indeed, it would be excessive candour to imagine that a man who so visibly sets his whole heart not only on the world, but on one of the most worthless things in it (for so is money with regard to its use), should be, at the same time, laying up his treasure in heaven. 'Ye cannot serve God and Mammon.'

4. καλῶς προϊστ.] 'well or creditably regulating.' So Diog. Laert. i. 70, *τῆς αὐτοῦ οἰκίας καλῶς προϊσταμένῳ*.—The words *μετὰ πάσης σεμν.* are to be construed with τοῦ ἰδίου οἴκου καλῶς προϊστάμενον, denoting the gravity of demeanour to be adopted. The circumstance τέκνα ἔχοντα ἐν ὑποταγῇ adverts to the case wherein the καλῶς προϊστ. is most requisite.

5. εἰ δέ τις—ἐπιμελήσεται:] This seems founded on a sort of proverb, that 'he who cannot regulate his private affairs, is not fit to be entrusted with those of the public.' With the sentiment comp. Plut. t. vi. p. 545, εὐ ἡρμοσμένοι εἶναι τὸν οἶκον δέ τῳ μέλλοντι ἀρμόζεσθαι καὶ ἀγορᾷ, 'the State.' By πᾶς ἐκκλησίας, it is implied that the management of the Church forms an office any thing but easy. Comp. Artemidor. l. ii. 30, *συστημάτων* (I conjecture *συστήματος*, 'the corporate body of the priests of God') ἀρχῶν καὶ ἐπιτροπῶν πᾶσι σκυλμοῖσι καὶ ἐπὶ ἁλίας βιωτικὰς περιτήσῃ.

6. μὴ νεόφυτον] 'Not a new convert,' by a metaphor like that in 1 Cor. iii. 6, *ὡς ἐφύτυσεν*. There is also implied a notion of the rawness, and imperfect acquaintance with the doctrines of Christianity, likely to be found in such; which seems referred to in the *τυφωθεῖς* just after; since imperfect knowledge generates vain pride, and, in the case of a ruler, overbearing arrogance. The term, which recurs at vi. 4 and 2 Tim. iii. 4, occurs no where else in the New Test., and seems to have been resorted to by Paul in consequence of the peculiar circumstances under which the Pastoral Epistles were written, as in the case of many others which

11 Cor. 5. 12. τοῦ Διαβόλου. 7<sup>f</sup> Δεῖ δὲ αὐτὸν καὶ μαρτυρίαν καλὴν ἔχειν ἀπὸ τῶν ἔξωθεν ἵνα μὴ εἰς ὀνειδισμόν ἐμπέσῃ καὶ παγίδα τοῦ Διαβόλου. 8<sup>g</sup> Διακόνους ὡσαύτως σεμνοὺς, μὴ διλόγους, μὴ οἶνω πολλῷ προσ-  
 9<sup>h</sup> εχοντας, μὴ αἰσχροκερδεῖς, 9<sup>h</sup> ἔχοντας τὸ μυστήριον τῆς πίστεως ἐν καθαρᾷ συνειδήσει. 10 καὶ οὗτοι δὲ δοκιμαζέσθωσαν πρῶτον, εἴτα διακονείτωσαν, ἀνέγκλητοι ὄντες. 11 Γυναῖκας ὡσαύτως σεμνάς, μὴ διαβόλους, νηφαλίους, πιστὰς ἐν πᾶσι. 12 διάκονοι ἔστωσαν μίᾳς γυναικὸς ἄνδρες, τέκνων καλῶς προϊστάμενοι καὶ τῶν ἰδίων οἴκων. 13<sup>i</sup> οἱ γὰρ καλῶς διακονήσαντες, βαθμὸν ἑαν-

I have adverted to in my Introductions to those Epistles. It does not occur in the Sept.; but it does, and in the Passive, not only in Jos. and Philo, but in the Class. writers, as Plato, Demosth., Ælian, and Polyb. (iii. 81, 1, ἀγνοῖ καὶ τετυφώται), but only in the Particip. τετυφώμενος, as in 2 Tim. ii. 4. I am not aware that the Particip. *Aorist* occurs elsewhere.—The words *eis krima impietis tou Diabolou* are by most Expositors, ancient and modern, understood of falling into the same condemnation and punishment that the devil fell into through pride; which is supported by the authority of the Pesch. Syr. And so Calv. observes: 'Est elegans antithesis, quæ indignitatem augeat: Si is qui preficitur Ecclesie Dei, sua elatione in eandem cum Diabolo condemnationem ruat.' Several eminent Expositors, however, from Luther and Erasmus downwards, take τοῦ Διαβ. to mean the *calumniator* or slanderous enemy of the Gospel, the noun being, they say, used generically of those who seek an occasion to calumniate the Christians; but, as Calvin observes, 'rarum est ut iudicium maledictionis significat.' Besides, it is not to be imagined that the Apostle could intend the term Διαβόλου to be differently interpreted in two continuous portions. Whether, therefore, we understand Διαβόλ. to mean the *devil*, or the *calumniator*, the same view of the sense must be adopted as regards both the verses. The reason assigned by Calv. for rejecting the sense *calumniator*, and preferring that of the *devil* in the former verse, is quite valid; and, if that sense be received in the former, it must be adopted in the latter. On the other hand, if the sense *devil* be proved to exist in the latter, it cannot but be assigned to the former. And certainly there seems even stronger reason to adopt it in the latter than in the former. Moreover, the expression ἐμπέσκειν εἰς παγίδα τοῦ Διαβόλου naturally suggests the idea of diabolical influence, espec. when taken (as it cannot but be) in comparison with a parallel expression in 2 Tim. ii. 26, ἀναήψουσιν ἐκ τῆς τοῦ Διαβόλου παγίδος, and 1 Tim. vi. 9. Another reason for preferring the sense 'devil,' in ver. 7, to that of the sense *calumniator*, is, that those who so take it are obliged to suppose in εἰς ὀνειδισμόν καὶ παγίδα τ. δ. an *hendiadys*, which is too arbitrary a mode, and contrary to the logic of the passage, as ably traced by T. Aquinas, &c., and, moreover, against the judgment of antiquity; for the Pesch. Syr. and Vulgate translators repeat the *is* as if they had in their copies a second *eis*.—The term *pay*, may denote, in a generic sense, the various snares

which, as we learn from Scripture, the Tempter is ever laying to entrap our virtue.

7. ἀπὸ τῶν ἔξωθεν] i.e. 'those out of the pale of the Church,' non-Christians. So in Jos. Bell. ii. 8, 5, the expression τοῖς ἔξωθεν is used of the non-Essenes, not, as Whiston ignorantly renders, the *foreigners*.

8—10. The qualifications now marked out for Deacons are comparatively few, such being omitted as have reference to government, or teaching.

8. μὴ διλόγους] 'not double-tongued,' or double-dealers, deceitfully saying one thing to one party, and another thing to another; one thing to the minister, and another to the people. Such an upright, straight-forward disposition was very necessary in persons who, like the Deacons, *went*, as it were, *between* the Presbyter and the people; espec. as difference of opinion respecting Jewish rites and ceremonies, and various other matters, existed in most congregations.—μὴ οἶνω πολλῷ προσέχοντας, 'not given to much wine.' The Apostle, as Theophyl. observes, says not μὴ μεθύσους (for *that* were altogether unworthy), but 'not great drinkers;' for much wine, even though it produce not inebriation, greatly weakens the tone of the mind. So it is finely said by Philostr. Vit. Ap. i. 8, ἡμετέροισθα τῇ τοῦ σου συστάσει, διαβολουῖντα τὸν ἐν τῇ ψυχῇ αἰθερά.

9. ἔχοντας τὸ μυστήριον—συνειδήσει] In the interpretation of these words Expositors not a little differ. But the sense seems simply to be, 'holding the doctrines of the faith sincerely and conscientiously.' On τὸ μυστ. τῆς πίστεως in this sense, see Eph. i. 9. vi. 19. Col. iv. 3.

10. καὶ οὗτοι] 'those too,' viz., as well as the Presbyters; for, it seems, examination as to character and qualifications was to precede election.—ἀνέγκλητοι. Answering to μαρτυρίαν καλὴν ἔχ. at ver. 7.

11. γυναῖκας] Most modern Commentators interpret, 'their (i.e. the Deacons') wives;' while the ancient and most eminent modern ones take it to mean the order called *Deaconesses*, to whom certainly the qualifications here mentioned are more suitable than to the former; and on such a point the voice of antiquity ought not lightly to be rejected: indeed, the former interpretation would require the *Article*. In some cases, however, the same persons might be both deacons' wives and deaconesses.—πιστὰς ἐν πᾶσι, said with reference to their dispensing the public contributions among their own sex, to whom, by the customs of the Greeks, men had not access.

13. βαθμὸν ἑαυτοῖς καλὸν περιποιούνται] 'they obtain for themselves a honourable position,' lit. 'grade of dignity.' The passages from



τοῖς καλὸν περιποιούνται, καὶ πολλὴν παρρησίαν ἐν πίστει τῇ  
ἐν Χριστῷ Ἰησοῦ. <sup>14</sup> Ταῦτά σοι γράφω, ἐλπίζων ἐλθεῖν πρὸς <sup>κ 1 Tim. 2</sup>  
σε τάχιον <sup>15</sup> εἰάν δὲ βραδύνω, ἵνα εἰδῇς πῶς δεῖ ἐν οἴκῳ Θεοῦ <sup>ἐφ. 2. 21</sup>  
ἀναστρέφεσθαι, ἥτις ἐστὶν ἐκκλησία Θεοῦ ζῶντος, στυλὸς καὶ

Class. writers here adduced by the Commentators and Lexicographers are not to the purpose. They might better have referred to *Hermes ap. Stob. Eccl. Phys. t. ii. 938*, where *βαθμοί* means 'degrees' of excellence and rank in souls, such as is supposed to exist in angels; and so in the Sententiae of the emperor Hadrian, *ἐὰν καλὸς στρατιώτης γίνῃ, τρίτῳ βαθμῷ* ('step of promotion') *εἰς πραιπόριον δυνήσθαι μεταβιβῆναι*. This latter passage would be peculiarly appropriate in fixing the interpretation, if we could be sure that Paul had reference to *promotion to the higher degree of Presbyter*, or perhaps Bishop. And so the ancient, and several modern Expositors, as Grot., Est.,—with more recent ones, as Drs. Burton and Peile,—think was intended; to which, however, the objection naturally occurs,—that the moral value of such a motive as that of *interest* was not likely to be held out by the Apostle. Besides, I cannot find any other ex. except that one; whereas, of the sense 'grade,' or 'position,' besides the above passage of *Hermes*, I can adduce a passage of *Gregor. ap. St. Thea.* in *πῇ καὶ γὰρ ἡ ἀρετὴ οὐχ ἥτοις ἢ βαθμῶν ἡ προτιμήσει*, and another from the 6th Canon of the Council of the Ephesians, *τοῦ οἰκίου βαθμοῦ ἀποκρίπται* cited by *Suicer. Thea.*, who adduces two other ex., and says that it oft. occurs in the Canons of Councils, to denote any grade of Ecclesiastical dignity. And the interpretation I have adopted is confirmed by the scope of the context, and the intention of the Apostle, which was to point out the importance of good Deacons to the well-being of a Church;—and such men, it seems intimated, by the worthy performance of the office, gained for themselves a high position in the community, and acquired (by constant intercourse with different classes of men) a boldness in maintaining their principles, which was of great advantage both to them, and to the Church of which they were subsequently to become Presbyters. At *πολλὴν παρρ.* supply *πιστι*. The sense seems to be, 'they obtain the privilege of speaking with freedom (i. e. beyond that of private Christians) on matters concerning the faith.'

14. *ἰλθαι πρὸς σε τάχιον* 'very quickly.' a later Greek expression: for it is very rarely found in the Class. writers, though occurring twice elsewhere in St. Paul, and twice in St. John. Lachm. and Tisch., indeed, adopt the reading *ἐν τάχει*, which is evidently as much a gloss as *τάχιον*, found in one or two MSS. In his second ed. Tisch. has rightly restored *τάχιον*.

15. *ἐὰν δὲ βραδύνω, ἵνα εἰδῇς* The best mode of removing the difficulty here complained of seems to be, to repeat *ταῦτα γράφω* from the preceding verse; q. d. '[And I write these things unto thee, not as if I should never come again], but that if I should be delayed, thou, &c.—*στυλὸς καὶ ἰδραίωμα τῆς ἀληθ.* These words have been variously interpreted. In order to ascertain their sense, it is necessary to determine their scope,—and whether they should be taken with the preceding, or the following words.

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Some ancient and several modern Expositors (as Chillingworth and Gataker) and many recent Interpreters, refer them to what follows. This method, however, lies open to insuperable objections, as stated by Poole, Benson, and Scott. And thus, too, I apprehend, the sentiment is overloaded with words, has in its air something frigid and jejune, and, what is more, involves an *anticlimax*, no where found in Scripture, and very rarely in any good Class. writer. The natural connexion of the words is, doubtless, with what precedes; yet certainly not, as some imagine, with *εἰδῇς*, as if the reference were to *Timothy*: for that would be an utter violation of the construction, and involve somewhat of incongruity; for, though Timothy might be a pillar of the truth, yet not a foundation thereof. In short, the words cannot well be united with any part of the preceding context, except with *ἥτις ἐστὶ ζῶντος*, which is their natural connexion, and which would probably have been more generally received than it has among Protestant Expositors, had they not wished to rescue the passage from *Romish* perversion. But surely such forced expositions, devised merely to evade the arguments or claims of opponents, are unworthy of a cause which needs not the aid of disingenuous arts to uphold it. Here there can be no doubt but that the true reference is to *ἥτις ἐστὶν ἐκκλησία*, as was maintained by almost all the ancient Expositors, and many eminent modern Protestant Commentators, as Grot., Bp. Hall, Calv., Hamm., Gothofred, Weber, Schmid, Devling, Wolf, Whitby, Mackn., and Bp. Van Mildert, and, of the recent Expositors, Dr. Peile, and, of the Foreign, Wiesing., Huther, and Mack., who understand it of the Church Universal, administered under an external visible form of government,—and which, by maintaining the revelation of God and his religion, upholds it as a foundation does a building, or as pillars support an edifice. That such is the meaning, is plain from the context; the design of the Apostle being evidently this,—to give weight to his preceding instructions, as to the regulation of the Church at Ephesus, by suggesting the important purpose for which the Church Universal was instituted; for, as Wiesing. observes, 'the Church is here styled *pillar of the truth*, inasmuch as the continuance of this truth, its historical existence as Christian truth, rests on this—that there is a Church which supports and preserves the Word of truth. Without a Church there would be no Christian truth on earth; on the existence of the former rests therefore the existence of the latter upon earth.' The above interpretation is, I believe, liable to no well-founded objection; and, indeed, any other mode of explanation is, both philologically and otherwise, quite untenable. It may, indeed, be asked, that if such be the meaning, why was it not expressed more exactly and intelligibly? I answer, that the Apostle could not express *ἥτις ἐστὶ* before *στυλὸς*, &c., because that would have involved a tautology of the very worst kind possible, and of which there

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1 John 1. 14. ἑδραίωμα τῆς ἀληθείας. 16<sup>1</sup> Καὶ ὁμολογουμένως μέγα ἐστὶ τὸ  
Matt. 2. 18. τῆς εὐσεβείας μυστήριον—Θεὸς ἐφανερώθη ἐν σαρκί, ἐδικαιώθη  
1 Pet. 2. 18.  
Mark 16. 6.  
Eph. 2. 8, 9. Col. 1. 28. Luke 24. 31.

is no example to be found in any good ancient writer; and it was not necessary so to do, since the *aposition* supplies this subject to the context, and that context furnishes us with *ἥτις ἐστὶ*,—just what is wanted. With reference to the *dispute in doctrine* here involved, I would say, that as the Church of *that age* (to which the words were especially meant to apply) might well be said to be *στέλος καὶ ἑδραίωμα τῆς ἀληθείας*, because founded by the *Apostles*, who were the *pillars* of the Christian faith; so, if the words be applied, in the present instance, to the Church, they are not to be referred to the Church of *Rome*, or to the Church of *England* or of *Scotland*, or any particular Church, but to *Christ's Holy Catholic Church* (for which we pray in our Liturgy), consisting of all the *true Churches* of Christ throughout the world; i. e. all such Churches as hold the *essential doctrines* of the Gospel. So that the passage by no means implies the *infallibility* of any particular Church. That the words are well adapted to express the above sense, is manifest; for *στέλος* being qualified and explained by *ἑδραίωμα*, must be put for *στέλημα* (on which word see Steph. Thea.); and in *ἑδραίωμα* there is, I think, an allusion to the *mode* in which vast edifices, like the Temple at Jerusalem, or that of Diana at Ephesus (supposed by some Commentators to be here alluded to in *οἶκος*), were built; namely, as in several of our cathedrals (such as Canterbury and old St. Paul's), by first laying a foundation with *rows of pillars* penetrating deep under ground,—and then, by building upon those, as it were stage by stage, gradually raising the mighty superstructure. On *again*, for this ninth Edition, carefully reconsidering this much agitated and perplexing question, I am still of opinion that by *ἐκκλ.* is to be understood the *Church Universal*, administered under an external, visible form of government,—and which, by maintaining the revelation of God and his religion, upholds it, as a foundation does a building, or as pillars support an edifice. As the Church Universal is the *ἑδραίωμα*, so each particular Church may be regarded as a *pillar* of that foundation-structure, which upholds the *superstructure* of Gospel truth.

16. *καὶ ὁμολογουμένως μέγα, &c.*] This is closely connected with what precedes; the sense being, 'And confessedly (i. e. unquestionably) great is the mystery of godliness' (meaning, the Gospel-scheme, as in Joseph. c. Ap. i. 12) contained in the long-concealed, but now revealed *truths of the Gospel*, which that Church is to recommend and support, and of which the *sum* is, that 'God was manifested in the flesh.' There may, indeed, seem an *abruptness*, and a sort of *hiatus* in the sense between *μυστ.* and *Θεός*; but that is not uncommon in the writings of St. Paul, and especially in passages, like the present, of great pathos. See Rom. xi. 33—36. In these cases I have, after eminent Editors, placed a mark denoting the *aposiopesis*. The term *μυστήριον* is often used of the doctrines of the Gospel in general; but was here, I conceive, adopted chiefly with reference to that great mystery of 'God manifested in the flesh,' on which all the others

hinge, and which Timothy was espec. to urge. It is true that the sense, as above laid down, depends upon the *reading*, which, in the case of *Θεός*, is disputed. Griesb. has for *Θεός* edited *δε*; but without any sufficient reason; for the *external evidence* in favour of it is next to nothing; only *three MSS.* having *δ*, and *one δ*, and those all of the *Western* recension, and prob. altered from the *Vulg.* As to *Versions*, though most of them favour *δε*, yet they cannot be balanced against nearly the whole of the *MSS.* The Latin Fathers, indeed, support *δ*, as might be expected from its being the reading followed in the *Vulg.*; but as to the *Greek Fathers*, they are by no means, as Griesb. affirms, in favour of *δε*; for it has been irrefragably proved by Matthæi, Rinck, and espec. Scholz, that their testimony is, upon the whole, decidedly in favour of *Θεός*. The false reasonings of Griesb. and Beisham have been fully exposed by Dr. Barton (Testim. p. 141) and the British Critic and Quart. Theol. Rev. ii. 297; the former adducing evidence of the way in which the passage was understood by the Ante-Nicene Fathers, in citations from Barnabas, Clem. Alex., Hippolytus, and Dionys. Alex.; to which others are added by Rinck from Ignat. Ep. to the Ephesians, § 19, *Θεὸς ἀνθρώπινως φανερούμενον*. Bengel, Matthæi, and Rinck, are decidedly of opinion that the reading *ΘΕ* arose from *ΘΕ*, and not *ΘΕ* from *ΘΕ*; and no wonder; since (as Matthæi has shown) in the uncial MSS. the line in *Θ* is not unfrequently omitted by the scribes; as, for instance, in the next word *ἐφανερώθη*. Now in a question of *testimony*, like this, it might be sufficient to prove that *external evidence* is decidedly in favour of *Θεός*; but we may as confidently refer to the *internal*, since it is not less so. It has been shown by Bp. Bull, Abp. Magee, Dr. Burton, the British Critic, and Rinck, that the reading *δε* is liable to almost every objection in interpretation, and violates all the rules of construction. The genuineness of *Θεός* has also been ably vindicated by Dr. Henderson, in a tract entitled, '*The Great Mystery of Godliness incontrovertible*,' in which, after a most elaborate discussion of the evidence external and internal, he decides the question in favour of *Θεός*. So far in my former Edd. On again carefully considering the question, I am still of the same opinion; espec. since I find *Θεός* in all the Lamb. and Mus. copies; and though Tisch. alleges, among the passages of the Fathers serving to support the reading *δε*, Barnab. Epist. ver. 12, yet there the antithesis with *ὡς ἀνθρώπου* demanded *ὡς τοῦ Θεοῦ* not *Θεός*. And in the passage he cites of St. Ignat. ad Eph. ver. 19, *Θεὸς ἀνθρώπινως φανερούμενος* (where other MSS. have *ὡς ἀνθρώπου φαινομένου*), a manifest error of the scribes for *φαινομένου* is that he seeks to invalidate the proof by alleging that the Syrian Version follows the reading *ὡς*. That may be the case, but it will not prove *ὡς* to be the *true reading*. Nay, Ignat. could not have so written: for *ὡς* cannot of itself denote the Son of God. Moreover, the expression *ἀνθρώπινως* or *ὡς ἀνθρώπου*, meant to be

ἐν πνεύματι, ὡφθη ἀγγέλοις, ἐκηρύχθη ἐν ἔθνεσιν, ἐπιστεύθη ἐν κόσμῳ, ἀνελήφθη ἐν δόξῃ. IV. <sup>1</sup> τὸ δὲ Πνεῦμα ῥητῶς λέγει, <sup>a</sup> ὅτι ἐν ὑστέροις καιροῖς ἀποστήσονται τινὲς τῆς πίστεως, προσ- <sup>b</sup> ἔχοντες πνεύμασι πλάνοις καὶ διδασκαλίαις δαιμονίων, <sup>c</sup> ἡ ἐν ὑποκρίσει ψευδολόγων, κεκαυτηριασμένων τὴν ἰδίαν συνειδησιν, <sup>d</sup>

<sup>a</sup> Matt. 24.  
<sup>b</sup> Thess. 2. 3.  
<sup>c</sup> Tim. 3. 1.  
<sup>d</sup> Pet. 2. 8.  
Jude 15.  
1 John 2. 18.  
Matt. 7. 18.  
Rom. 16. 18.  
2 Pet. 2. 2.

opposed to the former, demands Θεοῦ. In short, I still retain Θεός, and consider the sense of the passage to be, 'And confessedly great is the importance of the mystery of godliness contained in the long concealed, but now revealed, truths of the Gospel, which that Church is to recommend and support;—and of which the sum is, that God was manifested in the flesh,' &c. Here, then (to use the words of Bp. Pearson on the Creed), 'St. Paul, unfolding the mystery of godliness, has delivered six propositions together, and the subject of all and each of them is God; and this God, who is the subject of all these propositions, must be understood of Christ, because of him each one is true, and all are so of none but him. He was the Word, which was God, and was made flesh; and, consequently, God manifested in the flesh. Upon him the Spirit descended at his baptism, and after his ascension was poured upon his Apostles, ratifying his commission, and confirming the doctrine which they received from him; wherefore he was God justified in the Spirit. His nativity the angels celebrated; in the discharge of his office they ministered unto him; at his resurrection and ascension they were present, always ready to confess and adore him. He was therefore God seen of angels.'—ἐκηρύχθη ἐν ἔθνεσιν, 'proclaimed among the nations at large,' as the Author of eternal salvation to as many as believe in him (Phil. ii. 16), (accordingly) believed on in the world (at large); and (finally) taken up to heaven, to be henceforth in glory.' Acts i. 11. ii. 36, et al. There is only one particular that is doubtful as to its sense, i. e. ἰδικαιώθη ἐν πνεύματι, of which the true meaning seems to be, 'was recognized (and vindicated as to his true character against all gain-sayers) through the Spirit' in various ways, which are pointed out by Est. and also by Bps. Pearson and Hurd. Comp. Matt. xi. 19 with Rom. iii. 4.

IV. 1. τὸ δὲ Πνεῦμα, &c.] The connexion of this verse with the preceding matter is so close, that a new chapter ought not to have been commenced here; though to trace the exact concatenation of the ideas is by no means easy. It may be best to render δὲ, with Mede, *veruntamen*; q. d. 'Nevertheless [important as these truths are, and though the Church, by preserving the mystery of godliness, be the grand support of the truth], the Holy Spirit,' &c. See Dr. Peile's paraphrase. By τὸ Πνεῦμα some eminent Expositors understand that manifestation of the Spirit, which was vouchsafed to the Prophets of the Old Test.; as, for instance, Dan. xi. 36—39. But the term is better referred to the Apostle himself (comp. 1 Cor. ii. 10), for the expression seems to imply a direct revelation; comp. Acts viii. 29. x. 19. xi. 12, and Rev. ii. 7, ἀκούσας τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις. It may, however, have been a revelation to the prophets of that period; Acts xi. 28. xiii. 2.

By the expression ὑστέροις καιροῖς are meant, as in Acts ii. 17. Heb. i. 1. 1 Pet. i. 20, the times of the *last* or *Christian dispensation*. Comp. 2 Tim. iii. 1. James v. 3. 2 Pet. iii. 3. Jude 18. —ἀποστήσονται τινὲς τῆς πίστεως, 'certain persons will fall away from the faith,' with reference to the great apostasy,—the same subject as that treated on at 2 Thess. ii. 3—12, where see notes. The terms ἀποστασ. there, and ἀποστήσ. here, denote generally and properly apostasy from a religion, by entire abandonment; but sometimes, as here, only a falling away or defection from the *true faith* of it, by either rejecting some of its doctrines, or arbitrarily introducing others, or corrupting some of them by an admixture of the dogmas of heathenism or Judaism.—πνεύμασι πλάνοις, meaning (by the use of the Subst. for Adj.), 'persons who profess to speak by the Spirit, espec. in teaching, but are in reality impostors, leading astray. So Jos., Bell. Jud. ii. 13. 4, πλάνοι ἄνθρωποι καὶ ἀπατῶντες. In fact, πλάνοις serves to determine the sense of πνεύμασι, which otherwise would only be, 'those claiming to possess a Divine inspiration;' as 2 Thess. ii. 2. 1 John iv. 1. iii. 6. Of διδασκ. δαιμ. it is not agreed whether the sense be, 'doctrines suggested by, proceeding from, demons,' or 'concerning demons.' The former interpretation is preferable, as more agreeable to the context. See Mackn.

2. ἐν ὑποκρ. ψευδ.] The words are closely connected with the foregoing; but the construction is very anomalous, and not to be adjusted by any grammatical legerdemain,—such as supposing an *antiphrasis*, or *resolution* of construction. It is scarcely less unsatisfactory to suppose, with Conyb., that 'Paul, while grammatically speaking of the demons, is really speaking of the false teachers, who acted under their impulse.' That he is speaking of the *seducers* I do not doubt; but for that reason the connexion of the words must be, as Wiesing suggests, with *προσέχοντες*, understanding the words to denote, 'by, or through what cause they gave heed,' &c. Of the two expressions, ἐν ὑποκρίσει and ψευδολόγων, the former denotes 'a pretended show of extraordinary sanctity,' which allures the simple; and the latter adverts to the falsehood by which the claims are supported. The two ideas are united in Jos., Bell. i. 32. 3, *τετρατίαν* ('humbug') καὶ ὑπόκρισιν λέγει τὴν εὐσεβίαν;—Κεκαυτηριασμένων τὴν ἰδίαν συν. In this figurative expression Expositors are not agreed whether the metaphor be taken from the *branding* of criminals, or from the *cauterizing* employed by surgeons on mortified flesh, which is insensible to all feeling. So Diod. Sic. xx. 54, ταῖς ψυχαῖς ὥστερ καυτηρὰ τινα προσῆγε. The latter view (ably maintained by Reitz on Lucian, i. 645) is preferable, as yielding a *stronger* sense, one more suitable to the context of the Epistle, and better according with the parallel passages of Scripture; nor is it unsupported by ancient

ε Gen. 9. 2.  
Rom. 14. 6.  
1 Cor. 10. 30.

d Gen. 1. 31.  
Rom. 14. 14.  
20.  
Tit. 1. 15.

3<sup>c</sup> καλούντων γαρμειν, ἀπέχεσθαι βρωμάτων, ἃ ὁ Θεὸς ἔκτισεν  
εἰς μετάληψιν μετὰ εὐχαριστίας τοῖς πιστοῖς καὶ ἐπεγνωκόσι  
τὴν ἀλήθειαν. 4<sup>d</sup> Ὅτι πᾶν κτίσμα Θεοῦ καλόν, καὶ οὐδὲν ἀπό-  
βλητον, μετὰ εὐχαριστίας λαμβανόμενον 5 ἀγιάζεται γὰρ διὰ

authority. So Theodor. says that 'this serves to indicate τὴν ἐσχάτην αὐτῶν ἀναλογίαν. Thus it answers to ἀπληγκότες at Eph. iv. 19. To advert to a matter of reading. Lachm. and Tisch. (1st ed.) edit *κακαστ.*, from 2 cursives, and 10 uncial MSS. of no great note; but without reason; since *καυστηριάζω* is a vox *picti*; for, though it seems to occur in Strabo, l. v. p. 215 (cited in Steph. Thea.), yet there, as Dindorf remarks, the true reading is *καυτηρ*. It is true that I find *κακαστ.* in Lamb. 1183, 1185, and Mus. 11,836; but doubtless from error of scribes; espec. since all those MSS., however valuable, swarm with such blemishes.

3. ἀπὶχ. βρωμ.] Here the best Expositors are agreed, that *καλούντων* is to be supplied, taken from *κωλ.* before; comparing 1 Cor. xiv. 34; these two passages being peculiar cases, differing from those many, where, in the latter part of a sentence, a word (generally a verb) is to be supplied from one that occurs in the former part of it; or if not the same, some word of cognate sense. Whereas, in these two passages, the word to be supplied is one the very opposite in signification to what had occurred in the former member of the sentence: which may perhaps be paralleled with the Class. idiom, by which, in the first clause of a sentence comes a *verbum imperandi* with a negative; and in the second the *verbo* is to be repeated *without the negative*. Now here *κωλύω* includes within itself *δοῦναι*; yet, in the second clause, a *verbum imperandi*, as *καλούντων*, is to be repeated, as in the former case. The next words, *ἃ ὁ Θεὸς ἔκτισεν*, &c., are said in opposition to the unjustifiable asceticism of those who dared to forbid the use of that which God created to be partaken of (with due moderation), and thanksgiving (to the Bestower). See Eph. v. 4, and note. The words placed within brackets are implied in the subject-matter; as was well seen by Theophyl., who remarks, *ἡ μὲν μετάληψις τὴν συμμετρίαν ἔχει* (i. e. suggests the idea of moderation in the use) *ἡ δὲ τρυφή τὴν ἀμετρίαν (ἔχει)*. Thus there are two conditions,—one express, the other implied. The words *τοῖς πιστοῖς καὶ ἐπεγνω.* τ. δ. α. are exegetical of the foregoing, meaning (by a *Dative commodi*) for the benefit of those who have such faith as to fully know the truth concerning the use of meats. 'Hos autem (observes Est.) opponit infidelibus, tam hereticis quam aliis, veritatem, de qua hic agitur, ignorantibus.' 'Not (continues he) that God excludes such from the use of his creatures; but that they, by their asceticism, exclude themselves.' 'Sed ideo (he goes on) solos fideles nominat, quoniam ceteri partim vanis ac superstitiosis suis legibus semetipsos privant creaturis Dei, ut hæretici, et inter Philosophos Pythagorici, partim non eo modo, quo debent, utuntur, id est, cum sobrietate et gratiarum actione.' See also Calv. and Hyper. Wiesing. is of opinion that 'the words involve an opposition of a two-fold kind, (1) to the inferior position of Judaism, which had not penetrated to the full knowledge of the truth (Acts

x. 10, seqq.); and (2) to the transcendental position of the heretics, who made the superiority of their knowledge, and their higher moral perfection, to consist in abstinence from meats.' To the latter of these views I assent, but not to the former. I doubt not, that the Apostle had also in view both the Pythagoreans, as Est. supposes, and the *Essenes*; which will evidently appear from Josephus' very exact description of them.

4. *ἔτι πᾶν κτίσμα—ἀπόβλ.*] These words are meant to further develop the foregoing; q. d. 'who fully know, I say, that every creature is good (fit for use, and lawful), and none to be rejected (as unfit) when received with thanksgiving.' As respects the force of *ἀπόβλ.* (unattended to by Expositors), it does not merely mean *rejectionem*; for the following context at ἀγιάζεται calls for a stronger sense, which is permitted, since the term *ἀπόβλητον* is oft. used by Aqu. and Symm. for the Hebr. *חַוֵּץ*, 'an abominable thing'; and in Hos. ix. 3, for the Hebr. *מִצַּח* ('impure'), is by the Sept. rendered *ἀκάθαρτον*, but by Aqu. *μιασμαίνον*, and by Symm. *ἀπόβλητον*, meaning 'fit to be rejected with abomination,' as defiled and impure; so I would now render the word (with the Pesch. Syr. and Arab. Versions, also Grot., Schleusn., and Bretachn) 'et nihil [eorum] respiciendum (est).' The next words (v. 5), *ἀγιάζεται γὰρ—ἐντεύξεως*, seem meant not so much to give a reason for the preceding, as to limit the foregoing position, and show that every *κτίσμα Θεοῦ* may become *καλόν* (for that is what is meant by ἀγιάζεται),—namely, 'if it be partaken and enjoyed, *διὰ λόγου Θεοῦ καὶ ἐντεύξεως*, in conjunction with, preceded by the use of, prayer,' &c.; i. e. 'its use becomes pure through the word of God in the Gospel, which allows its use, and prayer, which asks a blessing on its use.' Not, indeed, that we are to suppose that there is a natural impurity in the creature, which must thus be removed (that being forbidden by Rom. xiv. 14); still less to think it necessary to resort to those endless, vain distinctions, made by the German Expositors. It is enough to take the term *ἀγιάζεται* in a popular sense, and suppose, either, with the Greek Commentators, a *concessio rhetorica*, or, rather, with Est., an *anticipation of an objection*; q. d. 'Whether there be, or be not, we waive the question; but if there were any such, *ἀγιάζεται*, &c. It is, however, of more importance to advert to the strong confirmation which this passage gives to the practice of prayer before partaking of God's creatures,—a duty so scrupulously performed in the early ages of the Church, of which we have a specimen in the following interesting 'Grace before meat,' as used in the primitive Church, and preserved to us in the Constitut. Apostol. l. vii. 49, *εὐλογητὸς εἰ, Κύριε ὁ τρέφων με ἐκ μήτῃτός μου, ὁ δίδως τροφήν πάσῃ σαρκί, πλήρωσον χαρὰν καὶ εὐφροσύνην τὰς καρδίας ἡμῶν, ἵνα πάντοτε πᾶσαν αὐτάρκειαν ἔχοντες περισσεύωμεν εἰς πᾶν ἔργον ἀγαθὸν ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν, δι' οὗ σοι δόξα, τιμὴ, καὶ κράτος*

λόγου Θεοῦ καὶ ἐντεύξεως. <sup>6</sup> Ταῦτα ὑποτιθέμενος τοῖς ἀδελ- <sup>e 2 Tim. 2.</sup>  
φοῖς, καλὸς ἔσθι διάκονος Ἰησοῦ Χριστοῦ, ἐντρεφόμενος τοῖς <sup>1 Pet. 2. 2.</sup>  
λόγοις τῆς πίστεως, καὶ τῆς καλῆς διδασκαλίας ἣ παρηκολού-  
θηκας. <sup>7</sup> Τοὺς δὲ βεβήλους καὶ γραῶδεις μύθους παραιτοῦ <sup>f ch. 1. 4.</sup>  
γύμναζε δὲ σεαυτὸν πρὸς εὐσέβειαν. <sup>8</sup> Ἡ γὰρ σωματικὴ γυμ- <sup>a d. 20.</sup>  
νασία πρὸς ὀλίγον ἐστὶν ὠφέλιμος· ἡ δὲ εὐσέβεια πρὸς πάντα <sup>2 Tim. 2. 10.</sup>  
ὠφέλιμός ἐστιν, ἐπαγγελίαν ἔχουσα ζωῆς τῆς νῦν καὶ τῆς μελ- <sup>Tit. 1. 14.</sup>  
λούσης. <sup>9</sup> Πιστὸς ὁ λόγος καὶ πάσης ἀποδοχῆς ἄξιος. <sup>10</sup> Εἰς <sup>2 Tim. 2. 10.</sup>  
<sup>g Col. 2. 23.</sup>  
<sup>ch. 6. 6.</sup>  
<sup>h ch. 1. 15.</sup>  
<sup>1 3 Cor. 6. 5.</sup>  
<sup>3 Thess. 2. 8.</sup>

εἰς τοὺς αἰῶνας· ἀμήν. From the expression λόγου Θεοῦ we may infer that the εὐχαριστία was usually made in some words of Scripture (as in the foregoing Grace),—a custom very properly adopted by the framers of our admirable Liturgy.

6. ἐντρεφόμενος τοῖς λόγοις, &c.] meaning, 'one nourished up in the doctrines of the faith'; signifying, as Calvin, Beza, and Est. explain, 'the sum of Christian doctrine,' as regards the *crendenda* of the religion, as in Acts vi. 7. The next words, καὶ τῆς καλῆς—παρηκ., are exegetical of the foregoing, forming a more special description of Christian doctrines to be believed, by tacit opposition to the reverse, which Timothy is charged to counteract. In the strong expression ἢ παρηκολ., 'hast followed and fully learnt,' there may be, as Wiesing. thinks, an implied admonition to continue in the sound faith he had attained to.

7. βεβήλουν—παραιτοῦ] The mention of διδασκ. reminded the Apostle of the ματαιολογία, *supra* i. 6, a kind of learning, to which Jewish youths were particularly attached,—namely, that of the Rabbinical traditions and speculations, such as we find in the Talmud; the μῦθοι καὶ γυναικ. ἀτίκται. of i. 4. To these the epithets here used are quite applicable; and βεβήλ. may refer to something in them akin to the *Ragae* superstitions.—γραῶδεις, 'silly, absurd,' *lit.* 'old womanish.' So Strabo calls poetry γραῶδὴ μυθολογίαν: Jamblichus de Vit. Pyth. has γραῶδεις ὑποθήκαι, and Hippocr. de Facult. Med. Simpl. l. vi., εἰς μύθους γραῶδεις ἐξετάσματο. Γύμναζε δὲ σεαυτὸν πρὸς εὐσέβ. These words seem meant to anticipate and overrule a plea, which might be advanced for the kind of learning just condemned; namely, that it *exercises the understanding*. The Apostle directs Timothy rather to occupy himself in acquiring a perfect knowledge of the religion which he had to teach; see ver. 13; and espec. on the cultivation of the *practical* part thereof, by studying to lead 'a holy life,' which is the true sense of εὐσέβ., on which see note *supra* ii. 2.

8, 9. From the *apostolical metaphor* in γύμν. σεαυτὸν the Apostle takes occasion to show the high importance of this spiritual γυμνασία, by contrasting its benefits with those resulting from the temporal γυμνασία, to which young men so devoted themselves, either by way of preparation for the games, or for honourable display in general; the advantages of the former being, he says, only temporary and temporal, those of the latter permanent, and extending to a future life. Thus the argument corresponds to that in 1 Cor. ix. 25, *ἐκίωσι μὲν οὖν, ἵνα φθαρτὸν στίφανον λάβωσι, ἡμεῖς δὲ, ἀφθαρτον*. Such seems to

be the most natural and consistent view of the sense, though many Expositors understand the γύμν. of what we call bodily *exercises*; a sense surely too limited. In σωματικῇ (which is for τοῦ σώματος, as μάχας νομικὰς for μάχας περὶ τοῦ νόμου, Tit. iii. 9) there is an allusion to the exercising or training of the body. The term γυμνασία must, however, not only be referred to the laborious *exercises* of the athlete, but to all the other parts of what we call *training*, as applied to the πένταθλον, and expressed by the term ἐγκρατεῖνσθαι in 1 Cor. ix. 25. The expression πρὸς ὀλίγον may be understood both of *degrees* and *duration*. And so, as respects the *former*, it is well said by Diogenes Laërt. i. 56, of the ἀθληταὶ καὶ ἀσκούμενοι that, 'while going through the exercise or training, they are πολυδάπανοι (i. e. sacrifice much, are at a great private expense) καὶ κινῶνται ἐπιζημίῳ, and when conquering, occasion loss to the public;' namely, because they must be paid dearly for that which they have acquired dearly.—πρὸς πάντα, meaning, 'in every way,' and under all circumstances.—ἐπαγγελίαν ἔχουσα, &c. A promise as respects the *former*, amply verified in that 'peace which passeth all understanding,' and that 'hope full of immortality,' which, added to the blessings in *this* world ever attendant on a life of virtue and temperance, make godliness, even as respects the present existence, to be indeed 'a great gain.'

9. πιστὸς ὁ λόγος, &c.] On this formula see note *supra* i. 15. By the λόγος here spoken of is, as the best Expositors are agreed, to be understood the above position, ἡ εὐσέβεια πρὸς πάντα ὠφέλιμος: an assertion well termed πιστὸς καὶ πάσης ἀποδοχῆς ἄξιος, worthy to be relied on, and worthy of entire and universal acceptance; for, as Benson observes, 'without these three great principles, a God, a Providence, and a future state of retribution, religion could not subsist.' And the Apostle, in the next verse, plainly intimates, that these principles were his support under affliction, as well as animated him to zeal and diligence in active service.

10. εἰς τοῦτο γάρ, &c.] Γάρ has reference to ἐπαγγελίαν ἔχ. at ver. 8, and by εἰς τοῦτο is to be understood τὸ ἔχειν ἐπαγγ., &c. In this verse we have, as Hyper. observes, a *ratio confirmationis* à signo (or, as Croll. says, *ab exemplo*); q. d. 'That what we affirm is true, you may be assured by this certain evidence, that for this cause we labour and undergo great perils. Therefore do we bear up under such accumulated hardships and difficulties, because we have a fixed hope in the living God (who is the Saviour of all men, however forlorn and perilous be their condition in this world, if so be that they do not by

τοῦτο γὰρ καὶ κοπιῶμεν καὶ ὀνειδιζόμεθα, ὅτι ἡλπίκαμεν ἐπὶ Θεῷ ζῶντι, ὃς ἐστὶ σωτὴρ πάντων ἀνθρώπων, μάλιστα πιστῶν.

11 Cor. 11. 1.  
1 Thes. 1. 6.  
2. 10.  
2 Thes. 2.  
7-9.  
Tit. 2. 7, 12.  
1 Pet. 3. 2.

11 Παρώγγελλε ταῦτα καὶ δίδασκε. 12 \* Μηδεὶς σου τῆς νεότητος καταφρονεῖτω· ἀλλὰ τύπος γίνου τῶν πιστῶν ἐν λόγῳ, ἐν ἀναστροφῇ· ἐν ἀγάπῃ, [ἐν πνεύματι,] ἐν πίστει, ἐν ἀγνείᾳ.

13 \* Ἔως ἔρχομαι πρόσεχε τῇ ἀναγνώσει, τῇ παρακλήσει, τῇ

their faithlessness exclude themselves from salvation); and we are certain that it is the praise of our doctrine, that we cannot, by any circumstances, however adverse, be deterred from that truth which consists in faith and charity.' Such is the substance of the sense of this passage. See more at large in the notes of Calv., Crell., and Est. We must not, however, neglect to advert to the important words *ὅς ἐστι σωτὴρ πάντων*, which many eminent Expositors (with a view to supporting the doctrine of Universal Redemption) explain, 'would have all men to be saved; a sense, however, not to be extracted from the words; though it may seem countenanced by what follows, and the same expression *supr.* ii. 3, 4, yet see note there. The true sense seems to be, 'who is the temporal Preserver of all men (as well as the Saviour of mankind in general, whether Jews or Gentiles); holding out salvation to men of every nation who seek it in faith; and espec. of those who seek his preservation in faith, as true believers. *Comp.* Eph. v. 23. See Calvin's able note, who, however, errs by confining what is said to *temporal preservation*; whereas the other (of salvation in the life to come) was, I doubt not, meant to be included. And in this point of view God may well be said to be *σωτὴρ πάντων*, as providing salvation for all, placing it within their reach, and opening out to them the possibility thereof. The above view I find confirmed by Chrys., Theophyl., and Œcumen., and, after an able discussion, adopted by Est., as the fullest and truest comment, as much as to say, 'Deum etiam in hac vitâ singulari quodam modo fidelium esse salvatorem; quia laborantes adjuvat, ut ad salutem æternam perveniant, et quia salutem temporalem facit eis esse Salutarem, id est, utilem et conducentem ad salutem æternam; denique quia cooperatur illis omnia in bonum, tam adversa, quam prospera.' He further adds, that this sense is required by the context.

12. *μηδεὶς—καταφρ.*] From the connexion of this with the next clause, by means of ἀλλά, it is clear that the meaning is, 'Let no one have reason to despise thy youth,' i. e. despise thee on account of thy youth. *Comp.* Plato, p. 527, *μη δασὺν τινὰ σου καταφρονεῖσαι ὅς ἀνόητον*. At the words following ἀλλὰ τύπος γίνου, &c., something seems wanting for connexion; q. d. 'So far from suffering him to hold you cheap on account of your youth, give him reason to hold you in reverence as a true ministerial exemplar to your believing flock.' Theodoret well paraphrases, *θάλει μὴ καταφρονεῖσθαι κελύων; ἐμπύχους νόμους γινού. διέξου ἐν αὐτῷ τὸ τῶν νόμων κατόρθωμα· ἔχει τὸν βίον μαρτυροῦντα τῷ λόγῳ.*—*Ἐν λόγῳ, ἐν ἀναστροφῇ*, meaning, 'in words and in actions, conversation and conduct.'—*ἀγάπῃ*, namely, 'love both to God and man; what is called ἀγάπη ἀνυπόκριτος in a similar passage at 2 Cor. vi. 6. Πίστει must here have reference to the outward profession

rather than the internal sentiment. Here *ἐν πνεύματι* may seem not in place, in a detail of *outward* qualities, which shall be an example to others. Hence the ancient Critics (as we find from the omission of the words in 5 uncials, and 10 cursives, and some Versions) cancelled the words. In this they have been followed by Griesb., Lachm., and Tisch.; but without any sufficient cause; since for the insertion of them no reason can be imagined, while for their omission a very strong one may be assigned,—namely, that *πνεῦμα* was commonly understood of the Holy Spirit; a sense which they rightly judged could have no place here: hence its omission in some Versions. However, it may have been introduced, from marginal reference to 2 Cor. vi. 6, by some one who was not aware that here the influence of the Holy Spirit cannot be supposed, as there, to exist. But that it should have been introduced in such a way into all the copies except 15 (for I find it in all the Lamb. and Mus. MSS.), is highly improbable. In short, the words must be retained, and explained, with Theophyl. and the best modern Expositors, to mean, *in spirituality of disposition*, both as to heart and life, in which the influence of the Holy Spirit must be recognized.

13. *πρόσεχε τῇ ἀναγνώσει*.] On carefully reconsidering this variously explained passage, I am now come to the conclusion, that if *τῇ ἀναγνώσει* be taken in conjunction with the following context, it must be supposed to refer especially to the reading of the Scriptures of the Old Test. in public worship, a custom which, it seems, had been transferred from the Jewish Synagogue to the Christian assemblies; and that the following expressions, *τῇ παρακλήσει* and *τῇ διδασκαλίᾳ*, while they confirm the foregoing interpretation, were meant to point at what followed the recitation,—namely, exhortation, or admonition, and instruction generally; so that the Readings were very much like our *Ergastory Lectures*, or the Homilies of Chrys. on the New Test. This is confirmed by a passage of Just. Mart. *Apol.* i. 67, cited by Heydenr., from which it appears that they were of this kind. See more in Wiesing. and Olsh. It is true that Theodor., Doddr., and Benson, interpreted *τῇ ἀναγν.* by 'private reading and study,' of which sense the word is quite capable. But that can only be implied, since, how could a Presbyter prepare such expository and instructive matter, to follow up the recitation, except by private study and diligent research; without which the enlightening of the Holy Spirit, well brought in by Theodor., could not be expected? In fact, the admonition to cultivate private study is implied in the subsequent admonition, *μη ἀμίλει—χαρίσματος*, and espec. *ταῦτα μελέτα, ἐν τούτοις ἰσθί· ἵνα σου ᾖ προκοπὴ φαν.* ὅ, since the spiritual gift of enlightening had, it seems, to be kept up, by the exercise of human means of

διδασκαλία. <sup>14</sup> <sup>1</sup> Μὴ ἀμέλει τοῦ ἐν σοὶ χαρίσματος, δ' ἐδόθη σοι, διὰ προφητείας, μετὰ ἐπιθέσεως τῶν χειρῶν τοῦ πρεσβυτέρου. <sup>15</sup> Ταῦτα μελέτα, ἐν τούτοις ἴσθι ἵνα σου ἡ προκοπὴ φανερά ᾖ [ἐν] πᾶσι. <sup>16</sup> <sup>m</sup> Ἐπεχε σεαυτῷ, καὶ τῇ διδασκαλίᾳ ἐπιμέμεν αὐτοῖς. τοῦτο γὰρ ποιῶν, καὶ σεαυτὸν σώσεις καὶ τοὺς ἀκούοντας σου.

V. <sup>1</sup> <sup>a</sup> Πρεσβυτέρῳ μὴ ἐπιπλήξης, ἀλλὰ παρακαλεῖ ὡς πατέρα νεωτέρους, ὡς ἀδελφούς. <sup>2</sup> πρεσβυτέρας, ὡς μητέρας νεωτέρας, ὡς ἀδελφὰς ἐν πάσῃ ἀγνείᾳ. <sup>3</sup> Χήρας τίμα τὰς

attentive and continued study, for the performance of the work of instruction, v. 16. This χάρισμα was, we learn, given διὰ προφητ., not 'according to prophecy,' but 'by or through prophecy,' i. e. by the Holy Spirit speaking through the mouths of the prophets at the time of ordination. So Calvin, who refers to supra, i. 18, κατὰ τὰς προαγοῦσας ἐπὶ σε προφητείας, where see his note. Though no example has been adduced from the New Test. of διὰ προφητείας thus used, I have noted it in Jos. Antt. iv. 8, 5, ἢ (scil. πόλιν) ἐν ᾧ θεὸς αὐτῷ (read αὐτῶ) διὰ προφητείας ἐξήλθαι ('may choose out'). The words μετὰ ἐπιθ. τ. χειρῶν τ. πρεσβ. are not at variance with what is said in a kindred passage at 2 Tim. i. 6, διὰ τῆς ἐπιθ. τ. χειρῶν μου, since the μετὰ here only denotes concurrence in the thing. How far that extended, we are not informed, nor is it necessary for us to know. As to the thing itself, see Acts vi., espec. xiii. 3, and note. According to its general use, it must be considered as an appropriation of the gift of the Spirit, by prayer, through the instrumentality of others, either for an Ecclesiastical work undertaken, or service entered on (as in Acts viii. 17. xix. 6, comp. with Heb. vi. 2) for the performance of the general work of the Christian in working out his salvation, and which he can alone perform by the aid of the Spirit of grace.

15. ταῦτα μελέτα] meaning, 'Exercise thyself in these things, make them thy perpetual care and study;' both this and the next phrase being, in the best writers, used of diligent attention. So Diog. Laërt. x. 123, ταῦτα πράττει καὶ μελέτα, and Arrian, Diss. Epict. iv. 1, ταῦτα μελέτα. Thus also Thucyd. i. 142 (speaking of the long training and practice by which the Athenians had attained their naval pre-eminence) μελετῶντας αὐτὸ εὖθε ἀπὸ τῶν Μηδικῶν. It is probable that the Apostle, in this use of the expression, had still in mind the agonistical metaphor before employed; μελετᾶν being a word used of all preparatory exercises, whether of mind or body. Possibly, too, he may have had in view the words of Ps. i. 2.—ἐν τούτοις ἴσθι, meaning (by the same idiom as in the Horatian *totus in illis*) 'continue in the careful observance of all such exercises.'—φανερὰ ᾖ ἐν πᾶσι. Lachm. and Tisch., on strong grounds, cancel ἐν. If retained, the sense will be, 'in all things,' viz. those just mentioned, and others pertaining to his ministerial functions; but, if thrown out, it will be, 'to all persons;' which sense is the more suitable of the two, and moreover has the support of the Pesch. Syr., Ital.,

and Vulg. Versions. Calvin, indeed, thinks that the older sense 'magis quadrat (scil. verbis).' But he was not aware how weak is the evidence existing for ἐν, which, I suspect, crept in from certain Critics, who, taking πάντων of things, thought, and justly thought, that ἐν was necessary to the sense, and accordingly inserted it.

16. Ἐπεχε σεαυτῷ, καὶ τῇ διδασκαλίᾳ] I would render, with Dr. Mackn., Bp. Jebb, and Bp. Horsley, 'Take heed to thy doctrine, though not to the exclusion of teaching,' meaning the manner thereof. By αὐτοῖς just after, understand the above inculcated needful attention to himself, his teaching, and doctrine. On the force of ἐπεχε, see my Lex. N. T. in v. With ἐπιμέμεν αὐτοῖς comp. Jos. Antt. viii. 7, 5, ἐπιμέμνη τούτοις ἀχρι τελευτῆς.

V. 1—25. Here are given directions to Timothy, as to his conduct to the various members of the Church, according to the several distinctions of age, sex, or position in the Church. On some of which particulars, e. gr. as to the management he is to pursue with respect to the widows, the Apostle treats more fully.

1. πρεσβυτέρῳ] 'an elderly person,' as opposed to the νεώτεροι just after.—ἐπιπλή. is to be understood of 'sharp rebuke,' by administering the *verbera lingua*. The usage does not occur elsewhere in the New Test., but it does in the Class. writers, from Homer to Polyb. and Plutarch. To this expression is opposed the παρακάλει ὡς πατέρα, meaning, as Est. explains, cum obsecratione admonere, as one would a father. Such was, indeed, in theory at least, the custom of antiquity; and Diog. Laërt., in his Life of Plato, iii. 95, ascribes a similar sentiment to that philosopher.

2. I have removed the comma after ἀδελφ., because the words ἐν π. ἀγ. are evidently meant for the νεωτέρας.

3. τίμα] The best Expositors are agreed that the sense is, 'support, or competently provide for,' as at v. 17. Matt. xv. 4—6. See notes on Mark vii. 9—13, and comp. Acts xviii. 10.—τὰς ὄντας χ., i. e. 'those who are really widows,' in the proper sense of the word (adverted to at v. 5),—namely, 'destitute.' From what the Fathers and Greek Commentators tell us, it appears that these persons were maintained from the funds of the Church; and yet from what follows, it is clear that they filled an office; the name χῆραι being as much one of office as διακονοί, though the exact nature of its duties has not been determined. That the persons who held it instructed the younger females in the princi-

b Matt. 15.  
4-6.  
Mark 7. 10,  
13.  
Eph. 6. 1, 2.

c Luke 2. 26,  
27. & 13. 1, 7.  
Acts 26. 7.  
Eph. 6. 13.

ὄντως χήρας. <sup>4</sup> <sup>b</sup> Εἰ δέ τις χήρα τέκνα ἢ ἔκγονα ἔχει, μαυθα-  
νέτωσαν πρῶτον τὸν ἰδίον οἶκον εὐσεβεῖν, καὶ ἀμοιβὰς ἀποδι-  
δόναι τοῖς προγόνοις· τοῦτο γάρ ἐστι καλὸν [καὶ ἀποδεκτὸν]  
ἐνώπιον τοῦ Θεοῦ. <sup>5</sup> <sup>c</sup> Ἡ δὲ ὄντως χήρα, καὶ μεμονωμένη, ἡλ-  
πικεν ἐπὶ τὸν Θεόν, καὶ προσμένει ταῖς δεήσεσι καὶ ταῖς προσευ-  
χαῖς νυκτὸς καὶ ἡμέρας· <sup>6</sup> ἡ δὲ σπαταλῶσα, ζῶσα τέθνηκε. <sup>7</sup> Καὶ

ples of the Christian faith, is pretty certain; but whether they were, as some say, the same as the *Deaconesses*, is yet a disputed point. It would seem that they were *not necessarily* the same; but that having once been such, during the life of their husbands, they were not removed from that office. Otherwise, it would seem, their duties were *different* from those of the *Deaconesses*, and were we to call them by such a name as would designate their chief duties, we might call them 'Female Catechists.' That these differed from the *Deaconesses*, is certain from the positive testimony of Epiphanius. Yet they might occasionally *assist* them in their duty of visiting the sick. Be that as it may, the existence of such an order as the *χήραι* requires no very strong testimony from Ecclesiastical history; since, from the extremely retired life of the women in Greece and other parts of the East, and their almost total separation from the other sex, they would much need the assistance of such persons,—who might either convert them to the Christian faith, or farther instruct them in its doctrines and duties. This care in making provision for the widows was evidently transferred, with many other things, from the Jewish economy (see Deut. xvi. 11. xiv. 29. xx. 1, 17, 19. Exod. xxii. 22).

4. *ἔκγονα*] The term denotes any *descendants* further removed than children, as grand-children, or great grand-children.—*μαυθ.* 'let them (meaning those grand-children) learn from me [a lesson proper for them to know]—namely, τὸν ἰδίον οἶκον εὐσεβεῖν. Render: 'to exercise dutiful care towards their own family,' 'to dutifully care for those of their own family.' Harsh is the ellipsis of *eis*, or *πρὸς*, supposed by many; for no reason can be imagined why the Preposition should not have been *expressed*, or the equivalent construction used, of which so many instances present themselves in the New Test.—namely, the *dative*, τῷ ἰδίῳ οἴκῳ. As it is, however, we must suppose the word here meant to be taken in its active sense,—namely, 'pietate colere,' equiv. to *cursare*; a construction frequent in the best Class. writers, though *there* the word is almost always used only of *piety to the gods*, and not, as here, of dutiful affection towards parents. Yet in Dio Cass. 530, 44, we have *εὐσ. πρὸς τὸν ἀδελφόν*. And so occasionally in Josephus. By the expression ἀμοιβὰς ἀποδιδόναι (put for ἀμειβέσθαι, in Jos. c. Ap. ii. 27, τὸν οὐκ ἀμειβόμενον τὰς παρὰ γονέων χάριτας), it is hinted that this is no more than repaying a *debt* due to them for their former care and attention to their children. The words καὶ ἀποδεκτὸν are absent from almost all the uncials, and many cursives (to which, however, I can only add Lamb. 1185, l. m.), and are cancelled by Griesb., Scholz, and Tisch., as introduced from supra ii. 13. They may have been so; but it is strange

that the words should have got into so many MSS. and all the early Versions.

5. <sup>4</sup> <sup>b</sup> εἰ δὲ ὄντως χήρα, καὶ μεμονωμένη] 'Having (observes Est.) before shown that *true* widows are to be honoured and sustained, he next points out *what* is a true widow, meaning to say that a true widow is one who is desolate, and destitute not only of a husband, but also of sons or nephews, and all human aid whereby she can be helped.' Thus *μεμον.* is exegetical of *ὄντως χήρα*, and *μεμον.* does not need *ἀνδρὸς* being understood, for it is the purpose of the Apostle to explain, not what he means by *χήρα*, but *ἡ ὄντως χήρα*. Accordingly, the force of *μεμον.* is best expressed by an adjective, as the Latin *solitaria* or *sola*. So Eurip. Alcest., ὁ μόνος. However, the term implies also the notion of 'destitute.' The next words, *ἡλπικεν ἐπὶ τὸν Θεόν*, 'setteth her hope in God;' not, as many Expositors explain, as to temporal provision. These words, and the following, καὶ προσμένει—*ἡμέρας*, seem espec. meant to point at the *condition* and *habits* of the persons in question, the *αἱ ὄντως χήραι*, in the way of commendation, and thereby to suggest how worthy they are of honourable sustentation. See the admirable note of Calv., who, as an Expositor, is here, as oft., *instar omnium*. He well points to the case of the unmarried of both sexes in 1 Cor. vii. 32, and to that of the widow Anna in Luke ii. 37. Of the two foregoing grounds of commendation and recommendation, the sense comprehended in the former is (Calv. observes) this,—that they 'nullo avocamento distrahi, quin respiciant in solum Deum; quia in mundo nihil reperitur, quo fulciantur.' The second ground is that,—*assidue precibus incumbunt. Unde sequitur juvandas esse ac sustentandas Ecclesie impensis.*

6. 'Postquam suâ notâ veras viduas insignivit, nunc alias opponit, quas rejiciende sint.' (Calvin.)—*ἡ δὲ σπαταλῶσα*, meaning, 'But she who liveth a life of luxury, self-indulgence, and dissipation.' So in James v. 5, we have united *ἐντροφίσσαστε καὶ ἑσπαταλῆσαστε*. The word (which is rare) comes from *σπατάλῃς*, though I can by no means agree with Schleusner, that the metaphor is 'a cutis pruritus.' It is rather 'a cute *bene curata*;' a common figure to denote luxury. So Hor. Epist. i. 4, 15, 'Mo pinguem et nitidum, bene curatâ cute, vices.'—*τίθνηκε*, 'is [spiritually] dead,'—namely, in sin. So Theophylact explains, *τὰς δοκῇ ζῆν ταύτων τὴν ζῶσαν τὴν αἰσθητήν, τέθνηκε κατὰ πνεῦμα*. And so also Theodoret. Comp. Eph. ii. 1. Similar sentiments are found in the Apocrypha, the Rabbinical writers (as Jalkut Rubeni, fol. 177, 3, 'Impii, etiam dum vivunt, vocantur mortui'), and even the heathen philosophers. Compare Timocl. ap. Stob. 91, 15, ὅστις μετὰ ζώων, τεθνηκώς, περιπατεῖ. So I would point, for



ταῦτα παράγγελε, ἵνα ἀνεπιληπτοὶ ὦσιν. <sup>8</sup> Εἰ δέ τις τῶν ἰδίων, καὶ μάλιστα τῶν οἰκείων, οὐ προνοεῖ, τὴν πίστιν ἥρηται, καὶ ἔστιν ἀπίστου χεῖρων. <sup>9</sup> Χήρα καταλεγέσθω μὴ ἑλαττον ἐτῶν ἐξήκοντα, γεγονυῖα ἐνὸς ἀνδρὸς γυνή, <sup>10</sup> ἐν ἔργοις καλοῖς

1. 52. 7.  
2 Tim. 8. 6.  
Tit. 1. 16.  
Gen. 18. 4.  
2. 10. 2.  
Luke 7. 38.  
1 Pet. 4. 9.

τέθω. is for τεθνηκώς ἄν, already dead. Such a person, then, the Apostle means to say, is not to be chosen, since, though μεμονωμένη in one sense, as being bereft of a husband, yet she is, in another, *not desolate*, using the ample means of livelihood, which she possesses, not for purposes of Christian benevolence and charity, but for selfish purposes, in a sensual and luxurious life, free from care or control.

7. ταῦτα παρ., ἵνα ἀνεπιλ. ὦσιν] The ταῦτα here refers to v. 4; and the subject at ὦσιν must be the persons referred to there at *μανθανίσαν*. Since, however, there seems an implied admonition for the widows at v. 8, the reference may extend to that verse. That there is an implied admonition to widows, nay, *all* widows who make any profession of godliness, cannot be doubted. Nay, Chrys., Theophyl., Theodor., and Eecumen., make the reference *direct and principal*, and so does Est.

8. εἰ δέ τις τῶν ἰδίων—χεῖρων] The *τις* here must not, with many Expositors, be referred to the widow,—which would involve an intolerable harshness,—but to those belonging to her, v. 4, sons, grandsons, or nephews; and in this Est. acquiesces;—ita tamen (he adds) ut generalis sit sententia, quæ rem particularem confirmet.—By τῶν οἰκείων some Commentators understand no more than ἰδίων. The two words are, indeed, in their general use, synonymous; but οἰκ. denotes properly a nearer connexion than ἰδίων: the former that of *consanguinity*, the latter that of *affinity*; including, perhaps, those of the same household, as domestics, whether bond or free; and the distinction is here evidently meant to be attended to.—τὴν πίστιν ἥρη. The full sense is, 'he denieth [by his works] that Christian faith [which he professeth with his lips]'; (comp. Tit. i. 16); for *that* teaches him, τίμα τὸν πατέρα σου καὶ μητέρα σου, including the making a sufficient provision for their wants. The construction of ἥρη. with an Accus. of thing is, indeed, very rare, not occurring elsewhere in St. Paul's Epistles, nor in the Catholic Epistles, nor in the Gospels; but it is not hence to be set down,—as it is by Baur, De Wette, and others, as un-Pauline, since it occurs Rev. ii. 13, οὐκ ἠρήσω τὴν πίστιν. And if used by St. John, why should it not have been used by St. Paul? In the sense 'to abjure,' 'to cast off,' it is used with δαΐδαν.—ἀπίστου χεῖρων, meaning, 'is less observant of the moral relative duties than an unbeliever'; for the heathens considered themselves bound, and were by their laws required, to maintain their parents.

9. καταλεγέσθω] lit. 'be put on the list'; namely, of widows to be maintained at the expense of the Church. Καταλείσθαι signifies 'to be enrolled in any order of persons,' civil or military. Besides the *general roll* which comprehended all the Christians of any Church, there were, it seems, particular ones confined to the clergy, and those poorer Christians who were maintained at the public expense, including de-

stitute virgins and widows; and of such lists the Ecclesiastical Canons often make mention. With this *entering upon a list* was, says Jerome,—in order to in some measure compensate the Church for its bounty,—conjoined an obligation to undertake certain public functions, especially business of a lighter kind, suited to one in the decline of life. 'These widows (adds he) assisted the deaconesses properly so called, and were called *προσβυτίδες*.' Epiphanius expressly distinguishes τὰς γρασιστὰς *προσβυτίδες* from the regular deaconesses, and at the same time adds that they were *χήραι*. It is, however, as Mr. Conyb. observes, 'a disputed point, *what list* is referred to here in *καταλείσθω*, whether 1) the list of widows to be supported out of the charitable funds; or, 2) the list of deaconesses; or, 3) the *τάγμα χωρῶν*, or body of Church widows, mentioned by Tertull. de Vel. Virg. c. ix., and by other writers, as a sort of female presbyters, holding a distinct ecclesiastical position and duties. The point is fully discussed by Huther, p. 167, and by Wiesing., p. 507—522. I am disposed, with Mr. Conyb., to take a *middle course* between the 1st and 3rd hypothesis, by supposing (as, indeed, I have at all times heretofore gone far to do) that the list here mentioned was that of all the widows who were *officially recognized* as supported by the Church; but was *not confined* to such persons, but included also richer widows, who were willing to devote themselves to the offices assigned to the poor widows. This view is, indeed, liable to some objection,—which, however, is satisfactorily removed by Mr. Conyb. in his instructive note.—By ἐνὸς ἀνδρὸς γυνή must, notwithstanding the dissent of eminent Expositors, be meant no other than the *uxorita*, one who had been only once married,—the case of Anna (Luke ii. 36), as has been fully evinced by Wiesing.—To advert to a matter of *punctuation*. The Editors, from Griesb. downwards, generally place the comma after γεγονυῖα, thus uniting γεγ. with χήρα. But the previous Editors placed it after ἐξήκοντα, thus uniting it with γυνή. This latter punctuation I continue to prefer; indeed the other mode is not to be approved of, because it places the participle where it is *not* wanted, and leaves without it the word that does want it. I say *want*, since the sense intended by the Apostle is evidently that assigned by the Pesch. Syr. translator, 'who has had but one husband.' So our common authorized Version, 'who has been the wife of one man.' That χήρα does not need γεγονυῖα (which, indeed, would be unsuitable in *tenue*) is plain from such passages as Xen. Mem. i. 2, 35, μηδὲ σὺ διαλίγου νεώτεροις (scil. ἀνδράσι) τριάκοντα ἐτών. Of course, in each passage there is an ellipsis of the particip. οὖσα. This plainly appears from the use of ἑλαττον for ἑλαττόνων, as in Thucyd. vi. 95, 1, ταλάντων οὐκ ἔλασσον πάντα καὶ εἰκοσι, where I have adduced other examples of the idiom.

10. ἐν ἔργοις καλοῖς μαρτ.] This use of ἐν is Hellenistic. In Clasa. Greek it would find no



μαρτυρουμένη εἰ ἐτεκνοτρόφησεν, εἰ ἐξενδοχόχησεν, εἰ ἀγίως πόδας ἐνέψεν, εἰ θλιβομένους ἐπήκεσεν, εἰ παντὶ ἔργῳ ἀγαθῷ ἐπηκολούθησε. <sup>11</sup> Νεωτέρας δὲ χήρας παραιτοῦ ὅταν γὰρ καταστρηνιάσωσι τοῦ Χριστοῦ, γαμεῖν θέλουσιν <sup>12</sup> ἔχουσαι κρίμα, <sup>13</sup> ὅτι τὴν πρώτην πίστιν ἠθέτησαν. <sup>13</sup> ὁ Αἴμα δὲ καὶ ἀργαὶ μανθάνουσι περιερχόμεναι τὰς οἰκίας· οὐ μόνον δὲ ἀργαί, ἀλλὰ καὶ

place; as in Jos. Antt. xv. 10, 5, we have ἦν τις —τοῦ βίου καλοκαγαθία μαρτυρούμενος. Mosheim well observes, that 'the Apostle lays weight on this, in order that such a widow may be publicly acknowledged as a godly person.'—εἰ ἐτεκνοτρόφησε. It is not necessary here to suppose any unusual sense of εἰ; it will be sufficient only to repeat χήρα καταλεγίσθω. By ἑτακν. is meant 'educated,' and, as is implied in the context, καλῶς. Comp. supra iii. 4, and see Eph. vi. 4. Of course, it must be meant of such children as she has had, if any; for we are not to suppose, as Heinr. does, that the bearing of children is here insisted on. Nay, we find, from Ecclesiastical History, that aged virgins were at a later period received into the number of the χήραι. Ἐξεν. denotes hospitably entertaining Christian brethren, though strangers; chiefly, we may suppose, travelling preachers, since ἀγίως just after occurs. On δ. πόδας ἐνέψεν see note on John xiii. 14. This observance was usually administered by, or under the superintendence of, the mistress of the house; and being, in the East, particularly grateful, is meant to designate generally kind attention to the comfort of guests. —θλιβ. ἐπήκε., 'hath ministered to those pinched by poverty.' Comp. Pyrrh. ap. Athen., p. 419, μὴ θλιβόμενος κακοπαθεῖ. In each passage there is an ellipse of ἐκ τῆς πτωλείας, which words are expressed in Artemid. On. iii. 66. See Bp. Pearson's note on Ignat. Epist. p. 17; and for an ex. of ἐπαρκ. in this later sense see Diocl. Sic. t. x. p. 120, τοὶ δεξιμένοι οἰκτῶν ἱερικοῦσα. See more in my Lex. By ἐπηκολ. is meant the following up the good work, by seizing any opportunity of practising it.

11. παραιτοῦ] 'decline,' viz. to put them on the list of widows, reject their application. So Polyb. v. 27, τοὺς ἀρχοντας παρητήσατο.—'Ὅταν γὰρ καταστρηνιάσωσι τοῦ Χρ., 'when they run riot against Christ,' i. e. rebel against the restraints of Christianity, by a life of voluptuous luxury, unsuitable to their calling, and detrimental to the cause of the Gospel: said in allusion to the case of the ἡ σπαταλῶσα, v. 6. This is confirmed by Barnab. Epist. ad Cor., ὅταν γὰρ σπαταλώσιν, ἐκτελειῶνται τοῦ Κυρίου ταῦτα. The reading καταστρηνιάσωσι (inadvertently, but most negligently, omitted by Griesbach and also Scholz), found in some of the most ancient MSS. and Chrys., and received by Lachm. and Tisch., is probably the true reading. Internal evidence is in its favour, since the syntax is a later Greek one for the earlier and purer one with the subjunctive. It occurs also in Rev. iv. 9, ὅταν δώσωσι, though there some MSS. have (probably from correction) δώσωσι or δώσι. In Matt. v. 11, ὅταν διώδωσιν ὑμᾶς, the reading διώδιδωσιν καὶ διώξουσιν, found in some ancient MSS., is worthy of attention.

12. ἔχουσαι κρίμα—ἠθέτησαν] Expositors are not agreed whether πίστ. is to be interpreted of the Christian faith, and ἠθέτ. of abandoning it; or whether it is to be understood of the solemn engagement (perhaps by vow) to celibacy, and devoting themselves to the office of χήρα, which marriage would render impossible; and ἠθέτ. of making light of and forsaking it. As to the former interpretation, I am not aware of any example of ἀθετεῖν τὴν πίστιν, or ἠθέτ. being ever used of casting off a religion; which, too, would not necessarily follow their marrying even with heathens, as appears from 1 Cor. vii. 14. Besides, thus the suitability of the expression πρώτης might be questioned; since Paganism was their first religion. Whereas, according to the sense it carries in the second interpretation, which I find confirmed by all the ancient Fathers, Greek and Latin, referred to by Est. in his able note, it is very apt. And the phrase ἀθετεῖν τὴν πίστιν, in the sense *fallere fidem*, 'forsoke a promise or engagement,' is frequent in the later Class. writers and the Sept., both with πίστιν expressed, and also implied, as in Ps. xiv. 4, and Jer. v. 11, prob. in Paul's mind, ὡς ἠθέτησεν ὑμῶν, εἰς τὸν συνόντα αὐτῶν, οὕτως ἠθέτησεν εἰς ἐμὸν οἶκον Ἰσραὴλ, λέγει Κύριος. Hence (observes Conyb.) when a widow was received into the number of *Charach-widows*, a promise was required from her (or virtually understood) that she would devote herself for life to the employments which these widows undertook; viz. the education of orphans, and superintendence of the younger women.

13. Αἴμα δὲ καὶ ἀργαὶ μανθάν. &c.] This corresponds to γαμεῖν θέλουσιν at v. 11; v. 12 being, in some measure, parenthetical; q. d. 'They desire to marry, and moreover, learn to be idle, by gadding about among families.' By which seems to be meant, that they made their duty, of going about to instruct the women and children, or other parts of their office (as seeking out objects of charity, see note supra v. 10), rather a means of pastime, than subservient to the purposes of their vocation. As to the connection, which is needlessly debated by the German Expositors, the most natural one (and that adopted by Winer) is, to suppose an ellipse of οὐδὲν εἰς αἶμα, and this cannot be rejected as unprecedented, since exx. are adduced by Huther, p. 170, to which I could add not a few others from Thucyd. Thus they formed habits of idleness; and not only that, but, as is added, of trifling, prying, and intermeddling; a spirit which is admirably depicted in the masterly sketches of Theophrastus, περὶ λαλίας, and περὶ περιεργίας. Between the terms ἀργαὶ and περιεργαί, we may observe a *paronomasia*, as in 2 Thess. iii. 11. Φλόρος comes from φλόος, a bubble; since to blow up such, well designates the occupation of a trifler.—αλαλοῦσαι τὰ μὴ δ. is an

φλύαροι καὶ περιέργοι, λαλοῦσαι τὰ μὴ δέοντα. <sup>14</sup> <sup>ε</sup> Βούλομαι οὖν νεωτέρας γαμεῖν, τεκνογονεῖν, οἰκοδεσποτεῖν, μηδεμίαν ἀφορμὴν δίδοναι τῷ ἀντικειμένῳ λαιδορίας χάριν. <sup>15</sup> ἤδη γάρ τινες ἐξετράπησαν ὀπίσω τοῦ Σατανᾶ. <sup>16</sup> <sup>η</sup> Εἴ τις πιστὸς ἢ πιστὴ ἔχει χήρας, ἐπαρκεῖτω αὐταῖς, καὶ μὴ βαρεῖσθω ἢ ἐκκλησίᾳ· ἵνα ταῖς ὁντως χήραις ἐπαρκεσθῇ.

<sup>17</sup> <sup>ι</sup> Οἱ καλῶς προσεστώτες πρεσβύτεροι διπλῆς τιμῆς ἀξιοσθωσαν, μάλιστα οἱ κοπιῶντες ἐν λόγῳ καὶ διδασκαλίᾳ. <sup>18</sup> <sup>κ</sup> λέγει γὰρ ἡ γραφὴ· Βοῦν ἀλοῦντα οὐ φιμώσεις· καὶ ἄξιός ἐ ἐργάτης τοῦ μισθοῦ αὐτοῦ. <sup>19</sup> <sup>ι</sup> Κατὰ πρεσβυτέρου κατηγορίαν

euphemism for 'talking scandal.' So Eurip. Phoen. 205, φιλοφρον γὰρ χρήμα θηλειῶν ἔφην· Συκράτες δ' ἀφορμὰς ἦν λάβωσι τῶν λόγων, Πλίστους ἐπεισφέρουσιν. ἡδονὴ δὲ τις ἔνταίξι, μηδὲν ὕγιαι ἀλλήλαις λέγειν.

<sup>14</sup>. νεωτέρας] i. e. the younger widows, not *eromen*, as in our Common Version; for of those alone the context treats. Indeed, χήρας is added in several MSS., and expressed by the Greek Commentators.—*βούλομαι* is to be understood, not of *injunction*, but only of *wish* that they would marry rather than make engagements and break them; q. d. 'I wish them to marry again, — if they are so inclined and have opportunity, — rather than aim at what they cannot attain, — namely, the dedicating of themselves, by celibacy, to the promotion of the Gospel.' So also the words are explained by Calv., Hyper., and Grot. It is not enough to say, with Chrys. and others, that in *βούλομαι*—*γαμεῖν* the Apostle points out a *remedy* to the younger widows, whereby they will give no occasion to the adversary to speak reproachfully of the Gospel, such as would be given by the conduct described in vv. 11—13. That, however, is a circumstance which may be implied in the *other*,—namely, *τεκνογ.* and *οἰκοδεσπ.*, suppl. *eis* τὸ ὅτι, and that equiv. to *ἵνα τεκνογονῶσι καὶ οἰκοδουῶσι*, 'that they may be occupied in the various duties of wives, and mothers, and house-keepers:' these three terms, *γαμεῖν*, *τεκνογονεῖν*, and *οἰκοδεσποτεῖν*, comprehending, as Bengel remarks, the three grades of female domestic society.—*μηδεμίαν ἀφορμὴν*, &c., 'and [thereby] give no handle, &c.'—τῷ ἀντικειμένῳ is used in a generic sense for τοῖς ἀντικειμένοις; comp. I Cor. xvi. 9. Phil. i. 20.—*λαιδορίας χάριν*, for *λοιδορ.* ἔντα, and that for *eis* *λοιδορίας*.

<sup>15</sup>. ἤδη γάρ τινες] The full sense is, 'I say what I do, for certain persons have,' &c., in the way mentioned supra 14,—or, at any rate, have, by marrying, to prevent those aberrations, violated their sacred engagements to celibacy, so indispensable to their all-absorbing office.

<sup>16</sup>. εἰ τις—ἔχει] A popular brevity of expression, meaning, 'If any believer, of either sex, have (relatives) who are (poor) widows.' I agree with De Wette, that this may denote a *wider* relationship, as aunts, or cousins. Tisch. has in his 2nd Ed. rightly restored *πιστὸς ἢ*, which in his 1st Ed. he had cancelled, with Griesb. and Lachm., from A, C, F, G, and 2 cursives; wrongly; since the words were expunged to remove an unclassical expression.

Other Critics have removed ἡ and *πιστὴ*,—which shows the origin of the other reading.

<sup>17</sup>. From the relief of the poor the Apostle proceeds to the support of ministers; though with an obscurity of expression (arising probably from delicacy), which prevents us from acquiring any very exact information. That a *stipend* was appropriated to the support of the minister is certain; but as to the *amount*, and the mode of collection, we are left very much in the dark. Some glimmering of light, however, may be obtained from a passage of Euseb. H. E. v. 28 (cited by Wetst.), where there is mention of a certain Bishop being engaged ὅσα λαμβάνει μηνιαία δηναρία ρν', at 150 Denaria a month.—*προιστ.* *πριστ.* must not be taken, with some, of the *pastoral* duties properly so called; but of the *directive* functions of some one *ruling Presbyter*, who regulated and had the government of the Church of a city, or district; in fact, the *Bishop* of a somewhat later period. Of ἀξιοσθῆ, the meaning is not merely, 'let them receive,' but, 'let them receive as their just due.' So Heb. iii. 3, πλείονος γὰρ δόξης οὕτως παρὰ Μωϋσῆν ἤξισται. By *τιμῆς* may be understood both 'competent reward' and 'suitable respect'; and the term *διπλῆς* may (as the best Expositors, ancient and modern, are agreed) be taken as standing for *πολλῆς*, i. e. 'liberal stipend'; exx. of which mode of expression have been adduced both from the Class. and Script. writers, though not all of them to the purpose; see 2 Kings ii. 9, and Rev. xviii. 6. This view of the sense is preferable to the one commonly adopted, because the Apostle, it may be observed, when speaking on the present subject, never *descends to particulars*. To avoid, however, any unnecessary curtailment of the sense, we may, with Bp. Sanderson (in his third Sermon ad Aulam, p. 393), understand this *double* honour, of one honour due to the *place*, and another due to *merit* in the discharge of its duties. 'For where (says he) place and merit concur, there is a double honour due.'—οἱ κοπιῶντες ἐν λόγῳ καὶ διδ., i. e. discharging the regular *pastoral* duties. See Benson.

<sup>18</sup>. καὶ ἄξιός—αὐτοῦ] These words are no where to be found in the Old Test.; and as we are not *compelled* here to repeat *λέγει ἡ γραφή*, we may suppose that the words in question are introduced as a proverbial maxim, such as our Lord often adopted; and they are nearly parallel to his sayings at Matt. x. 10, and Luke x. 7.

<sup>19</sup>. κατὰ πρεσβ.] Not, 'an elderly person,' as many interpret, but, 'a presbyter.'—ἐπι,

μὴ παραδέχου, ἐκτὸς εἰ μὴ ἐπὶ δύο ἢ τριῶν μαρτύρων. <sup>20</sup> Τοὺς ἀμαρτάνοντας ἐνώπιον πάντων ἔλεγε, ἵνα καὶ οἱ λοιποὶ φόβον ἔχωσι. <sup>21</sup> Διαμαρτύρομαι ἐνώπιον τοῦ Θεοῦ καὶ [Κυρίου] Ἰησοῦ Χριστοῦ καὶ τῶν ἐκλεκτῶν ἀγγέλων, ἵνα ταῦτα φυλάξῃς χωρὶς προκρίματος, μηδὲν ποιῶν κατὰ πρόσκλισιν. <sup>22</sup> Χεῖρας ταχέως μηδενὶ ἐπιτίθει, μηδὲ κοινώνει ἀμαρτίαις ἀλλοτρίαις σεαυτὸν ἀγνὸν τήρει. <sup>23</sup> Μηκέτι ὑδροπότηι, ἀλλ' οἶνον ὀλίγον

in Acta 6. 6.  
3. 13. 2.  
1 Tim. 2. 10.  
2 John 11.  
2 Ps. 104. 15.

'under the testimony of:' a rule founded on the Law of Moses, Deut. xix. 15, and adverted to at Matt. xviii. 16. John viii. 17.

20. τοὺς ἀμαρτ. This verse treats of those members who fall into sin. It is not agreed whether the *presbyters*, or the *people at large*, are here to be understood. The context favours the former view; but the air of the sentence, and the change of number, rather require the latter.

21. διαμαρτύρομαι ἐνώπιον τοῦ Θεοῦ, &c.] A most solemn form of earnest injunction,—introduced, as Calvin observes, not only from the matter being very serious, but of great difficulty—to which a sentiment similar occurs in Jos. Bell. ii. 16, 4, μαρτύρομαι ὑμῶν τὰ ἅγια, καὶ τοὺς ἰερεὺς ἀγγέλους τοῦ Θεοῦ. By ἐκλεκ. ἀγγέλων are meant those angels who kept their first estate, and are, thus considered, the chosen and approved ones; see Matt. xx. 27, and note. They are here conjoined with the Lord Jesus, because they will be present at the day of judgment as *accessores judicii* attendant on Christ.—Κυρίου, not found in several ancient MSS., the Vulg. and Ital. Versions, and some Greek and Latin Fathers,—has been cancelled by Scholz, Lachm., and Tisch. But it is defended by the Pesch. Syr., Arabic, and Gothic Versions, three uncial MSS., and Chrys., besides nearly all the curiae ones, including all the Lamb. and Mus. copies. Yet, even if genuine, it will not necessarily follow that the words Θεοῦ and Κυρίου are meant to be descriptive of a single person. The doctrine thus brought in would be here out of place; and Bp. Middl. admits that there is no reason to think that the Fathers so understood the words. Nor can this be interpreted of two persons united in *joint agency*, as at Eph. v. 5, and yet Mr. Green, Gr. N. T. p. 216, has shown that the omission of the second article necessarily implies one or other of those two suppositions. Here, however, the persons would have to be considered quite distinct (so Est. '*coram gravissimis duobus testibus*'), as infra, ch. vi. 13, ἐνώπιον τοῦ Θεοῦ καὶ Χριστοῦ, and 2 Tim. iv. 1, διαμαρτύρομαι ἐνώπιον τοῦ Θεοῦ καὶ τοῦ Κυρίου Ἰ. Χριστοῦ. Comp. John viii. 15 and 16, and see note. Accordingly here the above canon would be broken, unless indeed we should suppose that the form Κύριος Ἰησ. Χρ. became so incorporated with the proper name as to be subject to the same law, and consequently did not need the Article. However, there is no great reliance to be placed on such critical niceties; and thus I would retain the Κυρίου here, as the τοῦ Κυρίου in the altogether parallel passage of 2 Tim. iv. 1, though I grant the omission of the words is countenanced by 1 Tim. vi. 13, and confirmed by strong evidence; and accordingly I have bracketed Κυρίου in both passages.—ἵνα ταῦτα φυλάξῃς, &c. This may extend to all

the foregoing injunctions; but it chiefly respects the last; ταῦτα meaning, 'all these matters of discipline.'—χωρὶς προκρίματος, i. e. 'keeping yourself apart from prejudice, or prepossession; lit., fore-judging, answering to the Latin *præjudicium*,'—κατὰ πρόσκλισιν, 'through partiality,' or undue favour. The word is used by good, chiefly however later, writers, as Polyb., Sex. Emp., and Josephus.—Lachm. indeed has edited πρόσκλησιν, from a few ancient and many modern MSS. and Athanas. But no external authority can suffice to establish a reading, which is capable of no sense at all suitable, and which evidently sprung from what is called *itacism*. In fact, πρόσκλισις has elsewhere not unfrequently been corrupted into πρόσκλησις, of which no less than six instances are adduced by Hemsterh. on Aristoph. Plut. p. 373; and more may be added from two passages of St. Basil, cited by Cotelier on Clem. Rom. ad Cor. § 21, where, with the present passage evidently in mind, he writes, τὴν ἀγάπην αὐτῶν μὴ κατὰ πρόσκλισις, ἀλλὰ πᾶσιν τοῖς φοβουμένοις τὸν Θεὸν ὁμῶς ἰσὴν παρικήτουςαν.—a strong confirmation of the reading πρόσκλισις here, and demanding it in those two passages.

22. χεῖρας ταχέως μηδ. ἐπιτίθει.] The true sense, according to all the ancient, and nearly all the modern Expositors is, 'Lay hands (for ordination) hastily, or precipitately (see note on Gal. i. 6, and 2 Thess. ii. 2), on no man.' So Chrys. well explains, πολλὰκις περισσεψάμενος καὶ ἀκριβῶς ἐξετάσας. The German Commentators, however, from Heinr. down to De Wette and Wiesing., interpret this 'laying of hands' as merely the form of restoration of penitents to Church-fellowship. But the proofs they adduce of the practice only refer to a far later period of the Church. They appeal, indeed, to the preceding context; but in vain; for nothing is there said of *exclusion from the Church*, but only of ἔλεγχις, a sort of public reprimand; a very different thing. Besides, according to that interpretation, the words of the next clause μηδὲ κοινώνει ἀμαρτ. ἀλλοτ. will yield a very jejune sense. Whereas, according to the usual exposition, the words admit of a very suitable sense, if at least regarded as a popular mode of speaking, denoting the being accountable for the delinquencies of life, or short-comings in duty, of the candidate so inconsiderately ordained. See the able notes of Hyper. and Est. As to the next clause, I have long ago pointed out, in my Recens. Synop., that σεαυτὸν is emphatic; and that ἀγν. must not be understood of the foregoing delinquencies; and this I find confirmed by the suffrage of De Wette and Wiesing., who agree with me in thinking the sense to be, 'Keep thyself from sins, so as to be the better able to rebuke the sins of others.'

χρῶ, διὰ τὸν στόμαχόν σου καὶ τὰς πυκνάς σου ἀσθενείας.  
 24 Τινῶν ἀνθρώπων αἱ ἁμαρτίαι πρόδηλοι εἰσι, προάγουσαι εἰς  
 κρίσιν τισὶ δὲ καὶ ἐπακολουθοῦσιν. 25 Ὡσαύτως καὶ τὰ κατὰ  
 ἔργα πρόδηλά ἐστι καὶ τὰ ἄλλως ἔχοντα κρυβῆναι οὐ δύναται.

VI. 1. 1 "Ὅσοι εἰσὶν ὑπὸ ζυγὸν δούλοι, τοὺς ἰδίους δεσπότης  
 πάσης τιμῆς ἀξίους ἡγείσθωσαν, ἵνα μὴ τὸ ὄνομα τοῦ Θεοῦ καὶ  
 ἡ διδασκαλία βλασφημηθῇ. 2 Οἱ δὲ πιστοὺς ἔχοντες δεσπότης,  
 μὴ καταφρονεῖτωσαν, ὅτι ἀδελφοί εἰσιν ἀλλὰ μᾶλλον δουλευ-  
 ἔτωσαν, ὅτι πιστοὶ εἰσι καὶ ἀγαπητοὶ οἱ τῆς εὐεργεσίας αὐτι-

23. μηκέτι ὕδρω., &c.] The abruptness complained of here, and which Schleierm. calls 'the awkwardly introduced particularity,' will cease to give offence, if the following suggestion of Thos. Scott be duly weighed. 'It occurred to the Apostle's mind, when reflecting on Timothy's manifold cares and labours, that his frequent indispositions might be increased by too great abstemiousness, to the prevention of his usefulness, and the shortening of his days. He therefore broke in upon his subject ('contextum abruptum.' Calv.), to counsel him not to drink water any longer, at least as his only liquor, but to use a little wine, to strengthen his stomach, and preserve his health.' See also Macknight.

24, 25. This must (Hyper. thinks) be connected with what precedes, there being here an *ἐπαναφορά* or *regressio*. The general meaning (he says) may be thus expressed: 'Keep thyself pure from all participation in other men's sins [by ordaining unfit persons to the ministry;] [To avoid which, however, will require much circumspection and consideration]; for though some men's sins are discernible without any close examination, *anticipating*, as it were, the judgment passed on them after examination; yet, in other persons, their faults only *follow*, being known only after much examination. In like manner it is with respect to men's *virtues*. Some immediately appear; while others are only known after long acquaintance with the persons.' I would comp. Soph. Œd. Tyr. 614, Χρόνος δίκαιον ἀνδρὰ δαίτυναι μόνος. Κακὸν δὲ καὶ ἐν ἡμέρᾳ γινώκει μῆ. The foregoing connexion will, however, depend on the reference to *σεαυτὸν ἀγνόν τῆρει*, which, if interpreted as I have done, will forbid the connexion traced by Hyper. However, there is nothing to prevent us from supposing that Paul had in mind the reference in question; and the view taken by Hyper. is ably maintained by St. Augustine, cited by Est.

25. καὶ τὰ ἄλλα ἔχοντα, &c.] meaning, 'and those works which are otherwise [than manifest] (i. e. οὐ πρόδηλα) cannot [whether they be good or bad] be long hid.' See more in Calv., Hyper., and Whitby.—To advert to matters of various reading. For τὰ κατὰ ἔργα, Lachm. and Tisch. read τὰ ἔργα τὰ κατὰ. They also cancel ἐστι, and read δύναται. The two last emendations are prob. well founded, since they have internal evidences in their favour, as existing in the circumstance of the double reading ἐστι and εἰσι. The first reading has every appearance of being a mere correction of style, such as is very often found elsewhere in the four uncials and four cursives, which contain this reading. There is still less to be said for the δὲ, after

ὡσαύτως, inserted by Lachm. (and Tisch. in his first Ed.), from A, F, G, only, so to say, *two* copies, F, G being fellow copies, from the same original. The Critic had in view such passages as Mark xiv. 31. Luke xx. 3. Rom. viii. 26, not aware that the style of the Pastoral Epistles is different, espec. in the sparing use of Particles.

VI. 1. The admonitions in this and the following verse are (as appears from ver. 3) intended to correct certain *contrary positions* of the false teachers (commonly supposed to have been Judaizers), who, it seems, wanted to introduce into the Christian Church the doctrine,—that, as no Jew was to remain a slave for life, so ought no Christian; thus releasing men from all *civil duties*, under the pretence of *religious rights*, to the great scandal of the Gospel. Indeed, into errors of this kind ignorant or unreflecting persons might easily fall (partly by misinterpreting the metaphorical language of the Apostle), even without being perverted by any Judaizing teachers. It was obvious that the *spirit* of the Gospel is adverse to slavery. Indeed, in proportion as its injunctions are obeyed, it tends to *root out* a practice, in which folly and crime are alike conspicuous. Hence it was natural for persons so ignorant as slaves, to regard the Gospel as freeing men from all obligations that are intrinsically and fundamentally inconsistent with justice and equity. Thus the Apostle's admonition was highly seasonable.—Ὅσοι εἰσὶν ὑπὸ ζυγὸν &c. We may notice the *strength* of this expression, in which there is a blending of *two* (comp. Gal. v. 1, ζυγῷ δουλείας ἐνέχεσθε), and that, prob., in order to put the case in its strongest point of view (supposing even the harsh bondage), and thereby make the injunction to obedience the more forcible. See parallel exhortations in Eph. vi. 5—8, and 1 Pet. ii. 18, where see notes.

2. μὴ καταφ.] scil. αὐτῶν, meaning, 'let them not be neglectful (or disregarding) [of their orders],' as being in spiritual matters on an equality with their masters. This absolute use of *καταφρ.* is very rare, but occurs also in Jos. Antt. xiii. 6, 1.—ἀλλὰ μᾶλλον δουλεύειτωσαν, 'but let them (i. e. the slaves) serve them the rather,' i. e. be the more zealous in their service. So μᾶλλον ἀγαπᾶν in John iii. 19, and xii. 43, and oft. elsewh. The term ἀγαπητοὶ serves to strengthen the preceding one, πιστοί. The next words, οἱ τῆς εὐεργ. ἀντιλ., must not, with some, be referred to the *slaves*, but to the *masters*. The words ὅτι πιστοὶ εἰσι—ἀντιλαμβάνομενοι, 'because those who are partakers of the benefit of their good service are

b Gal. 1. 6, 7. λαμβανόμενοι. Ταῦτα διδασκε καὶ παρακάλε. <sup>3</sup> b Εἴ τις ἑτερο-  
 ch. 1. 4, 6.  
 διδασκαλεῖ, καὶ μὴ προσέρχεται ὑγαίνουσι λόγοις τοῖς τοῦ  
 Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ τῇ κατ' εὐσέβειαν διδασκαλίᾳ,  
 c 1 Cor. 8. 2.  
 ch. 1. 4.  
 2 Tim. 2. 22.  
 Tit. 2. 9.  
 d Rom. 16.  
 17.  
 2 Tim. 2. 5, 6.  
 3 Pet. 2. 2.  
 3 John 10.  
 e Prov. 18.  
 16.  
 ch. 4. 8.  
 Heb. 12. 5.  
<sup>4</sup> c τετύφωται, μηδὲν ἐπιστάμενος, ἀλλὰ νοσῶν περὶ ζητήσεις καὶ  
 λογομαχίας, ἐξ ὧν γίνεταί φθόνος, ἔρις, βλασφημίας, ὑπόνοιαι  
 πονηραὶ, <sup>5</sup> d † παραδιατριβαὶ διεφθαρμένων ἀνθρώπων τὸν νοῦν,  
 καὶ ἀπεστερημένων τῆς ἀληθείας, νομιζόντων πορισμὸν εἶναι  
 τὴν εὐσέβειαν. [Ἀφίστασο ἀπὸ τῶν τοιούτων.] <sup>6</sup> c \*Ἔστι δὲ

faithful and beloved,' i.e. beloved brethren in the Lord. Comp. Philem. 16.

3. εἰ τις ἑτεροδ.] meaning, 'If any teach *other* doctrine,—doctrines *different* from those I have oft enjoined you to teach and exhort.' See supra l. 3, and note. The next words, καὶ μὴ προσέρχεται—διδασκαλίᾳ, are *explanatory* of the foregoing, and further *develop* the train of thought: they may be rendered, 'and does not accede to (assent to) the wholesome words of Christ, and to the teaching which is agreeable to godliness, or leads to it in a godly life.' See Calv. The ὑγ. λόγους, equiv. to ὑγ. διδασκ. in 1 Tim. i. 10, means, as Wiesing, says, and De Wette admits, 'some doctrine in opposition to that of the seducers, which is unsound through a *profitless* γνῶσις.' The opposition being between doctrine which leads to godliness and one not promotive, but subversive, of it. See Calv. But how, then, can Wiesing. say that 'the words τῇ κατ' εὐσέβ. διδασκ. are unnecessarily added to the preceding?' He might just as well have said that the words of the preceding clause were unnecessary. He, however, forgets that the words of *both clauses* are necessary to convey the *full sense* intended. The words τοῖς τοῦ Κυρίου ἡμ. might have been dispensed with; and I wonder that they were not pronounced by De Wette, or Wiesing., unnecessary. If any think them so, let them learn their true scope from Hyper.—'Doctrinam quam exposuit [Apostolus] in hac epistola vocat sermones Christi, quia nimirum tota à Christo est tradita, neque usquam vel latum unguem discedens à Christo, ideoque meritò ei adhaerendum.'

δ. παραδιατριβαί] The reading here is uncertain. Griesb., Scholz, Lachm., and Tisch. edit, from 5 uncial and about 20 cursive MSS. (to which I add several Lamb. and Mus. copies), διαπατρ. But the compound διαπατρ. is almost unexampled, and good reasons are given by Tittman, de Synon., p. 233, why that reading cannot be admitted. The παρα in this word denotes, as Heinrichs observes, *inanity*, and the δια *vehemence*. Thus the expression aptly designates the *folly* as well as violence of the contest excited by the angry competition above alluded to. On attentive reconsideration of the question as respects the disputed reading here, I am still of opinion that Tittman's reasoning, which formerly induced me to retain παραδιατριβαί, are no less than irresistible. Vain is it to plead strong, but not *paramount*, external authority in favour of what would be a mere *barbarism*, but which might easily arise through inadvertence on the part of the scribes; and certainly the very ancient MSS. in which it is found (namely, A, D, F, C, I) abound in such errors. It might,

however, proceed from Critics, who preferred that position of the Prepositions, just as others, stumbling at the use of *two* Prepositions in composition, thought fit to remove one, but could not agree on *which*. Thus some read παρατριβαί, others, as K, and some cursives (to which I add Lamb. 1185), διατριβαί. Thus we see how little reason there was for Wiesing. to pronounce διαπατρ. the *best* accredited reading. The next words, διεφθαρμένων ἀνθρώπων, &c., seem meant, by adverting to the *character* and *disposition* of the persons themselves, to intimate the wholesome truth, that (as Hyperius says) 'ex conditione doctorum solet eorum doctrinae estimari;' q. d. 'It is not likely that any wholesome doctrine can come from those whose minds and consciences are corrupt, and consequently destitute of truth.'—νομιζόντων πορισμὸν εἶναι τὴν εὐσέβειαν. Here we have an *illustration* of the corruptness just adverted to. Render: 'supposing that godliness is gain,' i.e. regarding the Gospel, or any other religion, only as it may be subservient to gain; for I agree with Mr. Green, Gr. N. T. Dial. p. 172, that 'the absence of the Article before πορ., while εὐσέβ. has it (as being used in its most abstract sense) shows that the former is the *predicate*, and accordingly that the sense must be, 'supposing that godliness is a mode of gain,' a mere gainful trade. Of sentences similarly constructed I have already adduced several ex. from Xen., Dion. Hal., Zosimus, Joseph., and Philo, to which it may suffice to refer my readers. There is an earnest gravity, and deep wisdom, in the subsequent injunction.—ἀφίστασο ἀπὸ τῶν τοιούτων are, indeed, not in MSS. A, D, F, G, and 3 cursives (to which I can make no addition), also in the Vulg., Ital., and some later Versions, and are cancelled by Griesb., Lachm., and Tisch., but retained by Matth and Scholz, with reason; since external authority is insufficient, and internal evidence is not *decidedly* against them. It cannot be said that they were interpolated from *other passages*. They may have been introduced because they seemed called for, like that in Rom. xvi. 17, ἀπ' αὐτῶν ἰκκάλιατα, from which passage, however, it could not be taken, otherwise the term ἰκκάλια would have been taken with it. In short, it is more likely to have been accidentally omitted in six MSS. than to have been interpolated in all the rest, and in the Syr. Version. The words were read by Chrys., Basil, Theophyl., and Theodor. Even Est. here goes against his Vulgate, but consoles himself with showing that the words were *formerly* in the *Latin* copies, by appealing to Ambrosian.

6. ἔστι δὲ πορισμός, &c.] Here such a skilful turn is given to the foregoing position, as to

πορισμὸς μέγας ἢ εὐσέβεια μετὰ αὐταρκείας. <sup>7</sup> οὐδὲν γὰρ <sup>1</sup> Job 1. 21. εἰσηνέγκαμεν εἰς τὸν κόσμον δῆλον ὅτι οὐδὲ ἐξευηγείν τι δυνά- <sup>2</sup> & 27. 19. μεθα· <sup>3</sup> ἔχοντες δὲ διατροφὰς καὶ σκεπάσματα, τοῦτοις ἀρκε- <sup>4</sup> Ps. 46. 18. σθησόμεθα. <sup>5</sup> Οἱ δὲ βουλόμενοι πλουτεῖν, ἐμπίπτουσιν εἰς <sup>6</sup> Prov. 27. 24. πειρασμὸν καὶ παγίδα, καὶ ἐπιθυμίας πολλὰς ἀνοήτους καὶ βλα- <sup>7</sup> Eccles. 5. 14. <sup>8</sup> & Eccles. 29. <sup>9</sup> Matt. 6. 25. <sup>10</sup> 1 Pet. 5. 7. <sup>11</sup> h Prov. 11. <sup>12</sup> & 20. 21. & 28. 20. Matt. 12. 25. James 5. 1.

make it express a weighty truth,—namely, that 'piety is not, as the false teachers deem it, a losing concern, but that it is piety itself that is the gain;' meaning, that religion, if accompanied with that contented spirit which it alone, through a true faith, teaches (a disposition well said by Bp. Sanderson to consist 'in the mutual and relative sufficiency of the things unto the mind, and the mind unto the things'), produces the truest gain, even the greatest happiness here, and everlasting life hereafter.

7. The Apostle now, as Theodor. observes, confirms the above position from the very nature of things.—οὐδὲν γὰρ εἰσηνέγκαμεν, &c. The γὰρ refers to a clause omitted; q. d. 'Why should we be so anxious to secure what can stand us in so little stead, and will fail us so soon? since there is nothing we can long enjoy; for we brought,' &c. Comp. Philo. p. 852, μηδὲν ἐς κόσμον, ἀλλὰ καὶ αὐτὸν εἰσηνέγκας· γυμνός μιν γὰρ ἔλθει, γυμνὸς πάλιν ἐξίτη· Δῆλον ὅτι, γὰρ ἔστιν ὅτι. Three uncial MSS., and one cursive, are without δῆλον, which was cancelled by Lachm. and by Tisch. (1st ed.), though in his second he has restored it, and very properly; for it has not only the weight of authority in its favour, but it is indispensable to the sense, because the ὅτι without δῆλον is worse than useless.

8. The Apostle here shows in what this αὐτάρκεια (ver. 6) consists.—διατροφάς. The word is put in the plural, in order to answer to σκεπάσματα, which term has the same sense as our clothes; and so it is used in Jos. Bell. ii. 8, 5, ζωσάμενοι σκεπάσασαι λινοῖς. In διατροφάς the δια is very significant, importing a perpetual supply of necessary food, the 'provisus fruges in annum' of Horace.—τούτοις ἀρκεσθυσόμεθα, not, erimus, as many Translators and Expositors render, but, simus, 'we must be, it is our duty to be, self-sufficing;' the Fut. Ind. being here put for imperat. (necessarily, indeed, since the Fut. -θήσομαι has no imper. and no conjunctive, and accordingly the reading ἀρκεσθυσόμεθα is no other than a solecism); though this use has place only in cases where, as here, the word has that sense by which it expresses what is proper to be done, what ought, by the situation of the person, to be done. See Matth. Gr. § 511, 5 A., and Winer, Gr. § 44, 3. Of this the Apostle gave not only the precept, but the example. Thus in Phil. iv. 11, he says, ἡμᾶς—αὐτάρκεις εἶναι, and then are subjoined the affecting words μεμνημέναι—ὑποτασσάσθαι, language pointing both at the difficulty of attaining this αὐτάρκεια, and the means by which it is to be overcome,—namely, by the 'independentness of the spirit' through Christ, as adverted to in the next verse. Very similar is the language, and scarcely less affecting, of the greatest of dramatic Poets in his noble Drama, the Œdip. Colon., where at the beginning he introduces Œdipus, saying to his daughter Antigone, Τίς τὸν πλανήτην Οἰδίπου

καθ' ἡμέραν | τὴν νῦν σπανιστοῖς δέξεται δωρήμασιν | σμικρὸν μὲν ἔξαιτουντα, τοῦ σμικροῦ δ' ἔτι | μαῖον φέροντα, καὶ ('and yet') τοῦ ἐξαρκοῦν ἡμῶς | Στήργειν γὰρ αἱ πάθαι μαχρὰ μακροὶ χρόνοι | ξυνὸν διδάσκει, καὶ τὸ γυναιὸν τρίτον, where the Schol. well regards τὸδ' ἐξαρκοῦν as equiv. to ὅπως γοῦν τοῦτοις ἀρκοῦμενοι, and he with great taste explains τὸ γυναιὸν by τὸ τῆς ἀνδρείας πλεονεκτημα.

9, 10. In these verses we have arguments against avarice from the extreme perils in which riches involve men; and those are exemplified. In vain is it that some recent Commentators have attempted to refine away this impressive admonition, by referring it to mere Jewish notions. Avarice and idolatry are, indeed, compared, both in the Old and New Test.; not that they are of equal guilt, but in order to show the great guilt of the former. And that covetousness is in the Gospel regarded as highly criminal, the strong language of the Apostle puts beyond a doubt.

9. οἱ βουλόμενοι πλουτεῖν] 'those who study to be rich,' and devote their thoughts to the increase of their wealth, making this their great end and aim.—ἐμπίπτουσιν εἰς πειρασμὸν καὶ παγίδα. Render, not as in our Common Version, 'fall into temptation and a snare,' but, 'into temptation and snare,' the term snare being put generically for the plural snares. And so, indeed, Tyndale has in his Version 'temptation and snares.' There may be (what many of the most learned Expositors suppose) a Hendiadys for εἰς πειρασμοῦ παγίδα, 'ensnaring temptation.' But the objection to this view is, that thus the words would only advert to those ill-odors which ensnare men by the various temptations which beset them from their corrupt nature. This, however, is not the exact meaning here intended by the Apostle,—who rather adverts to the temptations proceeding from the snares of the evil one, through his agents, and against which we are taught in the Lord's Prayer daily to pray. Thus the expression καὶ παγίδα is (as Hyper., Crell., and Est. well saw) meant to communicate a certain emphasis to the foregoing term πειρασμὸν, and to advert to the kind of temptation here had in view. The next words forcibly advert to the pernicious and baleful effects thence resulting. By the terms ἀνοήτους καὶ βλαβ. it is meant not only that they are hurtful, but such as are unworthy of a being endowed with the faculty of reason (νοῦς), who, being thus raised above the animals, ought to rise above them in such animal propensities. So Longinus, de Subl. § 44, says that when men are devoted to avarice and sensuality, and the cognate passions and affections, they can no longer look upwards; and that mental greatness must pine away and be neglected, when men τὰ θνητὰ λατρεύει μέρη καὶ ἀνόητα ἐκθαυμάζουσιν, παρίντες αἰεὶ τὰ ἀθάνατα. It is true that

βερὰς, αἵτινες βυθίζουσι τοὺς ἀνθρώπους εἰς ὄλεθρον καὶ ἀπώλειαν <sup>10</sup> ῥίζα γὰρ πάντων τῶν κακῶν ἐστὶν ἡ φιλαργγυρία, ἥς τινὲς ὀρεγόμενοι ἀπεπλανήθησαν ἀπὸ τῆς πίστεως, καὶ ἐάν τοὺς περιέπειραν ὀδύνας πολλὰς. <sup>11</sup> Σὺ δὲ, ὦ ἄνθρωπε τοῦ

1 Prov. 1. 10.  
2 Isa. 15.  
3 Isa. 1. 22.  
4 Jer. 5. 11.  
5 1 Tim. 2.  
6 2.

for ἀνοήτους, several MSS., and Versions, have ἀνοήτους, which has been approved by many Critics. But the t. rec. is decidedly preferable, and is confirmed by the use of this very term with ἐπιθυμία in Pausan. Arcad. p. 202, εἰς ἐπιθυμίας δὲ ἀνοήτους πολλοὶ ἐξοκέλλουσι. In short, it arose, if not from an error of scribes, from an alteration of vain Critics, who thought, as is their wont, they were improving the expression (q. d. 'useless, nay, injurious'), not aware that the term ἐπιθ. is employed, not only with reference to the vain expenses of the rich and luxurious, but as applied to all other lusts—in fact, what is contained in the expressive words of St. John, 1 Epist. ii. 16, ἡ ἐπιθυμία τῆς σαρκὸς καὶ ἡ ἐπιθυμία τῶν ὀφθαλμῶν καὶ ἡ ἀλαζονεία τοῦ βίου, to all which may be applied the epithet *foolish*, because they are unworthy of the attention of a rational being. Such may truly be called 'vain things which cannot profit, for they are vain,' wholly unproductive of good, cheating their votaries with the *shadow*, but never giving them the *substance*, solid happiness; and hence truly termed in Eph. iv. 22, ἐπιθυμίας τῆς ἀπάτης. *Hurtful* they are in many ways, as destructive alike of health and fortune, plunging their victims into an abyss of utter ruin and destruction inevitable. In the words following, βυθίζουσιν εἰς ὄλεθρον καὶ ἀπώλειαν there is an almost poetical boldness of metaphor; which, it would seem, may be derived from a ship that is plunged head foremost into the *abyss* of the *sea*, never more to rise. See Polyb. ii. 10. 5. Diod. Sic. xi. 18. The same metaphorical use is found in Longin. de Sublim. § 44, ἡ γὰρ φιλοχρηματία, πρὸς ἢ πάντες ἀπληστώσας ἤδη νοσοῦμεν, καὶ ἡ φιληδονία, δουλαγωγοῦσι, μάλλον δὲ, ὥς ἂν εἴποι τις, καταβυθίζουσι αὐτάνδρουν ἤδη τοὺς βίους. Of course, the *abyss* here meant is, as the subsequent words point out, the *abyss* of *destruction* (a phrase found in Hippocr. Epist.), that of utter ruin, as a bottomless abyss; though there is prob., as Bretschn. and Wiesing. suppose, an allusion to the pit of eternal perdition in Hell (see Rev. ix. 2).

10. That these are the consequences of desiring to be rich is now *confirmed*, as at v. 7, by a general, and seemingly proverbial truth, as to the love of money. Some Expositors, not aware of this, and wishing to avoid what they think too sweeping an assertion, and one scarcely justified by facts, would render, 'a root of all evils;' and others, 'the root of all these (i. e. the above-mentioned) evils is,' &c. Of which two expositions the former would violate the *usus loquendi*, according to which the Article, though not expressed, is necessarily implied in the πάντων; for a root of all evils is surely a contradiction in terms. As to the latter, it is quite against the idiom of the Greek language, which would require to express such a sense, πάντων τούτων τῶν κακῶν. Indeed the sense itself would be one not sufficiently strong for the context; it being evident that the Apostle meant to say, as Hyper. explains, 'In summâ quoniam difficile

esset enumerare omnia mala et pericula quæ ab avaritiâ proveniunt, ipsa est omnium malorum radix et origo.' Nor need we scruple on the ground that some few vices which are *also* productive of great evils (as *lust*) seem unconnected with avarice, though they are not so in effect,—and one might take as literally true what is said by Ammian. Marcell. l. xxxi. 4, 'Cupiditates (sunt) materia omnium vitiorum;' which will include φιληδονία as well as φιλοχρηματία. Be that as it may,—here, as Calvin remarks, it was certainly not the Apostle's intention to include under avarice whatever species of vices can be named: he simply means to say (by a popular hyperbole, πάντων standing for πολλῶν, *very many*) that 'infinite are the evils resulting from this one;' or, as Bp. Sanderson paraphrases, 'this is the root of very many and even almost of all evils;' it being, κατ' ἐξοχὴν, the root of all, as most productive thereof. So corresponding to the saying of Bion, μητρόπολις τῆς κακίας φιλαργγυρία.—Ἐάν τοὺς περιέπειραν ὀδ. π. It is strange that some Expositors of note should take the sense to be, 'have pierced themselves all over from head to foot.' The περι in περιέπειρ. is for ἐπὶ or ἐν; and the term signifies *properly* to *stick any thing* upon a sharp stake, &c., or to stick the stake into it, of which sense many exx. are adduced; and, metaph., to *inflict acute agony*. Indeed, the very phrase π. ὀδόν. occurs in Homer and Orpheus, cited by West; to which I add Æsop, Fab. 504, κακοὶ ἰαντοὺς περιπαίροντες ἀποκρίσιν, 'unexpected evils.' See exx. in my Lex., and add Thucyd. vii. 84. 'Ὀδύνη is a very strong term, derived, I apprehend, from ὀδοῦν, and thus denoting literally 'a gnawing pain,' 'sharp grief,' an expression most applicable to the present case; for, as Bp. Sanderson well observes (in his 5th Sermon ad Aulam, p. 428), 'whilst men (divided between hope and fear), through the desire of having, hang in suspense between the hope of getting and the fear of missing, they cannot but hence suffer many keen sorrows, and create to themselves much unrest.'

11. σὺ δὲ—διώκε, &c.] Having thus warned Timothy to shun the various vices and evil dispositions before enumerated, Paul now enjoins him to cultivate those *virtues* most opposed thereto,—virtues which here, as in a similar enumeration at 1 Pet. i. 5–7, form a beautiful *chain*, not a link of which can be dispensed with; so here too, as at Rom. ix. 30, 31. 1 Cor. xii. 1; and Heb. xii. 14, he employs the forcible term διώκε, which properly signifies to *press* after, and figur., to earnestly endeavour to attain to. So in Eurip. Ion 440, we have the very phrase διώκε ἀρετάς. In doing this, Paul intended to remind Tim. of his *devoted duty*, in addressing him by a title, ἀνθ. π. Θεοῦ, formerly given to the *prophets* of the Old Test., and therefore very suitable to the *inspired teachers* of the New, and, indeed, to Ministers of succeeding ages, as denoting 'one devoted to God, and employed in making his will known unto



Θεοῦ, ταῦτα φεύγε· δώκε δὲ δικαιοσύνην, εὐσέβειαν, πίστιν, ἀγάπην, ὑπομονήν, † πραότητα. <sup>12</sup> Ἄγωνίζου τὸν καλὸν ἀγῶνα τῆς πίστεως, ἐπιλαβοῦ τῆς αἰωνίου ζωῆς, εἰς ἣν καὶ ἐκλήθης, καὶ ὁμολόγησας τὴν καλὴν ὁμολογίαν ἐνώπιον πολλῶν μαρτύ-

11 Cor. 2.  
Phil. 2. 12.  
14.  
ch. 1. 12.  
ver. 12.  
1 Tim. 4. 7.

man.' See 2 Cor. v. 20 and 2 Tim. iii. 17. The τοῦ before Θεοῦ has no place in the Alex. MS. and one or two cursives, and was cancelled by Lachm. and by Tisch. in his 1st Ed., though in his 2nd he restored it; very properly; for an omission in so very few MSS. may well be ascribed to accident. In fact, Θεοῦ is found with the article in the only other passage where St. Paul uses the expression, namely, 2 Tim. iii. 17, also almost always in the Sept. (whence St. Paul derived the expression), except it be omitted for some reason, as is the case in 2 Pet. i. 21, ἄγιοι Θεοῦ ἄνθρωποι (where, however, the Alex. MS. alone has it), since it there forms a sort of compound term, denoting 'men who speak from God,' as also in 2 Kings iv. 20 (whence St. Peter derived the expression), ἴγνων δτι ἄνθρωπος τοῦ Θεοῦ ἄγιος οὗτος, scil. ἵσται, 'a holy man of God,' for the addition of ἄγιος makes a difference. The expression, indeed, occurs in Philo de Abrahamo, p. 292, in its briefest form, namely, ἄνθρωπος Θεοῦ; but it is very rare; and the style of Philo is not that of St. Paul. In the O. T. it occurs about 50 times (always as used either of prophets, or priests, such as Elijah, Elisha, Shemaiah, or, at least, such as had a Divine commission, as Moses, Samuel, or David), and it is almost always, except for some particular reason, used with the Article. The expression seems to include a twofold idea, of one speaking by Divine revelation, through the Spirit (προφήτης), and one acting by Divine authority; in short, of a Divinely commissioned messenger and Divinely instituted minister of God (as were Moses and others): here the Genit. adverts to the source of the revelation and of the authority, —namely, God himself. As respects its use in the N. T., in the passage of 2 Pet. i. 21, the former of the above two ideas is that espec. dwelt on, though the latter is implied. In the passages of St. Paul (1 Tim. vi. 11. 2 Tim. iii. 16) it represents a general idea under that of an individualized and particular one, —denoting one who is Divinely commissioned to teach the truths of the Gospel, and is Divinely illuminated for that purpose, so as to be a fit steward of the manifold mysteries of God.' See more in my note on 2 Pet. i. 21. But, to revert to the exanumeration above noticed, as employed in the present passage, the Apostle, we may observe, keeps much to generalities; while at Gal. v. 22, where he specifies or exemplifies the fruits of the Spirit, he is more particular. It is, however, worthy of remark, that, as he commences this list with the master virtue, and pre-eminent characteristic of the Christian religion, δικαιοσύνη, or 'the doing unto others as we would they should do unto us,' so he ends both lists with the qualities of meekness and forbearance; meaning, it would seem, to intimate, that by these alone can the other virtues be made effectual to the great purpose of 'the man of God,' even 'the salvation of souls.' By these, indeed, the 'wisdom which cometh from above' is evinced to be pure, in that it is peaceable (see James iii. 17): and well does pa-

tience hold the prominent place here assigned to it, 'patience being (as Bp. Sanderson admirably terms it) the great Peace-maker.'—To advert to a matter of various reading. For πραότητα, 3 uncial, and 2 cursive, MSS. have πραῦπάθειαν, which is received into the text by Scholz, Lachm., and Tisch. The reading is not a little specious, espec. considering that Ignat., Epist. ad Trall., may be thought to allude to the word, when he says, τὴν πραῦπάθειαν ἀναλαμβάνετε. But that is uncertain, and, although the word is used by Philo, t. ii. p. 31, and Phot. Bibl. p. 160, and πραῦπαθῆς by St. Basil, and πραῦπαθῶς by Philo, it never occurs either in the Sept. or in the Apocrypha, and is too philosophical and artificial a term to suit the plain style of St. Paul. As to the authority of Eph. Syr., if the passage be to the purpose (but I have not the opportunity of consulting it with the context), it would have some weight, but not a preponderating one, because he lived long after the age of our earliest uncial MSS. Upon the whole, I am willing, in deference to the opinion of Scholz, Lachm., and Tisch., to consider the matter as an open question, though I cannot think St. Paul employed the term; but I rather suspect that the reading was introduced, at a very early period, by the ancient critics as an improvement on the plain term πραότητα, on which I have fully treated in note on 1 Cor. iv. 21.

12. ἀγωνίζου τὸν καλὸν ἀγῶνα τ. π.] Said with reference to the whole of his exertions, whether in the defence, or in the illustration of the faith, both by words and actions. Καλόν, 'good, or honourable.' This, indeed, it might well be termed, as compared with the ignoble objects which called forth the exertions of the ἀγωνισταί. The same agnostic allusion (also observable at 1 Cor. ix. 24—27) is kept up in the words following.—ἐπιλαβοῦ τῆς αἰωνίου ζωῆς, &c. Render: 'Lay hold of (endeavour to get hold of, obtain) the eternal life to which thou wert called, and, accordingly, hast confessed the good confession.' In ἐπιλ. there is an agnostic metaphor, eternal life being represented under the image of a βραβίσιον, or prize to be contended for in the games. 'Ἐπιλ. properly signifies to get hold of, cling by any thing, as a rope, &c., and hence it comes to bear the sense obtain; but is here used simply of the endeavour, like not a few other verbs. I have expressed the force of the τῆς before ζωῆς, because it has an especial reference to the εἰς ἣν ἐκλήθης following. And I am not aware that St. Paul, at least, has ever employed ἡ ζωῆς as a noun in its most abstract sense, like ἡ πίστις, ἡ εὐσέβεια, ἡ ἰλπίς. —Εἰς ἣν καὶ ἐκλ., 'to which thou wert, or hast been, called,'—namely, at his baptism, and afterwards at his ordination, which latter is espec. adverted to in the next words, with allusion to the public profession of faith, τὴν καλὴν ὁμολ., 'the good confession or profession,' which always accompanied the rite. Now this might well be called καλή, as being a full profession of faith

Bl M



in Deut. 23.  
1 Sam. 2. 6.  
Matt. 27. 11.  
John 15. 27.  
ch. 2. 21.

n ch. 1. 11.  
17. & 11.  
Rev. 17. 14.  
& 19. 16.

ρων. <sup>13</sup> Παράγγελλω σοι ἐνώπιον τοῦ Θεοῦ τοῦ ζῶσποιούντος τὰ πάντα, καὶ Χριστοῦ Ἰησοῦ τοῦ μαρτυρήσαντος ἐπὶ Ποντίου Πιλάτου τὴν καλὴν ὁμολογίαν, <sup>14</sup> τηρῆσαι σε τὴν ἐντολὴν ἁσπιλον, ἀνεπίληπτον, μέχρι τῆς ἐπιφανείας τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. <sup>15</sup> ἦν καιροῖς ἰδίους δείξει ὁ μακῦριος καὶ μόνος δυ-

and hope, and a solemn engagement to give himself wholly to the work of the ministry.

13. What the Apostle had before enjoined in *figures*, he now expresses in the *natural* way; making, however, what he says yet more impressive from the solemnity of the manner, taking God and Christ as *witnesses* to his injunctions. But here a matter of reading has to be settled before exposition can be fixed.—τοῦ ζῶσποιούντος τ. π. Four uncial and six cursive MSS. have, for ζῶσποιούντος, ζωογονούντος, which has been adopted by Lachm. and Tisch.; insufficient authority. It may, indeed, be thought that ζωσπ. is a *gloss* on ζωογον.; and accordingly I find Hesych. explains ζωογόνος by ζωοποιός. And it is truly remarked by Matthæi, that ζωογονία is more used by the Class. writers than ζωοποιᾶ; but that is only in the sense 'to produce or vivify,' which would here be unsuitable. And the use by the Class. writers would rather make one regard ζωογ. as an alteration of Critics. If, however, ζωογ. be, as it may, adopted, we may suppose ζωσπ. to be a *gloss* upon it: and this the glossographers must have meant by the explanation, 'who giveth life to all,' which may be what the Apostle meant; though, according to the usage of the Sept. and the New Test. in Luke xvii. 33, and Acts vii. 19, ζωογ. can only mean 'to preserve life.' Nevertheless, as he who preserveth life may be said, in a certain sense, to 'bestow it,' so here there may be (perhaps according to some provincial idiom) a union of both meant to be conveyed in the term ζωογ. In short, the word τοῦ ζωσπ., or ζωογ., may be meant to animate the courage of Timothy in defence of the Gospel, as well as his zeal and exertions in fulfilling his vows, from the remembrance of that Being who gave him life and yet preserved it, and would raise him up at the last day (see Rom. iv. 17. Eph. ii. 5. 1 Pet. iii. 18), and give him an inheritance incorruptible, and that fadeeth not away. The next words, μαρτυρήσαντος τὴν καλὴν ὁμολ., (where τὴν is to be taken, as at v. 12, with reference to John xviii. 36, seq.), form a remarkable variation of the phrase, and involve something *anomalous*; for, though μαρτυρεῖν μαρτυρίαν (as also ὁμολογεῖν ὁμολογίαν) be used, yet never μαρτυρεῖν ὁμολογίαν, which is a blending of the two phrases μαρτυρεῖν μαρτ. and ὁμολογεῖν ὁμολ. However, the two verbs, ὁμολογίαν, as used in the sense to *publicly confess, profess, and μαρτυρεῖν*, as used in that of *to declare* (like the Latin, *testificor*),—are so much alike, that they admit of being interchanged. There is here a reference to what is recorded in John xviii. 33—37. In fact, what our Lord said was both a *confession* and a *declaration*; a confession, or profession, as regarded the interrogation of Pilate, and a *declaration*, as respected the people at large.

14. τηρ.—τὴν ἐντολὴν] By ἐντολ. may be meant the *injunction* just given 'to fight the good fight of faith,' or rather the one at v. 22, *σεαυ-*

τὸν ἀγῶν τῆρι. See the notes of Calv. and Est. The recent German Expositors, indeed (as Olsh., Leo, and Wiesing.), explain it to mean 'all that Christ has commanded;' the *Christian doctrine* in its binding and disciplining aspect, as forming the law for the Christian. See Tit. ii. 11, comp. with John xiii. 34. And so Dr. Peise, 'the law of Christ forming the duty of each member of his Church' (Rom. xiii. 10. 1 Cor. xi. 21. Gal. vi. 2. James ii. 8); which term, together with ἡ παραγγέλλια supra i. 5. ἡ δασκαλία, supra v. 1, and iv. 16, ἡ εὐσέβεια, v. 8, and iii. 16, ἡ διδαχή, Tit. i. 9, is, he thinks, to be referred to a received and well understood terminology of the Apostle's days. It may be so; but that rests on conjecture only; and the interpretation, however specious, is too harsh and strained to be put in competition with the first-mentioned view, which has the stamp of nature and truth. I quite agree with Wiesing., that the epithets ἁσπιλον and ἀνεπίλ. are not to be taken with ἐντολ. as its predicates, but with σε. And so Calv., Hyper., and Est. I cannot, however, agree with him, that the construction denotes 'the effect of keeping the commandment.' The words are in apposition with σε, or there is an ellipse of *δύνα*, such as oft. occ. in Thucyd. In the next words, μέχρι τῆς ἐπιφ.—Χριστοῦ, there is, as Wiesing. remarks, a quite Pauline connexion of ideas, akin to such passages as 1 Cor. i. 8. Phil. i. 6, 10, &c. (which form the best comment on this), where see notes; and here see the admirable notes of Calv. and Est.; the latter of whom points out *why* the second advent of Christ to judgment should be so frequently referred to in the Scriptures. It is, he says, 'iam quia ad gloriam, quæ tunc revelabitur, spectat ac protenditur omnis spes fidelium, quæ eos mirifice consolatur in omni tentatione, pressura, et persecutione, quam in hoc sæculo patiuntur; tum quia iudicii illius futuri cogitatione ægrioribus terrorem ingerit, simul et stimulos injicit ad perandam viam Judici venturæ.' He prefaces his remark by observing, that the Apostle does not say 'that thou shouldst preserve the commandment until the day of death,' as at Rev. ii. 10, γίνου πιστὸς ἄχρι θανάτου (though death is to every person *tantamount* to the second advent to judgment) 'sed *adventum* Domini.' Why, Theophyl. points out thus, *ἵνα μάλιστα αὐτὸν διεγείρῃ, ἀναμνήσας τῆς δόξης ἐκείνης τῆς φρικτῆς*. Accordingly, at v. 15 are accumulated the grandest predicates of the majesty and power of God in bringing about this glorious *ἐπιφάνεια*, which pave the way for the sublime *doxology* that closes the passage. There is 'an emphasis at *Idioms*, q. d. 'at his own good time,' that which he has reserved in his own power. The aptness of the expression is well pointed out by Calv.—ὁ μακ. καὶ μόνος *δυν*. On the former term, μακ., see note supra i. 11. The latter, μόν. *δυν.*, is likewise meant to point at the greatness and majesty of the Deity, who produces the *ἐπιφάνεια*.

νάστης, ὁ Βασιλεὺς τῶν βασιλευνόντων καὶ Κύριος τῶν κυριευόντων, <sup>16</sup> ὁ ὁ μόνος ἔχων ἀθανασίαν, φῶς οἰκῶν ἀπρόσιτον, ὃν εἶδεν οὐδεὶς ἀνθρώπων, οὐδὲ ἰδεῖν δύναται ὡς τιμὴ καὶ κράτος αἰώνιον. ἀμήν.

<sup>17</sup> τοῖς πλουσίοις ἐν τῷ νῦν αἰῶνι παράγγελλε μὴ ὑψηλοφροεῖν, μηδὲ ἡλπιεῖν ἐπὶ πλούτου ἀδελότητι, ἀλλ' ἐν τῷ Θεῷ τῷ ζῶντι, τῷ παρέχοντι ἡμῖν πάντα, πλουσίως εἰς ἀπολαυσιν <sup>18</sup> ἀγαθοεργεῖν, πλουτεῖν ἐν ἔργοις καλοῖς, εὐμεταδότους εἶναι, κοινωνικοῦς, <sup>19</sup> ἀποθησαυρίζοντας ἑαυτοῖς θεμέλιον

o Exod. 33.  
20.  
Deut. 4. 12.  
John 1. 18.  
1 John 4. 13.  
20.  
Job 31. 24.  
Ps. 62. 10.  
Mark 4. 18.  
& 10. 34.  
Luke 8. 14.  
& 12. 16.  
9. Luke 12.  
31.  
James 2. 5.  
1 Matt. 6. 30.  
Luke 12. 15.  
33. & 16. 6.  
ver. 12.

νεια, in its reference to God. Δυν., however rare, does occ. at 2 Mac. iii. 24. xii. 15. xv. 23. The epithet μόνος is used as at Rom. xv. 27, where see note. The next two expressions, ὁ Βασ.—καὶ Κύρ., are meant to further develop the foregoing august idea. The same, or parallel expressions, occ. not only in the Scriptures, both of the Old and New Test., but also in Philo and Joseph., and, as I have shown, occasionally in the Class. writers.

<sup>16</sup> ὁ μόνος ἔχων ἀθαν., &c.] i. e. immortality self-derived; implying, that he alone can confer it, as it is said, John v. 26, that he 'hath life in himself.' The epithet μόνος (on which see Rom. xvi. 27, supra i. 17, and note) is one applied to all the attributes of the Deity, so as to denote that he is so transcendently the possessor of them, that he alone may be said to possess, as he alone can confer them.—φῶς οἰκῶν ἀπρόσιτον. It has been disputed whether φῶς should be taken in a natural or a metaphorical sense. Adopting the former, we may understand the expression of that dazzling glory, which is supposed to surround the throne of God, where he especially dwells; see Rev. xxi. 24, and comp. Ps. civ. 2. Isa. lx. 1, 19, 20: an opinion also held by the heathens, as appears from Hom. Od. xiv. 42, and Plutarch, Peric. 39, τὸν μὲν τόπον ἐν ᾧ τὸν θεὸν κατοικεῖν λέγουσιν—φωτὶ καθαρῷ τὸν πάντα χρόνον θαλάτῃ περιλαμπόμενον: see note in Grot., Hyper., Crell., and Benson. Thus there may be, as Hyper. and Benson say, an allusion to the custom of eastern courts, where people were not admitted to see the monarch face to face. Perhaps, however, the expression may be best understood metaphorically, as denoting the invisible nature of him of whom it is said, John xi. 7, 'Canst thou by seeking find out God?' so meaning (as Scott expresses it), that he is surrounded with glories so resplendent, that, as expressed in the next words, no man can possibly approach to him, except in and by his incarnate Son.

<sup>17</sup>—<sup>19</sup>. Some have considered the foregoing Doxology as properly the conclusion of the Epistle, and these verses, together with what follows, vv. 20, 21, as a mere supplement; entirely without reason; for, as Wiesing observes (and even Schlierm. acquiesces in the remark), a Doxology does not necessarily stand precisely at the conclusion of an Epistle, as appears from sup. i. 17. Rom. xi. 36, and other passages.

<sup>17</sup>. The Apostle now subjoins a most earnest admonition, suggested, we may suppose, at once by a benevolent regard for the poorer classes, and an anxiety which he could not but feel with respect

to another class of persons, of whose salvation his own manner of speaking, and still more that of his Lord, argued the great difficulty,—even 'the rich in this world,' as opposed to those whose riches centre in the other, and future world. See Matt. vi. 20. xix. 21.—μὴ ὑψηλοφροεῖν, 'not to carry themselves haughtily'; see note on Rom. xi. 20. So Eurip., Suppl. 863, says of Capaneus, ὃ βίος μιν ἦν πολλὸς, 'Ἐκίστα δ' ἄλβω γαῖρος ἦν' (was not at all purse-proud), φρόνημα δὲ οὐδὲν τι μείζων εἶχε, ἢ κινήσιν ἀνὴρ.—Πλουτοῦ ἀδελότητι, for πλούτου ἀδελῶν: compare 2 Mac. vii. 34. Similarly it is said by Phocyl. frag. xiii. 24, ὁ βίος πρόχος, ἀστατος ἄλβος. See also Eurip. Elect. 940—44.—τῷ παρέχοντι ἡμῖν, &c. The argument hinted at in these words is, that, as God is so bountiful as to satisfy all our wants, and to some (as the rich) supplies these blessings πλουσίως, so as to be a blessing, so he expects that the rich should imitate his beneficence, by liberally imparting thereof to their fellow-creatures.—εἰς ἀπολαυσιν, 'for enjoyment,' meaning, 'for general enjoyment,' and not for selfish enjoyment in the possession, both to those who possess it, and to those to whom it is mercifully dispensed.

<sup>18</sup>. πλουτεῖν ἐν ἔργ. καλοῖς] Comp. a similar expression in Plato, de Rep. p. 696, B, ἐν νόμῳ γὰρ ἀρξουσιν οἱ τῷ ὄντι πλούσιοι, οὐ χρυσίου· δεῖ τὸν εὐδαίμονα πλουτεῖν ζωῇ ἀγαθῇ.—Εὐμεταδότους εἶναι, lit., 'to be good at distributing, ready to impart.'

<sup>19</sup>. ἀποθησαυρίζοντας ἑαυτοῖς—[ῥῆσι] In this verse the Apostle, as Hyper. observes, 'overrules by anticipation an objection which the rich might make to the foregoing doctrine, namely, that they should thereby exhaust their resources: and he invites them to the exercise of charity and beneficence on two grounds,—the first, by an argument *ab utili*, ἀποθησαυρίζοντας ἑαυτοῖς θεμέλιον καλὸν εἰς τὸ μέλλον: the second, by an argument suspended on the above,—namely, the greatness of the reward attached to the performance of this duty, even that of life, real and true (of which the life that now is forms only a faint image); as consisting in an eternity of bliss laid up in heaven for the righteous.' I have already adverted to a certain confusion and catachresis existing in ἀποθῆς. θεμέλιον, as forming a main cause of the harshness and difficulty complained of by Critics on this passage. To remove this, it was proposed by Hamm. and Mede to take θεμέλιον to denote 'a contract or bond for payment'; and thus an obvious sense will arise, which might be confirmed and illustrated from a passage of Prov. xix. 7. But the

a ch. 1. 4.  
 & 4. 7.  
 2 Tim. 1. 14.  
 & 2. 14, 16.  
 Tit. 1. 14. & 2. 2. Rev. 2. 2.

καλὸν εἰς τὸ μέλλον, ἵνα ἐπιλάβωνται τῆς αἰωνίου ζωῆς. 20 Ὁ Τιμόθεε, τὴν \* παραθήκην φύλαξον, ἐκτρεπόμενος τὰς βεβήλους

*proof* of this *signif.* of the word is not sufficient to warrant its adoption; and we must seek another solution of the difficulty. Now, if (as seems clear) St. Paul had the passage of Tobit iv. 19 in mind, then it would seem that he meant *θεμέλιον* here to be taken in the sense of *θεῖμα* there, namely, to denote a 'depositum,' lit. 'something laid down with a person, and to be returned by him when called for by the depositor.' Now, of this sense of *θεῖμα* exx. occur in abundance; but of *θεμέλιον* I cannot find one;—yet such a sense may have existed in the language of common life, and Paul may have chosen to adopt it. But, it may be asked, if the Apostle meant to express this sense, why did he not at once employ the term *θεῖμα*, which he had before him in the passage of Tobit? I answer, because he had, I apprehend, in his mind a twofold idea, involving a twofold allusion, and a twofold metaphor; and hence he made use of the term *θεμέλιον*, as one capable of conveying both allusions. Of this accumulation of two metaphors involved in one term, several examples might be adduced from Scripture (and even the Class. writers, espec. Thucyd.); but one will be sufficient, namely, from Psa. xxxvii. 5, where the literal rendering and full sense of the Hebrew phrase is, 'Roll thy way (viz. of life) upon, and commit thy course (thy actions and occupations) unto the Lord;' where we have the same accumulation of two metaphors in a single word, one taken from rolling a heavy load from one's own arms to those of another; and the other, from devolving, i.e. committing, the care and disposition of affairs to the hands of another. However, here it would seem that the mind of the Apostle dwelt more upon the metaphor of a foundation than upon that of a deposit for future repayment, and that hence he was induced to employ *θεμέλιον* in preference to *θεῖμα*. And certain it is that the ancient Commentators and most eminent modern ones suppose no other allusion.—'ἵνα ἐπιλάβωνται τῇ αἰωνίῳ ζωῇ.' For *αἰώνιον*, many MSS., including almost all the most ancient, together with nearly all the Versions and very many Fathers, have *ὄντως*, which has been received into the text by all the recent Editors, and internal evidence is in its favour; for who would ever have thought of explaining *αἰώνιον* by *ὄντως*? Still not impossible is it that some Critics should have altered *αἰών.* into *ὄντως*, considering that the latter contains a more forcible term, and one of profound philosophy. And Matthæi (who retained *αἰών.*) remarks, that the Fathers not unfrequently oppose *ὁ ὄντως ζῶν* to *ὁ ζῶν ἰνταῦθα*. Weta., too, refers to various passages of Clem. Alex., Origen, Basil, Euth., Greg. Naz., Œcumen., Const. Apost., though indeed those require to be carefully examined, for I suspect that some of them are not to the purpose. Weta. remarks, that the reading *ὄντως* was approved by Dr. Mill, whereas, in point of fact, Dr. Mill in his edition retains *αἰώνιον*, and expressly styles *ὄντως* an 'old interpretation, whereby eternal life is described,' referring to Clem. Alex. And that Father, together with Origen and some others, may be thought likely to have made the change, if not

for interpretation, yet in order to introduce a deeper and more philosophic sense. But so to take it for granted is more than ought to be done. It may also be urged, that the expression *ὁ ὄντως* is more in the manner of the Greek Fathers and Philo Jud. than of St. Paul. But that, again, involves a principle too arbitrary to be relied on. With more truth may it be said, that this use of *ὁ ὄντως* is somewhat in the manner of St. Paul, at least as he has written in this Epistle. Upon the whole, I am now of opinion that the reading *ὁ ὄντως ζῶν* prob. came from St. Paul.

20. The Apostle cannot conclude without again urging the injunctions contained in i. 18, and iv. 7.—*τὴν παραθήκην φύλαξον*. Here, as at 2 Tim. i. 14, the Apostle enjoins Timothy to keep hold of, preserve, the sacred deposit of the pure Gospel committed to his charge, even the form of sound words spoken of at 2 Tim. i. 13. On the reading *παρὰ* for the t. rec. *παρακαταθήκην*, see note on 2 Tim. i. 14.—*καὶ ἀντιθ. τῆς ψευδ. γνώσεως*. By *ἀντιθ.* are meant 'counter-disputations,' i.e. disputations, in opposition to the pure doctrine of the Gospel, founded on objections pointed by the arts of dialectic sophistry, with which comp. the *ἐναντιώσεις* of speculative sophistry, spoken of by Philostr. Vit. Sophist. i. 25. In τῆς ψευδ. γνώσεως, there has been thought to be an allusion to the *Gnostics*. But to this others reply, that although those heretics derived their appealation from the falsely termed *knowledge*, to which they laid especial claim, there is great reason to think that they were not then in being, at least not known by that name, until upwards of ten years afterwards. Whitby adduces various other reasons to show why the persons in question could not be the *Gnostics*. He strenuously maintains that they were the *νομοδιδασκαλοὶ* mentioned supra, i. 7, 'Judaizing teachers,' and thus the opposite to the *Gnostics*, who were, as Irenæus testifies, the adversaries of these legalists. The same view is maintained by Markn. But that view does not rest on any certain proof; nor have we evidence sufficient to enable us to decide as to what were the exact opinions introduced by the persons here censured by St. Paul, the words used being so few. Yet, few as they are, they are quite as applicable to the opinions of those early heretics (probably Gentile Christians) which paved the way to Gnosticism, as they are to those that were maintained by the Judaizing Christians. As to the expression, ch. i. 5, 6, *ἀσθεαῖς πιστεύουσιν ἀνυποκρίτως*, it has a meaning essentially different from *ἀσθεαῖς παρὶ τὴν πίστιν* at ch. vi. 21; the latter denoting a 'missing of the true faith by *heresy*;' the former, a 'failure in faith, by that faith not being founded on true persuasion;' the persons in question being only in external profession Christians, but in reality holding more or less of, or at least favouring, Judaism. Hence it is prob. that the same persons are not had in view here and there. And, when I consider that Chrysa. and all the Greek Commentators refer what is here said to *Gnosticism*, I cannot but think that there is in the opinion something of solid truth, however mixed with error. The true view I apprehend to be

κενοφωνίας καὶ ἀντιθέσεις τῆς ψευδωνύμου γνώσεως. <sup>21</sup> ἦν <sup>18</sup> 1 Tim. 2.  
 τιwές ἐπαγγελλλόμενοι, περὶ τὴν πίστιν ἡστόχησαν. Ἡ χάρις  
 μετὰ σοῦ. ἀμήν.

Πρὸς Τιμόθεον πρώτη ἐγράφη ἀπὸ Λαοδικείας, ἥτις ἐστὶ  
 μητρόπολις Φρυγίας τῆς Πακατιανῆς.

that laid down by Est., in the following able annotation: 'Quamvis credi possit Gnosticorum nomen non statim cum heresi emersisse, sed aliquanto (about sixty years) post tamen Apostolorum temporibus, rem ipsam jam tum a Simone et Nicolao, quorum in Actis Apost. (vi. 5. viii. 13) Lucas meminit, originem accepisse, certum est. Hi namque doctrinam suam hereticam atque probrosam specioso scientie titulo ornare et commendare studuerunt. Unde factum, ut eorum successores, ipso etiam secte vocabulo scientiam profiteri volentes, sese *Gnostiones*, id est, *cognitores*, appellarent. Quam rem Epiphanius cum alibi, tum in heresi Carpocratitarum, sub initium, aperte declarat, qui idem hereticorum post Christi adventum exortum hunc facit ordinem, ut primi fuerint Simoniani, tum ordine sequantur Menandriani, Saturniniani, Basilidiani, Nicolaitae, Gnostici, Carpocratiani, Cerinthiani, Nazareni, Ebionitae, Valentiniani, et qui deinceps recensentur. Ex quibus jam perspicuum fit, Irenaeum verissime, lib. i. cap. 20, scripsisse, a Simonianis falsi nominis scientiam initia sumisse: scientiam enim illi falso jactabant; etiam nondum Gnostici vel a seipsis vel ab aliis nominati.' The above view seems substantially founded in truth. But what is said about the Simonians and Nicolaitans having originated in Simon Magus, and Nicolaus the deacon, has been strongly denied by Vitringa, Obs. Sacr. iv. 9, by Brucker, Hist. Crit. Philos. t. iii. 304, and especially by C. C. Tittmann, Diss.: 'de vestigiis Gnosticorum in N. T. frustra quaesitis.' That the *Simon Epiph.* he mentions was *another* Simon, and not Simon *Magus*, seems pretty certain: but there was no reason why Tittmann should have called in question the existence of such a sect. Its existence is attested in a fragment of Hegesippus ap. Euseb. Hist. iv. 22, adduced by Dr. Routh, Reliq. Sacr., vol. i. p. 216, ed. 2. Now, Hegesippus places him *first* in the list of eleven classes of heretics. As to the Nicolaitans, Tittm. greatly erred in denying the Nicolaitans to have been heretics, alleging that their offence was rather in their practice than in their doctrine. This view, I suppose, he founded on the passage of Rev. ii. 6, *μισοῖτε τὰ ἔργα τῶν Νικολαϊτῶν* ἂ καὶ wό μισῶ. But that *ἔργα* there ought not to be so strictly interpreted, is plain from ver. 2 before. And that it was the doctrine of the Nicolaitans that St. John saw especial occasion to censure is certain from ver. 15 of the same chap., where he lays it to the charge of the Church of Pergamos: *οὕτως κρατοῦνται τὴν διδασχὴν τῶν Νικολαϊτῶν*, like the *κρ. τὴν διδασχὴν Βυλαάμ* at ver. 14. Indeed, Tittmann seems half inclined to agree, with Firmilian, in his Epistle to St. Cyprian (whom he places in the foreground in his arguments against

Gnosticism in the apostolic age), that there were *no such persons*. But he has been ably answered by Dr. Routh, Rel. Sacr. i. 258, with whom I quite agree, that undoubtedly some heresies, and those even declining from communion with the Church, existed before the death of the Apostles, certainly before that of the Apostle John. Now the view *thus* taken is *not*, as Est. alleges, in sense the same as that adopted by the ancient Commentators before mentioned, but arose from a development of the simple statement in those interpreters. They agree in referring the metaphor in *θεμ.* to the immovable *stability* of the reward in question, ἡ *δύναμις ζωῆς*; and they are all agreed that the performance of the good works in question is such as to procure for us the enjoyment of the true life, even the life eternal. But they say nothing about the *camulus*, or *thesaurus meritum*, as being the *foundation* of that future edifice prepared for us in heaven. In fact, that was a mere *incrustation* superinduced on the original *nucleus*, so as almost to nullify it. In short, it appears to have been no other than a web spun out of the brains of the scholastic theologians of the middle ages, afterwards taken up by the Popish Commentators, and which has been strenuously maintained by the most learned, judicious, and candid of their Expositors, *Estius*. Yet how he could reconcile it to his conscience to *suppress* the words (not a little important) of Thom. Aquin., 'quae est principium merendi,' I know not. Certain it is that he passes not more harsh than *unjust* censure on his brother Commentator Calvin; who, he affirms, here acknowledges the *promise* of reward, although he rejects the *merit*, and pronounces that the reward is *not due*; as if *meritum* and *merces* were not mutually related to each other, so that one cannot stand without the other. This, however, is nothing more than a vain scholastic subtilty, at variance with the simple and popular doctrine of Scripture. It is too plain that Est. *suppressed* the above words, that he might *weaken* the doctrine laid down by the Angelic Doctor,—namely, that 'the merits on which the possession of the future glory is suspended, are obtained by *grace*.' So Augustin, cited by Thom. Aquin. elsewhere, says plainly, 'Sine gratiā gratum faciente non potest a mortalibus vita duci.' But that is no other than the doctrine of Calvin, and indeed of the Church of England in her Twelfth Article. And why, it may be asked, should Calvin be accused of gross error for promulgating the *same* doctrine as the Catholic Doctor (though the latter *incrustated* on it something more)? It is also to be observed, that Calvin does *not* say that the *merces* is *indebitus*, but only that the '*remuneratio non ex ratione meriti pendet, sed ex liberali Dei acceptione*.'

# ΠΑΤΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

Η ΠΡΟΣ

ΤΙΜΟΘΕΟΝ

ΕΠΙΣΤΟΛΗ ΔΕΥΤΕΡΑ.

I. <sup>1</sup> ΠΑΤΛΟΣ, ἀπόστολος Ἰησοῦ Χριστοῦ διὰ θελήματος  
Θεοῦ, κατ' ἐπαγγελίαν ζωῆς τῆς ἐν Χριστῷ Ἰησοῦ, <sup>2</sup> Τιμοθέω

THAT this Epistle was written by St. Paul while under *confinement*, and at Rome, is plain from i. 8. 12, 16, 17, and ii. 9. But whether that was his *first* imprisonment (mentioned in Acts xxviii.), or a *second* one, much later, is a point on which no little difference of opinion has existed. The question is discussed by Mr. Horne with his usual diligence and accuracy (from the statements of Benson, Lardner, Macknight, and Paley), and he decides in favour of the *latter* supposition; rightly, I think; for the arguments on that side certainly preponderate: though, indeed, had they been of *equal* weight, the uniform testimony of early Ecclesiastical tradition must have decided in its favour.—Thus far in my former Edition. In this *revisé* I have to add, that I am still of the same opinion as to the *latter* view being the preferable one, as I find it confirmed by the suffrage of Mr. Conyb., in his able Memoir (in Appendix I.) on the *date of the Pastoral Epistles*, on which I have treated at large in the Introduction to 1 Tim., where I have indicated the probable date—which can be only, however, an *approximation*—of the present Epistle.

The immediate purpose of this Epistle,—the sacred legacy of the Apostle's last farewell to his most beloved son in the faith,—was, to apprise Timothy of the *circumstances* of his second imprisonment (for of the fact itself he had probably been already informed by the brethren travelling from Rome to Ephesus in the latter part of the spring), and to request him to make haste and come to him before winter; but, being uncertain whether Timothy would receive the letter in *time* so to do, and thinking that, if he should *not*, he might not find him alive when he *did* come, he gives him various counsels, exhortations, and encouragements, with the earnest affection of a dying parent,—in order that his personal loss might be, in some measure, supplied by this impressive *Epistle*. The Epistle seems to have

been written under a strong presentiment (verified by the event) that it would be his *last* letter, and that, if not addressing his *last farewell* to his dear son, he was at all events providing against the occurrence of his own removal, by martyrdom, from this earthly scene. And surely (to use the words of Canon Tate, Cont. Hist. p. 130), 'If ever of one holy man upon earth, on the eve of his departure from it, we may believe that a clear assurance of heaven was vouchsafed to him, we may without scruple believe so of St. Paul; who had already in beatific vision enjoyed a foretaste of what was to come. And after so many trying scenes of faith, charity, and patient endurance, divinely exercised in the service of his Great Master for the salvation of souls, what is it that we read when the close of such a life draws nigh? Solemn declarations of his own sure and certain hope of future blessedness; as his last bequest of consolation and joy to all those who, after his bright example of patience and faith, however otherwise inferior, yet do seek to inherit the promises.'

As to the *style and phraseology* of the Epistle, see the remarks above made on the Pastoral Epistles generally, in the Introduction to 1 Tim. What is *there* said applies to *this*; with the exception, that there is less of the defects of composition complained of by the Critics, and, from the peculiar circumstances of *so* writing, more of native and deep impressiveness, more of perspicuity, and, on the whole, some approach to the finish of the style, unpretending yet effective,—which we find in the Epistle to the Philippians. As to the *contents*; the simplicity of the Epistle scarcely admits of any formal analysis. It seems to divide itself into three parts: I. the Introduction, i. 1—5, containing the *inscription*, salutation, and *affectionate felicitation*. II. Various exhortations and encouragements, i. 6—iv. 8. III. A request to come to Rome speedily, accompanied by various particulars of information,

ἀγαπητῷ τέκνῳ χάρις, ἔλεος, εἰρήνη ἀπὸ Θεοῦ Πατρὸς καὶ Χριστοῦ Ἰησοῦ τοῦ Κυρίου ἡμῶν.

3 \* Χάρις ἔχω τῷ Θεῷ, ᾧ λατρεύω ἀπὸ προγόνων ἐν καθαρᾷ συνειδήσει, ὡς ἀδιάλειπτον ἔχω τὴν περὶ σοῦ μνησίαν ἐν ταῖς δεήσεσί μου νυκτὸς καὶ ἡμέρας, 4 ἐπιποθῶν σε ἰδεῖν (μεμνημένος σου τῶν δακρύων), ἵνα χαρὰς πληρωθῶ 5 ὑπόμνησιν λαμβάνων τῆς ἐν σοὶ ἀνυποκρίτου πίστεως, ἥτις ἐνέφκησε πρῶτον ἐν τῇ μάμμη σου Λωΐδι, καὶ τῇ μητρὶ σου Εὐνίκῃ πέπεισμα δὲ ὅτι καὶ ἐν σοὶ. 6 \* Δι' ἣν αἰτίαν ἀναμνησκω σὲ ἀναζωπυρεῖν τὸ χάρισμα τοῦ Θεοῦ, ὃ ἐστὶν ἐν σοὶ διὰ τῆς ἐπιθέσεως τῶν χειρῶν μου. 7 α Οὐ γὰρ ἔδωκεν ἡμῖν ὁ Θεὸς πνεῦμα δειλίας, ἀλλὰ δυνάμεως, καὶ ἀγάπης, καὶ σωφρονισμοῦ. 8 \* Μὴ οὖν

a Acts 22. 3.  
b 22. 1.  
c 24. 14.  
d Rom. 1. 8. 9.  
e Eph. 1. 16.  
f 1 Thess. 1. 2. 3.  
g 2. 10.  
h Acts 16. 1.  
i Acts 1. 6.  
j 2. 17.  
k 12. 2.  
l 19. 6.  
m 1 Tim. 4. 14.  
n 2. 22.  
o Acts 21. 22.  
p Rom. 1. 16.  
q Eph. 3. 1.  
r 4. 1.  
s Col. 4. 12.  
t Phil. 1. 7.  
u 4. 14. 17.  
v 1 Tim. 2. 6.  
ch. 2. 3.  
Phillem. 1. 9.  
12.

commissions, and salutations for the brethren in Asia Minor.—As to the agreement of the contents with the *specified* purpose of the writer, though that may have been denied by some, the particulars of whose objections have been urged with his accustomed acuteness and ability by De Wette, yet the whole fabric crumbles into dust under the spear of Ithuriel, powerfully wielded in the cause of truth, by the strong arm of Dr. Davidson.

1. 1. ἀπόστ.—κατ' ἐπαγγελίαν [ωῆς] Here κατὰ ἀποστείαν *purpose*, or *result*, 'on account of,' 'in pursuance of,' as to the effect, 'so that,' as the words express, 'the promise of salvation through Christ might be published by me.'

2. See 1 Tim. i. 2. 1 Thess. i. 1. 2 John 3, and notes.

3. χάρις ἔχω τῷ Θεῷ] See 1 Thess. i. 2, and 2 Thess. i. 3.—ἀπὸ προγόνων, 'after the custom of my forefathers.' Comp. Acts xxiv. 14, and see note. What the Apostle here says was meant to refute the unjust charges of the *Jews*, who accused him of abandoning the God of his Fathers.—ἐν καθαρᾷ συνειδήσει, 'in the exercise of a pure conscience.' Comp. συνειδήσει ἀγαθῇ πεπολιτευμαι at Acts xxiii. i. xxiv. 16; καλῇ συνειδήσει ἔχειν, Heb. xiii. 18; and συνειδήσειν ἔχειν ἀγαθὴν, 1 Pet. iii. 16, 21.—Ὁ ἀδιάλειπτον ἔχω—μνησίαν. I would now, with Calv. and Dr. Burton and Peile, suppose the meaning of this obscurely-expressed passage to be, 'in the constant mention which I make of you in my prayers, I add my thanks to God' (see Philem. 4). Accordingly, I connect χάρις ἔχω with what follows in v. 5, make v. 4 to depend upon ἔχω τὴν περὶ σοῦ μνησίαν, and render *as ἀδιάλειπτον*, &c., with Dr. Peile, 'uninterrupted as is the remembrance which I make of thee,' &c.

5. ἥτις ἐνέφκησε] Intimating that it was not by external profession only, or some transient feeling, but as an internal principle dwelling in the heart; perhaps with allusion to the Gospel doctrine, by which true Christians are considered as temples of the Holy Ghost. See Eph. ii. 22.

6. δι' ἣν αἰτίαν] 'Because I am fully persuaded that thou hast the gift of faith unfeigned.' So Est., who explains the πείρασμοι either of 'moral certainty,' or of that 'certainty of faith

authorized by Divine authority.' 'Nam (adds he) *sic certus erat Apostolus Deum esse potentem servare depositum suum; at hoc modo non noverat fidem non fictam in Timotheo habitare, sed id longè experientiâ didicerat, ideoque humanitatis certum tenebat.*' Comp. Rom. viii. 14, 15, et al.—ἀναμνησκω σὲ *δωκ*, 'I do remind thee to stir up—keep alive by due exercise.' 'Ἀναζωπυρεῖν' prop. signifies 'to stir up, blow up,' as it were *keep alive* a dull fire; and hence, metaphorically, 'to *rouse sluggishness*, and call into action any dormant faculty, whether of body or mind.' See notes on 1 Thess. v. 19, and 1 Tim. iv. 14. The χάρισμα here must, as appears from what follows, chiefly denote the supernatural gifts of the Spirit imparted by St. Paul on setting him apart for the ministry, but not to the exclusion of the ordinary *graces* of the Spirit.

7. οὐ γὰρ ἔδωκεν—σωφρ.] Most recent Expositors, taking πν. in the sense *spirit*, or 'disposition,' render, 'for God hath not given us a disposition of faintheartedness, but of energy, love, and sobermindedness.' But, considering the preceding context, the sense 'Spirit,' i. e. 'the Holy Spirit,' must be chiefly meant; though the other may be included in a secondary sense; and thus the full sense will be, that 'the influence of the Holy Spirit given by God to his faithful people, espec. to the ministers of his Word, is not a spirit of timidity (i. e. does not impart it), but of love, of power (energy, called *δύς*, with allusion to the *δύναμις τοῦ Πνεύματος*, the power imparted by the Holy Spirit), and [yet] of sobermindedness;' meaning, as Theophyl. remarks, 'such a *soundness of mind*, and *soberness of judgment*, as should fit them to choose the good, and refuse the evil; including also such a *seriousness of mind*, as can alone, through Divine grace, arise from a spirit free from inordinate affections; I had almost said, from that zeal which hurries a person beyond the bounds of discretion.' This I find confirmed by Calv., who remarks that Paul adds σωφρ. to ἀγάπη, 'ut illam Spiritus potentiam discerneret ab intemperie fanaticorum hominum, qui, quum ruant impetu turbulento, *Spiritum ferociter jactant*;' 'therefore (he adds), that the powerful force of the Spirit is to be tempered by sobermindedness, and a placid desire to promote edification.'

8. We have here a conclusion drawn by infer-

f Rom. 8. 26.  
g 9. 11.  
Eph. 1. 4.  
h 2. 8.  
i 3. 11.  
Tit. 2. 4—6.  
g Isa. 26. 5.  
Rom. 16. 26.  
1 Cor. 15.  
24. 55.  
Eph. 1. 9.  
g 3. 9.  
Col. 1. 26.  
Tit. 1. 2.  
Heb. 2. 14.  
1 Pet. 1. 20.  
h Acts 9. 15.  
i 12. 2.  
g 22. 21.  
Eph. 3. 5.  
Gal. 1. 15.  
g 2. 8.  
1 Tim. 2. 7.  
i Eph. 3. 1.  
h ch. 3. 14.

ἐπαισχυνθῆς τὸ μαρτύριον τοῦ Κυρίου ἡμῶν, μηδὲ ἐμὲ τὸν δέσμιον αὐτοῦ· ἀλλὰ συγκακοπάθησον τῷ εὐαγγελίῳ κατὰ δύναμιν Θεοῦ, <sup>9</sup> τοῦ σώσαντος ἡμᾶς καὶ καλέσαντος κλήσει ἁγία, οὐ κατὰ τὰ ἔργα ἡμῶν, ἀλλὰ κατ' ἰδίαν πρόθεσιν, καὶ χάριν τὴν δοθεῖσαν ἡμῖν ἐν Χριστῷ Ἰησοῦ πρὸ χρόνων αἰώνων, <sup>10</sup> φανερωθεῖσαν δὲ νῦν διὰ τῆς ἐπιφανείας τοῦ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, καταργήσαντος μὲν τὸν θάνατον, φωτίσαντος δὲ ζωὴν καὶ ἀφθαρσίαν διὰ τοῦ εὐαγγελίου <sup>11</sup> εἰς δ' ἐτέθη ἐγὼ κήρυξ καὶ ἀπόστολος καὶ διδάσκαλος ἐθνῶν <sup>12</sup> δι' ἣν αἰτίαν καὶ ταῦτα πάσχω. ἀλλ' οὐκ ἐπαισχύνομαι· οἶδα γὰρ ὅτι πεπίστευκα· καὶ πέπεισμαι, ὅτι δυνατός ἐστι τὴν παραθήκην μου φυλάξαι εἰς ἐκείνην τὴν ἡμέραν. <sup>13</sup> ὅτι ποτύπωσιν ἔχει ὑγιαίνοντων λόγων,

ence from the foregoing premises; q. d. 'Since then you have such a spirit, &c., be not ashamed,' &c. So intimating that this *timidity*, implied in the foregoing, had in some measure been evinced by his not coming to Rome, lest he should be involved in the persecution of his master; and he then sets before Timothy the *momentous nature* of that for which he is called upon to encounter persecution; namely, the salvation to be attained by the gracious calling of God, 'who hath abolished death, and brought life and immortality to light by the Gospel.'—μαρτύριον, meaning, the preaching and profession of the Gospel. See note on Philem. 1.—ἀλλὰ, 'but rather'; this being, as Hyper. observes, put *per incrementum*.—κατὰ δύναμιν Θεοῦ. This (as Bp. Middl. has shown) connects not with τῷ εὐαγγελίῳ (for in that case the Article would have been repeated, τῷ εὐαγγελίῳ τῷ κατὰ δύναμιν), but is to be joined with the verb thus: 'but do thou jointly suffer the evil to be endured for the Gospel's sake, in dependence on the support which God affords.'

9, 10. At these verses the Apostle points at the *chief heads* of sound Gospel doctrine, in opposition to the unsound views of the false teachers, meaning, chiefly, it should seem, to impress more strongly on Timothy's mind, that this salvation is not of works, but of grace: a doctrine which the Apostle often inculcates (see Eph. ii. 8, and Tit. iii. 5); and it is here very aptly introduced, since there was the more reason for Timothy not to decline persecution or toil in the cause of Him by whom he had been saved *wholly by grace*.

9. To advert to a few matters of philology. At κατ' ἰδίαν πρόθεσιν, καὶ χάριν τὴν δοθ. there is an Hendiadys for *propositum gratiosum*, as at v. 10, ζωὴν καὶ ἀφθαρσίαν διὰ τοῦ εὐαγγελίου.

10. φανερωθεῖσαν, &c.] Comp. Rom. xvi. 26. Eph. ii. 9.—τῆς ἐπιφανείας. This Theodor. well explains by *ἐνανθρωπήσας*; the expression being one espec. used by the ancient writers, of the appearance of the gods on earth. So Jos. Ant. xviii. 3, 4, we have τὴν ἐπιφάνειαν ἐκδηγεῖται τοῦ Ἀνουβιδος.—Καταργ. τὸν θάνατον, 'has deprived it of its *final* power, by procuring for all men a resurrection from the dead.' The same term, on the same subject, occurs in 1 Cor. xv. 25—27, and Heb. ii. 14. So, too, in an inscription found in Nubia, cited by Bornem. de Gloesia, p. 48, it is said of God, ὁ τὸν θάνατον

καταργήσας καὶ ἄδην καταπατήσας.—Φωτίσαντος, 'who hath brought to light,' and, by implication, 'made certain, what was before obscure and dubious,' just as bringing light to any object ascertains its reality. Comp. John v. 24—29. So Arrian, Epict. i. 4, τῷ δὲ τὴν ἀλήθειαν ἐπρόστι καὶ φωτίζει. Whitty, in an able and instructive note, shows that 'the hope the heathens had conceived, by tradition and the light of nature, of certain future good things to be received after the termination of the present life, was but faint, not credited by their philosophers, and disbelieved by the bulk of the people.' There had been many *guesses* on the subject, but since (as Paley says) 'he alone *discovers* who *proves*,' thus the term *φωτ.* is perfectly applicable.

11. εἰς δ'] for ἐφ' ὅσον. Comp. 1 Tim. ii. 7. 12. οἶδα γὰρ ὅτι πεπίστευκα] 'for I know on whom I have reposed, and do repose, my faith and trust.' Of the next words, καὶ πείσσομαι, ὅτι—ἡμῶν, the sense is, 'and fully persuaded am I, that he is able to preserve my deposit with him (i. e. the deposit of my soul and its salvation committed unto his hands as a faithful Creator and Preserver),' as it is said at 1 Pet. iv. 19 (κτιστὴς καὶ κρίσις τοῦ ἡμετέρου), 'unto that day,' even that last and critical day of the Lord, when, as it is said Mal. iii. 17, 'He maketh up (i. e. to make up) his jewels.' Similarly, in Hermes Past. i. ii. 3, it is said that the *soul* is a *παραθήκη*, 'a deposit' received from God, and to be rendered up to him as a stewardship. That this is the sense intended, and not, as many Expositors assign (as at v. 14, and 1 Tim. vi. 20), the *doctrine of the Gospel*, whose preaching was committed to Paul as a sacred deposit, is clear from the context. It is agreed that by *ἐκείνην τὴν ἡμέραν* is to be understood (as at iv. 8, and elsewhere; see note on Matt. xxiv. 36) the *day of judgment*; this being referred to as something of great notoriety, and doubtless forming the frequent subject of conversation to those who felt interested in Scripture prophecy.

13. Now follow some exhortations, first general, and then special. On ὅσον. see note on 1 Tim. i. 16, and on ὅτι. see note on 1 Tim. vi. 3. By ὑποτύπωσιν ἔχει ὑγιαίνοντων λόγων is meant literally, 'the sketch, delineation, or outline of sound doctrines,' which must have been such a *summary* of the Christian faith, as is now



ὦν παρ' ἐμοῦ ἤκουσας, ἐν πίστει καὶ ἀγάπῃ τῇ ἐν Χριστῷ Ἰη-  
σοῦ.<sup>14</sup> τὴν καλὴν \* παραθήκην φύλαξον διὰ Πνεύματος ἁγίου <sup>1 Tim. 6. 20.</sup>  
τοῦ ἐνοικοῦντος ἐν ἡμῖν. <sup>15</sup> Οἶδας τοῦτο, ὅτι ἀπεστράφησάν <sup>m Acts 19.</sup>  
με πάντες οἱ ἐν τῇ Ἀσίᾳ, ὧν ἐστι Φύγελλος καὶ Ἑρμογένης. <sup>10.</sup>  
<sup>16</sup> Δῶף ἔλεος ὁ Κύριος τῷ Ὀνησιφόρου οἴκῳ ὅτι πολλάκις με <sup>m Acts 26.</sup>  
ἀνέψυξε, καὶ τὴν ἀλυσίν μου οὐκ ἐπσχύνθη, <sup>20.</sup> <sup>17</sup> ἀλλὰ, γενό- <sup>Eph. 4. 30.</sup>  
μενος ἐν Ῥώμῃ, σπουδαιότερον ἐζήτησέ με, καὶ εὗρε <sup>ch. 4. 10.</sup> <sup>18</sup> (δῶף  
αὐτῷ ὁ Κύριος εὐρεῖν ἔλεος παρὰ Κυρίου ἐν ἐκείνῃ τῇ ἡμέρᾳ)  
καὶ ὅσα ἐν Ἐφέσῳ διηκόνησε, βέλτιον σὺ γινώσκεις.

II. <sup>1</sup> Σὺ οὖν, τέκνον μου, ἐνδυναμοῦ ἐν τῇ χάριτι τῇ ἐν Χρι-  
στῷ Ἰησοῦ. <sup>2</sup> καὶ ἃ ἤκουσας παρ' ἐμοῦ διὰ πολλῶν μαρτύρων, <sup>a 1 Tim. 2. 2.</sup>  
ταῦτα παράθου πιστοῖς ἀνθρώποις, οἵτινες ἱκανοὶ ἔσονται καὶ <sup>Tit. 1. 5-9.</sup>  
ἐτέρους διδάξαι. <sup>3</sup> Σὺ οὖν κακοπάθησον ὡς καλὸς στρατιώτης <sup>b ch. 1. 3.</sup>  
<sup>a 4. 5.</sup>

called a Creed, and in which the Apostle instructed his converts. See Rom. vi. 17. 1 Tim. vi. 3, 4. Tit. i. 9.—*ἴχς* must be connected with *ἐν πίστει καὶ ἀγάπῃ*. Timothy was to hold fast this summary, not in faith only, but with love and charity towards those who might differ from him in some respects, so that they were non-essentials.

14. *παραθήκην*] Such, for the t. rec. *παρακαταθήκην*, is found in almost all the uncials, and many cursives (I add all the Lamb. except one, and nearly all the Mus. copies); and it has been justly restored by Wets., Matthæi, Griesb., Scholz, Lachm., and Tisch.; *παρακαταθήκη* being the Attic form, *παραθήκη* the common, or Hellenistic one, and accordingly used by Jos. and Philo several times. See Wasse and Popp on Thucyd. ii. 72. By this *παραθ.* is here meant the deposit of sound doctrine in the Catholic Faith, committed to him by Paul. It was to be retained by the aid of the same Holy Spirit, under whose influence it was communi- cated.

15. Now are held out some examples, partly for warning, and partly for instruction.—*ἀπεστρ.* does not so much mean abandonment of the religion, as a forsaking of its outward profession, and a withdrawing of their countenance from Paul. So 2 Tim. i. 15, *ἀπείστ. με*, 'forsook me.' Comp. Jer. xv. 6, *ὃν ἀπείστράφησεν με* (the Lord). Also Soph. Œd. Col. 1271, *μή μ' ἀποστράψῃς*.

16. The family of Onesiphorus acted the reverse, and therefore the Apostle prays that they may find mercy and acceptance with God. On *ἀνένυξ* see Col. iv. 11. The word seems to signify properly to 'bring a person to life again (*anē*) who is fainting with heat, by giving him air.'

18. *βέλτιον*] i. e. 'better than I can write or tell thee.'

II. 1. 'Sicuti antea jusserat depositum servare per Spiritum, ita nunc præcipit, ut in gratiâ roboretur.' (Calv.) Rightly; for the expression *ἐνδυναμοῦ* can mean no less than 'exert thyself vigorously'; 'strengthen thyself [by every exertion in thy power], in [humble dependence on] the grace of God, bestowed by and through Jesus Christ.' Thus the passage is quite parallel to Eph. vi. 10, *ἐνδυναμοῦσθε ἐν Κυρίῳ*, and 1 Cor. xvi. 13,

*κραταιοῦσθε*, where see notes, and also Grot., Benson, and Doddr., on the present passage. In all these cases the expression is to be taken, if not literally, in the reciprocal sense (inculcated by Grot. and Benson), yet in the popular sense of the word, *rouse your powers*. Nor are we to wonder that such an exhortation should have been thought necessary by the Apostle, since, as Calv. remarks, '*Adeo ignava est caro, ut medio in cursu flaccescant etiam qui præditi sunt egregiis donis, nisi identidem excitentur.*'

2. *διὰ πολλῶν μαρτ.*] There has been some doubt as to the persons here referred to. It seems best, with Est., Beza, Wolf, Rosenm., and Heinr., to understand both the presbyters and others of the congregation present at Timothy's ordination (mentioned at 1 Tim. iv. 14. vi. 12, and 2 Tim. i. 6), which was prob. accompanied with a public charge, the substance whereof St. Paul desires may be delivered to others also. In *παράθου* there is the same metaphor as in *παραθήκην*, supra i. 14, and elsewhere. The next words, *πιστοῖς—διδάξαι*, advert to the two principal qualifications for the ministry,—*fidelity*, and *fitness for preaching or instructing*.

3. *ὡς καλ. στρατ.*] A military allusion, as at 1 Tim. i. 18. vi. 12. Here, however, are, I apprehend, designated, not so much courage in defending, as labour and hardship in propagating the Gospel. So supr., i. 8, *συγκακοπάθησον τῷ εὐαγγελίῳ*. And be it observed, that *κακοπαθίσαι* is often used by the Greek Historians with reference to the manual labours of the soldiery. Valer. Max. viii. 5, '*Carnades laboriosis experientia miles.*' Here, instead of *σὺ οὖν κακοπ.*, 6 uncial, and 5 cursive MSS., with the later Syriac, and some other Versions, have *Συγκακ.*, which is received by Lachm. and Tisch.; but not on good grounds; for the *σὺν* here is worse than useless to the argument, and may easily have arisen from scribes in copying from an original which had not the *σὺν* (prob. cancelled by the Critics for the purpose of removing a tautology); in which case the *σὺ* would pass for *σὺν* in composition with the verb following. This is more prob. than that the reading was adopted from supr. i. 8. Moreover, what weakens our confidence in those uncial MSS. in this case is, that they all of them have the manifest blunder of the scribes in reading *συστρατιώτης* for



e 1 Cor. 2.  
26.  
d 1 Cor. 9.  
7—11, 28.  
Heb. 10, 28.  
e 3 Sam. 7.  
12.  
Ps. 138, 11.  
Isa. 11, 1.  
Matt. 1, 1.  
&c.  
Acts 2, 30.  
R 13, 28.  
Rom. 1, 3.

Ἰησοῦ Χριστοῦ. <sup>4</sup> Οὐδεὶς στρατεύόμενος ἐμπλέκεται ταῖς τοῦ βίου πραγματεαῖς, ἵνα τῷ στρατολογήσαντι ἀρέσῃ. <sup>5</sup> Ἐὰν δὲ καὶ ἀθλῇ τις, οὐ στεφανοῦται, ἐὰν μὴ νομίμως ἀθλήσῃ. <sup>6</sup> Ὁ τοῦ κοπιῶντα γεωργὸν δεῖ πρῶτον τῶν καρπῶν μεταλαμβάνειν. <sup>7</sup> Νόμι δὲ λέγω, ὅτι δόξῃ γάρ σοι ὁ Κύριος σύνεσιν ἐν πάσι. <sup>8</sup> Μνημόνευε Ἰησοῦν Χριστὸν ἐγγεγερμένον ἐκ νεκρῶν, ἐκ σπέρ-

στρατ., the *σπ* having arisen, as often, from the *σ* preceding. Certainly the Pesch. Syr. Translator must have read Σὺ οὐ κακοῦ., which is found in the Vat. B, and, it seems, in all the MSS. except 11.

4. On the foregoing military comparison Paul founds an argument derived from the *life* of a soldier, and here applied *à fortiori*. By τοῦ βίου πραγμ. is meant the *business* of life in general, the plural being used with allusion to the various kinds thereof,—as agriculture, trade, manufactures, &c. Now, by the Roman law, soldiers were excluded from *all* such; and no wonder, for the long civil wars (throughout nearly the whole of the civilized world) and the change of manners had made it necessary that the army should be a regular profession, which did not admit of military service being carried on conjointly with the ordinary business of life, in trades or professions, as had been the case more or less until nearly the Christian era. And, accordingly, the Roman soldier was strictly forbidden to exercise any trade or handicraft (see Veget. l. ii. 19), in order that he might be a καλὸς στρατιώτης. With ἐμπλέκεται, 'entangles himself,' comp. Arrian, Epict. iii. 22, where it is enjoined that the philosopher be not ἐμπλεγμίνους σχέσειςιν. There may, however, be an allusion to marriage, as espec. entangling any one with the cares of life, from which Roman soldiers were strictly prohibited.—τῷ στρατολογήσαντι, meaning the sovereign, or state, that has taken him into pay.

5. On the military St. Paul now engrafs an agonistic allusion, as in 1 Cor. ix. 25.—ἀθλῇ, 'contend in the games,' viz. by wrestling.—οὐ στεφανοῦται, 'he does not gain the prize,'—νομίμως refers, not so much to the rules according to which the wrestlers contended, as to the previous rules of exercise enforced by the trainers. So Arrian, Epict. iii. 10, δός μοι ἀπόδειξιν, εἰ νομίμως ἠδύλασας, εἰ ἔφαγες ὅσα δαί, εἰ ἔγυμνάσθης, εἰ τοῦ ἀλείπτου ἤκουσας. The phrase νομίμως ἀθλ. occurs also in Galen and other writers. The two things which seem here espec. adverted to are, 1. the previous severe exercise, and 2. the stripping off all their clothes, throwing aside every encumbrance, so as to give their opponent no advantage over them.

6. The agonistic metaphor now passes into an agricultural one, such as we find at 1 Cor. ix. 10. James v. 7. The sense, however, will depend upon what πρῶτον is to be referred to. It is most naturally connected with μεταλ., and such is the construction adopted by the generality of Expositors, ancient and modern. The sense, however, thus arising either involves what is inconsistent with facts, or (even when helped out by the harsh ellipsis of ἵνα κοπιᾷ, 'in order that he may be enabled to labour') contains a truth here inapposite; and the spiritual application thence deduced is forced and frigid. We have

only to suppose, what is common in the writings of St. Paul, a somewhat harsh transposition, and (with many of the best Expositors) to join πρῶτον with κοπιῶντα, as is required by the course of argument; the true construction being this: δεῖ τὸν γεωργὸν πρῶτον κοπ. τ. καρπ. ματ., where κοπ. is the participle *imperfect*, and the literal sense is, 'It is necessary that the husbandman should first labour, and then enjoy the fruits [of his labour].'

7. νόμι δὲ λέγω 'Mind, lay to heart, what I say.' This refers to all the foregoing admonitions from i. 8 forwards. There is, however, some doubt as to the reading. Lachm. and Tisch. edit δὲ λέγω and δώσει, from some six uncial, and a few cursive MSS., and some Versions. But the external authority for this reading is insufficient; and internal evidence is, in the case of δ, quite adverse, since it is plainly an easier reading, and such as Translators who render freely would be likely to follow. For the latter change there is more to be said, and the reading is received by Scholz, Lachm., and Tisch. Rinck remarks that δόξῃ, which cannot properly be joined with γάρ, seems to have crept in from supra i. 16 and 18. But it occurs also at Rom. xv. 5, and Eph. i. 17. 2 Thess. iii. 16. Thus the *precatory* form occurs five times, and hence it was likely to be employed the sixth; whereas the *promissive* form (whereby Paul would assure Timothy that he should have understanding given to him if he would bestow attention) occurs, I think, not once, unless Rom. xvi. 20 be thought to supply an instance, the words there being, ὁ θεὸς τῇ εὐρίκειᾳ συντερίψει τὸν Σατανᾶν, &c. But there the Alex. MS. and one other, together with the Ital. Version and Theodor., have the Optat. συντερίψει. If, however, the Fut. Ind. there and here be adopted, we must regard it as taken Hebraicè for the Optative 'bend precantis vel bene sperantis,' as Est. suggests. But this is a use very rarely found in the Septuagint, and never, I believe, in the New Testament; and, therefore, I still retain δόξῃ, which was, I suspect, stumbled at by the Critics on account of the γάρ; and, accordingly, they substituted δώσει: which has happened elsewhere. That the Optative or semi-precatory sense is here intended, is clear from the γάρ, which is not, what some recent Expositors suppose it, a mere Particle of transition, but is a formula pertaining to the Optative, of which the force may be best expressed thus: 'May, then (or 'accordingly'), the Lord give thee,' &c. So εἰ γάρ is used in Job vi. 2, Sept., and also in Xen. Cyr. vi. 1, 38, and elsewhere in the best writers. In short, the context will not permit the words to be taken (as Est. thinks) of promise, but of prayer, as Calv., Hyper., Bulling., and Grot. have shown.

8. μνημ. 'I. Xp., &c.] Here there is a continuation of the admonition in νόμι δὲ λέγω: the intent being to admonish Timothy, in all his

ματος Δαυίδ, κατὰ τὸ εὐαγγελίον μου <sup>9</sup> ἐν ᾧ κακοπαθὼ μέχρι  
 δεσμῶν, ὡς κακοῦργος· ἀλλ' ὁ λόγος τοῦ Θεοῦ οὐ δέδεται. f Eph. 3. 1.  
12. & 4. 1.  
Col. 1. 24.  
& 4. 13.  
Phil. 1. 7.  
ch. 1. 18.  
g Col. 1. 24.  
h Rom. 6. 3.  
i 2 Cor. 1. 12.  
j 2 Cor. 4. 10.  
k 1 Pet. 4. 13.  
l Matt. 10.  
m Mark 8. 28.  
n Luke 12. 9.  
o Rom. 8. 17.  
p 2 Cor. 4. 10.  
q Phil. 4. 10.  
r 1 Pet. 4. 13.  
s Rom. 3. 3.  
& 9. 6.  
 10 <sup>ε</sup> Διὰ τοῦτο πάντα ὑπομένω διὰ τοὺς ἐκλεκτοὺς, ἵνα καὶ αὐτοὶ  
 σωτηρίας τύχωσι τῆς ἐν Χριστῷ Ἰησοῦ, μετὰ δόξης αἰωνίου.  
 11 <sup>h</sup> Πιστὸς ὁ λόγος· εἰ γὰρ συναπεθάνομεν, καὶ συζήσομεν <sup>12</sup> εἰ  
 ὑπομένομεν, καὶ συμβασιλεύσομεν εἰ ἀρνούμεθα, κἀκεῖνος ἀρνή-  
 σεται ἡμᾶς· <sup>13</sup> <sup>k</sup> εἰ ἀπιστοῦμεν, ἐκεῖνος πιστὸς μένει, ἀρνήσα-  
 σθαι ἑαυτὸν οὐ δύναται.  
 14 <sup>l</sup> Ταῦτα ὑπομύνησκε διαμαρτυρόμενος ἐνώπιον τοῦ Κυρίου 1 Eph. 4. 17. 1 Thess. 4. 11. 2 Thess. 2. 4. 1 Tim. 6. 4. 2 Pet. 1. 18.

sufferings and dangers, to remember Jesus Christ, of the seed of David, and thus a man in flesh and blood (i. e. the promised Saviour), who had been raised from the dead; the recollection of whose sufferings, with the glorious *termination* of them, in his exaltation as a Prince and a Saviour, would be the strongest incentive to constancy, both for himself and others.

9. κακοῦρ.] q. d. 'I labour;' suggesting his example in aid of his precepts.—ὡς, for ὡς εἰ. Of ἀλλ' ὁ λόγος—δέδεται the full sense is, 'but [it is my comfort, and yours, that] the word of God is not bound [along with me], but is making free course and is glorified.' Thus it was not only by others, but also, in some measure, by the Apostle himself; for he seems not to have been restricted from *preaching* the Gospel at his own hired house.

10. διὰ τῶν ἐκλεκτῶν] meaning, as the best Commentators are agreed, those who were called to receive the Gospel, especially the *Gentiles*, of whom St. Paul was especially the Apostle.

11, 12. πιστὸς ὁ λόγος] This formula some refer to what precedes, as at Tit. iii. 8; but it almost always relates to what follows; and that it is so to be taken here, appears from γὰρ in the next clause, which means *scilicet*, so that there is no occasion for ὅτι. This use of the formula is intended to direct the attention to some weighty and indubitable truth (see 1 Tim. i. 15. iii. 1. iv. 9), and especially when, as in the present case, flesh and blood would be likely to stumble at a somewhat unpalatable doctrine, involving the sacrifice of what is most precious in this world, in order to the happiness of the next. See Calvin and Hyperius. Many Expositors are of opinion that what is here said was a saying in frequent use among Christians. But of this we have no proof, and the fact itself may be doubted; for, 1. the saying is not at all in the manner of a common adage, especially as it is too long (the saying extending as far as οὐ δύναται); and, 2. it is too refined in the thought, and antithetic in the expression. It bears more resemblance to what Mr. Conyb. thinks was the composition from which it was taken,—a Christian Hymn. But I know of nothing to confirm this conjecture; for that it is *capable* of being sung to music, is no proof at all. In order, however, better to understand its character and guess its origin, we must bear in mind that the passage consists of two distinct portions; the first (meant for *encouragement* and *consolation*, and containing in συζήσομεν—συμβασιλεύσομεν a beautiful *dimas*) terminating at συμβασιλ.; comp. Rom. vi. 5, 8, and notes; v. 17, and Rev. iii. 26;

the second, meant for *warning*, as to the awful consequences of failure in enduring the fiery trial (see 1 Pet. i. 7. iv. 12),—namely, that of being *disowned* by Christ. See Matt. vii. 23, and comp. x. 23. The remaining words of the sentence form, properly speaking, but one clause, and that intended for an *illustration* of what has been said, and to *point* the warning. The sense is, 'Though we should be unfaithful to our engagements, *He* will, and must, abide faithful both to his promises and to his *threatenings*. He cannot deny himself (as we may) by falsifying his own solemn declarations, i. e. He cannot renounce his own character, act inconsistently with himself. Therefore, as Christ is true, so must apostates and backsliders be rejected by him at that day, with the awful denunciation, "I never knew you; depart from me," &c.—εἰ ἀρνούμεθα—ἡμᾶς. Render: 'if we [on our part] deny [him], he too will deny us.'—To advert, however, to some questions as to *reading*. For ἀρνούμεθα, Lachm. and Tisch. edit. ἀρνήσομεθα, from two uncials, a few cursive MSS., and some Versions. But Versions are of no great weight in a case like this, and the reading in question seems to be a mere *correction* proceeding from the early Critics, of which the purpose was the better to adapt the word to that which follows a little after, ἀρνήσεται. But such *adaptation* is a point little considered in the writings of St. Paul. Thus, in this very passage, while we should have expected the addition of ἡμῖν to correspond to κἀκεῖνος, yet that is not found in a single MS. And the suppression of the pronoun in such a case is observable now and then in the best writers, espec. Thucyd. Again, after ἀρνήσασθαι, v. 13, almost all the uncials MSS., not a few others, and several Versions, insert γὰρ, which has been received by Griesb., Scholz, Lachm., and Tisch. But internal evidence is against the word, considering that, while almost impossible to account for its having been omitted, it is by no means difficult to account for its having been added. It came, I suspect, from certain petty Critics who had not taste sufficient to be sensible of the force of the *Ayndeton*. 'Deny himself he cannot [inasmuch as his very nature is truth itself].'

14. ταῦτα ὑπομ.] So I would point, with Theophyl.; such being more suitable to the gravity and dignity of solemn injunction. In ὑπομ. there seems to be a union of the sense 'to bring to mind by suggestion,' and 'to enforce, exhort, by suitable admonition;' as in 2 Pet. i. 12, where see note.—διαμαρτυρόμενος ἐνώπ. τ. K. See 1 Tim. v. 21. On λογομαχεῖν see 1 Tim. vi. 4. For λογομαχεῖν, Lachm., and Tisch.,

μη λογομαχεῖν, εἰς οὐδὲν χρήσιμον, ἐπὶ καταστροφῇ τῶν ἀκουόντων. <sup>15</sup> Σπούδαςον σεαυτὸν δόκιμον παραστήσαι τῷ Θεῷ,

m 1 Tim. 1.  
4. & 4. 7.  
8. & 20.  
Tit. 1. 14.  
3. 2. 9.  
n 1 Tim. 1.  
20.

ἐργάτην ἀνεπαίσχυντον, ὀρθοτομοῦντα τὸν λόγον τῆς ἀληθείας. <sup>16</sup> Τὰς δὲ βεβήλους κενοφωσίας περιίτασσο· ἐπὶ πλείον γὰρ προκόψουσιν ἀσεβείας· <sup>17</sup> καὶ ὁ λόγος αὐτῶν ὡς γάγγραινα

ed. 1, edit *λογομάχει*, from two of the most ancient uncial MSS., the Vulg. and Æth. Versions, and some Latin Fathers. This would make the admonition one addressed to *Timothy*. But it were surely little necessary for him, though highly so for others. And it is observable that, at 1 Tim. vi. 20, Timothy himself is (as Est. points out) not *admonished* to abstain from contests of words; but others are indirectly *reprehended* for giving way to *βεβήλους κενοφωσίας*, which are mentioned that he may avoid them. *Λογομαχεῖν* too is confirmed by the Pesch. Syr. Version, in addition to all the MSS. except two; and is rightly restored by Tisch. in his 2nd edit. At *ἐπὶ καταστροφῇ* there is *not*, as some suppose, an ellipsis of *εἰ μὴ* or *ἀλλά*. Much energy is imparted by the *Asyndeton*. The general sense is, that 'controversies which turn on some nice distinctions in words, rather than involve differences in things, are to be avoided, not merely as useless, but as tending to subvert the faith of the hearers; since they may thus doubt of the truth of that Gospel about which the contending parties cannot agree.' See Calv. and Hyper.

<sup>15</sup>. After having shown what the preachers of God's word ought *not* to do, the Apostle proceeds to point out what they *ought* to do. Here it is proper to notice the *connexion*, which has been ably traced by Calv. in the following judicious remark: 'Since the most fruitful source of controversies about doctrines is the eager desire of ingenious men to recommend themselves to the world, the Apostle proposes what is the best remedy against this, by directing the minister to look unto God;' q. d. 'Whereas others court popular applause, do thou study to approve thyself and thy ministry unto GOD,—*ὀρθοτομοῦντα τὸν λόγον τῆς ἀληθείας*. The general sense here is obvious; but the *nature of the metaphor* here employed has been not a little disputed. Many recognize in *ὀρθοτ.* an allusion to the Jewish Priests, in sacrifice, *cutting up* or *dividing* the victim into its proper parts; or to the Scribes *dividing the Law* into sections; or, to a carver *distributing the meat* to the guests; or, to a steward *dealing out the articles* committed to his management: all which notions, however, are quite unsupported by any thing like sufficient proof. For first, as to the opinion of those (comprising almost all the early modern Commentators) who, supposing here a sacrificial allusion, take *ὀρθοτομοῦν* here for *ὀρθῶς τέμνειν*, as in Athen. 303, E; it is to be observed that *there* we have denoted, not the cutting up of a *victim*, but of a *large fish*, previous to roasting it; which was probably done by splitting it, as it were, *in two*. The opinion most generally adopted by the recent Commentators is that of Greg. Naz., ably supported by Elsner and Wetst., according to which there is supposed to be a metaphor taken from those who proceed by a direct road, leaving crooked and winding paths; and they compare the Greek phrase *τέμ-*

*νειν ὁδὸν* (or *κίλευθον*) *εὐθείαν*, and the Latin *viam secare*. This view, however, is liable to two objections; 1. that it drops the idea of *ἐργάτης*, and unwarrantably introduces that of *ὁδὸν*; 2. that it does not sufficiently unfold that part of the compound term *ὀρθοτομοῦντα* which imports the *act of cutting, or dividing*, and which might lead us rather to think that the Apostle had in view the *act of ploughing when the furrows are made straight*; an opinion supported by the authority of Chrys. and Theodor., who annotate thus: 'We praise even those *husbandmen*, who cut their furrows straight; so also the *teacher* is to be commended, who follows the canon or rule of the Divine Oracle.' According to this view, 'the spiritual workman who needeth not to be ashamed, rightly dividing the word of truth,' is he who wanders not to the right or to the left, but goes forward directly in the path of truth, who, at every step, takes for his rule the revealed word of God. After all, however, even this view lies open to the same objection as the others,—namely, of introducing an idea, which there is no reason to think was in the mind of the writer; nay, it may be doubted whether the Apostle is here speaking of *Scripture* at all, and consequently whether he is giving any direction for its interpretation. By 'the word of truth,' seems rather to be meant the *Gospel*; and the Apostle appears to have had no *special* allusion to any of the qualifications or offices of the spiritual workman, but solely has in view the *general* idea of 'doing his work of the Gospel so as not to be ashamed; i. e. with all wisdom, diligence, and faithfulness. So the Vulg. well renders, 'rectè tractantem;' and the Pesch. Syr. Translator, 'preaching rightly;' whence it appears that he also took *τὸν λόγον τῆς ἀληθείας* to mean, not the *Scriptures*, but the *Gospel*; an interpretation confirmed by the context, at ver. 14, *ἐπὶ καταστροφῇ τῶν ἀκουόντων*. And in this sense the expression occurs at 2 Cor. vi. 7. Eph. i. 13. James i. 18. Col. i. 5. Thus, too, in Euseb. and other writers, *ὀρθοτομία* is used for *ὀρθοδιδασκαλία*. So Const. Ap. vii. 30, *ὀρθοτομοῦν ἐν τοῖς Κυρίοις δόγματις*.

<sup>16</sup>—<sup>18</sup>. On these verses see notes at 1 Tim. i. 4. 20. vi. 20. iv. 7, and also Bp. Warburton's Divine Leg., vol. iii. p. 198.

<sup>16</sup>. *βεβήλους κενοφωσίας περιίτασσο*] lit. 'stand aloof from, keep clear of, avoid,' equiv. to *παραιτοῦ* in 1 Tim. iv. 7. v. 11. So the word is used freq. in Jos., Lucian, Jambl., and even the earlier and purer writers, especially Plato.—*ἐπὶ πλείον προκόψουσιν ἀσεβείας*, meaning that they will (if they go on as they do) increase, &c. Comp. Thucyd. v. 57, 1, *εἰ μὴ προκαταλήφοντα ἐπὶ πλείον χρησασθαι αὐτά*, 'the evils would proceed to a greater pitch.'

<sup>17</sup>. *ὡς γάγγραινα ὁμῶν ἔξει*] So in Plat. de Adul. c. 36, the flattered person is represented figur. as *γαγγραιναῖς—διαβρωθεῖς*, 'eaten up, brought to destruction:' comp. Prov. xxvi. 28.

νομήν ἔξει ὧν ἐστὶν Ὑμέναιος καὶ Φίλητος, <sup>18</sup> οἳ οὔτινες περὶ τὴν <sup>οἱ 1 Tim. 6.</sup>  
 ἀλήθειαν ἡτοχόησαν, λέγοντες τὴν ἀνάστασιν ἤδη γεγονέναι,  
 καὶ ἀνατρέπουσι τὴν τινῶν πίστιν. <sup>19</sup> Ὁ μέντοι στερεὸς θεμέ- <sup>John 10.</sup>  
 λίος τοῦ Θεοῦ ἐσθηκεν, ἔχων τὴν σφραγίδα ταύτην “Ἐγὼ  
 Κύριος τοὺς ὄντας αὐτοῦ” καὶ “ἀποστήτω ἀπὸ ἀδικίας πᾶς  
 ὁ ὀνομάζων τὸ ὄνομα \* Κυρίου.” <sup>20</sup> Ἐν μεγάλῃ δὲ οἰκίᾳ οὐκ <sup>2 Rom. 9. 21.</sup>

Parallel is an expression in Dionys. Hal. Ant. p. 1868, Reiske, οὐκ ἔσται πῖρας τῶν δαιμονίων χόλων, ἵως ἀν-φαγίδαίνα ἐγκαθημένη πάντα σήπη καὶ διαφθεῖρη τὰ καλὰ, ‘eats out all that is good,’ and Plut. de Superst. c. 1, τοῦτο τὸ ψεύδος ἰὼν ἔχει, νέμεται τὴν ψυχὴν, where ἔχει is used as ἔξει here, of tendency to the action, ‘what will tend to eat,’ eat as rust eats metal (see James v. 3), and will eat on, spread further (so Acts iv. 17, ἵνα μὴ ἐπὶ πλείον διασηθῇ), even as running ulcers.

18. ἀνατρέπουσι τὴν τινῶν πίστιν] ‘They upset the faith of some.’ Perhaps alluding to the persons as being upset in argument by dexterous sophists. So Aristoph. Nub. 897, ἀνατρέψω ταύτ’ ἀντιλίγων.

19. ὁ μέντοι στερεός, &c.] In order to determine the exact import of this difficult passage, it is proper to pay especial attention to the connexion (for a connexion there certainly is, notwithstanding that it has been denied by some, and thought doubtful by others); and this would seem to be with the preceding verse; q. d. ‘Nevertheless [whatever may be the evil effects produced by these seducers] the Foundation of God standeth firm and immovable:’ it being, as Hyper. observes, a proof that all are not subverted; q. d. ‘Although false teachers do subvert the faith of some, yet the solid foundation of God stands firm and unshaken, and therefore the edifice is safe.’—But to consider the exact import of the expression ὁ θεμέλιος τοῦ Θεοῦ. By this the recent Commentators in general understand the Christian religion, which has God for its author. Yet thus it will be necessary to take θεμέλιος to mean edifice; for which signif. of the word, however, no good authority exists. It is best, then, to suppose the word here employed in the usual acceptation on: though even those who retain it, vary in their interpretation of the expression; some understanding by it the doctrine of the resurrection, whereon principally God has meant the truth of the Gospel to be built; others, Christ himself; and others, again, the promise of eternal salvation through Christ. Of which expositions the second and third, though they are not a little specious, and have much to recommend them in other parts of Scripture, yet they have little support from any, the second may be said to run counter to the context, which is strongly in favour of the first, i. e. the doctrine of the resurrection. This, too, has the further advantage, that it admits of the third being engrained upon it; for certainly ‘the fundamental doctrine of the Gospel,’ the resurrection (see 1 Cor. xv. Intro.), contained in itself the promise of eternal salvation to all true believers, and indeed might be taken, per synecdochen, to denote the religion itself. Moreover, according to this view alone are we enabled to assign any tolerable sense to the words following, ἔχων τὴν σφραγίδα ταύτην: for to suppose it to mean

tokens, or confirmation (as those are obliged to interpret it who understand θεμέλιος of an edifice), would make the next words incapable of any satisfactory sense. The best Critics, for nearly a century, have been of opinion, that σφραγίς may retain its almost constant signif. in the New Test., and denote the impression, or stamp, made by a seal, whether cyphers, figures, or letters; and Biblical antiquaries have proved not only that the ancient seals had often whole sentences, moral apophthegms, &c., but also that the foundation-stones of great edifices had often engraven on them, or stamped upon them by a large seal, inscriptions having reference to the purpose of the building, or containing certain moral apophthegms. Now here the foundation of this mystical building, meaning THE GOSPEL, is supposed to have two inscriptions upon it, proper to be impressed on the minds of all professing Christians, both for encouragement and for warning, according as the case may be; for encouragement, since the Lord knoweth his chosen, approveth and taketh care of his obedient people, and will preserve them, while others are left to perish; for warning and admonition to unstable converts, and indeed a direction to all professing Christians, to make their calling and election sure, and evidence the reality of their faith and love by being ‘careful to maintain good works’ (Tit. iii. 8), which are the surest proofs of their sincerity, and the fairest fruits of their efficacy.—To advert to a matter of reading, though not affecting the sense.—For t. rec. Χριστοῦ, Matth., Grieb., Vater, Scholz, Lachm., and Tisch. edit Κυρίου, on very strong authority, —namely, almost all the uncials, and very many cursives, MSS. (to which I can add all the Lamb. and Mus. copies), confirmed by the Pesch. Syr. and some other Versions. And, considering the great weight of external authority, while internal evidence is evenly balanced, I have now received the reading into the text.

20. ἐν μεγάλῃ δὲ οἰκίᾳ] This passage partakes much of the obscurity of the preceding; but the difficulty here, as at Rom. v. 12, chiefly arises from the application of the similitude not being expressed. It is not agreed whether οἰκία means the world, or the visible Church; but there is little doubt that the latter is the true view. By ἐκκλησία some think are meant Ministers; others, Christians in general; but if οἰκία mean ‘the visible Church,’ ἐκκλησία must mean ‘all professing Christians in it,’ whether ministers or not. The best Expositors are agreed that the Apostle meant thus to intimate, for the encouragement of faint-hearted believers, that the heresies and backslidings of many professing Christians did not affect God’s covenant and promises to true believers; ‘for, as in a great house, &c.,’ so in the visible Church, not only true Christians were found, but persons of a different character, yet whose hypocrisy and iniquity were overruled to

ἔστι μόνον σκευὴ χρυσᾶ καὶ ἀργυρᾶ, ἀλλὰ καὶ ξύλινα καὶ ὀστράκινα· καὶ ἃ μὲν εἰς τιμὴν, ἃ δὲ εἰς ἀτιμίαν. 21 Ἐὰν οὖν τις ἐκκαθάρῃ ἑαυτὸν ἀπὸ τούτων, ἔσται σκευὸς εἰς τιμὴν, ἡγιασμένος, καὶ εὐχρηστον τῷ δεσπότῃ, εἰς πᾶν ἔργον ἀγαθὸν ἡτοιμασμένος.

22 Ὡς δὲ νεωτερικὰς ἐπιθυμίας φεύγε· δίκωκε δὲ δικαιοσύνην, πίστιν, ἀγάπην, εἰρήνην μετὰ τῶν ἐπικαλουμένων τὸν Κύριον ἐκ καθαρᾶς καρδίας. 23 Ὡς δὲ μαρὰς καὶ ἀπαιδεύτους ζητήσεις παραιτοῦ, εἰδὼς ὅτι γεννώσι μάχας. 24 «δούλον δὲ Κυρίου οὐ δεῖ μάχεσθαι, ἀλλ' ἥπιον εἶναι πρὸς πάντας, διδακτικόν, ἀνεξίκακον, 25 ἐν πραότητι παιδεύοντα τοὺς ἀντιδιατιθεμένους

fulfil his righteous purposes. See Calv. and Hyper. Thus the connexion may be laid down as follows: '[Such being the case, let every one that nameth the name of Christ depart from iniquity if he desires to attain to the resurrection of the just. This he must do:] for though there are bad as well as good characters in the Church, as in a large house there are various sorts of vessels, yet it is only by cleansing himself from all iniquity that he can be fit for his Lord and Master's service here, and his rewards hereafter.'

21. Here the Apostle, pursuing the same metaphor, admonishes them to keep themselves pure from the aforesaid evil principles and practices; of course implying a careful separation of themselves from the persons themselves. So Tit. iii. 10, it is said, αἱρετικὸν παραιτοῦ, and 1 Tim. vi. 8, ἀφίστασο ἀπὸ τῶν τοιούτων. Ἐκκαθάρῃ—τούτων, keep thyself pure from the contamination of these, namely, the seductions of evil men, false teachers. Ἐκκαθάρ. is a highly significant term, of which the sense is to *cleanse out*; and is espec. used of the purifying vessels; which idea seems, from the subsequent term σκευὸς, to have been here present to the mind of the Apostle. The same fig. use occurs in Arrian, Epict. ii. 23, 40, τὴν προαίρεσιν ('his disposition') ἐκκαθάρει, and in Plut. vi. 153, cited in my Lex. in v. In σκευὸς—ἡγιασμένος there is an allusion to the vessels of the temple, which were kept apart from all profane use. The καὶ before εὐχρ., not found in many uncial MSS. and Versions, is cancelled by Lachm. and Tisch.; perhaps rightly; for the *ayndelon* here would have great force. It is observable that a καὶ has been similarly foisted in at Tit. iii. 1. The words εἰς πᾶν ἔργον ἀγαθὸν ἡτοιμασμένος are exegetical of the εὐχρηστον preceding.—ἡτοιμ. has the sense, 'accommodated to.'

22. νεωτερικὰς ἐπιθυ.] This is not, I think, to be interpreted of *lusts* properly so called; such a sense being foreign to the context, and to the character of the person addressed; and the *abstinences* elsewhere ascribed to Timothy excludes the idea of *sensuality*. It would seem that νεωτ. here stands for *μετακιβέριος* (an expression which Philo joins with ἐπιθυμία), and that the Apostle thus means (as Salmas. Wolf, Calv., and Heinr., are of opinion) to denote 'those vehement, impetuous, and headstrong passions' mostly found in young men, but which are sometimes found in *middle* age, which Timothy had nearly reached, and, accordingly, against which the Apostle here cautions him; and, through him, other ministers, both young and middle-

aged, as well as Timothy. Now when we consider that it was rashness, vanity, and rage for controversy and novelty, that had hurried Hymeneus and Philotus into those baneful errors, against which the Apostle here cautions Timothy, the suitableness of the present admonition will be very apparent.—By the term δικαιοσύνη is meant 'justice' (= to the Latin *aequitas*, see Acts xxiv. 25), 'quoniam neminem ledit, sed unicuique quod suum est tribuit.' (Est.)—πίστις and ἀγάπη are, Calv. remarks, subjoined, as forming the principal instruments of rectitude. Comp. the kindred passage 1 Tim. vi. 11, δέωκα δικαιοσύνην—πίστιν, ἀγάπην. To the ἀγάπῃ is well subjoined εἰρήνην μετὰ—καρδίας, since the being occupied in curious questions which are apt to engender strife, would be at variance with that Christian love, which, as Paul intimates, is to be evinced in cultivating peace even with those who conscientiously differ from us in opinion, so that it be on matters not affecting fundamentals. The expression ἐπικαλ. τὸν Θεὸν or τὸν Κύριον is one formed on the use of ἐπικ. found in the Sept. and in the N. T. (see my Lex.), by which the word denotes sometimes, as here, not *invocation* in prayer, public or private, but 'that God-fearing *devotional* *prayer*,' which is always ready to address God in prayer or praise; and the expression is here used, in a general sense, of 'serving God in a holy life and conversation by having him always before us.' By the phrase ἐκ καθαρᾶς καρδ. (with which comp. Soph. *Ed. Col.* 487, καλοῦμαι Εὐμαιίδας ἐκ εὐμαιῶν στήθεσιν, where the Schol. explains by μὴ εἶς ἐπιτολῆς ἀλλ' ἐν διαθείτῃ), is meant 'out of a single-hearted purpose of pleasing God,' as opposed to an hypocritical man-pleasing spirit. It is to be a spirit untainted by *human* motives, such as that of vain-glory. Comp. Ps. xiii. 4, καθαρὰ καρδία. The phrase occurs also in 1 Tim. i. 5, and 1 Pet. i. 22.

23. ἀπαιδεύτους] 'insensates,' which tend to be solid information, being founded on mere *folly*; forming, in fact, the *καυφῶναι* and ἀντιθέσεις τῇ ψευδονομίᾳ γνώσεως of 1 Tim. vi. 20.

24. μάχεσθαι] 'to be disputations and quarrelsome;' see Tit. iii. 2.—ἀνεξίκακος properly signifies 'patient of injuries.' See my Lex. Here, however, it must denote 'tolerant of those petulant expressions, which too often arise from difference of opinion:' a disposition above all others calculated to promote the peace above inculcated; 'patience being'—(as a great Divine well says) 'the great peace-maker.'

25. τοὺς ἀντιδιατιθε.] meaning, not those who

μή ποτε † δὴ αὐτοῖς ὁ Θεὸς μετάνοιαν εἰς ἐπίγνωσιν ἀληθείας,  
26 καὶ ἀνανήψουσιν ἐκ τῆς τοῦ Διαβόλου παγίδος, ἐξωγημένοι  
ἐπ' αὐτοῦ εἰς τὸ ἐκείνου θέλημα.

III. 1<sup>a</sup> Τοῦτο δὲ γίνωσκε, ὅτι ἐν ἐσχάταις ἡμέραις ἐνστή-

a 3 Pet. 2. 2.  
1 John 2. 18.  
Jude 17.

oppose the Gospel itself—who are, at ch. iii. 8, denoted as οἱ ἀντιστάμενοι, and from whom Timothy is there directed to *turn away*,—but those who oppose *his views* of it, lit. *set themselves in opposition* to. So Longin. de Subl. § 17, ἀντιδιατίθειμνοι πρὸς τὴν πίστιν. See more in my Lex. These Timothy is enjoined to treat with mildness, meekly instructing and setting them right where wrong, instead of *harshly censuring* them,—whereby, so far from being brought to a better mind, they would only be uselessly *exasperated*. Accordingly, the next words, *μή ποτε δὴ αὐτοῖς ὁ Θεὸς μετάνοιαν εἰς ἐπίγνωσιν ἀληθείας*, are meant to suggest a reason why it is fit the Christian minister should exercise this mild forbearance,—namely, because it holds out the best hope of bringing over the erroneous professor to a reception of the truth as it is in Jesus; for the context requires us to render, 'if peradventure God may give them,' &c. : a somewhat irregular use of *μή ποτε*, but occasioned, as Mr. Green has well observed (Gr. N. T., p. 83), by the Apostle's having 'set out with the *doublet* [which is no other than the *proper*] sense of *μή*; but, a design being still strongly presented to his mind, he subjoined the *Mood* (viz. the Subjunct.) corresponding to the prevailing thought, springing from the hope that God would give them repentance.' The minister, Hyper. remarks, is to do this because 'spemus est illos (viz. the ἀντιδιατίθειμνους) per Deum adducendos ad,' &c. And this is supported by the exposition of Chrys. and Theophyl., *ἵσως, φησὶν, ἵσται τι διόρθωσις*, and especially Theodor., who explains the *μή ποτε δὴ αὐτοῖς μετάνοιαν* thus: *εἰκότι γὰρ* ('it is preferable') *αὐτοὺς τῇ ἀνυθὲν ἐπικουρίας τυχεῖν, καὶ ὅτι*. It is true that the above view of the sense depends on the *reading*. Now for δὴ, five uncial and a few cursive MSS. have δὴν, which reading has been adopted by Lachm. and Tisch.; while Griesb. and Scholz retain δὴ, whom I continue to follow; though, as will appear from note on Eph. iii. 16, δὴν may prob. be the true reading; for perhaps the Optat. may have been used in Hellenistic Greek for the Subjunct., in which the *μή ποτε* means ('to see) if,' or 'whether perhaps'; and this is confirmed by Luke iii. 15, *διαλογιζομένων—μή ποτε αὐτοὶ εἰς ὁ Χριστὸς*, sine v. l., and also by Homer, Od. xii. 215, *αἰ κέ ποδὶ* ('haply') *Ζεὺς Διὶ τόνδε γ' ἑλθεῖν ὕπεκφυγεν*. Comp. also vii. 314, *οἶκον δὲ—δοίην*, where it would seem that the Hellenistic idiom was derived from the ancient Doric. To the few cursive MSS. adduced for δὴν,—only two or three,—I add Lamb. 1185, l. m. If the δὴ be retained, the sense will be, 'If haply God may give;' if the Optat., it will be, 'If haply God should give.'—*εἰς ἐπίγνωσιν ἀλ.*, meaning, 'that so they may acknowledge the truth which they had before rejected.' The Apostle then hints at the sinfulness of their even conscientious opposition to the truth, by making it need *repentance*. Comp. Acts xi. 18.

26. καὶ ἀνανήψ., &c.] This strong expres-

sion seems meant to *more clearly express* the sinfulness and danger of those opinions, by a reference to their *origin and tendency*. As to the figures, we may suppose a somewhat abrupt transition from the metaphor derived from the *deep sleep* of *inbriety* to that taken from *slavery*; just as, in the first clause, there is a harsh blending of the metaphors of *sobering* from *inbriety* (see note on 1 Cor. xv. 34), and that of *disengaging oneself from a snare* (as birds from the snares of the fowler), by which is here to be understood *temptation*; the latter of which is found in 1 Tim. iii. 7, *ἵνα μὴ ἐμπέσῃ εἰς παγίδα τοῦ Διαβόλου*. By Grot., Beza, Benson, Beng., Wetst., Mackn., Wakef., and Abp. Newc., the *ἐκείνου* is referred to the remote antecedent ὁ Θεός. But that involves no little harshness, from the violent transposition it supposes. The most natural reference is to the nearer antecedent Διαβόλου; and thus the image of *complete deliverance* is made stronger. Comp. Luke xxiii. 25, *τόν 'Ι. παρίδωκε τῷ θαλάμῳ αὐτῶν*, 'to do with him as they would.' The construction here is, indeed, awkward; and there is a difficulty in referring αὐτοῦ and ἐκείνου to the same subject; but there was no reason for Wiesing. to refer αὐτοῦ to Timothy, and ἐκείνου to God; for De Wette has shown, by a passage from Plato, that the above-mentioned reference is inadmissible. There is also an ellipsis of *ποιήσαι*; and *εἰς* stands for *πρὸς*. The complete phrase occurs in Luke xii. 47, and there is an allusion to prisoners in war surrendering at *discretion*, and consequently, if spared, *spared to do the behests of the victor*.

III. Having apprised Timothy that, for wise reasons, in the counsels of God, false teachers were permitted to arise, the Apostle now proceeds to apprise him that, through the *influence* of their false doctrines, grievous and perilous times would arrive; which are then graphically described. The Apostle may have done this, in order to put Timothy on his guard; for such is implied in the phrase *τοῦτο γίνωσκε*, introducing this predictive description,—which is, with reason, supposed to have the same reference as that of the *Apostasy* and the *Man of Sin* in the second Epistle to the Thessalonians. Moreover, by turning his view to future grievous and perilous times, the Apostle meant, doubtless, not only to quicken his vigilance, but sharpen his diligence; for as Calvin observes, 'hac denuntiatione diligentiam ejus magis acutere voluit. Ubi enim res ex voto nostro habent, magis securi redimur, necessitas autem acris pungit.'

1. ἐσχάταις ἡμέραις] An expression equiv. to *υστεροὶ καιροί*, 1 Tim. iv. 1, where see note.—*ἐπιστήσονται καιροὶ χαλεποί*, 'difficult times, seasons hard to bear will impend, be at hand, present themselves.' Comp. Cic. Epist. ad Attic. 'grave tempus.' Such is the use of *ἐν* in Hermod. ap. Steph. Thes. in v., where we have ὁ καιρὸς ἐνίστην τῶν μυστηρίων ('*adventi, advent*').

σονται καιροὶ χαλεποί. <sup>2</sup> ἔσονται γὰρ οἱ ἄνθρωποι φίλαντοι, φιλάργυροι, ἀλαζόνες, ὑπερήφανοι, βλάσφημοι, γονεῦσιν ἀπειθεῖς, ἀχάριστοι, ἀνόσιοι, <sup>3</sup> ἄστοργοι, ἄσπονδοι, διάβολοι, ἀκρατεῖς, ἀνήμεροι, ἀφιλάγαθοι, <sup>4</sup> προδόται, προπετεῖς, τετυφωμένοι, φιλ-

2—5. The Apostle now *illustrates* the epithet χαλεποί, in a description full of energy, containing, as in Rom. i., a long drawn *συναθροισμός*, with which the Commentators compare some from the Class. writers, all serving to show the degeneracy of Christians at the period here spoken of. The *fulfilment* of the prophecy has been referred to various periods, with more or less of probability, but perhaps never so as to attain any thing approaching to certainty.

2. φίλαντοι, φιλάργυροι, &c.] The various vices here specified seem (as elsewhere in St. Paul's writings) to be enumerated with a certain regard to *plan*, so as to form *groups*, of which φίλαντοι and φιλάργυροι form the first, and should be rendered 'selfish, fond of lucre.' The former term *properly* implies no more than the feeling implanted by the Almighty in man for his preservation. So Jos. Antt. iii. 8, 1, διὰ τὰ τὸ φύσει πάντας εἶναι φιλαύτους. In the same good sense of the word, Aristotle, Rhet. ii. 15, says that old men are φίλαντοι μᾶλλον ἢ δαί. In the later writers, however, the term is commonly used in a *bad* sense, like our *selfish*, and thus well opposed to φιλόκαλος. Comp. Plut., vol. v. p. 508, φιλαῦτον γὰρ ἄνδρὸς, οὐ φιλόκαλον παντὸς αἰεὶ βελτίστον ἡγεῖσθαι, a confessedly corrupt passage, of which the true reading, I think, is, φιλ. γ. δ., οὐ φιλόκαλον, παντὸς αὐτὸν βελτίω ἡγεῖσθαι, where βελτ. means 'considered as more worthy of his consideration'; no wonder, since the *selfish* man is he who does every thing with a reference to self-gratification only; who loves none but himself; and cares for none but himself; whose affections (to use the words of a great moral painter) 'solely centre in *one person*, whose interest and indulgence alone he considers on every occasion; regarding the good or ill of all others as merely indifferent, any further than they contribute to the pleasure or advantage of that person.' The words ἀλαζόνες, ὑπερήφανοι, βλάσφημοι, form the *second* group, namely, *boasters, arrogant, railers*. Of these three terms we have the first two associated at Rom. i. 30; and corresponding to βλάσφημοι here we have there ὕβριστάς. The third group is, γονεῦσιν ἀπειθεῖς, ἀχάριστοι, ἀνόσιοι, ἄστοργοι, ἄσπονδοι, consisting of vices which naturally follow one upon the other (the vices generally go in clusters); for, as Theophyl. observes, he who is disobedient to parents will be *ungrateful to others*; and he that is such is *ἀνόσιος*, because τὴν ὁσίαν καὶ τὸ ἀφειλόμενον ἀνίσταται. He will also be ἄστοργος; since for *whom* will he feel affection, if he has none for his benefactor? He will also be ἄσπονδος; for *whom* will he keep covenant with if not with his parent or benefactor? It would seem that the three last are introduced (as in Rom. i. 30) by way of *climax* to the preceding. 'Ἀνόσ. denotes 'violators of the most solemn civil obligations,' which are called ὅσια as opposed to ἱερὰ (or Divine obligations) by the best writers. So Thucyd. ii. 52, ἐς ὀλιγωρίαν ἱερὰντο καὶ ἱερῶν καὶ ὁσίων. Finally, by the expression

ἄστοργοι, 'devoid of natural affection,' it is meant, not that they *never* had the *στοργή*, but that they have divested themselves of it. See Benson.

3. διάβολοι, ἀκρατεῖς, ἀνήμεροι, ἀφιλάγαθοι] These form the *fourth* group. By διαβ. are meant *calumniators*; namely, on the principle of bringing all others down to their own low level.—ἀκρατεῖς is generally regarded as equiv. to ἀκόλαστοι, to denote *incontinent*; but that is a sense wholly unsupported by proof. The expression would rather seem to mean *insuperables*, for ἀκρατεῖς ἰαντῶν, scil. ἰπτιθυμίας, affectuum, 'having no mastery over their passions and affections,' lit. *unreined*. And although εἰς of this *absolute* use in a general sense are rare, yet Aristotle furnishes more than one in his Ethics, vii. 1, 4. And so Hippocr. Epidem. i. iv. and Thucyd. iii. 84, ἀκρατὴς ὄργης, 'un-governable in impetuosity.' This trait consorts well with the προπετεῖς just after, meaning, 'headlong, rash'; implying the absence of all restraint in laws, whether human or divine. Of this, indeed, the next word ἀνήμεροι, *fierce, savage*, may be considered as *illustratives*; in like manner as ἀφιλάγαθοι may be meant to further develop the idea of διάβολοι before. 'Ἀφιλάγαθοι (a term exceedingly rare) many eminent Commentators take to mean, 'haters of all that is good.' Yet as we have φιλάγαθος used at i. 8 in the sense 'a lover of good men,' here it is surely better to render, 'haters of good men;' and thus the term will well consort with διαβ. preceding. Nearly connected with this is, I conceive, the following προδόται, indicating, it would seem, a *treacherous* way of showing their hatred to the good, and bringing them into trouble with their persecutors, whether Jews or Heathens.

4. The two next terms, προπιτεῖς and τετυφ., form *another* group. Of which the former (on which see note at Acta xix. 36) answers to the ἐμπλήκτως ὄρεῖς of Thucyd. iii. 83, denoting a headlong, rash, reckless spirit. On the latter, see note 1 Tim. vi. 4. It may best be explained 'conceited,' espec. since the qualities of headlong rashness and conceit are generally associated, the latter producing the former. Lastly, we have a *general* trait, φιλήδονοι μᾶλλον ἢ φιλόθεοι, with which Weta. compares from Demophilus, φιλήδονοι καὶ φιλόθεοι τὸν αὐτὸν ἀδυνατῶν εἶσι, and from Philo, 333, 49, φιλήδονοι καὶ φιλοπαθῆ μᾶλλον ἢ φιλόθεοι. By the *pleasures* here spoken of may be meant sensual gratifications in general. Prob., however, the Apostle intended chiefly to denote 'a *dissipated spirit*,' and 'an inordinate fondness for pleasure,' whatever that might be; though, in some cases, it might not, in due measure, be of a very censurable kind. With this view the words following at v. 5, ἔχοντες κόρη, &c., are very consistent, as denoting a mere *profession* of the Gospel, and an attention only to its *external* forms, with little or no influence on the heart and life; what Philo (cited by Loewner) calls ἐπιμορφίζων τὴν εὐθείαν.—By δὲν, is de-



ἡδονοὶ μᾶλλον ἢ φιλόθεοι, <sup>5</sup> ἔχοντες μόρφωσιν εὐσεβείας, τὴν  
 δὲ δύναμιν αὐτῆς ἡρνημένοι. καὶ τούτους ἀποτρέπου. <sup>6</sup> ἐκ  
 τούτων γάρ εἰσιν οἱ ἐνδύνοντες εἰς τὰς οἰκίας καὶ \* αἰχμαλωτί-  
 ζοντες [τὰ] γυναικάρια σεσωρευμένα ἁμαρτίαις, ἀγόμενα ἐπι-  
 θυμίας ποικίλαις, <sup>7</sup> πάντοτε μαυθάνοντα, καὶ μηδέποτε εἰς ἐπί-  
 γνωσιν ἀληθείας ἐλθεῖν δυνάμενα. <sup>8</sup> Ὁν τρόπον δὲ Ἰαννῆς

<sup>b</sup> Matt. 7. 18.  
<sup>c</sup> 18. 17.  
<sup>d</sup> Rom. 14. 17.  
<sup>e</sup> 2 Thess. 2. 8.  
<sup>f</sup> ch. 2. 16.  
<sup>g</sup> 2. 10.  
<sup>h</sup> 2 John 10.  
<sup>i</sup> c Matt. 23.  
<sup>j</sup> 14.  
<sup>k</sup> Tit. 1. 11.  
<sup>l</sup> 2 Tim. 7.  
<sup>m</sup> 11.  
<sup>n</sup> 1 Tim. 6. 5.  
<sup>o</sup> Tit. 1. 16.

noted here, as in Phil. iii. 10, 'the essential and real efficacy inherent in any thing,' and *μόρφ.* is put in opposition to it, to denote 'the mere external form;' and hence we may render, 'presenting the form of piety, but declining (or being indisposed to evince) the real efficacy thereof,' viz. in their life and actions, as indirectly opposed to words and mere forms. Comp. Tit. i. 1, ἡ ἀλήθεια κατ' εὐσεβείαν. It would seem that, by introducing the trait *φιλήδονοι last*, after all the foregoing vices, the Apostle thus meant to intimate that it is the root of them all. So Philo-Judeus, vol. ii. pp. 268, 25, says of the *φιλήδωνος*, or lover of pleasure, that he will not be that *only*, but will have all *other* vices; and he subjoins a catalogue of no less than 146 epithets characterizing the vices which accompany *φιληδονία*. And no wonder; since in this vice is involved the grand master-principle of *cupidity*. See note on 1 Tim. vi. 10. On the persons who may be supposed to be characterized in the present portion, and the period of the fulfilment of this prophecy, no little diversity of opinion exists. I agree with Benson in regarding this as having the same reference as the great Apostasy mentioned at 2 Thess., and introductory to the reign of the Man of Sin, or Anti-Christ; on which see 2 Thess. ii. 3—9. Here, however, as in the former case, the Apostle seems to have considered the *mystery of iniquity* as then working, though only in its beginning, and his corrupt opposers as those paving the way for it. See ver. 13, and iv. 3, 4.

6. οἱ ἐνδύνοντες εἰς τὰς οἰκίας, &c.] Here is thrown in, as a *reason why* the persons in question are to be avoided, a *peculiar trait* by which they are distinguished,—that of insinuating themselves into the confidence of families, for the sake of interested purposes. In this expression *ἐνδύνοντες εἰς*, of which see other exx. in my Lex., there appears to be a metaphor derived, not, as Commentators say, from *serpents*, but rather from *worms*; the persons in question contriving, as we say, to *worm* themselves into the confidence of others, in order to make them their dupes. So it is well said by Anaxilas in Athenæus, p. 254 (of a similar class of persons, namely, flatterers and parasites),

οἱ κολακῆς εἰσι τῶν ἔχοντων οὐσίας  
 σκώληκες· εἰς οὐκ ἔκαπον ἀνθρώπου τρόπον  
 εἰσδόν, ἔκαστος ἐσθίει, καθίμενος·  
 ἔσι δὲ, ὥσπερ πυρὸν, ἀποδείξῃ κανόν.

ἔπειθ' ὁ μὲν λέμμι· ἔστιν, ὃ δ' ἐτιροδανεύ.

For so the passage ought to be pointed, in order to make sense. Moreover, for *καθίμενος* I would read *καθήμενος*; and for *ἐτιροδανεύ*, read *ἐτιρον δάκνει*. Observe, too, the elegant *παρονομασία* between *κολακῆς* and *σκώληκες*. By *λέμμι* is meant 'the leek,' as compared to *πυρὸς*, 'the grain.' This passage, I would observe, throws no little light on the expression

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*κατεσθίει* used of such persons at 2 Cor. xi. 20. It seems that both the Pharisees and the false teachers, like impostors in religion of every age and sect, fastened on the liberality of their devotees.—For *αἰχμαλωτίζοντες*, I now read, with Griesb., Scholz, Lachm., and Tisch., *αἰχμαλωτίζοντες*, from A, C, D, E, F, G, and 25 cursives (I add Lamb. 1182, 1185, Mus. 19, 288, and Cov. 2, omitted by Mill). Considering that both terms are used in the writings of St. Paul, and both occur in the Sept. and the later writers, internal evidence is equal, and external authority must decide; which latter, in point of antiquity of text, is decidedly in favour of *αἰχμαλωτίζ.* In illustration of this *domineering*, several passages have been adduced from Irenæus, Josephus, and other writers. The *Pharisees*, it seems, had always employed these means. So Jos. Ant. xvii. 3, 4, says of them, οἱ χαίρουν τὸ θεῖον προσποιουμένων, ὑπῆκτο ἡ γυναικωνίτις, where I would read, οἱ (χαίρουν τὰ θεῖα προσποιουμένων, scil. αὐτῶν) ὑπῆκτο ἡ γυναικωνίτις. By τὰ θεῖα is denoted *religion*, as the expression signifies in Thucyd. v. 70. The same thing, indeed, has happened in every age, and the same arts been practised by religionists the most widely separated in opinion and doctrine. In short, Jerome asserts that all heresies begin with women.—*σεσωρευμένα δμ.* This is well explained by the Lex. Cyrill., βεβαρημένα δμ., the expression pointing, it would seem, at the weight of former sins as burdening the conscience (see Matt. xi. 28), from the guilt of which, as well as of present offences, they sought to be delivered on easier terms than the Gospel authorizes. See Calv. and Hyper. By the words following, *ἐπιθυμίας ποικίλαις*, many understand carnal lusts and gross vices of every kind, in which it is supposed they were indulged by their teachers. That, however, proceeds upon a very improbable view; and from what follows it would rather seem that the *ἐπιθυμίας* here spoken of are those of the *heart*; see Pa. lxxxi. 12. And so, indeed, the expression is used supra ii. 22, where we have τὰς νεωτερικὰς ἐπιθυμίας. Again, at iv. 3, speaking of similar persons, Paul says, τῆς ὑγαιωνούσης διδασκαλίας οὐκ ἀνέχονται· ἀλλὰ, κατὰ τὰς ἐπιθυμίας τὰς ὁίας, ἑαυτοῖς ἐπισωρεύουσι διδασκάλους. Thus the expression may be said to designate the various fancies by which their light minds were carried away at the will of the artful hypocrites who guided them at pleasure: a view confirmed by what follows, πάντοτε μαυθάνοντα, καὶ μηδέποτε εἰς ἐπίγνωσιν, &c.; for it is such light and unbalanced minds that are observed to be ever learning (namely, some new fancy), and never coming to any solid or certain knowledge. Such, too, is, I find, the view adopted by Calv., who says, 'Concupiscentiis generaliter accipio pro stultis et levibus desideris, quibus circum-

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καὶ Ἰαμβρὶς ἀντέστησαν Μωϋσῇ, οὕτω καὶ οὗτοι ἀνθίστανται τῇ ἀληθείᾳ, ἄνθρωποι κατεφθαρμένοι τὸν νοῦν, ἀδόκιμοι περὶ τὴν πίστιν. <sup>9</sup> Ἄλλ' οὐ προκόψουσιν ἐπὶ πλεῖον ἢ γὰρ ἄνοια αὐτῶν ἐκδηλὸς ἔσται πᾶσιν, ὡς καὶ ἡ ἐκείνων ἐγένετο. <sup>10</sup> Σὺ δὲ παρηκολούθηκός μου τῇ διδασκαλίᾳ, τῇ ἀγωγῇ, τῇ προθέσει, τῇ πίστει, τῇ μακροθυμίᾳ, τῇ ἀγάπῃ, τῇ ὑπομονῇ, <sup>11</sup> τοῖς διωγμοῖς, τοῖς παθήμασιν, οἷά μοι ἐγένετο ἐν Ἀντιوخείᾳ, ἐν Ἰκονίῳ, ἐν Λύστροις· οἷους διωγμοὺς ὑπήνεγκα· καὶ ἐκ πάντων με ἐρρύσατο ὁ Κύριος. <sup>12</sup> Καὶ πάντες δὲ οἱ θέλοντες εὐσεβῶς ζῆν ἐν Χριστῷ Ἰησοῦ, διωχθήσονται. <sup>13</sup> Πονηροὶ δὲ ἄνθρωποι καὶ

9 1 Tim. 4.

1 Ps. 94. 19.  
Acts 13. 69.  
2 14. 2, 19.  
32.  
2 Cor. 1. 10.  
9 Matt. 16.  
14.  
Luke 24. 28.  
John 17. 14.  
Acts 14. 22.  
1 Thess. 2. 2.

feruntur mulieres, quas Deum ex animo non querunt, et tamen religiose et sancte volunt haberi.

8. Ἰαμβρὶς καὶ Ἰαμ.] Names of two Egyptian Magicians, who, as we learn (not from Moses, but from the Rabbins, confirmed by Pliny and other Class. writers) were magicians at the court of Pharaoh, and who opposed their sleight of hand tricks to the miracles of Moses.—κατεφθαρμένοι τὸν νοῦν. The same expression, as used of the same persons, has before occurred at 1 Tim. vi. 5, denoting 'men whose mental judgment had been depraved and corrupted by evil ways and corrupt affections.' On ἀδόκιμοι, see notes on Rom. i. 28, and 1 Cor. ix. 27.

9. οὐ προκόψουσιν.—ἔσται.] Render: not, 'shall,' but 'will,' the words being prophetic. The Apostle assures Timothy, for his comfort, that the evils in question will not proceed much further, by the folly and wickedness of the persons becoming publicly notorious.—ἀνοια. The expression here involves the conjoint notions of 'extreme folly,' 'presumption,' and 'impiety,' in which last sense it often occurs in the Sept.

10. σὺ δὲ.] The δὲ is *adversative* (q. d. 'Do thou, on the contrary'), and serves to contrast the abandonment of the true faith by the false teachers, with the *adherence to it* by Timothy; a commendation, from which the Apostle takes occasion to subjoin, at ver. 14, an admonition to *constancy*. And, instead of παρῆκ. τῇ ἀληθείᾳ, he says παρῆκ. μου τῇ διδασκαλίᾳ, thus emphatically denoting its truth. On this he engraves a sketch of the principal features of his own conduct, as a *model* to Timothy; and closes with adverting to the *persecutions* he had endured, in order that Timothy might be prepared to encounter the same with like courage; suggesting, moreover, for his comfort, a trust in that mighty Power which had delivered him out of all his trials. On the expression παρῆκ. see note on Luke i. 8, and 1 Tim. iv. 6. The term here signifies *follow up*; as at 2 Macc. ix. 27.—ἀγωγῇ is for ἀναστροφῇ, 'mode of life': a sense of the word rarely found except in the New Test. and Sept., where it occurs 2 Macc. iv. 16. vi. 18. xi. 24. I have, however, noted it in Jos. Bell. i. 23, 5.—τῇ προθέσει. This is by some eminent Expositors interpreted *firmness*, or *resolution* of purpose; as Acts xi. 23, τῇ προθέσει τῆς καρδίας προσμένειν τῷ Κυρίῳ. Yet these notions of firmness and resolution are communicated by καρδίας and προσμ., whereas here there is no adjunct, and therefore the usual sense, *purpose*, *scope*, *aim*, and *design*, is preferable.

After the general terms ἀγωγῇ and προθέσει come, as in 1 Tim. iv. 12, the special ones πίστις, μακροθ., ἀγ., and ὑπομ.—Πίστις is generally explained *faithfulness*, as in 1 Tim. iv. 12. There, however, ἀγάπη comes first, and is afterwards followed by πίστις; while here πίστις comes first, as in 1 Tim. i. 14. vi. 11. 2 Tim. ii. 22. 1 Thess. v. 8, where they are considered as being *united* (as in Eph. vi. 13) by being compared to a *breast-plate*: and at Gal. v. 6, it is shown how they should be united; viz., when 'faith worketh by love.' It may be thought strange that the terms should be here *separated*; but if we were to impute it, with most recent Commentators, to mere irregularity of style, we should overlook the intent of the Apostle, who here, I apprehend, purposely separated πίστις and ἀγάπη, in order to introduce with each the virtue *springing* from it. That πίστις is closely connected with μακροθ. is plain from Heb. vi. 12, which passage is the best comment on the present; and that ἀγάπη is equally connected with ὑπομολή appears from 1 Tim. vi. 11, πίστις, ἀγάπη, ὑπομονή. Tit. ii. 2, τῇ πίστει, τῇ ἀγάπῃ, τῇ ὑπομονῇ. Whereas, of πίστις followed by ὑπομολή, I know of no instance, except Heb. vi. 12; nor of ἀγάπη followed by μακροθυμία. Besides, St. Paul seems to have subjoined ὑπομ. to intimate that the love was, as it regarded men, of that fervent kind which constrained him to bear any thing and every thing to accomplish the salvation of souls. The best comment on this whole passage is Rom. v. 1—9.

11. In τοῖς διωγμοῖς there is an exegetical apposition. Render: 'namely, by.'

13. πονηροὶ—χίτρον.] Here there is an indirect admonition to Timothy to go forward in the right path, from strength to strength, and from righteousness to righteousness; as the 'bad men,' false teachers, in question, will go on from bad to worse. Their being false teachers is suggested by the next term, γόττας, though πον. might of itself denote that. So in Jos. Ant. ii. 13, 3, Pharaoh calls Moses πονηρὸν, thus characterizing him as a 'base impostor,' seeking to deceive men by evil arts, namely, magic, and thus to lead them to cast off their allegiance to their sovereign. So again, Jos. Bell. ii. 11, 13, speaking of the impostors who drew away the Jews into rebellious acts, calls them πονηροὶ καὶ πλάνοι ἄνθρωποι καὶ ἐπατάζοντες, προσχίματι θιασμού. The next words, πλάν. καὶ πλανώμενοι, some eminent Commentators take to mean, that 'as they deceive some, so are they themselves the dupes of others.' But though

γόντες προκόψουσιν ἐπὶ τὸ χεῖρον, πλανῶντες καὶ πλανώμενοι.

14 <sup>b</sup> Σὺ δὲ μένε ἐν οἷς ἔμαθες καὶ ἐπιστάθης, εἰδὼς παρὰ τίνος <sup>h</sup> ch. 2. 2.

ἔμαθες, <sup>15</sup> καὶ ὅτι ἀπὸ βρέφους τὰ ἱερὰ γράμματα οἶδας, τὰ

δυνάμενά σε σοφίσαι εἰς σωτηρίαν, διὰ πίστεως τῆς ἐν Χριστῷ

Ἰησοῦ. <sup>16</sup> <sup>i</sup> Πᾶσα γραφὴ θεόπνευστος, καὶ ὠφέλιμος πρὸς διδα- <sup>1</sup> Rom. 15. 4.

<sup>2</sup> 1 Pet. 1. 19.  
<sup>30</sup>

that might sometimes be the case, the words are, I conceive, meant to suggest *how* it happened that they went from bad to worse;—namely, by the influence of *self*-deception, as well as that of deceiving others; for men are observed to repeat falsities, till they almost believe them themselves.

14. *ἐπιστάθης* meaning, 'thou hast learnt with absolute certainty and full persuasion.' So Hesych., *ἐπληροφορήθης*. Theophyl., *μετὰ πληροφορίας ἔμαθες*.—The words following, *εἰδὼς παρὰ τίνος*, &c., show the *grounds* of this certainty and assurance;—namely, 1. that he had been taught sound doctrine by one divinely commissioned, like the Apostle; 2. that the truths in question were founded on what had been learnt by him even from his childhood (for his mother was a Jewess, and *mothers* are more likely to carefully communicate religious instruction than fathers); and that learning the learning of the Sacred Scriptures; 3. that those Scriptures are capable of supplying him with all knowledge and certainty necessary to salvation.

15. *διὰ πίστεως τῆς ἐν Χ. Ἰ.* These words are corrective and explanatory of the foregoing assertion, indicating the only *means* whereby the salvation in question can be attained; q. d. 'provided we superadd faith in Christ Jesus, who is the end of the Law for justification to them that believe.' (Rom. x. 4.) Thus we are drawn from the *letter* of the Law to its *spirit* in the Gospel. See John v. 39, 40. 46. The scope of this clause is well pointed out by Hooker, Eccl. Pol. i. 14. 'The Apostle (says he) here grants that the Holy Scriptures (meaning those of the Old Test.; for those of the New were not in being in Timothy's childhood) were able to make him wise unto salvation, but he adds, "through faith which is in Christ Jesus." Wherefore, without the doctrine of the New Test. teaching that Christ hath wrought the redemption of the world, which redemption the Old did foreshew he should work, it is not the former alone which can perform so much as the Apostle doth avouch, who presupposeth this, when he magnifieth that so highly.' Of the intent of the Old as compared with that of the New Test., it is well said by the same admirable writer, 'The general end of both is one; the difference between them consisting in this,—that the Old did make wise by teaching salvation through Christ that *should* come; the New, by teaching that Christ the Saviour is come, and that Jesus whom the Jews did crucify, and whom God did raise again from the dead, is He.'

16. The Apostle here carries forward the encomium above briefly expressed, setting forth the high value and great excellence of Scripture, first on the score of its paramount *authority*, and next with a reference to the manifold *utility* thence resulting. (Calv.)—*πᾶσα γραφὴ θεόπνευστος*, &c. Here there is evidently an ellipsis of *ἱστί*, though Commentators are not agreed whether it should be introduced between *γραφὴ* and *θεό-*

*πνευστος*, or between *θεόν* and *καὶ ὠφέλ.*, thus joining *θεόν* in immediate concord with *πᾶσα γραφὴ*. The latter method is adopted by Theodoret, of the ancient, and by many eminent modern Commentators, from Cameron to Heintz, and Iaspis; q. d. 'all inspired Scripture is also profitable,' &c. This, however, is not permitted by the *καὶ*, which is found in every existing MS.; and though it does not appear in the Syriac and Vulgate Versions, yet, as Bp. Middleton observes, 'it is far easier to perceive why *καὶ* does not appear there, than how, supposing it not to have been in the earliest MSS., it should have found its way into all those that remain.' The *γραφὴ*, Bp. Middleton proves, is meant of the *ἱερὰ γράμματα* just before mentioned; the sense being, 'the whole of such Scripture is divinely inspired.' That such is the true construction, has been most fully and ably evinced by Dr. Henderson, in his Lectures on Divine Inspiration, pp. 305—310. 'That the Scriptures of the Old Test. (says he) are intended, is unquestionably the construction best supported by the preceding context. Even on the supposition that no reference had previously been made to any specific writing or collection of writings, it was most natural for Timothy,—who had received an early Jewish education, of which the study of the Scriptures formed a prominent part,—to understand the Apostle to mean these Scriptures; *γραφὴ*, the term here used in the singular number, being in common use in application to them. He had been taught to regard them as the productions of men who were actuated by the Spirit of God, and who consequently wrote what was agreeable to his will. The very terminology, therefore, independently of any thing else, would, at once, lead his thoughts to these Scriptures as the collection to which reference was made; but the circumstance that, in the verse immediately preceding, the Apostle had expressly mentioned the *ἱερὰ γράμματα*, "sacred Scriptures," as those which Timothy had known from his earliest age, would seem to place the matter beyond dispute. It is in the closest connexion with the statement there made respecting these Scriptures that the subject of the present text is introduced, and it is evidently introduced by way of supplement to what had been there taught. The train of the argument is this: "Not only are the Divine Scriptures, with which you are familiar, capable of furnishing you with the knowledge requisite for your own personal salvation, by pointing out Christ as their end or scope, but they are a rich treasury of inspired wisdom, from which you may bring forth matter adapted to all the various departments of the office with which you have been invested." The learned writer further shows, p. 309, that the translation, 'every divinely inspired writing is also profitable,' &c., besides being destitute of the slightest authority from MSS., is quite indefensible. 'To say nothing (continues he) of the

a Rom. 1. 9.  
& 9. 1.  
2 Cor. 1. 23.  
2 11. 31.  
Gal. 1. 20.  
Phil. 1. 8.  
1 Thess. 2. 8.  
1 Tim. 5. 21. & 6. 12.

σκαλίαν, πρὸς ἐλεγχον, πρὸς ἐπανόρθωσιν, πρὸς παιδείαν τὴν ἐν δικαιοσύνῃ· <sup>17</sup> ἵνα ἄρτιος ᾖ ὁ τοῦ Θεοῦ ἄνθρωπος, πρὸς πᾶν ἔργον ἀγαθὸν ἐξηρτισμένος. IV. 1 \* Διαμαρτύρομαι [οὖν ἐγὼ]

awkwardness and total want of point introduced into the passage, by giving to the copulative conjunction the signification of *also*, such a mode of construction is at variance with a common rule of Greek syntax,—which requires that, when two adjectives are closely joined, as *θεόπνευστος* and *ἀφίλιμος* here are, if there be an ellipse of the *subst.* verb *ἔσθι*, this verb must be supplied after the former of the two, and regarded as repeated after the latter. Now there exists precisely such an ellipse in the case before us; and as there is nothing in the context which would lead us to take any exception to the rule, we are bound to yield to its force, just as we would in any similar instance. That all the ancient Versions may as properly be rendered, “The *whole* of Scripture, which is divinely inspired, is profitable,” &c., as “every Scripture,” &c., is evinced by Dr. H., who observes, that “the evidence in favour of the translation in our common English Bible, derived from the Fathers and almost all the Versions, among others the modern Greek, which reads *ἅλη*,” “the whole,” is most decided.” It may further be observed, that the elliptical *ἔσθι* should not be rendered, ‘is given;’ for thus, as Dr. Henderson shows, ‘a degree of emphasis is attached to the word which it does not possess,’ and which, I would add, no *elliptical* term can have. It is best, then, to retain the version *is*, meaning *comes*, as the Æthiopic Translator freely renders. To advert to a variety of *reading*. Lachm., and Tisch. in his 1st ed., adopt, from 8 uncial, and 4 cursive MSS., *ἐλεγχόν*: but, in his 2nd ed., Tisch. restores *ἐλεγχον*. Yet whether it was worth while to change, and then to change *back*, I cannot see. External authority is decidedly in favour of *ἐλεγχον*, but internal evidence equally for *ἐλεγχόν*: and hence not easy is it to determine the preference, since the scales hang so even; and, though rare, *ἐλεγχόν* is found occasionally in the Sept. and the Apocrypha, and sometimes in the Greek Fathers. Yet the circumstance that *ἐλεγχος* is used by St. Paul at Heb. xi. 1, where not a single MS. has *ἐλεγχόν*, may be thought to turn the scale in favour of *ἐλεγχον*. The four following expressions point at the *result* which the Holy Scripture is calculated to promote. The first I have already explained. The second, *πρὸς ἐλεγχον*, means ‘for confutation of error in doctrine;’ and as the former pair referred to *doctrines*, so does the latter to *practices*. Thus *πρὸς ἐπανόρθ.* means ‘for the promotion of correction of what is wrong in life.’ This is confirmed by the phrase *ἐπανόρθωσις τοῦ βίου*, occurring in the Class. writers, as Polyb. and Arrian; also in Philo and Josephus. The fourth particular, *πρὸς παιδείαν τ. ἐν δικ.*, has been variously explained, espec. by the recent Foreign Expositors, as also Dr. Peile and Mr. Conyb., who render, ‘for discipline in the school of righteousness.’ And Mr. Conyb. compares Heb. xii. 7, and regards this *παιδ.* as a severer kind of *ἐπανόρθωσις*; a specious, but not solid or tenable view, since it involves great harshness, and is not agreeable to the context, which requires the

interpretation of all the ancient and modern Expositors until recently. Calv. well explains, ‘ad pie sancteque vivendi rationem;’ and Est., ‘ad justam et sanctam vitæ conversationem.’ But the fullest and most able exposition of the true sense is that of Hyper.: ‘In summa, si qui de ullâ re, quæ pertinet ad veram justitiam, ad pietatem in Deum, charitatem in proximum, velint institui ac doceri; si qui vel nesciunt, vel sciunt, haud tamen satis animum adjuicere possunt ad pietatis officia, uti par est, exercenda; hi magistratam sibi præficient Sacram Scripturam, et ex eâ addiscunt quicquid ad justæ, sobriæ, pie agendum in hoc seculo est necessarium.’ Of course there is an allusion to the four principal duties of the spiritual Pastor and Teacher (to which Est., for a particular reason, that may well be imagined, limits it) upon whom it is incumbent to aid those committed to his spiritual charge, and drawing forth their uses. And this seems referred to in the next words, *ἵνα ἄρτιος ᾖ ὁ τοῦ Θεοῦ ἄνθρωπος*, which must, by the context, and the parallel passage of 1 Tim. vi. 11, mean ‘the minister of the Gospel,’ to whom the words *τ. ἔργον*, and *ἐξηρτισμένος*, are very appropriate; comp. Eph. iv. 12, and just after, iv. 5, *ἔργον ποιήσων εὐαγγελιστοῦ*: though otherwise the expression would be applicable to the Christian, as will appear from Hyperius’ able note.

17. ὁ τοῦ Θεοῦ ἄνθρωπος] meaning, the Christian teacher, or minister. See note on 1 Tim. vi. 11. On the expression *ἄρτιος*, ‘complete,’ ‘wanting in nothing,’ see Luke vi. 40, and note.—*πρὸς πᾶν ἔργον ἀγαθόν*, meaning, ‘for every good purpose [his ministry is designed to answer].’ Comp. supra ii. 21, and Eph. ii. 10.—*ἐξηρτισμένος*. The term is very appropriate, since it means lit. ‘fully equipped,—namely, with all requisites for his work;’ or, as we should say, ‘accomplished for,’ by being *furnished with* all due means and appliances for this effect. As business is said to be completed when its purpose is accomplished, so a *person* is said to be *accomplished* for a purpose, when he is *furnished with* all the aids for bringing it about; and so here of the minister of the Gospel, who is to be *πρὸς πᾶν ἔργον ἀγαθόν ἐξηρτισμένος*. So Joa. Antt. iii. 2, 2, *πολλοὶ πρὸς ἀνθρώπους τοῖς ἅπασιν καλῶς ἐξηρτισμένοι*, lit. ‘well equipped with every thing.’

IV. To the foregoing statement of the *means* necessary for making the Christian teacher complete for every good work, the Apostle engraves an earnest *exhortation*, pointed by the inferential *οὖν*, to the constant and zealous use of them.

1. *διαμαρτύρομαι*] See note on a similar passage of 1 Tim. v. 21. The words *τοῦ μέλλοντος*—*αὐτοῦ* are added by way of reminding Timothy of the strict and solemn account, which he must have then to give of his stewardship; and by *τὴν βασιλείαν* is intimated the glorious reward of *fidelity*. The latter clause simply means, ‘when he shall come in his kingdom,’ i. e. that of his *glory* commencing with the day of

ἐνώπιον τοῦ Θεοῦ, καὶ τοῦ Κυρίου Ἰησοῦ Χριστοῦ τοῦ μέλλοντος  
κρίνειν ζῶντας καὶ νεκροὺς κατὰ τὴν ἐπιφάνειαν αὐτοῦ καὶ τὴν  
βασιλείαν αὐτοῦ.<sup>2</sup> <sup>b</sup> κήρυξον τὸν λόγον, ἐπίστηθι εὐκαίρως <sup>b</sup> Ἀκτ. 20. 7.  
ἀκαίρως· ἔλεγχον, ἐπιτίμησον, παρακάλεσον ἐν πάσῃ μακροθυ-  
μίᾳ καὶ διδαχῇ.<sup>3</sup> Ἔσται γὰρ καιρὸς, ὅτε τῆς ὑγαινούσης διδα-  
σκαλίας οὐκ ἀνέξονται· ἀλλὰ, κατὰ [τὰς] ἐπιθυμίας τὰς ἰδίας,  
ἑαυτοῖς ἐπισωρεύουσιν διδασκάλους, κηθόμενοι τὴν ἀκοήν.<sup>4</sup> <sup>c</sup> καὶ <sup>c</sup> 1 Tim. 1. 4  
ἀπὸ μὲν τῆς ἀληθείας τὴν ἀκοήν ἀποστρέψουσιν, ἐπὶ δὲ τοὺς  
μύθους ἐκτραπήσονται.<sup>5</sup> <sup>d</sup> Σὺ δὲ νῆφε ἐν πᾶσι, κακοπάθησον, <sup>d</sup> Ἀκτ. 21. 8.  
ἔργον ποιήσον εὐαγγελιστοῦ, τὴν διακονίαν σου πληροφόρησον. <sup>d</sup> Εφ. 4. 11.  
<sup>e</sup> Ἐγὼ γὰρ ἤδη σπένδομαι, καὶ ὁ καιρὸς τῆς ἐμῆς ἀναλύσεως <sup>e</sup> Φιλ. 1. 23.  
<sup>e</sup> 2 Pet. 1. 14.

judgment; the present being only his *mediatorial* one.

2. ἐπίστηθι; 'assiduously apply [to your work];' for, as Calv. observes, 'his verbis non assiduitatem modo commendat, sed etiam contentionem; quæ omnia difficultatum obstacula superet.' The words following, εὐκαίρως ἀκαίρως, were, I think, intended to be applied to both parties, the *preacher*, or pastor, and the *hearers*, the people committed to his charge,—exactly as at Matt. v. 42, where see note. As to the *former*, the expression will denote, 'at all times, places, and occasions, not only convenient, but inconvenient to himself;' 'not only (as Dr. Barrow says) taking opportunities presented for it, but *quicking* at them, and creating them to ourselves, when there is no such apparent need of it.' As respects the *latter*,—the *people*,—'at all times, both convenient to them, and what they may think inconvenient.' And so Augustine, on Ps. cxxviii., 'Sonet verbum Dei volentibus opportune, nolentibus importune.' Est, too, rightly saw that the expressions should be referred to both parties respectively, and remarks, 'semper opportune fieri, quod sit utiliter ad salutem: licet alia consideratione fiat *opportune*, spectato nimirum homine exteriore et affectu sensuali, sive ejus qui agit, sive ejus circa quem agitur.' Bengel, however, equally saw the true scope, and, better than any other Commentator, explains it thus: 'Ineta temporibus solitis et legitimis, et extra ea; sive tibi auditoribusque commodum est, sive minus.'—ἔλεγχον, ἐπιτίμησον, 'confute (namely, those who are in error as to doctrine), reprove,' namely, the unruly or the immoral in *life*.—παρακάλεισον, &c., 'exhort [all] to continuance in sound doctrine and holy life.' So Plutarch, de Educ., speaks of instructors as διδάσκοντας, ἀπειλούντας, δομῶντες, συμβουλευόντας. All this is directed to be done ἐν πάσῃ μακροθ., 'with the greatest patience.' At διδαχῇ following repeat πάσῃ; the sense being, 'and with every [suitable] instruction; i. e. sound doctrine, as appears from what follows just after, τῇ ὑγαινούσῃ διδασκαλίᾳ οὐκ ἀνέχονται.

3. ἔσται γὰρ καιρὸς] So showing, by a reference to the waywardness of men, how zealous and active ought the ministers of the Gospel to be; q. d. 'And need is there of these exertions; for the time will come when, &c. (Calv.)—τῇ ὑγαινούσῃ διδ. 2 Tim. i. 13.—οὐκ ἀνέξ., 'will not bear to listen to.' To sound doctrine, which necessarily requires a holy life, the corruption of human nature, in every age, makes men averse;

inducing them rather to follow such teaching as makes the gratification of their passions consistent with hopes of salvation.—κατὰ τὰς ἐπιθυμίας τ. ἰδ., is by the earlier Commentators construed with ἐπισωρεύουσιν, but by the more recent ones with διδάσκ., which seems preferable, since it is more agreeable to the *usus loquendi*, yields a better sense, and is more suitable to the style of St. Paul, which abounds in transpositions. The words may be rendered, 'according to their several fancies or caprices.' See supra iii. 6, and note. The τὰς before ἐπιθυμίας, not found in many ancient MSS., has been cancelled by Scholz, Lachm., and Tisch.; but the evidence in this case only warrants its being bracketed. Internal evidence draws two ways; and Griesb. seems to be aware that the reading here is an open question.—ἐπισωρεύουσιν διδασκάλους. An expression of contempt; q. d. 'there will be no want of persons *idius farinæ*.' The next words suggest *why* they will heap up teachers; namely, as κηθόμενοι τὴν ἀκοήν, lit. 'having an itching in the ears; i. e. wishing to be gratified with something which may please their fancies. So Plut. de Superst. c. v., Ἰσκα κησέως ἐόντων.

4. μύθους] So said with reference to the *false* nature of the doctrines; such being ever employed *ad captandam*.

5. νῆφε] See 1 Thess. v. 6, and note; and on κακοπάθησον see supra ii. 3, and note.

6. ἐγὼ γὰρ ἤδη σπίνδ., &c.] Ἐγὼ is emphatic, and corresponds to σὺ in the former verse. Γὰρ refers to a clause understood; q. d. '[Do thou fully discharge thy ministerial duties, nor expect any further exhortation from me;] for, as for me, I, already, am now being poured out;' meaning that his life is being sacrificed, as a libation is poured forth on occasion of a sacrifice. See note on Phil. ii. 17. The ἤδη here adverts to the *nearness* of his death, of which he had then a presentiment. That the general sense is ἐπιθανάτιός εἰμι, we may be sure. Expositors, however, are not agreed whether the expression signifies, 'I am ready to be poured upon in sacrifice,' as the victim had the libation poured upon its head; or, 'I am ready to be poured,' i. e. my blood to be poured out as a libation. The former view is more agreeable to the *usus loquendi*, and is confirmed by Phil. ii. 17, ἅλα, εἰ καὶ σπίνδομαι ἐν τῇ θυσίᾳ, where see note.—ἐμῆς ἀναλύσεως is put for τ. ἐμ. ἀναλύσεως. Lachm. and Tisch. (1st ed.) edit τ. ἀναλ. μου, from nine MSS.; though, in his 2nd edit., he

† 1 Cor. 9. 24. ἐφέστηκε 7<sup>1</sup> τὸν ἀγῶνα τὸν καλὸν ἡγώνισμαι, τὸν δρόμον τετέ-  
 24.  
 Phil. 3. 14.  
 1 Tim. 6. 12.  
 Heb. 12. 1.  
 g 1 Cor. 9.  
 24.  
 1 Pet. 5. 4.  
 James 1. 12.  
 λεκα, τὴν πίστιν τετήρηκα. 8<sup>8</sup> λοιπὸν ἀποκείται μοι ὁ τῆς  
 δικαιοσύνης στέφανος, ὃν ἀποδώσει μοι ὁ Κύριος ἐν ἐκείνῃ τῇ  
 ἡμέρᾳ, ὃ δίκαιος κριτῆς· οὐ μόνον δὲ ἐμοί, ἀλλὰ καὶ πᾶσι τοῖς  
 ἡγαπηκόσι τὴν ἐπιφάνειαν αὐτοῦ.

h Col. 4. 14. 9 Σπούδασον ἐλθεῖν πρὸς με ταχέως. 10<sup>h</sup> Δημᾶς γάρ με  
 ἐγκατέλιπεν, ἀγαπήσας τὸν νῦν αἰῶνα, καὶ ἐπορεύθη εἰς Θεσσα-  
 1 Acts 15. 27.  
 Col. 4. 14.  
 Philom. 24.  
 λονικὴν Κρήσης εἰς Γαλατίαν, Τίτος εἰς Δαλματίαν 11<sup>1</sup> Δου-  
 κᾶς ἐστὶ μόνος μετ' ἐμοῦ. Μάρκον ἀναλαβὼν ὄγε μετὰ σεαυτοῦ

ἔστι γάρ μοι εὐχρηστος εἰς διακονίαν. 13<sup>h</sup> Τυχικὸν δὲ ἀπέστειλα  
 εἰς Ἐφεσον. 13 Τὸν \* φελόνην, ὃν ἀπέλιπον ἐν Τρωάδι παρὰ  
 1 Acts 20. 4.  
 Eph. 6. 21.  
 Col. 4. 7.  
 Titus 1. 12.  
 1 Acts 19. 24.  
 24.  
 1 Tim. 1. 20.  
 Rev. 6. 10.  
 & 15. 6. 20.  
 Κάρφω, ἐρχόμενος φέρε, καὶ τὰ βιβλία, μάλιστα τὰς μεμβράνας.  
 14<sup>1</sup> Ἀλέξανδρος ὁ χαλκεὺς πολλά μοι κακὰ ἐνεδείξατο. † ἀπο-

has restored the t. rec., rightly; since the other evidently arose from a marginal gloss.

7. The above metaphor is followed up by another, derived *εἰς ἀγωνιστικά*, on which see note at 1 Tim. vi. 12. On the following words, *δρόμον τετέληκα*, see note on Acts xx. 24.—τὴν πίστιν τετήρηκα. Many eminent Commentators render, 'I have preserved my fidelity.' But the common interpretation, 'I have kept the precepts of the Christian faith,' besides being more apt, is much more agreeable to the *sensu linguae*. For, not to mention that *πίστις* has very rarely the sense *fidelity*, the phrase itself, 'I have kept my fidelity,' is, I believe, quite destitute of authority; whereas, of *τηρεῖν*, followed by words similar in sense to τὴν πίστιν, denoting 'the doctrines and precepts of the Christian religion,' many exx. might be adduced.

8. ἀποκείται μοι meaning, 'is laid up as in a treasury as ready;' see notes on Col. i. 5—8. 1 Thess. ii. 19. Gal. i. 15. Crowns and all sorts of prizes held forth to conquerors were said *ἀποκεῖσθαι*, because they were *set apart* as their due, and ready for them. So in Demophilus, Similit. p. 615, we have τοῖς μὲν σταδιοδρομοῦσιν ἐπὶ τῷ τέρματι τὸ βραβεῖον τῆς νίκης—ἀποκεῖται, and see Pind. Olymp. x. 9. Comp. a similar use of *ἀποκ.* in Jos. Bell. ii. 8, 11, ταῖς ἀγαθαῖς ψυχαῖς τὴν ἐπὶ ὁκεανὸν δαιταν ἀποκεῖσθαι, &c.—ἐν ἐκείνῃ τῇ ἡμέρᾳ. See note supr. i. 12.—τοῖς ἡγαπηκόσι τὴν ἐκφ. *ἀντοι*, meaning, 'those who have reason to look forward with hope and satisfaction to his coming;' namely, by having fought the good fight, and kept the faith. Comp. 1 Cor. i. 7, and note.

10. Δημᾶς γάρ, &c.] q. d. 'for I stand in need of some assistance, Demas having' &c. This man had, it seems, through cowardice, deserted Paul, and, through worldly-mindedness, preferred some opportunity of temporal advantage to assisting the Apostle and furthering the Gospel.

11. Render: 'Luke alone is now with me,' i. e. alone of his companions and earlier associates, such as Mark next mentioned (see Col. iv. 10); though there were not wanting *brethren*, and in some degree fellow-labourers in the Gospel, who dutifully attended on the Apostle, as Eubulus, Pudens, Linus, and Claudia.

13. φελόνην] Some MSS. and Editions have *φαινόλην*, which is by many supposed to be the

original spelling of the word, though, in later times, disused. The word was, they think, at first *φαινόλην* (whence the Latin *pennula*), then, *per metathesin*, *φαιλόνην*, and afterwards *φελόνην*. Others think the true spelling was *φελόνην*, or *φελόνης* (from *φείλος*, 'the bark of a tree,' and also 'the outside of anything'), afterwards, by a change familiar to the later Grecism, *φαιλόνην*. But this is wholly a gratuitous supposition. I still retain, as before, *φελόνην*, but rather in deference to the united judgments of Griesb., Scholz, Lachm., and Tisch., who seem, however, to be influenced by the weight of external authority, which in words so easily confounded and interchanged by *ισοκρίση*, has not its usual weight. However, it is quite prob. that *φαιλόνην* is the true spelling, found in nearly half the MSS., including one ancient Lamb. 1186, and two Mus. copies. But even then there may be a transposition of scribes for *φαινόλην* = Latin *pennula*, whence *φαιν.* This is confirmed by Athen. p. 97, E, οὐ σὲ εἰ δὲ, καὶ τὸν καινὸν φαιλόνην (ἐλήθητι γὰρ καὶ ὁ φαινόλην) εἰσέναι καὶ λαῖκος, ὅς μοι τὸν ἀχρηστον φαινόλην. The word is also used by Artemid. ii. 3, and Arrian, Epict. iv. 8, and is noticed by Hesych., Suid., and Photius; whence it seems to have been 'a travelling cloak,' or 'over-wrapper,' reaching to the feet. If, however, *φαιλ.* be the original reading, it may have been a provincialism.

14. Ἀλέξανδρος] See 1 Tim. i. 20, and Acts xix. 33.—πολλά μοι κακὰ ἐνεδείξατο. Mr. Conyb. justly objects to the 'did me much evil' of the authorized Version, and he maintains that the lit. interpretation is, 'manifested many evil things against me,' = 'charged me with much evil in the declaration.' He argues, that as the Active form of the verb has in Class. Greek a forensic meaning, so may the Midd. *ἐνεδείξατο*, used in an Active sense, be supposed to have the same. But there is no proof that a forensic sense was here intended. The only fault in the Common Version is in being too free a rendering; the lit. sense being, 'showed much evil towards me.' = 'did me much evil'; and this is confirmed by Did. Sic., vol. x. p. 171, μεγάλην ὄβριον τῇ πρὸς βίβλιν ἐνεδείξατο: also in Sept., Gen. i. 15 and 17, ἐνεδείξατο κακὰ, τὸν ἡμέραν. And so the framers of the ancient Versions took it;

δῶν αὐτῷ ὁ Κύριος κατὰ τὰ ἔργα αὐτοῦ 15 ὃν καὶ σὺ φυλάσσου, λίαν γὰρ ἀνθέστηκε τοῖς ἡμετέροις λόγοις. 16 Ἐν τῇ πρώτῃ μου ἀπολογία οὐδεὶς μοι συμπαραγέμετο, ἀλλὰ πάντες με ἐγκατέλιπον (μὴ αὐτοῖς λογισθῇ!) 17 ὁ δὲ Κύριός μοι παρέστη, <sup>m Ps. 22. 31. Acts 22. 11. & 27. 23.</sup> καὶ ἐνεδυνάμωσέ με, ἵνα δι' ἐμοῦ τὸ κήρυγμα πληροφορηθῇ, καὶ ἀκούσῃ πάντα τὰ ἔθνη καὶ ἐρρύσθῃ ἐκ στόματος λεοντος. 18 Καὶ ῥύσεται με ὁ Κύριος ἀπὸ παντὸς ἔργου ποιηροῦ, καὶ <sup>n Ps. 121. 7.</sup> σώσει εἰς τὴν βασιλείαν αὐτοῦ τὴν ἐπουράνιον ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων! ἀμήν.

19 Ὁ Ἀσπασαὶ Πρίσκαν καὶ Ἀκύλαν, καὶ τὸν Ὀνησιφόρον οἶκον. 20 Ἐραστος ἔμεινεν ἐν Κορίνθῳ Τρόφιμον δὲ ἀπέλκυνον ἐν Μιλήτῳ ἀσθενούντα. 21 Σπούδασον πρὸ χειμῶνος ἐλθεῖν. <sup>o Acts 12. 2. Rom. 16. 2. ch. 1. 16. p. Acts 19. 22. & 20. 4. & 21. 20.</sup>

Ἀσπάζεται σε Εὐβουλος, καὶ Πούδης, καὶ Λῠος, καὶ Κλαυδία, καὶ οἱ ἀδελφοὶ πάντες. 22 ὁ Κύριος Ἰησοῦς Χριστὸς μετὰ τοῦ πνεύματός σου. ἡ χάρις μεθ' ὑμῶν. ἀμήν.

Πρὸς Τιμόθεον δευτέρα τῆς Ἐφεσίων ἐκκλησίας πρῶτον ἐπίσκοπον χειροτονηθέντα ἐγράφη ἀπὸ Ῥώμης, ὅτε ἐκ δευτέρου παρέστη Παῦλος τῷ Καίσαρι Νέρωνι.

though they rightly render by 'showed unto me.' And this view is maintained by Est., who says that *ἐνδὲ* 'ostendit' = 'exhibit,' 'lit. affect.' He adds, that it is a Hebrew phrase, frequent in Scripture, and adduces several exx. from the Psalms, e. g. iv. 6, 'Who will show us any good?' lxx. 20. lix. 5, 'ostendisti populo tuo dura.' But that will only prove that it may, not that it must, have that sense. It may have the sense 'to evince,' 'to display,' as said of a feeling, or disposition of mind; and so it is used in Hdut viii. 141. Thueyd. iv. 126. Aristoph. Plut. 785. Xen. Anab. and Cyr.; and so the later Greek writers, as Diod. Sic., Hlian.; and the Dat. is expressed in most of the foregoing exx., in the rest it is implied. However, the phraseology of the Class. writers is very different from that of the Scriptural. Besides, the sense thus yielded is not strong enough to match with the expression which follows, ἀποδῶν αὐτῷ ὁ Κύριος, and least of all with κατὰ τὰ ἔργα αὐτοῦ. That Chrys. and Theophyl. took the word as Est. does is evident from their gloss, *ἐθελήσει με υπερβαλλόντως, ἢ καὶ διαφόρως*, and they justly remark, that mean persons, *ἐπιδὼν ἀρξάνται τινὰς κακοῦς, οὐδ' ὅλως φαίδονται*.—*Ἀποδῶν*, &c. I agree with the ancient, and several eminent modern Commentators, that this is to be considered as, not properly speaking, an *imprecation*, but rather the expression of a hearty wish that the person in question may suffer condign punishment; i. e. that the righteous God and Judge may treat him as he deserves, unless he should heartily repent of his sin; a limitation which Mackn. thinks implied in the following words, κατὰ τὰ ἔργα; but without reason; it is rather, as Dr. Peile thinks, implied in the very nature of the wish. Comp. Rom. xii. 19. Jude 9, and see notes. Such strong expressions are oft. misinterpreted by Critica. Thus in Shakspeare's Richard III. — 'If heaven have any grievous plague in store,

exceeding those that I can wish upon thee,' &c., even there is, properly speaking, no imprecation, but the earnest desire expressed, as in Romeo and Juliet.—'Blistered be thy tongue for such a wish.' The reading, indeed, of many MSS. and some Versions and Fathers, ἀποδώσει (adopted by Griesb. and Scholz), would remove all difficulty and objection; but for that very reason it cannot safely be adopted.

16. *πρ. ἀπολογία*] One hearing, it seems, had been granted him at Rome; and he was in expectation of a second, during which interval, it is plain, this Epistle was written; and, as we learn from Ecclesiastical History, this second turned out very different from the first, since the Imperial butcher, in a rage, as Chrys. tells us, at his conversion of the royal cup-bearer, had him beheaded.—*μὴ αὐτοῖς λογισθῇ!* See Rom. iv. 8, and note.

17. *παρίστη*] i. e. by secret help and support. So Homer says, *Μινέρνα παρίστη Ἀχιλλεῖ*.—*Πληροφ.*, 'might obtain full credence,' 'be fully believed with assurance of faith;' see Luke i. 1, and note.—*πάντα τὰ ἔθνη*, taken, as Heiar. and Rosenm. say, *populairer*, for very many of different nations; i. e. who had business at the Court. The words, however, are not, with those and other Commentators, to be referred to his *defence* only or chiefly. They have reference to the preaching of the Gospel by him during his long confinement, by which in a manner all the nations might be said to hear it; since Rome was the resort of persons from every quarter of the civilized world, individuals from each of which would hear the Gospel, and carry tidings of it at least, if not diffuse its doctrines, in their respective countries.—*ἐρρύσθῃ ἐκ στόματος λ.* The best Expositors are agreed in understanding this expression to allude to the Emperor Nero. Certain it is, from Esth. xiv. 13, and Ezek. xix. 3, that the Jews used to call tyrannical princes by the appellation *lions*.

# ΠΑΤΡΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

Η ΠΡΟΣ

## ΤΙΤΟΝ ΕΠΙΣΤΟΛΗ.

a 1 Tim. 1.4  
2 1.16  
2 2.1

I. 1<sup>a</sup> ΠΑΤΡΟΣ, δούλος Θεού, ἀπόστολος δὲ Ἰησοῦ Χριστοῦ,  
(κατὰ πίστιν ἐκλεκτῶν Θεοῦ καὶ ἐπίγνωσιν ἀληθείας τῆς κατ'

TITUS was a Greek, either of Syria, or of some province of Asia Minor, bordering upon it. He was one of St. Paul's earliest converts; and so much in his confidence, as to be allowed to accompany him and Barnabas to the first council at Jerusalem, and afterwards to attend him in his circuit, to visit and confirm the Churches. He was probably afterwards employed in confidential public business for the Church; inasmuch that, some years after, we find him sent by St. Paul to Corinth to examine the state of the Church in that city, and to transmit a report of it to him. In consequence of that, he was sent back to Corinth to hasten the collection for the poor brethren in Judea. After that time we have no further mention in the New Test of what became of him, except that in this Epistle he is spoken of as being with Paul in Crete, and in 2 Tim. iv. 10 as being in Dalmatia, having, it is supposed, been sent there to settle the affairs of the Church. It would seem that Titus, though perhaps occasionally sent to settle the affairs of other Churches, had Crete as his especial province, from the time when he was left there by Paul (Tit. i. 5). As to the time when Christianity was first planted in that island, we are left much in the dark. The most probable opinion is, that notwithstanding the Gospel might have been announced, and become known, in Crete, from the time of the first effusion of the Holy Spirit at Jerusalem (Acts ii. 11), where some Cretans were present; yet that it was not thoroughly planted there till many years after; most probably by St. Paul, and some say during the year and a half he spent at Corinth, between the latter part of A.D. 51, and the early part of 53; for it appears from 2 Cor. xii. 14. xiii. 1, that he did make an excursion *somewhere* during that time, and after it returned back to Corinth. This, however, is, to say the least, very doubtful; it being little probable that St. Paul would spare time enough for so great a work as evangelizing the 'hundred-cities' *quasi in parvum*. It would rather seem, as others suppose, that the Apostle evangelized Crete during the period

between his first and second imprisonment at Rome;—namely, in the summer of A.D. 63. On the date of that evangelization, or rather further spread of evangelization, and regular settlement of the Church in Crete, very much depends on the date of the Epistle, on which I have treated in the Introduction to 1 Tim. Whichever of the dates there mentioned as most probable,—the Autumn of A.D. 66, or that of 67—be adopted, it is quite plain that but a short time—the period between Autumn and the following spring—could have intervened between this Epistle and the 2nd to Tim., confessedly the last of Paul's Epistles.

I. 1. The expression δούλος Θεοῦ is here used, as at Acts xvi. 17, Rev. xv. 3. It is, as Wiesing, (after Calv.) observes, the more general designation of office, which is followed up by its more special one in ἀπόστολος Ἰ. Χρ.; and the two predicates, by which the Apostle designates himself, occur no where else in exactly the same construction; though that at 2 Pet. i. 1 comes very near it. The designation 'servants of God' had been originally assigned to the prophets of God under the Old Test., with allusion to their devoted services rendered to him. See 2 Kings ix. 7. Judg. ii. 8, compared with John i. 1; xii. 6. But the appellation δούλος Θεοῦ, or Χριστοῦ, might, and often did, mean only a 'minister of God' or 'of Christ.' And such is the import of δ. Κυρίου in 2 Tim. ii. 24. Accordingly, strict exactness of designation might require the addition of ἀπόστολος Χριστοῦ, though δούλος Χριστοῦ several times occurs; and therefore the designation in 2 Pet. i. 1 is, as regards St. Peter, quite exact. And so is that of St. Paul here, since the very same person might be (as in the case of Paul and of Peter) δούλος Θεοῦ and Χριστοῦ, the service being rendered to both. See John xiv. 9, seqq. Thus δὲ should be rendered, ['and not only so] but.' Nay, it seems to have been Paul's design here to represent his office in its twofold aspect, with reference both to God and to Christ; as to the former, as holding a certain ministry and office, as it were,



εὐσέβειαν, <sup>2</sup> ἐπ' ἐλπίδι ζωῆς αἰωνίου, ἣν ἐπηγγέλματο ὁ ἄνθρωπος Θεὸς πρὸ χρόνων αἰώνων, <sup>3</sup> ἐφάνερωσε δὲ καιροῖς ἰδίους τὸν λόγον αὐτοῦ, ἐν κηρύγματι, ὃ ἐπιστεύθη ἐγὼ κατ' ἐπιταγὴν τοῦ Σωτῆρος ἡμῶν Θεοῦ,) <sup>4</sup> Τίτῳ γησίῳ τέκνῳ κατὰ κοινὴν πίστιν χάρις, [ἐλεος,] εἰρήνη ἀπὸ Θεοῦ Πατρὸς, καὶ Κυρίου Ἰησοῦ Χριστοῦ τοῦ Σωτῆρος ἡμῶν.

<sup>5</sup> Τούτου χάρις † κατέλιπόν σε ἐν Κρήτῃ, ἵνα τὰ λείποντα

1 Thess. 2. 4. d Eph. 1. 2. Col. 1. 2. 1 Tim. 1. 2. 2 Tim. 1. 2. 1 Pet. 1. 2. e Acts 14. 23. 2 Tim. 2. 2.

in the family of God. See Est., who further observes, that 'we are not to stumble at the union of the two expressions, as though Christ were not God;' nam (continues he) Christum secundum id, quod homo est et caput totius Ecclesie, considerat. Quin potius eo, quod indifferenter modo Dei, modo Christi servum se nominat, Christum esse Deum vult intelligi.—The next words, κατὰ πίστιν ἐκλεκτῶν Θεοῦ—down to Σωτῆρος ἡμῶν Θεοῦ, forming a long parenthetical portion (bearing a strong resemblance to Rom. i. 1, seqq., and Gal. i. 1, seqq.), point at the end of his Apostolic office,—namely, 'as observes Wiesing, 'the bringing about of faith in the elect of God, and the knowledge of the truth, whilst the subject-matter of his preaching, with which he was entrusted, according to the commandment of God our Saviour, is described as the hope of eternal life, which God, that cannot lie, promised before the world began, but hath in his own time manifested his word through the preaching, which is committed to the Apostle.' See more in Calv. and Hyper. To advert briefly to the phraseology.—κατὰ is 'unto' = 'destined for,' as in 2 Tim. i. 1. 2 Cor. xi. 6. By ἐκλ. Θεοῦ are meant 'believers in Christ, who were now chosen to be the elect people of God;' and are at 1 Pet. ii. 9 called 'a chosen generation;' 'a designation,' as Wiesing. observes, 'having its ground, not in any thing belonging to the persons so distinguished, but in the eternal act of the Divine will, the πρόθεσις, Rom. v. 25, or ἰδία πρόθεσις, in virtue of which they are fore-ordained to salvation.' Thus the sense is, 'for the furtherance of the faith of God's elect.' And this is on their part furthered when (to use the words of our XVIIth Article) 'they through grace obey the calling.' The next words, καὶ [κατ'] ἐπιγινώσκουσιν point at the second thing which it is the purpose of the Apostle's office to accomplish,—namely, the attainment of a full knowledge (of course, one resting on faith) of the truth (comp. 1 Tim. ii. 4. 2 Tim. ii. 25. iii. 7), meaning, of course, 'as it is in Jesus,' Eph. iv. 21, but here expressed by the peculiar phrase τῆς κατ' εὐσεβείας, meaning, 'which is accordant to godliness (religiousness of life), and leads to it.'

2. The words ἐπ' ἐλπίδι ζωῆς αἰωνίου mean, 'on the hope of eternal life;' q. d. 'founded on that hope;' or, as Est. renders, 'ex quo speranda nobis offertur vita æterna.' Comp. Rom. vi. 23.—ὁ ἀψευδὴς Θεός. An appellation of God, like ὁ ἀληθινός, used by the Class. as well as by the Scriptural writers. So Euseb. Orest. 364, ἀψευδὴς Θεός. Comp. Heb. vi. 17, 18.—ἣν ἐπηγγέλματο, &c. Comp. Luke i. 70. Rom. i. 2. Alluding to the promise made by God to Adam and Eve and their posterity at the fall

(that 'the seed of the woman should bruise the serpent's head'), and afterwards renewed in the covenant with Abraham. On the expression πρὸ χρόνων αἰώνων see notes at 2 Tim. i. 9—11.

3. ἐφάνερωσε] 'hath revealed,' 'made known.' On this expression see 2 Tim. i. 10; and on καιροῖς ἰδίους, Acts i. 7 and 1 Tim. ii. 6. vi. 15. As to the construction (which is anomalous), Wiesing. well observes that 'τὸν λόγον αὐτοῦ here takes the place of ἡν before; and the change of object, or rather designation, that eternal life is still, in respect of its φανέρωσις, a thing future.' Comp. 1 Tim. iv. 7. 1 Cor. i. 21. The next words, ὃ ἐπιστεύθη, are added to express that that eternal life, long since promised, but now manifested, is the subject-matter of the Apostle's preaching; and that κατ' ἐπιταγὴν τ. Σ. ἡμ. Θ., 'according to the injunction,' express direction of God.' Comp. 1 Tim. i. 1. Rom. xvi. 26.

4. γησίῳ τέκνῳ, &c.] Comp. 1 Tim. i. 2, and 2 Tim. i. 2.—κατὰ κοινὴν πίστιν, 'according to ('in virtue of) the faith common to both of us and all Christians.' On the words following, χάρις—ἡμῶν, see 1 Tim. i. 2, and note.—ἐλεος, before εἰρήνη, is cancelled by Scholz and Tisch., from C, D, F, G, two cursives, and several Versions; while Griesb. retains the word. But, since internal evidence is against it, it was more likely to be brought in from the parallel passages, than put out, I rather agree with Scholz and Tisch. It would seem that Paul chose here to adopt the briefer inscription; and that it was afterwards lengthened by those who wished to adapt it to the longer form. The authority of the Pesch. Syr. Version here has great weight, and is in favour of the briefer inscription. The same authority confirms the t. rec. just after, where Lachm. and Tisch. edit. Χριστοῦ Ἰησοῦ, from A, C, D, and three cursives, with the Vulg., and some later Versions. Ἰησοῦ Χρ. might be altered by Critics (according to their wont) into Χρ. ἰ.; in which case Κύριον would be removed by other Critics, as against the custom in the New Test.

5—16. 'The Apostle begins by reminding Titus of the commission given him to ordain presbyters, v. 5; he then, in vv. 6—8, specifies the qualifications of a presbyter, in a moral point of view, then with respect to doctrine, v. 9; and confirms the necessity of these qualifications, vv. 10—16, by a reference to the circumstances of the Cretan Christians, which demand on the part of the presbyter a decided adherence to the true and sound doctrine, and an energetic application of it.' (Wiesing.)

ὁ τούτου χάρις. κατέλιπόν σε ἐν Κρ.] Hero,



† ἐπιδιορθώσῃ, καὶ καταστήσῃ κατὰ πόλιν πρεσβυτέρους, ὡς  
 1 Tim. 3. 2. ἐγὼ σοὶ διαταξάμην ὅτι εἰ τις ἐστὶν ἀνέγκλητος, μίᾳ γυναίκῳ

as at Gal. i. 6, the Apostle enters at once in *medius res*, saying, 'For this cause left I thee behind in Crete, that thou mightest further set right the things which remained to be put in order,' or 'what had been wrong, and only partly set right (by me).' For κατέλιπον MSS. A, C, D, F, G, and several cursives (not many, as Scholz and Tischendorf affirm, and *sot*, as Wetstein, No. 31), have ἀπέλιπον, edited by Lachmann and Tischendorf, perhaps rightly; since internal evidence is in its favour, as it may have been altered to the plainer κατέλ., used in 1 Thess. iii. 1.—*ἡ δὲ τὰ λείποντα ἐπιδιορθώσῃ*. At λείποντα, 'were lacking,' Particip. Imp., understand διορθώσῃ, taken from ἐπιδιορθώσῃ, which *supplementum* is confirmed by the passage I have cited from Philo. The use of the term ἐπιδιορθ. implies the farther aid of Titus, in order to fully carry out Paul's plans for the settlement of the Church with respect to discipline, even perhaps more than doctrine. This signification and constr. (*viz.* doctrine of things) occurs in Soph. Trach. 937, and El. 474. With respect to the reading here, which is disputed, for ἐπιδιορθώσῃ five uncial and several cursive MSS. have ἐπιδιορθώσῃ, which was adopted by Scholz, Lachm., and Tisch. in his 1st ed.; though in his 2nd ed. he has restored the other reading. Which of the two readings is entitled to the preference, it is perhaps impossible quite to decide. The word itself is, as I have said, one of very rare occurrence, and never occ. in the Class. writers, though the Verbal noun occ. in Philo, t. ii. p. 534. The Midd. form is found in passages of Greg. Nyss. and J. Damasc., cited in Steph. Thes., ed. Paris, which confirm the t. rec.; while the Active form is supported by an Inscription ap. Boeckh., vol. ii. p. 409, 9, αὐτὸς δὲ τὴν κακὴν δόξαν ἐπιδιορθώσατε, and Eustath. Opusc., p. 109, 90, ἐπιδιορθώσῃ τὸ ἐν ἡμῖν κριτικόν. It should seem that the *Middle* form, as far as it was used, was confined to the language of books, that of the Active to the language of common life; though, perhaps, sometimes found in books. Upon the whole, internal evidence is in favour of ἐπιδιορθώσῃ. From the expression following, καταστήσῃ πρεσβυτέρους, it is evident that Titus was invested with Episcopal authority, in the highest sense of the word ἐπισκοπος, which was sometimes, as at ver. 7, and Acts xx. 17, 28, used in the lower sense of πρεσβύτερος, since pastors are *overscers* over their flocks. Accordingly, the Presbyterians are obliged to understand this *appointing*, of Paul's *interposing his influence* with the congregations to procure the election of these persons as presbyters; than which a harsher or more factitious gloss was surely never promulged even by the Socinians.—κατὰ πόλιν. Not 'in every city,' but 'in each city or town' (lit. 'city by city'), of all those which had Christian congregations. Of such there might be several in this 'hundred-cited isle;' though the name πόλις was often given to towns; and there is reason to think that not a few of the Cretan cities were no better.—σοὶ διατάξ., 'as I [then] directed thee.' Paul, it seems, had not time then to give the directions and injunctions which he now sends. Connected

with the statement set forth in this verse, there is a question of some importance which has never yet been satisfactorily decided, 'sed *adhuc sub judice lit. est.*' The question is, at what time previous to the writing of this Epistle did Paul leave Titus at Ephesus?—a question not easily answered. It has appeared to some inquirers of competent judgment as most natural to suppose, that Titus was one of the friends who, with Luke and Aristarchus, accompanied Paul on his celebrated voyage to Rome to appeal unto Caesar, and that it was while the ship was detained by westerly winds in the harbour of Fair Havens, Crete, that Christianity was first preached in Crete; and that when the ship sailed, Titus was left behind to set in order the things yet wanting. But this is very far remote from probability. It does not appear that the ship stayed sufficiently long to afford Paul the opportunity of evangelizing Crete. It is to be observed, that the expression is *ἡμεῖς*, not *παλλοῦ*, in the sense 'a good long time.' But even that is a comparative term. Circumstances would forbid any such delay as would be requisite for that purpose; not to say that Paul would never be allowed to leave Fair Havens, but be expected to be always ready to sail with the vessel; and even a good deal of time could scarcely be turned to any sufficient purpose. Besides, there is no reason to think that Fair Havens was a city or town; it was only, as Mr. Smith has shown, an open roadstead, or rather a *double roadstead*, forming only a good anchorage, not a port. It is more probable that, as Bp. Pearson, Dr. Paley, Canon Tate, and others suppose, we have to take for granted a second, but *unrecorded*, journey of Paul to Crete, i. e. from Rome,—namely, at the close of his first imprisonment there. I agree with Canon Tate, that it is likely that Titus, as well as others, visited Paul towards the close of his imprisonment. And thus Paul, Timothy, and Titus, in voyaging from Ephesus to Rome, took it seems the opportunity of stopping at Crete, Paul having before learned, during his sojourn at Fair Havens, that the Gospel had been planted in some parts of the island; for the residence of *Jesus* there is certain from Acts ii. 11, and their number may have increased since the time he was first at the island. Thus Paul, it would seem, finding that a door had been opened to him by the Lord, thought fit to take Crete in his way to Ephesus, and, in conjunction with his two associates, nurse the infant Faith. With their aid he would (as Canon Tate remarks) soon accomplish the formation of some Churches, and the establishment of others in the Faith. And as Timothy was, we know, destined for high services elsewhere, the episcopal labour of carrying on (*ἐπιδιορθ.*) what the Apostle had begun was committed to Titus. The above view supposes that, from some cause, though (as Canon Tate observes) now lost to all conjecture, some one had deposited the first seeds of the Gospel in Crete before the time when St. Paul was on the island on his voyage to Rome. Nay, it is not improbable that he might, while the ship stayed at Fair Havens, have communication with some of the Christian converts,—possibly from Gortyna, the second city

ἀνὴρ, τέκνα ἔχων πιστὰ, μὴ ἐν κατηγορίᾳ ἀσωτίας, ἢ ἀνυπότακτα.

7 <sup>8</sup> Δεῖ γὰρ τὸν ἐπίσκοπον ἀνέγκλητον εἶναι, ὡς Θεοῦ οἰκονόμον <sup>g Lev. 10. 9. Matt. 24. 48. 1 Cor. 4. 1. Eph. 6. 18. 1 Tim. 5. 2. 1 Pet. 5. 2. h 1 Tim. 5. 2. i 1 Tim. 1. 10. k Acts 15. 1. 1 Tim. 1. 6.</sup>  
μὴ αὐθάδη, μὴ ὀργίλον, μὴ πάροιον, μὴ πλήκτην, μὴ αἰσχρο-  
κερδῆ <sup>8</sup> ἄλλα φιλόξενον, φιλόγαθον, σώφρονα, δίκαιον, ὅσιον,  
ἐγκρατῆ <sup>9</sup> ἀντεχόμενον τοῦ κατὰ τὴν διδασχὴν πιστοῦ λόγου,  
ἵνα δυνατὸς ᾖ καὶ παρακαλεῖν ἐν τῇ διδασκαλίᾳ τῇ ὑγιαίνουσῃ,  
καὶ τοὺς ἀντιλέγοντας ἐλόγχειν. <sup>10</sup> Εἰςὶ γὰρ πολλοὶ [καὶ]  
ἀνυπότακτοι, ματαιολόγοι καὶ φρεναπάται, μάλιστα οἱ ἐκ περι-

of the island, and only distant about 12 miles,—or at least learnt of their existence in other parts of the island, probably on the northern part, which was the best peopled.

6. The Apostle now proceeds to *particularize* what he had just said generally, and at v. 7 is a confirmatory explanation of v. 6, and only the *chief* qualifications, moral and others, are mentioned.—*εἰ τις=ὅστις*, 'whoever; comp. 1 Tim. iii. 2-7.—*ἀνέγκλ.* here is=*ἀνεπιληπτος* there. The epithet *πιστὰ*, added to *τέκνα*, is to be taken, as at Eph. i. 1. Col. i. 2, as denoting not only 'believers,' but 'faithful to their Christian engagement.'—*μὴ ἐν κατηγορ. ἀσωτίας*, lit. 'not under accusation of dissoluteness, not even to be ill-reported of in that respect.' On the force of the word I have already treated; and more may be seen in my Lex.

7-9. Comp. 1 Tim. iii. 2, 3, and notes.

7. *ὡς Θεοῦ οἰκονόμον* 'as the steward of God's family' (which every congregation is). And, surely, if fidelity be required in earthly affairs, how much more is requisite in *spiritual* ones! See 1 Cor. iv. 2. *Heinr.* here compares Soph. Ant. 671, *ἐν τοῖς γὰρ οἰκείοις ὅστις ἐστ' ἀνὴρ | χρηστός, φανεῖται καὶ πόλει δίκαιος ὢν.*—*Αὐθάδῃ*, 'self-willed'; of which character a most spirited sketch is given by Theophrastus, Char. ch. xv. On the terms following, *ὀργίλον, πάροιον, πλήκτην, αἰσχροκερδῆ*, see 1 Tim. iii. 3.

8. *φιλόγαθον* The expression may signify either 'a lover of good men' (as the word is used in *Aristot., Rhet.* chap. ii. 4, *Cod. Vat.*), or, 'a lover of goodness.' But the *former* is more agreeable to the context, and better suited to the opposite *ἀφιλόγαθον* in 2 Tim. iii. 3, as also to the usage of the language in similar expressions, e. g. *μισόχρηστος* in Xen. Hist. ii. 1, 6. *Dion. Hal.* Ant. vii. 62; *μισόγαθος* in Chrys. on Ps. viii., and the Scholiast on Pindar.—*δίκαιον, ὅσιον*. Here there appears to be a *climax* (as in *Porphyr. de Abstin.* ii. 60, *καὶ δίκ. καὶ ὅσ.*); the former term denoting 'the being right, *salutary*, as to human laws and duties; the latter, 'as to God and his laws, *pure from sin*, godly, pious.' So in *Polyb.* xxiii. 10, 8, we have *τὰ πρὸς τοὺς ἀνθρώπους δίκαια καὶ τὰ πρὸς θεοὺς ὅσια*.

9-16. 'Here we have the *qualifications* of an *ἐπίσκοπος*, with respect to doctrine, and a confirmation of this by a reference to the state of things in Crete.' (*Wiesing.*) See also *Chrys.*

9. *ἀντεχόμενον* 'closely adhering to; lit. 'holding fast by any thing, in opposition to [*ἀντι*]: one who would wrest it away.' See more in my Lex. in v. As to the words *τεῦ κατὰ τ.*

*διδασχὴν πιστοῦ λόγου*, I agree with *Wiesing.* that they are not to be understood as expressing two co-ordinate properties of the *λόγος*, but that the *κατὰ τ. διδασχὴν* more exactly determines the *λόγος*: also that *κατὰ διδασχὴν* denotes the *ground* of the credibility,—'in so far as,'—namely, as the word rests on the Apostolic teaching. Accordingly, I would render, with *Dr. Poile*, 'holding fast by the true [lit. 'trustworthy, as true'] doctrine set forth in the teaching of the Apostles (see *Matt.* xviii. 20. *Acts* ii. 42. *Eph.* ii. 20. iii. 5); that he may be able *καὶ παρακαλεῖν—ἐλόγχειν*, words which have been variously, but not, I think, satisfactorily interpreted, partly by choosing wrongly among the several senses of which the terms are capable, but chiefly by taking *ἐν* for 'in,' which obliged the Translators to fill up the sense they assigned to *παρ.* by some others with which it has nothing in common. Thus, deceived by the *Vulg.*, a few early and several later interpreters, as *Wiesing.* and *Conyb.*, explain, 'in sound doctrine;' which will neither suit to 'exhort,' nor to 'console.' It would suit to '*confirm*,' a sense of the word found in the New Test., and on which I have treated supra several times; and this is supported by *Theophyl.*, *φυλάττει καὶ στήριζ.* However, I am inclined to think that the Apostle intended as *wide* a sense as the terms will admit. Accordingly, by rendering *ἐν, per* (as almost all Expositors of every age do), = *Hebr.* 3, and the *Syr.* *ܐܢܝܢ*, we may suppose the sense to be this, 'to exhort, confirm, and comfort.' Comp. 1 Pet. v. 10, *στήριξαι, σθενώσαι*. That the *Pech.* *Syr.* Translator took the *ἐν* for *per*, 'by,' is evident. My view as to the extent of sense in the term *παρὰ*. I find confirmed by *Hyper.*, who explains it by 'exhortari,' 'consolari' (rather, 'confortare'), 'erigere.' On the expression *ὑγιαίνουσα* see note at 1 Tim. i. 10.

10. 'Having laid down a common rule, to be everywhere observed, the Apostle now enforces it by a reference to the peculiar necessity there exists for its observance.' (*Calv.*)—*εἰςὶ γὰρ πολλοὶ καὶ, &c.* *Kai* after *πολλοὶ* is in several MSS. not found, and in others it is put before *ματαιολόγ.* It is, therefore, with reason, suspected by the Editors to be *interpolated*; prob. by some early Critics, who thought a copula was required.—*ἀνυπότ.* here seems to denote disobedience both in matters of doctrine and discipline; *Judaizers* being prob. for the most part intended.—*ματαιολ.* is meant of those who are at 1 Tim. i. 6 said to have turned aside *εἰς ματαιολογίαν*. See note there. The *φρεναπάται* (lit. *mind-deceivers*) are those who at *Rom.* xvi. 18 are called *ἐξαπατῶντες τὰς καρ-*

1 Matt. 23.  
2  
1 Tim. 6. 2.  
3 Tim. 3. 6.

m Isa. 28.  
14.  
Matt. 15. 2.  
Col. 2. 22.  
1 Tim. 1. 4.  
2 & 7.  
2 & 20.  
n Matt. 18.  
11.  
Luke 11. 28.  
41.  
Acts 10. 15.  
Rom. 14. 14.  
20.  
1 Cor. 6. 12.  
2 & 10, 22, 28.  
1 Tim. 4. 2 & 4.  
o 3 Tim. 2. 5.  
Jude 4.

τομῆς<sup>11</sup> οὐδὲ ἐπιστομίζεω οἷνες ὅλους οἶκους ἀνατρέ-  
πουσι, διδάσκοντες ἂ μὴ δεῖ, αἰσχροῦ κέρδους χάριν. <sup>12</sup> Εἰπέ  
τις ἐξ αὐτῶν, ἴδιος αὐτῶν προφήτης “Κρήτες αἰεὶ ψεύσται,  
κακὰ θηρία, γαστέρες ἀργαί.” <sup>13</sup> Ἡ μαρτυρία αὕτη ἐστὶν ἀλη-  
θείας. δι’ ἣν αἰτίαν ἐλεγχε αὐτοὺς ἀποτόμως, ἵνα ὑγιαίνωσιν ἐν  
τῇ πίστει, <sup>14</sup> μὴ προσέχοντες Ἰουδαίκοις μύθοις, καὶ ἐντολαῖς  
ἀνθρώπων ἀποστρεφόμενων τὴν ἀλήθειαν. <sup>15</sup> Πάντα [μὲν] καθ-  
αρὰ τοῖς καθαροῖς τοῖς δὲ μεμιασμένοις καὶ ἀπίστοις οὐδὲν  
καθαρόν, ἀλλὰ μεμίσκονται αὐτῶν καὶ ὁ νοῦς καὶ ἡ συνειδήσις.  
<sup>16</sup> Θεὸν ὁμολογοῦσιν εἰδέσθαι, τοῖς δὲ ἔργοις ἀρνοῦνται, βδε-  
λυκτοὶ ὄντες καὶ ἀπειθεῖς, καὶ πρὸς πᾶν ἔργον ἀγαθὸν ἀδόκιμοι.

διὰ τῶν ἀκάκων.—Φρενακ. is a word found only in this passage, and was prob. a provincialism.

11. οὐδὲ δεῖ ἐπιστομίζεω.] Namely, by putting them to silence after full confutation, and then formally silencing them by Episcopal authority. So Demosth. p. 85, 4, has ἐπιστομ. τοὺς αὐτῶν ἀντιλέγοντας. See more in my Lex. in v.—ὅλους οἶκους ἀνατρέ., i. e. ‘subvert the faith of whole families.’ So 2 Tim. ii. 18, τὴν πίστιν ἀνατρέψουσι. This, indeed, is hinted at in the words διδ. & μὴ δεῖ, where there is a *hiatus*, as in Isa. lxi. 4. John xxi. 18. Comp. Plato, p. 960, ὅλας οἰκίας, χρημάτων χάριν, ἐπιχειροῦσι κατ’ ἀκρας ἔξαιρειν, and Jos. Bell. i. 25, 2, διὰ τῶν τοιούτων οἰκῶν—καὶ βασιλείας ὅλας ἀνατρέψουσι. These are the kind of persons described in 2 Tim. iii. 6, as οἱ ἐνδύοντες εἰς τὰς οἰκίας καὶ αἰχμαλ., &c., and who are at ver. 2 described as φιλάργυροι, corresponding to αἰσχροῦ κέρδους ἱνικα.

12. εἰπέ τις—προφ.] Here ἴδιος αὐτῶν is put *per orationem*, as being a stronger expression. Προφ. is by Abp. Newc. and others rendered poet. And, indeed, the term, like *vates* in Latin, was then applied (as implying a sort of *inspiration*) to all poets of more than ordinary celebrity; though it had been formerly confined to Homer, Hesiod, and Pindar. *Epinemides*, however (who is admitted to be the person here meant) was not a poet, but a prophet, and a writer *περί χρησμάτων*, and, as Theophyl. says, *θειασμοὶ καὶ ἀποτροπασμοὶ προσέχον, καὶ μαντικὴν δόκην κατορθοῦν*, was reputed to be an able *μάντις*. Hence he is called by Apuleius, *fatidicus*, and by Cicero, *vaticinans*. And Plut. Sol. 12, says he was *θεοφίλης καὶ σοφὸς περὶ τὰ θεία*, inasmuch that he was reckoned among the seven wise men of Greece, and was called in by Solon to aid him in the formation of his laws. Thus the word meant, in a general way, ‘an interpreter of the will of the gods.’ Here, then, it would seem St. Paul had reference to his *prophetic*, rather than his *poetic* celebrity.—Κρήτες αἰεὶ ψεύσται. These words were borrowed by Callim. (Hymn on Jove, v. 8), who fully evinces the justice of the expression αἰεὶ, from their having fabricated a tomb which they pretended was Jupiter’s.

13. ἐλεγχε αὐτοὺς ἀποτόμως.] A metaphor derived from surgeons, who cut away the unsound flesh even to the quick, lest the mortifica-

tion should extend. The same expression occurs at 2 Cor. xiii. 10, where see note.

14. μὴ προσέχοντες Ἰουδαίκοις μ.] See note on 1 Tim. i. 4.—ἀποστρεφόμενων τὴν ἀλήθειαν. By this metaphor, as Mackn. observes, it is represented that truth offers itself to the *Judaizers*, while they turn away from it in contempt.

15. πάντα μὲν καθαρὰ, &c.] A similar sentiment is found at 1 Tim. iv. 4, 5, and Rom. xiv. 14, and also Ecclus. xxxix. 32. So also it is said by Galen (cited by Weta.), τοῖς ἀκαθάρτοις ψυχαῖς, εἰ προσήμιον προσφέρει λόγον, οὐ μόνον οὐδὲν ἀφελήσεις αὐ. ἀλλὰ καὶ βλάψει οὐ σμικρά. The μὲν, not found in most of the uncial and several cursive MSS., is cancelled by Lachm. and Tisch.; perhaps rightly; since internal evidence is against it, from its being more likely to have been inserted, in order to correspond to the δι, than removed. Those who inserted it did not perceive the force of the *asymdolon*.—But to revert from words to things. The Apostle here takes occasion, from what has been said of Jewish fables and traditions, to inculcate a kindred truth,—that the Jewish distinctions of meats and drinks, as clean or unclean, were of no effect as to moral purity; which consists not in abstaining from certain meats, but in preserving an unpolluted heart; q. d. ‘to the pure [in heart] all such meats as, by the Jewish traditions, were held as unclean, are pure;’ i. e. may be eaten without defilement; but to the polluted [in heart], and unfaithful to Christ, nothing is pure.—μεμίσκονται αὐτῶν συνειδήσις. Comp. Dionys. Hal. de Thucyd. viii., *μιαίνου τὴν συνείδησιν*.

16. Θεὸν ὁμολογοῦσιν εἰδέσθαι, &c.] This seems intended to evince the justice of the foregoing charge (ver. 15) of *unknowing*, and, as Hyper. observes, anticipate an objection exculpatory of the false teachers,—that they have much knowledge of God and religion, are pious and laborious in their preaching, and pure in their lives. The antecedent, however, the Apostle denies, hence the consequent falls to the ground; q. d. ‘They profess, indeed, to know, love, and serve God, but in their actions they neither know nor obey him, their deeds not corresponding to their professions;’ as it is said, 2 Tim. iii. 5, *ἔχοντες μόρφωσιν εὐσεβείας, τὴν δὲ δύναμιν αὐτῆς ἥρηκέναι*. The term *ἔργοις* is used with reference to the idea of *λόγοις* implied in *ὁμολογοῦσιν*. So in a passage of Aristotle, cited by

II. 1 Σὺ δὲ λάλει ἃ πρέπει τῇ ὑγιαίνουσῃ διδασκαλίᾳ· <sup>2</sup> πρεσβύτας νηφαλέους εἶναι, σεμνοὺς, σώφρονas, ὑγιαίνοντας τῇ πίστει, τῇ ἀγάπῃ, τῇ ὑπομονῇ· <sup>3</sup> πρεσβύτιδας ὡσαύτως ἐν καταστάματι ἱεροπρεπεῖς, μὴ διαβόλους, μὴ οἶνῳ πολλῷ δεδουλωμέναs, καλοδιδασκάλους, <sup>4</sup> ἵνα σωφρονίζωσι τὰς νέας φιλάνδρους εἶναι, φιλοτέκνους, <sup>5</sup> σώφρονas, ἀγνάs, οἰκουροὺs, ἀγαθάs, ὑποτασ-

a 1 Tim. 2. 9.  
b 1. 12.  
1 Pet. 3. 2.  
b Gen. 3. 16.  
1 Cor. 14. 34.  
Eph. 5. 22.  
Col. 3. 18.  
1 Tim. 5. 1.  
1 Pet. 3. 1.

Budæus, Comm. L. Gr. in voc. *συνάδω*, we have καὶ συναδόντων μὲν τοῖς ἔργοις, ἀποδεικνύοντες διαφωσκόντων δὲ λόγους, ὑποληπτίον, where, instead of the manifestly corrupt words λόγους ὑποληπτίον, I venture, with some confidence, to propose to read λόγους, ἀποληπτίον for ἀποστατίον, we must abandon their society.—βδελυκτοί. On this expression see note at Matt. xxiv. 15; and on ἀδελκοί, note at 2 Tim. iii. 8.

II. 1. As the best means of keeping out fables Titus is recommended to labour for solid edification. (Calv.) Comp. 1 Tim. iii. 11. v. 14.—σὺ δὲ λάλει, &c., q. d. 'Horum ergo pessima exempla fugiens, ea age, in eis labora, quæ ecclesiæ Christianæ singulis hominibus, ætātibus, pro sunt, vv. 1—10; vivimus enim temporibus jam evangelii lumine illustratis, quibus digne vivendum nobis est, ver. 11—fin.' (Heinr.)

2. πρεσβύτας νηφ. εἶναι] Repeat λάλει, in the sense *ἐλάλῃ*, *bid*. By πρεσβ. some eminent Expositors understand, not *aged men*, but *Presbyters*; alleging that the directions here given are similar to those at 1 Tim. i. 3, and πρεσβύτιδας at ver. 3 is applicable to those women who bore offices in the Church, as appears from the epithets ἱεροπρεπεῖς and καλοδιδασκάλους. This view, however, is supported neither by the authority of the ancient Expositors, nor by the opinion of the best modern ones; and the qualifications do not sufficiently correspond. Indeed, the word is never so used in the New Test. *Mōre* may be said for πρεσβύτιδας as denoting 'female elders,' or 'deaconesses;' where there is ancient authority to allege. Perhaps we may, in the former case, reconcile the two interpretations, by supposing that the Apostle, though using the general term πρεσβύτης, yet had also in mind those who filled ecclesiastical offices.—ὑγιαίνοντας τῇ πίστει, τῇ ἀγάπῃ, τῇ ὑπομονῇ. According to the Versions in general these Datives, ἀγάπῃ and ὑπομονῇ, are taken as dependent on ὑγιαίνοντας; but that leads to a sense which could not be intended. Repeat εἶναι before ἐν ἀγάπῃ, thus: 'That the aged men be sober, grave, temperate, sound in the faith, continue in love, in patience.' So the Æth. Version has, 'no hesitent in fide, et diligent, et patientes sint.' On these various particulars comp. 1 Tim. vi. 11, and 2 Tim. iii. 10.

3. ἐν καταστάματι ἱεροπρ.] 'in deportment [not 'dress'] such as becometh persons reverend and of holy profession.' So Philo, t. ii. 457, Θεοῦ γεγενῆσιν—ἱεροπρεπεῖς [δύναται] τὰς ἐαυτῶν διανοίας, and Porphyry, τὸ δὲ σεμνὸν καὶ ἐκ τοῦ καταστάματος ἐκράτο.—Διδούλ., 'addicted to'; nearly synonymous with προσέχοντας at 1 Tim. iii. 8, though a somewhat stronger term, and illustrated by John viii. 34 and Rom. vi. 14.

4. ἵνα σωφρονίζωσι τὰς νέας φιλ. εἶναι] Lachm. and Tisch. alter σωφρονίζωσι to σω-

φρονίζωσι, solely on the authority of A, F, G, H (to which I add Cod. Coisl., adduced by Jacks., Lamb. 1182, 1 m., 1196, and Cov. 2, omitted by Mill); but wrongly, since it is forbidden both by external authority and internal evidence, as existing in the greater probability that -ωσι should be mistaken by the scribes for -ουσιν (the letters ω and ον being continually confounded), than that so great a solecism should be committed as joining ἵνα with an *indic. present*, which is not proved by such examples as φησιούσθε in 1 Cor. iv. 6, and ζηλοῦτε in Gal. iv. 17, as will appear from the notes there. However, it is possible that the originals, from which those MSS.,—all exceedingly ancient,—were copied, had σωφρονίσουσιν, since the use of ἵνα, followed by Indic. Fut., is not unfrequent in the ancient MSS., and would have been more frequent, but for the errors of scribes, or the license of Critics.

4, 5. ἵνα σωφρονίξῃ, &c.] These words point at the chief *purpose* of the instructions,—namely, that they should teach them to be *σώφρονες*, acting as monitresses and regulators of their morals. These instructions (as appears from what follows) were to turn on the domestic duties suitable to young married women, and each in the order of importance. The *first*, implied in φιλάνδρ., is, as it were, their *cardinal* virtue; for it was well said by Socrates (ap. Stob. p. 488), εὐσέβεια γυναικεία, ὁ πρὸς τὸν ἄνδρα ἔρως.

5. In οἰκουροὺs we have a very significant term, denoting not only 'stayers at home' (στανόμους, Lycoph. Cass. 1095), but, *ex adjectivo*, 'care-takers of the house.' Eur. Herc. Fur. 45, τροφὸν τέκνων, οἰκουρόν. Philo de Exsecr. p. 952, γυναῖκα—σώφρονα, οἰκουρόν. Dio Cass. p. 391, γυνὴ σώφρων, οἰκουρὸς, οἰκονόμος; and so Theophyl. here explains by οἰκονομικάs. The οἰκουροὺs, adopted by Lachm., and by Tisch. Ed. 1, from 6 of the most ancient cursives, was a gloss of a Scholiast, or an emendation of Critics, founded on the above sense, taking the word to mean 'work-wives,' having in mind Solomon's description of a good wife in Prov. xxxi. 31, and supposing the sense to be, 'doing the work of a housewife.' Yet that sense is in some measure implied in οἰκουροὺs, since that term comes from οἶκος and οὖρος, meaning, 'watching, keeping, taking care of the house,' which usually implied 'taking some share in the house-work,' such as is implied in our old English *housewife*, as Shakespeare was thinking of, when he wrote in his 'As you like it' iv. 5, 'I surely did think that her old gloves [i. e. such as she did the house-work in] were on; but 'twas her hands; she hath a housewife's hand.'—ἀγαθάs may mean either,—with reference to the words *following*,—'good-tempered,' or, as it should rather seem, with reference to the *preceding*, 'good-wives,' in the sense in which the

c1 Tim. 4.  
15.  
1 Pet. 5. 2.  
d 1 Tim. 5.  
14.  
1 Pet. 2. 13.  
15. & 2. 16.

σομένας τοῖς ἰδίοις ἀνδράσιν, ἵνα μὴ ὁ λόγος τοῦ Θεοῦ βλασφημηται. <sup>6</sup> Τοὺς νεωτέρους ὡσαύτως παρακάλει σωφρονεῖν <sup>7</sup> c περὶ πάντα σεαυτὸν παρεχόμενος τύπον καλῶν ἔργων ἐν τῇ διδασκαλίᾳ ἀδιαφθορίαν, σεμνότητα, ἀφθαρσίαν, <sup>8</sup> d λόγον ὑγιή,

word was used by our ancestors, like the *οικοδομοῦναι* of Artemid. ii. 33, or the *δομα-fermista* of Ennius; namely, 'good managers.' Thus it will be exegetical of the preceding. On *ἵνα μὴ ὁ λόγος*, &c., see 1 Tim. vi. 1.

7. *περὶ πάντα*, &c.] I know not why Kypke and Heinr. should explain *περὶ πάντα* as equiv. to *περὶ πάντα ἀνθρώπων*, 'towards every man,' taking *πάντα* as a *singular*. It is true that, in the sense *erga*, *περὶ* is found in the Attic Greek writers, cited by Kypke, but not one of them has *περὶ πάντα*; besides that, he adduces no proof of the use of *πάντα* for *πάντα ἀνθρώπων*. For *παρεχόμενος* one might rather have expected *παρίων*, which is found in the purest Attic writers, as Plato, Æschin., and others. Yet *παρεχόμενος* occurs once in Xen. Cyr. viii. 1, 39 (in a passage very similar to the present), *παράδειγμα τοιοῦτε ἑαυτὸν παρίωντο*. At *ἐν τῇ διδασκαλίᾳ ἀφθαρσίαν* repeat *παρεχόμενος* from the preceding. The phrase *καλῶν ἔργων* is not to be taken in the acceptation it bears in *Bodies of divinity*; but understood simply of such proceedings as *become* the person, and *become* his calling in Christ Jesus. In short, by *πάντα* may be meant, in general, all the *duties* of a Christian, whatever be his station in the Church, whether private or public, whether of the taught or the teacher. The *Bishop* is required to be an *exemplar* to *both* these classes. For there is meant *such* an *EXEMPLAR* as may be followed by all under him, whether cleric or lay brethren; though the words following were meant to apply chiefly to the *former*. On *τύπον*, see 1 Tim. iv. 12, and note. By *ἀδιαφθορίαν* is denoted 'integrity of purpose,' by *not corrupting* the word of God for gain, or from any human motive, 2 Cor. ii. 17. 1 Tim. vi. 5. So the term was explained by H. Steph. Thes. in v.; and this view is confirmed by the use of the *Adj. ἀδιάφθορος*, as said both of uncorrupt judges, and generally persons who act from a disposition unswayed by corrupt motives of *any kind*; as Demosth. p. 325. It is true that for *ἀδιαφθ.* several of the most ancient MSS., and very many of the later ones, have *ἀφθαρσίαν*, which was commended by Griesb., and has been adopted by Lachm. and Tisch., but not, I apprehend, on good grounds. External authority is, indeed, rather in favour of *ἀφθαρσίαν*, but internal evidence strongly supports *ἀδιαφθ.* Supposing the two terms *ἀδιαφθ.* and *ἀφθαρ.* to be, as the Critical Editors affirm, *equivalent* in sense, the former could not need to be *explained*, still less to be *altered* into the latter. However, they are not so; *ἀφθ.* denoting 'incorruption,' as said of a *thing*; *ἀδιαφθ.*, 'incorruptness,' or 'incorruptness,' as said of a *person*, who is not induced to do wrong by any corrupt motives; which latter is the sense here intended, as will appear still more from what I have remarked on *λόγον ὑγιή* just after. It seems, however, that since, as we know from Theophyl., some in ancient times (as not a few there have been in modern) referred the term to *doctrine* (having in

mind the expression, *ἡ ὁγιαίνουσα διδασκαλία*, supra, i. 9, and 2 Tim. iv. 3), so the framers of the marginal 'scholia' explained *ἀδιαφθ.* by *ἀφθαρ.* as a more suitable term to express the idea. And this so approved itself to the Critical Revisers, that they adopted it into the *text*. The readings *ἀδιαφθαρσίαν* and *ἀφθαρσίαν* are mere *glosses* on *ἀδιαφθορίαν* and *ἀφθ.*; and *ἀγνείαν*, found in a few of the most ancient MSS. and several Fathers, with the *Pease. Syr.* and *Arm. Versions*, is evidently a mere *scholium*, coming from certain who understood the term *ἀφθ.* to denote 'purity of *morals*,' as some *modern* Expositors have done, having in view 1 Tim. iv. 12. By *σεμνότητα* is denoted that 'gravity of deportment' which excludes all levity or carelessness, and, moreover, whatever is calculated to catch attention by the condescending to what is low and familiar.

8. *λόγον ὑγιή*] Not a few *EXX.* of this phrase are adduced by Wets., and others might be added. But in these several passages the sense of *ὕγ.* varies. And the main question is, what is the sense which the word bears *here*? Now, that will depend on the *reference* in *λόγον*. Supposing it to refer (according to the opinion of the ancient, and most modern, Commentators) to *doctrine*, it may be taken to denote *veram, sinceram, true, uncorrupt*; but that will be much the same as saying what was said *before* in *ἐν διδασκαλίᾳ ἀδιαφθορίαν*. Accordingly, it is *better* to take *λόγον* to denote *speech, discourse*, with reference to the *wording* of his public address in teaching and preaching. Upon the whole, though the words may seem to be closely connected with those which *precedes*, yet, from the following context it would appear that they belong to those which *go after*, and were meant to usher in a *new particular*. That they must not be referred to what *goes before* has been ably shown by Raphael, whose main argument seems to be this, that 'St. Paul for this reason requires *λόγον ὑγιή* of Titus, lest the adversary should have any cause of speaking evil of Christians. Yet, as far as regards Christian *doctrine*, the Gentiles spoke evil of Christians for that very thing; nor could that be avoided, although the Doctors of the Church had used, in teaching and preaching the divine word, ever so much care and caution.' It is further observable, that St. Paul enjoins the same *λόγος* to be *ἀκατάγνωστος*, 'irreprehensible,' or 'what cannot justly be condemned.' But all the infidels condemned the *λόγος* *περὶ Χριστοῦ*, because they accounted the *thing itself* as *absurd*. Now this circumstance seems conclusive in proof that *λόγος ὑγιή* must not be referred to the term *διδασκαλία*, but be regarded as forming a *separate head* with *another reference*, and with another acceptation of *λόγον*; and I agree with Raphael in supposing the sense here intended to be *sermonesque*, understanding thereby that *familiar conversation* which we employ, towards those with whom we are acquainted, in social intercourse. Agreeably to this view, Calv., I find,

ἀκατάγνωστον ἵνα ὁ ἐξ ἐναντίας ἐντραπῇ, μηδὲν ἔχων περι

\* ἡμῶν λέγειν φαῦλον. <sup>9</sup> ° Δούλους ἰδίοις δεσπόταις ὑποτάσσεται, ἐν πᾶσιν εὐαρέστους εἶναι, μὴ ἀντιλέγοντας· <sup>10</sup> μὴ νοσηζομένους, ἀλλὰ πίστιν πᾶσαν ἐνδεκνυμένους ἀγαθὴν ἵνα τὴν διδασκαλίαν τοῦ Σωτῆρος ἡμῶν Θεοῦ κοσμῶσιν ἐν πᾶσιν. <sup>11</sup> ° Ἐπεφάνη γὰρ ἡ χάρις τοῦ Θεοῦ ἡ σωτήριος πᾶσιν ἀνθρώ-

° Eph. 6. 5.  
Col. 3. 22.  
1 Tim. 6. 1.  
2.  
1 Pet. 2. 18.

1 Tim. 2. 4.  
2 Tim. 4. 17.  
ch. 2. 4.

refers it to common life and private conversation. So also Bengel explains it, as Crell. before him, by 'sermonem in consuetudine quotidianā.' Nor is this view a modern novelty, being as old as the time of Chrys., who so understood λόγος, since he explains the clause as if ἐν τῷ βίῳ καὶ ἀναστροφῇ had been in the text before λόγον ὕγιᾳ. Upon the whole, then, it appears that the Apostle's purpose here was, to express the same injunction as he conveyed to Timothy, 1 Tim. iv. 12, τέτοις γίνου τῶν πιστῶν ἐν λόγῳ, ἐν ἀναστροφῇ ('both in speech and action, in conversation and conduct'). In the epithet ὕγιᾳ, subjoined to λόγος, there seems to be (as in the opposite expression at Eph. iv. 29, λόγος σαφές: and in Arrian, Epict. ii. 15, where λόγος σαφές is opposed to λόγος ὕγιᾳ) a medical metaphor taken from wounds, which in Hippocr. are frequently described as either σαφρά (= σπέρν, 'purulent') or ὕγια, e. gr., p. 345, τὰ σαφρά ὕγια ποιοῦνται. The term ἐντραπῇ stands for κατασχυνθῇ, as in 2 Thess. iii. 14, ἵνα ἐντραπῇ. It is conjoined with αἰσχ., in Pa. xxiv. 26, αἰσχυθείσαν καὶ ἐντραπείσαν ἄμα. There is an implied notion of desisting from any words or actions, so as not to be put to shame by plain facts. Of ἐντραπῇ λέγων, the full sense is, 'may be ashamed at speaking against you,' viz. 'by having no evil to say of you, or of us;' for here the reading varies, and is doubtful, though ἡμῶν is best supported, and in this reading Tisch. finally acquiesces, after having (as in very many similar cases) first edited ὡμῶν.

9. 10. Comp. similar admonitions at 1 Tim. vi. 1, sq. Eph. vi. 5—8. Col. iii. 22.

9. μὴ ἀντιλέγοντας] 'not answering again.' The term is supposed to be equiv. to ἀπαποκρίνεσθαι at Rom. ix. 20 (which may serve to illustrate an obscure expression, Æschyl. Theb. 244, παλινεστόμεαι εἰ; for ἀπαποκρίνη; For so I would point, regarding the preceding line as spoken aside). The expression is, indeed, by the recent Commentators in general taken to signify 'not refractory,' or 'not rebellious.' But I prefer the foregoing interpretation, which is confirmed and illustrated by Soph. Œd. T. 408 (perhaps founded on the above cited passage of Æschyl.). Εἰ καὶ τυραννῆι, ἐξισωτίον τὸ γούν 'ἴσ' ἀντιλέγει: τοῦδ' ἄρ' ἀγὰν κρατῶ. Οὐ γὰρ τι σοὶ ἔξ δούλου: for the slave, it seems, had not the privilege to make any reply to his master. Thus, in Dionys. Hal. Ant. vi. 26, p. 1089, mention is made of a slave who, on his master ordering him to perform some work unreasonably laborious, and ἀνταπὼν αὐτῷ, πλεγάς ἔλαβε μέστις: πανὸν πολλὰς.

10. Here πᾶσαν πίστιν, for πιστ. πᾶσαν, was edited by Tisch., ed. 1, from several of the most ancient MSS.; though in his 2nd he has very properly restored the t. rec. By πιστ. ἀγαθὴν is meant 'true fidelity,' 'faithfulness to

one's engagements.'—τὴν διδασκαλίαν τοῦ Σωτῆρος. Lachm. and Tisch. insert τὴν between διδ. and τοῦ, on the authority of six uncial and some cursive MSS., Chrys., and Theodoret. But, although internal evidence is rather in favour of this reading, yet, to determine whether this, or the commonly received one, be the true reading, is as difficult as it is unnecessary. With an inconsistency very frequently evinced by him, Lachm. at ver. 11 cancels the second ἡ, on the authority of three or four uncial MSS., though internal evidence is as strongly as external authority in its favour; and even propriety of language requires it, the repetition of the Article being necessary to point the general truth here expressed, that 'it is the grace of God which bringeth salvation to all men.' Here, again, Tisch., after first following Lachm., deserts him, and restores the ἡ.

11, 12. Here commences the latter portion of the Epistle, in which, as Crell. and Hyper. observe, there is expressed the main reason why men should live thus righteously and godly, and withal the general heads of the piety required of them are enumerated. The great end and aim of Christianity here adverted to is, through the mercy of God, founded on the merits of Christ, to bring men on, through faith and holiness, to salvation.

11. Of the two constructions, adopted by Expositors, of these words, ἐπιφάνη—ἀνθρώποις, that by which σωτήριος is construed with πᾶσιν seems to deserve the preference; the word σωτήριος taking after it a Dat. And that ἐπιφάνη may very well be taken absolutely, is sufficiently shown by the words a little further on, iii. 4, ὅτε δὲ ἡ χρηστότης—ἐπιφάνη. On the other hand, σωτήριος taken absolutely would be here very harsh. However, since the constr. of ἐπιφ. with πᾶσιν ἀνθρώποις is supported by a passage of Luke i. 79 (ἐπιφάναι τοῖς ἐν σκότει), it may perhaps be allowed at σωτήριος to supply πάντων, from πᾶσιν, or take πᾶσιν twice. And so the words must have been taken by the Pesch. Syr. Translator. This construction I find adopted by Dr. Peile. The foregoing is the general import of the words; but to fix the exact sense, the meaning attached to παιδείουσα must be ascertained. The sense 'teaching,' the erudition of the Pesch. Syr., Arab., and Vulg. Versions, is preferable; yet it scarcely goes far enough; for it is not 'simple instruction' that communicates what is enjoined. Neither, on the other hand, can I approve of the rendering of Kutt. and Dr. Peile, 'disciplining us,'—namely, through the precepts of virtue and holiness given to us, being the instituta media by which we may come to what is presented in the Gospel; which more than savours of views that Dr. Peile cannot approve. The true view of the sense seems to be that taken by Est., as follows: 'Non quod gratia Christi consistat in doctrina, quemadmodum vo-

g Eph. i. 4.  
 & 4. 22—25.  
 Col. i. 22.  
 & 3. 5—8.  
 2 Tim. i. 9.  
 1 John 2. 10.

h 1 Cor. i. 7.  
 Phil. 2. 30.  
 i Exod. 10. 8.  
 Eph. 2. 10.  
 & 2.  
 Gal. i. 4.  
 & 1. 20.  
 Heb. 9. 14.  
 k 1 Cor. 10.  
 11.  
 1 Tim. 4. 12.

ποις, <sup>12</sup> ἡ παιδεύουσα ἡμᾶς, ἵνα ἀρνησάμενοι τὴν ἀσέβειαν καὶ τὰς κοσμικὰς ἐπιθυμίας, σωφρόνως καὶ δικαίως καὶ εὐσεβῶς ζήσωμεν ἐν τῷ νῦν αἰῶνι. <sup>13</sup> ἡ προσδεχόμενοι τὴν μακαρίαν ἐλπίδα καὶ ἐπιφάνειαν τῆς δόξης τοῦ μεγάλου Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ. <sup>14</sup> ὃς ἔδωκεν ἑαυτὸν ὑπὲρ ἡμῶν, ἵνα λυτρώσθαι ἡμᾶς ἀπὸ πάσης ἀνομίας, καὶ καθάρσιν ἑαυτῷ λαὸν περιούσιον, ζηλωτὴν καλῶν ἔργων. <sup>15</sup> ἡ Ταῦτα λάλει καὶ παρακάλει, καὶ ἐλεγγχε μετὰ πάσης ἐπιταγῆς· μηδεὶς σου περιφρονεῖτω.

lebat Pelagius; sed quia manifestatio gratiæ, seu beneficentiæ, Dei nobis esse debet vico *institutionis ad vitam sanctæ ascendam*. Verumtamen nec *ea institutio*, nec ulla doctrina auribus addita, quantumvis ad persuadendum apposita præstabit, ut sancte vivamus; nisi Deus hoc ipsum per gratiam suam in nobis efficaciter operetur.' It is in vain to seek to confirm Dr. Peile's view by Heb. xii. 5—13, since there it is the *παιδεία Κυρίου*, even that of *ἐλεγγχε*, 'wholesome discipline.' I wonder that Dr. Peile did not appeal in support of his interpretation to 2 Tim. iii. 17, for he explains the *παιδεία* there of discipline in righteousness. But that interpretation, notwithstanding Mr. Conybeare's ingenuity in making the best of it, is, as I have there shown, untenable. I need scarcely say, that the ἡ before *σωτῆρ*, has been rightly restored by Tisch. in his 2d ed., though in his 1st he followed Lachm. in cancelling it on the authority of only 3 MSS. (A, C, D), and contrary to internal evidence. The reading of F, G, is another Critical alteration, even more injudicious.

12. ἀρνησάμενοι—τὰς κοσμικὰς ἐπιθυμίας] By ἄρν. is meant *abnegantes*, lit. 'saying No to their solicitations'; implying, as Theophyl. remarks, 'total and heartfelt aversion.' See note supra, i. 15.—ἀσέβειαν. This consisted not only in neglect of the proper object of worship by idolatry, but also by those vices which invariably attended in its train; designating the condition of the unconverted, both heathen and others. On the expression τὰς κοσμικὰς ἐπιθ. the best comment is 1 John ii. 16.—σωφρ. denotes virtue as regards ourselves; δικ., as regards our fellow-creatures; and εὐσεβῶς, as respects God.

13. προσδεχόμενοι—Χριστοῦ] Of these words the most natural sense, and that required by the propriety of language, is, beyond all doubt, the one assigned by almost all the ancients from Clem. Alex. downwards, and by the early modern Expositors, as Eras., Grot., and Beza, and also by some eminent Expositors and Critics of later times, as Bps. Pearson and Bull, Wolf, Matthei, and Bp. Middl.—namely, 'Looking for (or rather, looking forward to, comp. Job ii. 9) the blessed hope, even the glorious appearing of our great God and Saviour Jesus Christ.' The cause of the ambiguity in our Common Version is ably pointed out, and the above version established on the surest grounds, by Bp. Middl. and Prof. Scholef. But, besides the argument founded on the propriety of language, that of Beza, who urges that *ἐπιφ.* is no where used of God, but Christ, is unanswerable. Other convincing arguments for the construction here laid down may be seen in Dr. Routh's Reliquiæ Sacre, vol. ii.

p. 26. Against the view of those who maintain the words to be 'descriptive of two persons, only strictly united in joint agency,' I would, with Mr. Green, Gr. N. T. Dial., p. 216, propose this question: 'What intimation is there given in Scripture of a glorious appearing of God the Father, and of our Lord Jesus Christ, *in concert*? Certainly, none whatever. Consequently we are bound to adopt the only other view which can be taken of the words,—which view was adopted by the Greek ecclesiastical writers in the earliest periods of the Church. The reader is particularly referred to Clem. Alex. Cohort. ad Gentem, sub init., where vv. 11—14 are cited by that Father, and the view of *Σωτ.* here maintained is adopted. As to the plausible argument of some in favour of the new version contended for, that 'Jesus Christ is no where styled the great God;' we answer, that *μεγάλων* belonging to both Θεοῦ and Σωτῆρος, alters the case, and removes that objection. The sense, as above shown, is plainly, 'the glorious appearance of that GREAT BEING who is our GOD AND SAVIOUR.'

14. ἑδωκεν ἑαυτὸν ὑπὲρ ἡμῶν] i. e. 'gave himself up to death,' gave not gold, or silver, or holocaust, but Himself, body and blood (comp. Eph. v. 2); and that, by implication, freely and spontaneously.—λυτρώσθαι, 'might redeem us.' The word here is a *verbum pragmaticum*, denoting not merely, as the Socinians contend, a 'withdrawing men from sin,' by a pure doctrine and a holy example, but a paying the λύτρον, which delivers them from the penalty of sin, and from its dominion. See Rom. vi. 14. Here *bondage to sin* is to be understood as carrying with it the penalty of death spiritual. See Heb. ii. 15. From this Christ hath delivered us, by delivering us from sin in all its liabilities, both 'ab effectus et ab reatu' (as says Est.), in other words, both from the power of sin, and the penalty of sin. In the next words, καὶ καθάρσις, &c., may be recognized a blending of two clauses into one,—namely, 'that he might [by atonement] purify us unto his service, and [thus] make us a people peculiarly his own, by being zealous, not of vain rites and ceremonies, but of good works.'

15. ἐλεγγχε] This ought not to be rendered, as it is by Rosenm. and others, 'enjoin'; a signification wholly unauthorized. The sense commonly assigned is sufficiently apt, and indeed no perplexity would have existed, had the comma of the early Editions after παρακάλει been retained. The general meaning may be thus expressed: 'The above doctrines and duties do thou teach, and exhort to the practice thereof; and [any who gainsay or neglect them] rebuke with all authority,' i. e. in the exercise of all the authority



III. <sup>1</sup> Ὑπομίμησθε αὐτοὺς ἀρχαῖς καὶ ἐξουσίαις ὑποτάσσεσθαι, πειθαρχεῖν, πρὸς πᾶν ἔργον ἀγαθὸν ἐτοίμους εἶναι, <sup>2</sup> μὴ δένα βλασφημεῖν, ἀμάχους εἶναι, ἐπεικεῖς, πᾶσαν ἐνδεικνυμένους πραότητα πρὸς πάντας ἀνθρώπους. <sup>3</sup> Ἦμεν γὰρ ποτὲ καὶ ἡμεῖς ἀνόητοι, ἀπειθεῖς, πλανώμενοι, δουλεύοντες ἐπιθυμίαις καὶ ἡδοναῖς ποικίλαις, ἐν κακίᾳ καὶ φθόνῳ διάγοντες, στυγητοὶ, μισοῦντες ἀλλήλους. <sup>4</sup> Ὅτε δὲ ἡ χρηστότης καὶ ἡ φιλα-

vested in thee as God's minister for that very purpose. So 2 Tim. iv. 2, κήρυξον—ἡλεῖξον—παράκλησον. The expression μετὰ πάσης ἀπειταγῆς I would not (with most Commentators) refer to ἡλεῖξαι only, rendering *severely*. It is better to understand it of all the several terms preceding, and render, 'with all *authoritativeness*,' in the sense above pointed out. So *imperium* in Latin is used for *auctoritas*, such as that of masters over their servants, parents over their children, husbands over their wives, and sometimes physicians over their patients.—μὴ οὐδὲ σου περιφρ., i. e. 'give no one just cause to despise thee.' He does not say, as to Timothy, despise thy youth, for Titus was a much older man; but 'despise *thee*,'—namely, for the want of due authority and firmness.

sons now are. By the expression *ἡμᾶς* the best Expositors are agreed that the Apostle speaks *per κοινωμίαν*; i.e. identifies himself with them, as he often does elsewhere, in order to soften disagreeable topics, and avoid offence; for, notwithstanding what some say, there is here scarcely any particular suitable to Paul when a Jew, whereas all of them are very similar to those by which the Apostle describes the *heathens* at Rom. i. and elsewhere.—*ἀνόητοι* has reference to the peculiar ignorance of atheism, which says, 'there is no God' (Ps. xiv. 1), or of polytheism, which bows to idols. Nearly synonymous with this is the term following, *πλανώμενοι*, which is accordingly at Heb. v. 2 joined with *ἀγνοῶντες*, and may there, as here, be rendered *self-deceived*, implying voluntary error.—*ἀπειθεῖς*, as being placed between *ἀνόητοι* and *πλαν.*, must denote a contumacious refusal of belief and obedience, corresponding to *οὐκ ἰδοκίμασαν τὸν Θεόν ἔχειν ἱπικύνας* at Rom. i. 28. On the words *δουλοῦντες ἑαυτοῖς καὶ τοῖς τοκήσιν* the best comment is Rom. i. 28–31, and Eph. ii. 3; and as those words allude to the *abominable vices* of the heathens, so, I conceive, do the next to certain *evil dispositions*,—such as malice, envy, hatred, and all uncharitableness. So Rom. i. 29, *καταπραυνόμενος—κακίᾳ* μιστὸν φθόνον, φόνον, ἔριδος.—*Διάγοντες* (sc. *βίον*) is a strong expression (occurring also in 1 Tim. ii. 2, and oft. in the Class. writers), denoting 'the going on habitually in any course of action.'—*στυγνοί*, 'hateful (or 'deserving of hatred') to God and good men.' Of *μισούντες ἀλλήλους* the sense may be best expressed in the words of Tacitus, *invidiosæ mutuis odiis*. In this last particular we have one of the surest indications of 'the carnal mind, which is enmity against God.' Accordingly this *hatred* is with reason placed by St. Paul, Gal. v. 20, among 'the works of the flesh.' How far the heathens carried this pernicious principle, will sufficiently appear by a reference to the frequent custom of antiquity, of having plates of lead nailed up in the sepulchral vaults, inscribed with bitter imprecations of their enemies.

4—7. 'To the above Paul places in opposition, by an *ὅτι* δέ, matter introduced not so much to give a declaration of a new state, in contrast with the former, as to show how little reason the Cretans have to be proud of themselves. It is through the *kindness and love* of God that they have been saved, not in consequence of their own *merit*, but solely in virtue of his compassion, through the work of salvation and the efficacy of baptism. When this connexion is rightly considered, we clearly see why the kindness and love of the Saviour-God are mentioned so emphatically with the work of salvation, and why that saving efficacy of baptism is brought pro-

III. 1. *ὁπομιμνησκε αὐτοὺς—ὑποτάσσει.*] On this precept see Rom. xiii. 1, compared with Col. i. 10. So important an injunction was this of obedience to magistrates ever regarded, that one of the seven precepts of Noah was to avoid resistance to magistrates. Of the two terms designating this obedience, *ὑποτάσσει* refers to their *position* of subjection to the powers exercising magistracy, and *πείθεσθαι* to the obedience due to lawful authority. The subjoined words, *πρὸς πάντας ἰσχυροὺς ἀγαθῶν ἰσ.* *ἀλφαι*, must be referred, not, with some, to the *following* context, but to the *preceding*, and they seem intended to further develop the injunction,—that it must be *ready* obedience, and *unlimited*, extending to every thing,—so that it be not morally wrong, by being inconsistent with the paramount duty to God; in which case *πείθεσθαι δεῖ θεῷ μάλλον ἢ ἀνθρώποις*. Acts v. 29.

2. *μηδὲνα βλάσφη, ἀμάρτυροι εἶναι*] The connexion with the preceding words (so necessary to rightly understand *these*) seems to arise from this,—that in the foregoing injunction to political obedience, unlimited, except by the duty to God, the case of the Ruler commanding what is heavy to be borne, nay, in itself unjust, is not excepted. Now in such a case the injured person might think himself justified in using reproachful language, which is forbidden by the *μηδὲνα*, though of course it extends to all other persons. And with this is joined the duty of being *ἀμάρτυροι*, ‘non-quarrelsome,’ ‘non-captious,’ or ready to think themselves injured; but aiming at the cultivation of the opposite disposition of meekness and forbearance towards *all men*, even towards those who, like their heathen adversaries, little deserved it at their hands.

3. *ἦμεν γὰρ ποτὶ, &c.*] The *γὰρ* is meant to assign a reason for such lenity and mildness towards abusive heathen opponents;—namely, pity for their miserable condition, and recollection that they *themselves were once* such as those per-

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e John 2. 4.  
Acts 15. 11.  
Rom. 8. 26.  
26. 4. 2. 4.  
2. 9. 11.  
2. 11. 6.  
Eph. 1. 4.  
2. 4. 9.  
2. 5. 26.  
Gal. 2. 16.  
3 Tim. 1. 9.  
f Ezek. 36. 26. Joel 2. 28. Acts 1. 52. Rom. 8. 5. g Rom. 8. 23, 24.

θρωπία ἐπεφάνη τοῦ Σωτῆρος ἡμῶν Θεοῦ, <sup>5</sup> οὐκ ἐξ ἔργων τῶν ἐν δικαιοσύνῃ ὧν ἐποιήσαμεν ἡμεῖς, ἀλλὰ κατὰ τὸν αὐτοῦ ἔλεον ἔσωσεν ἡμᾶς διὰ λουτροῦ παλιγγενεσίας, καὶ ἀνακαινώσεως Πνεύματος ἁγίου, <sup>6</sup> οὐ ἐξέχεεν ἐφ' ἡμᾶς πλουσίως, διὰ Ἰησοῦ Χριστοῦ τοῦ Σωτῆρος ἡμῶν <sup>7</sup> ἵνα δικαιωθέντες τῇ ἐκείνου

minently forward; the sense intended running thus: 'When, however, the kindness and philanthropy of our Saviour-God appeared, he saved us, not on account of works of righteousness which we had done, but in virtue of his mercy through the laver of regeneration, and renewing of the Holy Ghost, which he has shed on us abundantly through Jesus Christ our Saviour, that, being justified by his grace, we should become heirs according to the hope of eternal life.' (Wiesing.) Comp. the parallel passages at Gal. iv. 3-6, and Eph. ii. 1-10, the latter of which especially is a good comment on the present.—τοῦ Σωτῆρος ἡμῶν Θεοῦ is not well rendered by Bp. Middl. and Wiesing., 'of our Saviour God;' who, in supposing that here and at i. 3. ii. 10. 1 Tim. ii. 2, the Saviour God means *Christ*, is certainly mistaken. Not only the parallel passages of Gal. and Eph. show it to be *God the Father* who is here meant, but such is clear from ver. 6. This view is confirmed by the almost universal voice of antiquity, and is ably maintained by Est. who, among other passages, adduces John iii. 16, οὗτος γὰρ ἠγάπησεν τὸν υἱόν, &c. Rom. v. 8, συνίστησι τὴν ἑαυτοῦ ἀγάπην εἰς ἡμᾶς τὸ Θεόν, &c., which latter passage serves to confirm the remark of Est., that here, as elsewhere, the term Σωτῆρ is applied as well to the Father as to the Son.

4. The terms *χρηστ.* and *φιλ.* properly differ as *genus* and *species*, yet are elsewhere, as well as here, conjoined by good writers, though exclusively *later* ones, as Philo, Jos. Liban., Aristides, Lucian, Plut., &c. Here the *conjoint idea* which they represent is equiv. to *χάρις Θεοῦ* supra, ch. ii. 11. The term *φιλανθρωπία* is, however, very seldom used to denote 'the love of God to men,' though frequently 'the love of man to man.' In the former use, however, it occurs in Artemid. iv. 24, τὸ τῶν Θεῶν φιλανθρωπεῖν συνίσταται. I would render, 'the kindness and the philanthropy;' because the second Article is meant to give prominence to the term introduced by it, and the two are not to be taken aggregately, as in Matt. xxiii. 23, ἀποδεκατοῦτε τὸ ἄνθος, καὶ τὸ ἀνθος καὶ τὸ κῆμον. See Green, Gr. N. T. Dial. p. 213, 214, where he justly observes that the present ex. of this force of the repeated Article is the more remarkable, because only one person is described.

5. ὧν ἐποιήσ.] Render, with Mackn. and Wakerf., 'which we had done,' or did; i. e. before faith and the laver of regeneration. 'This (as Whitby observes) does not in the least exclude the works of righteousness which should hereafter be done, by virtue of the new nature given to Christians, and the renewing of the Holy Spirit, from being conditions of their future happiness; and when the Apostle says κατὰ τὸν αὐτοῦ ἔλεον ἔσωσεν ἡμᾶς, his meaning is, that by his free mercy he brought us from a state of wrath and condemnation into the way of salvation; in which, if we walk and continue, we shall

assuredly obtain salvation.' Lachm. and Tisch. (1st Ed.) read *αὐ*, from a few uncial and other MSS., yet against internal evidence; for who, it may be asked, would correct the more difficult, but grammatically correct reading, ὧν to *αὐ*? whereas the other would be almost sure to be done. Tisch. (2nd Ed.) very properly restores *αὐν*. With equal want of judgment Lachm. prefixes *τοῦ* to *λουτροῦ*, from one MS., the Alex.; for, if St. Paul had prefixed the Article to *λουτροῦ*, he would naturally have done it to *παλιγγ.* So in Eph. v. 26, we have in *all* the MSS. τῷ λουτρῷ τοῦ ὕδατος. But *λουτρ. παλιγγ.* is equally correct.—*ἔσωσι*, meaning, the best Expositors tell us, 'bath put us into a state of salvation.' See note on Matt. i. 21. Acts ii. 47, and 1 Tim. ii. 4. But the expression must, in the context, rather denote, deliverance from the consequences of former sins, negligences, and ignorances, by having past offences atoned for, and the means of future holiness and righteousness communicated.—*διὰ λουτροῦ παλιγγενεσίας*. Render: 'by the laver of regeneration;' i. e. (as Bp. Hall explains) 'by means of those holy ordinances which he hath appointed; and mainly, as one of them, by the holy sacrament of baptism, which is the laver of our spiritual regeneration; yet not by any virtue of the outward sign, but by the inward renovation which is wrought in us by the Holy Ghost.' That by *παλιγγ.* is meant *baptismal regeneration*, the ancient Commentators almost universally (see Chrys. i. 328), and the most eminent ones of modern times, are agreed. And that this is the doctrine of our Church, is evident from its XXXVth Article. The term, indeed, might, without the adjunct *λουτροῦ*, mean *moral regeneration*; and though that sense be very rare in the ancient writers, yet I have myself noted an example in Euseb. Eccl. Hist. iii. 23, fin., διδοὺς μέγα παράδειγμα μετανοίας ἀληθινῆς, καὶ μέγα γνώρισμα παλιγγενεσίας. The expression *ἀνακαιν.* Πν. ἁγ. must, of course, be primarily understood of the renovation proceeding from the regenerating grace of baptism; though it must by no means be confined to that, but understood of that moral renovation *begun* in baptism, but requiring the aid of the Holy Spirit throughout the whole of life. The reader is here referred to an excellent elucidation of this controverted topic by Dr. Gloucester Ridley (cited by Mant and D'Oyly), which leaves, in fact, very little about which moderate men, careful to understand each other, would differ; also to Bp. Bull, Harm. Ap. p. 83, and espec. to Bulling. on this passage.

7. ἵνα δικαιωθῶμεν, &c.] See the parallel passages of Gal. iv. 3-6, and Eph. ii. 1-10; also Rom. iii. 24-26. v. 1-9. viii. 17. Gal. iii. 29.—τῇ ἐκείνου χάριτι. By *his* grace is, of course, to be understood the grace of *God*: as is plain from *ἐκείνου*, not *αὐτοῦ*, being used; the one pointing to the remote, the other, to the

χαρίτι, κληρονόμοι γενόμεθα, κατ' ἐλπίδα, ζωῆς αἰωνίου. <sup>8</sup> Πισ-  
τὸς ὁ λόγος· καὶ περὶ τούτων βούλομαι σε διαβεβαιούσθαι  
ἵνα φροντίζῃς καλῶν ἔργων προτάσθαι οἱ πεπιστευκότες  
τῷ Θεῷ. ταῦτά ἐστι τὰ καλὰ καὶ ὠφέλιμα τοῖς ἀνθρώποις.

nearer antecedent. 'It is evident that *Luther* felt, as did St. Paul and St. Augustin, that the evil in man does not lie in the imperfection of his outward works, but in the corruption of his heart. Therefore did he so strongly urge, that, if we are to be justified, it must be wholly through grace, by the righteousness of our Divine Saviour, to be received and appropriated by faith, without any admixture of the works wrought by so frail and peccable a creature as man.' Archd. Hare, *Mission of the Comforter*, vol. ii. p. 752. —For *γενόμεθα* Lachm. and Tisch. edit *γεννηθῶμεν*, from five uncial MSS. But that was, I suspect, a mere alteration, proceeding from the Critics, and introduced in order the better to suit in tense with the preceding *δικαιοσύνης*.

8. *πιστὸς ὁ λόγος*]. A formula peculiar to the Pastoral Epistles: 'Faithful, or true, is the saying.' Expositors are not quite agreed whether this refers to what *precedes*, or to what *follows*. In the latter case the sense will be, 'uphold the doctrine, that believers should maintain good works.' To this sense, however, the plural *τούτων* is adverse; and it is not permitted by the *ἵνα*. Hence it is better, with almost all eminent Expositors, ancient and modern, to refer the words to what *precedes*, understanding by *τούτων* the 'doctrines above mentioned'; vv. 4—8;—namely, 1. the ruined state of man, both in soul and body; 2. the infinite goodness of God, which devised his salvation; 3. the manifestation of this goodness by the incarnation of Jesus Christ; 4. the justification which they who believed received through His blood; 5. the mission of the Holy Spirit, and the purification of the heart by His influence; 6. the hope of the resurrection of the body, and the final glorification of both it and the soul through all eternity; 7. the necessity of obedience to the will of God, and of walking worthy of the vocation wherewith they had been called.—*Καὶ περὶ τούτων βούλομαι*, &c., meaning, 'and I would have you constantly insist strongly on these truths; so that those who have believed in God, may maintain good works.' The cause of the obscurity, and consequent diversity of interpretation, in these words, arose from the Apostle not having here shown *how* it should be, that the doctrine of salvation by grace should produce holiness of life. But he has done it in another kindred passage, which the Commentators have omitted to adduce—namely, Eph. ii. 9, 10, where, after having at large treated on the subject of salvation by grace (as here), adding that it is not of *works* lest any man should boast, he subjoins: *αὐτοὺ γὰρ ἰσμεν ποίημα, κτισθέντες ἐν Χριστῷ* 'Ἰησοῦ ἐν ἔργοις ἀγαθοῖς, οἱς προητοιμάσεν ὁ Θεός, ἵνα ἐν αὐτοῖς περιπατήσωμεν, where the *γὰρ* refers to a clause omitted; q. d. '[Yet wor-*s* must be done,] *for*, &c.' Hence it would seem that *καλῶν ἔργων* here must have the same sense as *ἔργοις ἀγαθοῖς* there; and consequently it must not be limited, with many eminent Commentators, to works of *benevolence*, still less to the business of *our vocation*, but be

extended to good works of *every* kind. *Προτάσθαι* signifies, 1. 'to set oneself about any thing'; 2. 'to assiduously practise it'; a sense not unfrequent in the Class. writers. Accordingly the two terms *φροντ.* and *προτάσθαι* taken together convey an *intensity* of sense in the latter.—The *τῷ* before *Θεῷ* is cancelled by Lachm. and Tisch., on the authority of all the uncial, and several cursive, MSS., and Theodor.; but without reason, since it is contrary to the usage of St. Paul, and the other writers of the New Test., who often use *πιστεύειν τῷ Θεῷ*, or *τῷ Κυρίῳ* (as Acts v. 14. xiii. 12, in M. C.; xvi. 34. xxviii. 55. Rom. iv. 3. Gal. iii. 6. James ii. 23. 1 John v. 10, sine v. lect.), but nowhere *πισταίειν Θεῷ*. *Πιστεύειν τῷ Θεῷ* does occur (as Gen. xv. 6. Ex. xiv. 31. 3 Kings xvii. 14. Ps. lxxvii. 26. Jonah iii. 5) in the Sept., but *πιστ.* *Θεῷ* never, any more than in the Class. writers. Hence we may suppose the reading in question to have arisen from carelessness on the part of the scribes.—*ταῦτά ἐστι τὰ καλὰ*, &c. Some 14 MSS. have not the *τὰ*, which Bp. Middl. is disposed to cancel, for scarcely any better reason than because he does not see the force of it. And what the Bishop was only *inclined* to do, Mr. Valpy, swayed by his authority, takes courage and *does*; and, with less than his usual discretion, *cancels* the word, alone of all the Editors. But, not to advert to Bp. Middleton's *reasons* for supposing it not genuine, it is surely difficult to imagine how, *if so*, it should have been *introduced* into nearly nine-tenths of the MSS.; for Rinck's collations present no variation; whereas, for its *omission* we can well account,—namely, from the ancient Critics being as unable to discover its force as was Bp. Middl. Yet, if I mistake not, it is susceptible of a very good sense,—namely, 'These are the things (i.e. duties), which are good and profitable unto men.' Similarly to what is said by Plut. de Educ. § 17, *ταῦτα μὲν οὖν καλὰ καὶ συμφέροντα*. The above sense is, I apprehend, much *stronger* than that yielded by the Common Version, and such as is very agreeable to the *Apydelon*; which in St. Paul is commonly introductory to a sentiment of more than usual energy. Indeed, it is here required by the *contrast* in the next verse; for, in the pursuit of curious speculations, unconnected with the main articles of our faith, and the common rules of human duty, practice is usually neglected. So far in my former editions. I have now to add, that, among a multitude of passages from Plato, Xen., and Plut., which have since come under my notice, I have not found any with the Article so used, except one in Plut. Pericl. c. i., *τὰν δὲ καλῶν καὶ ὠφελίμων παραμειλόντων*, a circumstance which is the more remarkable, as serving to assist us in determining the *true reading* here, where the Article *τὰ* is absent from nearly all the uncial and very many of the cursive MSS. (to which, however, I can only add Lamb. 1186, and Cov. 2, omitted by Mill), and has been cancelled by Lachm. and Tisch. But, though external authority may seem to favour  
O o 2

h 1 Tim. i. 2-7, & 4. 7.  
 & c. 50.  
 2 Tim. i. 22.  
 ch. i. 14.  
 1 Matt. 13.  
 15-17.  
 Rom. 16. 17.  
 2 Cor. 12. 1.  
 2 Thess. 2. 6.  
 2 Tim. 2. 5.  
 2 John 10.  
 1 Acts 20. &  
 Eph. 6. 21.  
 Col. 4. 6.  
 2 Tim. 4. 12.  
 1 Acts 18. 26.  
 1 Cor. 1. 12.

<sup>9</sup> ἡ Μωρὰς δὲ ζητήσεις καὶ γενεαλογίας, καὶ ἔρεις καὶ μάχας νομικὰς, περιτίσασον· εἰς γὰρ ἀνωφελεῖς καὶ μάταιοι. <sup>10</sup> Ἰδιότρονον ἄνθρωπον, μετὰ μίαν καὶ δευτέραν νοουθεσίαν, παραιτοῦν <sup>11</sup> εἰδὼς ὅτι ἐξέστραπται ὁ τοιοῦτος, καὶ ἁμαρτάνει ὡς αὐτοκατάκριτος.

<sup>12</sup> Ὅταν πέμψω Ἀρτεμῶν πρὸς σε, ἡ Τυχικὸν, σπουδάσον ἐλθεῖν πρὸς με εἰς Νικόπολιν· ἐκεῖ γὰρ κέκρικα παραχειμᾶσαι. <sup>13</sup> Ζητῶν τὸν νομικὸν καὶ Ἀπολλῶν σπουδαίως πρόπεμψον, ἵνα μὴδὲν αὐτοῖς λείπη. <sup>14</sup> Μανθανέτωσαν δὲ καὶ οἱ ἡμέτεροι καλῶν

the omission, internal evidence is quite in its disfavour; for no reason can be imagined why any Critics should introduce the word, which would seem superfluous (and of which, indeed, Bp. Middl. confessed he could not discover the force); whereas it may very well be supposed that Critics would—as is often the case elsewhere—cancel what they could not comprehend, and what to them appeared to answer no purpose. To me, however, it seems not useless, as serving to promote an intensity of sense, thus: 'These are the things which are good and profitable unto men:' a sense this called for by the *Asyndeton*, which in St. Paul is usually introductory to a sentiment more than usually energetic. The force of the Article here will appear by considering this passage as referable to that class treated on by Mr. Green, Gr. N. T., p. 210, in which 'the full idea in a writer's mind is expressed by the employment of two or more words nearly allied in meaning;' as I have already shown is the case with *καλὰ* and *ὠφελίμα*, in which case the first word has the Article and the other not. Besides, the *καὶ* is called for by the contrast introduced by *δὲ* in the next verse, where the things adduced are speculations, both foolish and unprofitable.

<sup>9</sup> *μωρὰς ζητήσεις* In this expression there is, as Vitringer (de Synag., p. 671, fin.) says, an allusion to those disputations vain and foolish, which were held in the Synagogues by the disputers (*συζητηταί*) of this world, on matters pertaining to the Synagogue, and the economy of the Old Test. He further enters at large into the nature of these *συζητήσεις*, 'questions for discussion.' On this subject see notes at 1 Tim. i. 4. 2 Tim. ii. 16, 17. On *γενεαλογίας* see note at 1 Tim. i. 4, also Mosheim's Ecclesiastical Hist., vol. i. p. 71.

10. The mention of 'frivolous questions, and curious subtilties' naturally introduces that of the *heresies* and *schisms*, which they seldom fail to generate (comp. Rom. xvi. 17, where see note). On the sense of *αἰρετικὸν ἄνθρωπον*, and of the term *σχίσμα*, much has been written. Suffice it here to say, that *αἰρετικός* seems to mean 'one who takes up any doctrine in opposition to, or inconsistent with, the fundamental truths of the Gospel;' espec. if anxious to promulgate his own notions, and from a vain-glorious desire of being the head of a sect. Of course, *schism* is the promulgation and supporting of such heresies. See my Lex. in v., Bingham's Ecclesiastical Antiquities, i. xvi. 6, 21, and Vitringer, de Synag. p. 755, seqq.

<sup>11</sup> *εἰδὼς ὅτι—αὐτοκατ.*] These words, not a little obscure and controverted, are, I conceive,

meant to suggest a reason why all intercourse with such a person is to be avoided. And the difficulty mainly hinges upon *αὐτοκατάκριτος*, which some eminent Commentators think may mean, 'one who furnishes matter of self-condemnation against himself;' a sense, however, not a little harsh, and far from suitable to what preceded. The ancient interpretations, from their simplicity, deserve more attention. Chrys., Theophyl., and Euseb., explain it *ἀπεκλογητός*, i. e. 'condemned by himself and his own conscience;' implying that he teaches erroneous doctrine, knowing them to be such: for, as Whitby observes, no man who acts according to his judgment, how erroneous soever that may be, is *thereby* self-condemned; while Theodor. thinks that the import of the whole verse is *ἀνοήτως γὰρ ἐστὶν ὁ πόσις*. Perhaps the truth will best be attained by uniting both interpretations, thus: 'Such an one avoid (comp. 1 Tim. vi. 5, *ἄπό*); for he is utterly perverted, and therefore no good can be expected to be done: he sins self-condemned, and is so *inexcusable* that you may justly break off intercourse; and, by his being already self-condemned, you need not keep up intercourse with the intent of convincing him of his error; for of that his conscience will admonish him.'

— *ἐξέστραπται—καὶ ἁμαρτάνει ὡς αὐτοκατάκριτος*] I have explained *ἐξστ.* to signify, 'is utterly perverted, corrupted, and gone wrong.' And so it is understood by several of the most eminent Interpreters, ancient and modern. Thus they regard *ἐξέστραπται* as standing for *διέστραπται*: though they adduce no certain proof that that word was ever so used. For as to the passage of Ezek. xiii. 21, Sept., that affords no sure data. And, again, that of Dent. xxxii. 20 is not to the purpose, since there *διέστ.* merely means *perverse*, i. e. obstinately wrong, as the contrary to truth and righteousness. In consequence, then, of the want of authority for the above signification, I am now inclined to prefer the version adopted by other Expositors, *εστραπ.* equiv. to *subvertens* (lit. 'upturned'), meaning subverted in faith, hope, and every good gift. So Est. and Calv. explain the term, supposing here a metaphor taken from a *house*, which, if collapsed in some of its parts, may be repaired and renewed; but, if its foundations are upturned, there is no hope of restoration. And this opinion derives support from a passage of Hom. II. xvii. 58, *βόθρου τ' ἐξίστριψε καὶ ἐξέταυσε* *ἐπὶ γαίῃ*.

14. The scope of this verse seems to be, to engraft upon the Christian duty enjoined in the *last*, in *σπουδ.* *πρόσ.*, *ἵνα μὴδὲν αὐτοῖς λείπῃ*, a general admonition, further illustrative of ver.

ἔργων προΐστασθαι εἰς τὰς ἀναγκαίας χρείας· ἵνα μὴ ὦσιν  
 ἄκαρποι. <sup>15</sup> Ἀσπάζονται σε οἱ μετ' ἐμοῦ πάντες· ἄσπασαι τοὺς  
 φιλοῦντας ἡμᾶς ἐν πίστει. <sup>16</sup> ἡ χάρις μετὰ πάντων ὑμῶν. ἀμήν. <sup>m 1 Cor. 16. 22.</sup>

Πρὸς Τίτον τῆς Κρητῶν ἐκκλησίας πρῶτον ἐπίσκοπον χει-  
 ροτονηθέντα ἐγράφη ἀπὸ Νικοπόλεως τῆς Μακεδονίας. <sup>Eph. 6. 24.  
 1 Tim. 4. 22.  
 Heb. 12. 26.</sup>

8, as to works of *benevolence* in general; and the words may be rendered, 'And withal, let our people (meaning the Christians) among you,—the Cretan Christians,—learn to exercise themselves carefully in goodly actions (i. e. works of benevolence), for the supply of necessary wants, that they may not be unfruitful.' This use of οἱ ἡμεῖς is very rare, and probably a colloquial idiom; it occurs, however, in Ignat. Smyrn. 11, and Polycl. Mart. 9, cited by Mr. Grinfield. On the expression *προΐστασθαι* see note supra v. 8. By *καλὰ ἔργα* must here be espec., if not solely, meant works of benevolence and charity; as appears from the context, and the very expression *καλῶν ἔργων*, occurring in a similar connexion at 1 Tim. vi. 18, and v. 10. Heb. x. 24, and else-

where. The next words seem intended to show what was meant by *καλῶν ἔργων* here, and in some degree to *qualify* what had been said; the sense being, 'for the supply of necessary wants;' comp. Demosth., p. 668, αἱ ἀναγκαῖαι χρεῖαι. And that the *ἐφόδια* provided for travellers were sometimes so called, is plain from Acts xxviii. 10, καὶ ἀναγομένοις ἐπὶ θύαντο τὰ πρὸς τὴν χρεῖαν. So that Theophyl. (following Chrys.) well explains by ἐφοδιάσαι, κῆδεσθαι τῶν δευμένων, καὶ ἐν χρήμασι καὶ ἐν ῥήμασι, where, for ἐν ῥήμασι, read, as the sense requires, ἐν δόμασι. The words following suggest the reason why they should do this,—namely, 'that they may not fail in rendering such fruit as Gospel principles should yield.'

# ΠΑΤΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

Η ΠΡΟΣ

## ΦΙΛΗΜΟΝΑ ΕΠΙΣΤΟΛΗ.

a Eph. 2. 1.  
b 4. 1.  
c 4. 30.  
d Tim. 1. 8.  
e Rom. 16. 5.  
f Cor. 16. 12. Col. 4. 16, 17. Phil. 2. 26.

1<sup>a</sup> ΠΑΤΛΟΣ, δέσμιος Χριστοῦ Ἰησοῦ, καὶ Τιμόθεος ὁ ἀδελφός, Φιλῆμονι τῷ ἀγαπητῷ καὶ συνεργῷ ἡμῶν, 2<sup>b</sup> καὶ

THIS Epistle is simply a brief letter, on a private, or personal matter, written to reconcile a Colossian named Philemon (who had, it seems from v. 10, been converted by Paul, prob. when he visited Phrygia) to his slave Onesimus, who had absconded, whether for crimes he had committed, or for some act of disobedience, and having come to Rome had been converted to the Christian faith, and baptized by St. Paul,—with whom he stayed some time, attending upon him with the greatest fidelity, and attached affection. In order, however, to repair the injury he had done his master, he was anxious to return to him; but was afraid that, on his return he would inflict (as the law allowed him) condign punishment for his misconduct; and St. Paul wrote this letter to entreat Philemon to pardon his offence, and receive him again into his service, not, indeed, as a slave, but as a servant and Christian brother; since he might now place entire confidence in him, as he was become a sincere Christian, and would in future conscientiously discharge his duties. Nay, in order to prevent all objection on the score of injury suffered, the warm-hearted Apostle offers to reimburse Philemon any loss he had sustained by him. It is of some importance to duly understanding the scope of the letter, and a due appreciation of the conduct of Paul, to determine whether the words of v. 18, in which *ἡδίκησε* is followed up by *ᾔφελλει*, refers to something stolen by Ones. from Philem., or to the wrong generally done to his master,—by depriving him of his services for a long time, and perhaps, by idleness and negligence while with him. The thing is not certain. However, I agree with Dr. Davidson, that since the words *ἡ ᾔφελλει* seem meant to further develop the idea in *ἡδίκησε*, and that considering the delicate nature of the language employed in the Epistle, the terms are too strong to denote injury by loss of service. It would seem to advert to some act of dishonesty committed by Ones., prob. at the time of his running away, in order to supply funds for travelling expenses, and until he should have a

safe refuge and abode furnish temporary support. See the able note of Est., whose reasoning on this view is all but certain,—*espec.* since it is strongly supported by the *skilful address* employed by Paul in wording the letter so as to effect its design, in spite of the great difficulty encountered, by the accomplishment of the benevolent purpose of the writer. Accordingly, though the Epistle, containing, as it does, no regular statements of Christian doctrines, or practical exhortations, might seem of slender importance as a document presenting Christian truth, it is not without its usefulness, by suggesting weighty practical application; *espec.* since, as Dr. Davidson observes, it 'serves as a practical comment on Col. iv. 6, *ὁ λόγος ὑμῶν—πάντε δαὶ ὑμῶς ἐν ἰκ. ἀποκρίνεσθαι*, inasmuch as it is impossible to read it without being struck with the amiability, and generosity of spirit, which breathe through the letter.' Dr. Davidson is of opinion 'that true delicacy, fine address, consummate courtesy, nice strokes of rhetoric, render the letter a unique specimen of the epistolary style.' In the same tone, of unmeasured praise, Dr. Doddr. regards it, as also does Dr. D., as far superior to the celebrated Epistle of Pliny the younger to Sabinian (Epist. l. ix. 21), written on a similar occasion; though 'antiquity (Dr. Doddr. says) furnishes no example of the Epistolary style equal to that of the letter in question.' For my own part, I like not sweeping comparisons; and in a case like the present, there is a want of good taste in instituting them.—As to the time when the Epistle was written, there is much uncertainty. But Dr. Paley has gone far to prove it to have been written at the same period with the Epistle to the *Colossians* (but whether before or after that Epistle, is difficult to say), and committed to the same person, who conveyed that, and no doubt *this* at the same time, to Colosse. The writer was yet in confinement, but is supposed to have been nearly at the end of his first imprisonment.

1. δέσμιος X. 'I.] 'a prisoner for the sake

**Ἀφίλα τῇ ἀγαπητῇ, καὶ Ἀρχίππῳ τῷ συστρατιώτῃ ἡμῶν, καὶ τῇ κατ' οἶκόν σου ἐκκλησίᾳ:** <sup>3</sup> χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ Πατρὸς ἡμῶν, καὶ Κυρίου Ἰησοῦ Χριστοῦ.

<sup>4</sup> Εὐχαριστῶ τῷ Θεῷ μου, πάντοτε μνησάν σου ποιούμενος <sup>c</sup> Rom. 1. 8. Eph. 1. 16. Phil. 1. 3. Col. 1. 3. <sup>5</sup> ἐπὶ τῶν προσευχῶν μου, <sup>d</sup> ἀκούων σου τὴν ἀγάπην καὶ τὴν πίστιν, ἣν ἔχεις πρὸς τὸν Κύριον Ἰησοῦν καὶ εἰς πάντας τοὺς ἁγίους: <sup>e</sup> ὅπως ἡ κοινωνία τῆς πίστεώς σου ἐνεργῆς γένηται <sup>1</sup> Thess. 1. 2. <sup>2</sup> Thess. 1. 3. <sup>3</sup> Tim. 1. 5. <sup>4</sup> Eph. 1. 15. Col. 1. 4. <sup>5</sup> Rom. 12. 12. <sup>6</sup> ἐν ἐπυγνώσει παντὸς ἀγαθοῦ τοῦ ἐν \* ἡμῖν, εἰς Χριστὸν Ἰησοῦν. <sup>7</sup> <sup>†</sup> Χάριν γὰρ ἔχομεν πολλὴν καὶ παράκλησιν ἐπὶ τῇ ἀγάπῃ σου, ὅτι τὰ σπλάγγνα τῶν ἁγίων ἀναπέπνυται διὰ σοῦ, ἀδελφέ. <sup>8</sup> <sup>8</sup> Διὸ, πολλὴν ἐν Χριστῷ παρῆρησιαν ἔχων ἐπιτάσσει σοι τὸ <sup>9</sup> ἀνῆκον, <sup>9</sup> διὰ τὴν ἀγάπην μᾶλλον παρακαλῶ τοιοῦτος ὢν ὡς <sup>1</sup> Thess. 2. <sup>2</sup> Cor. 10. 8. <sup>10</sup> Παῦλος πρεσβύτες, νυνὶ δὲ καὶ δέσμιος Ἰησοῦ Χριστοῦ. <sup>11</sup> <sup>10</sup> Παρακαλῶ σε περὶ τοῦ ἐμοῦ τέκνου, ὃν ἐγέννησα ἐν τοῖς

of, or in the cause of, Jesus Christ; see 2 Tim. i. 8, and note.—*συνηργῶν*, lit. 'helper [in the cause of the Gospel]'; whether as Deacon, or preacher to the congregation assembling at his house is uncertain.

2. *Ἀφίλα*] Said by the ancients to have been the wife of Philemon. Archippus, they tell us, was his son, and a Deacon in the Church.

6. *ὅπως ἡ κοιν., &c.*] The best Commentators are agreed that here *προσευχόμενος* is to be supplied from *προσευχῶν* at ver. 4, 'praying that.'—*ἡ κοιν. τῆς πίστεώς σου ἐνεργῆς γένηται*, lit., 'that the communication of thy faith [by promoting its participation with others, in one community of faith, see Tit. i. 4] might become effective,' *efficax, operatrix*, as Jerome renders: and so Theophyl. explains, *ἐμπρακτος, καὶ οὐ ῥῶσα*, so as to continually produce its effects. The sense of these words is very obscure, but it may be that assigned by Conyb. 'In (causing) true knowledge of all the good which is in us for Christ and his service.' But I am not satisfied with any interpretation of the words that I have seen, nor can I offer any which satisfies myself.

7. *χάρις*] Six uncial, and ten cursive MSS., with Versions, Fathers, and early Editions have *χαράν*, which has been edited by Griesb., Scholz., Lachm., and Tisch. Ed. 1; but, I think, without sufficient reason; since *external* evidence for *χαράν* is not strong, the MSS. being of the Western recension, and abounding in *corrections*; whilst *Versions* are in a case of this kind so evidence, and the authority of Fathers very slight. With respect to the *internal* evidence, it is decidedly in favour of *χάρις*, as being the more difficult reading. On which grounds I imagine Tisch., in his 2nd Edit., has recalled *χάρις*. The Critics broached the emendation (as at 2 Cor. i. 15), because they did not perceive the true sense of *χάρις*, which is 'gratitude,' 'holy thankfulness of spirit,' as oft. in the N. T., e. g. Luke vi. 32, seqq. xvii. 9. Rom. vi. 17. 1 Cor. xv. 57. 2 Cor. ii. 14, et al.—*ὅτι τὰ σπλάγγνα—σοῦ*. These words are exegetical of the foregoing. Though a difference of opinion exists as to the sense of *τὰ σπλάγγνα τῶν ἁγίων*, which some, as Est., Casaub., and Menoch., understand of the *persons themselves*, with a notion of *misery, calling for*

*pity*. Far more natural, however, is the interpretation of others, as Theophyl., Grot., Beza, and Scultet, *the heart and mind*, as at v. 20. This sense of *σπλάγγνα* oft. occ. in the N. T. Nor is it a mere Hebraism, ex. of it being adduced by the Commentators from Plut. de Virt. et Vit. § 2, to which I add Dionys. Hal. i. 518, 16, *ἐν τοῖς σπλάγγνοις ἐνταυτῇ, ἀπὸ τοῦ ἐνὶ στήθεσιν*. Lycoph. Cass. 465, *δυσμενεστάτου ξίνου* 'ἔτυνε δάμαρ σπλάγγνον,' 'touched his heart.' Æschyl. Ag. 966, *σπλάγγνα δ' οὐτε ματάζει*. Πρὸς ἰνδοίκους φρασίην τελεσφόροις Δάλαις κεκοσμημένον κίαρ, where Herm. remarks, 'Σπλάγγνα explicat poets per κίαρ.'—*Ἀναπίνυται*, 'have been recreated, refreshed, solaced,' as v. 20. 2 Cor. vii. 13, a sense very rare in the Class. writers, the only ex. I know of being in Leges. Homerit. ap. Anecd. Gr. vol. v. p. 75, 3, *τοὺς πίνυτας ἐθεράπειε τε καὶ ἱκανίστανα*.

8, 9. *διό*] 'This being the case,' i. e. since you have shown so benevolent and liberal a spirit to Christians.—*παρρ. ἔχων ἐν Χρ.*, i. e. 'such full authority as I might, by the authority of Christ and as his Apostle, use.' Of this sense of *παρρῆσια* (which seems required by the context) ex. occur in Jos. Antt. iv. 8, 12, and xv. 6, 7, *ἐπαφῆς πόλιν sic τὴν Ἰουδαίαν πλείον τιμῇ καὶ παρρῆσιᾳ*. Zosim. Hist. iii. 7. Of *τὸ ἀνῆκον* the meaning is, 'what is proper for you to do as a Christian.'—*διὰ τὴν ἀγάπην*. The full sense is, it would seem, 'because of the love [which subsists between us].'

9. *τοιοῦτος ὢν ὡς Παῦλος, &c.*] q. d. 'cum talis sim, ut tibi imperare possim, magis tamen hortor tanquam senex, inquam, imo etiam vincit, hortor et obsecro te, certus preces meas apud te non fore irritas' (Weta.), who compares Andoc. in Alcibi., *ὃ δὲ πάντων δεινότητον ἐστίν, τοιοῦτος ὢν ὡς υἱοὺς τῷ δήμῳ, τοὺς λόγους ποιεῖται*.—*Πρεσβύτες*, 'an old man.' 'There are (observes Heinr.) three claims on which he grounds his request: 1. as being an *Apostle* to whom Philemon was indebted; 2. as being an *old man* (and to such we should be loth to refuse a request); 3. as being a *prisoner in the cause of the Gospel*, i. e. "for the Gospel's sake."

10. *ἐγέννησα*] i. e. 'have converted to the

δεσμοῖς μου, Ὀνήσιμον, <sup>11</sup> (τὸν ποτέ σοι ἄχρηστον, νυνὶ δὲ σοὶ καὶ ἐμοὶ εὐχρηστον.) ὃν ἀνέπεμψα· <sup>12</sup> σὺ δὲ αὐτὸν, τουτέστι τὰ ἐμὰ σπλάγχνα, προσλαβοῦ. <sup>13</sup> Ὁν ἐγὼ ἐβουλόμην πρὸς ἐμὰν τὸν κατέχειν, ἵνα ὑπὲρ σοῦ διακονῇ μοι ἐν τοῖς δεσμοῖς τοῦ εὐαγγελίου· <sup>14</sup> ἢ χωρὶς δὲ τῆς σῆς γνώμης οὐδὲν ἠθέλησα ποιῆσαι, ἵνα μὴ ὡς κατὰ ἀνάγκην τὸ ἀγαθόν σου ᾖ, ἀλλὰ κατὰ ἐκούσιον. <sup>15</sup> Τάχα γὰρ διὰ τοῦτο ἐχωρίσθη πρὸς ὦραν, ἵνα αἰώνιον αὐτὸν ἀπέχῃ· <sup>16</sup> οὐκέτι ὡς δούλον, ἀλλ' ὑπὲρ δούλον, ἀδελφὸν ἀγαπητὸν, μάλιστα ἐμοί, πόσῳ δὲ μᾶλλον σοί, καὶ ἐν σαρκὶ καὶ

<sup>11</sup> Cor. 9. 7.

<sup>12</sup> Cor. 8. 12.

<sup>13</sup> 2 Cor. 8. 7.

<sup>14</sup> 1 Pet. 2. 2.

Christian faith; by a metaphor common both in the New Test. and the Rabbinical writers.—Several MSS. prefix ἐγὼ before ἐγέννησα, and are without μου: both which readings have been received by Lachm., and the latter by Tisch. But, as respects the former, it is founded on very incompetent authority, that of only three MSS.; and, as to the latter, the external authority for the presence of the μου is greatly superior to that which exists for its absence (six or seven MSS. being insufficient authority in the case of an omission), and it has, moreover, the support of the Pesch. Syr. Version. *Internal evidence*, too, is quite in its favour, considering that it was far more likely to have been left out, than put in.

11. τὸν ποτέ σοι—ἄχρηστον] On the admirable address shown in thus introducing the request to be made, see Benson. Ἀχρηστον is supposed by many Expositors to be used, *per hōiōem*, in the sense *injurious*; since from vv. 18, 19, it appears, they think, that Onesimus had robbed his master. See Introduction.

12. τὰ ἐμὰ σπλάγχνα] i. e. 'whom I love as if it were myself,' lit. 'my own bowels.' So the best Commentators explain, comparing Esth. vii. 3, and adducing several exx. from the later Class. writers of σπλάγχνα in the sense *son*; to which may be added another from Soph. Antig. 1053. Nor is the idiom without parallel in our own language, in which the expression 'my heart' is used of a *person* as an address of warm affection.—προσλαβοῦ, meaning, 'take him to thy confidence and protection;' as Acts xviii. 2. The word is, indeed, absent from A, F, G, and one cursive, and is cancelled by Lachm. and Tisch., but wrongly; since that it should have crept into all the MSS. except four; and two of them, F, G, duplicate copies, and all the Versions, from the Pesch. Syr. downwards, is incredible. That it should have been omitted by error of scribes in so few MSS. is very possible. It is, moreover, supported by the weighty authority of the Pesch. Syr. and the other ancient Versions, as also by that of Chrysost. both in his text and his commentary, where he notices the force and significance of the term thus: οὐκ εἰπὼν ἀποδέξαι—ἀλλὰ προσλαβοῦ, i. e. receive him to your society and friendship, as a brother in the faith. So Rom. xiv. 1 and 3. xv. 7, as also Acts xxviii. 2. To ascribe the omission, as Conyb. does, to St. Paul's 'abrupt and rapid dictation,' is quite unsatisfactory. Besides, it is plain from v. 19, that the Apostle wrote this letter with his 'own hand.'

13. ὃν ἐγὼ ἐβούλ. πρὸς ἐμ. κατέχ.] 'whom I was wishing, could have wished, to hold back,

retain.' This is added to show the Apostle's decided opinion that he is *son εὐχρηστον*.—ὅτι σοῦ, not 'in thy stead;' for, as at ver. 19, the Apostle tells him that he even owes *himself* to him,—so that debt could not be better paid than by granting Onesimus to Paul in his place.—διακ. refers, not so much to 'the waiting on, as of a servant,' but to 'the *kind offices*' which a spiritual father had a right to expect from those whom he had begotten in the faith.

14. χωρὶς δὲ τῆς σῆς γνώμης] lit. 'apart from,' 'without thy consent [on the matter].' The Class. writers in this sense use ἀνεῖν, in preference to χωρὶς. So Hdtan. v. 1, ἐμοὶ δὲ σκοπὸς, μηδὲν τι πράττειν ἀνεῖν τῆς ὑμετέρας γνώμης. Xen. Mem. iv. sub fin., ἀνεῖν τῆς τοῦ προτέρου διαστότου γνώμης.—ἵνα μὴ ὡς κατὰ, &c., 'that thy goodness [if thou chooseth to give him up to me] may not be as though it were (done) of necessity, but voluntary; or, taking *ἀν* in the sense suggested by Dr. Peile, 'that thy goodness [kind compliance with my request] might not be [as is the case when done after a compulsory fashion] of a compulsory and reluctant character.'

15. The Commentators remark on the euphemism in ἐχωρίσθη, which they render, 'was parted,' or 'separated from you;' and they suppose this meant to suggest the *probability* that the separation happened κατὰ θεῖαν οἰκονομίαν, by Divine Providence. Comp. Gen. xiv. 5. 1. 20. This could not indeed justify Onesimus' running away (Rom. iii. 8), but hence is magnified the gracious mercy of God, who had brought good out of evil. See more in Mackn. and Benson.—ἵνα αἰώνιον αὐτὸν ἀπέχῃ. Here there is, I conceive, a blending of two clauses into one, i. e. 'that thou mightest receive him back from me reformed, and thus to remain with thee for ever,' or perpetually. This view I find embraced by Dr. Peile, who, for this *sensus pragmatice* in ἀπέχῃ, refers to his note on Phil. iv. 18, and the exx. there given; to which add Luke vi. 24. The γὰρ has reference to some words omitted; q. d. '[However, regard what has happened as permitted by Divine Providence unto good,] for perhaps he was parted,' &c. This is not so much meant indirectly to engage that he shall not run away again, as to suggest another more stringent and affecting consideration; 'for if (as Dr. Burton observes) Onesimus had continued a heathen, Philemon might have had him as his servant for *life*, but after that they would have been separated; now they would be companions for ever, in this world and the next.'

16. καὶ ἐν σαρκὶ καὶ ἐν Κυρ.] meaning, 'both in his outward and his inward man.' See 2 Cor.

ἐν Κυρίῳ; <sup>17</sup> Εἰ οὖν ἐμέ ἔχεις κοινωνόν, προσλαβοῦ αὐτόν  
ὥς ἐμέ. <sup>18</sup> Εἰ δέ τι ἠδίκησέ σε ἡ ὀφείλει, τοῦτο ἐμοὶ ἐλλόγει.  
<sup>19</sup> ἐγὼ Παῦλος ἔγραψα τῇ ἐμῇ χειρὶ, ἐγὼ ἀποτίσω ἵνα μὴ  
λέγω σοι ὅτι καὶ σεαυτὸν μοι προσοφείλεις. <sup>20</sup> Ναί, ἀδελφὲ,  
ἐγὼ σου ὀναίμην ἐν Κυρίῳ ἀνάπαντόν μου τὰ σπλάγχχνα ἐν <sup>k 2 Cor. 7.</sup>  
† Κυρίῳ. <sup>21</sup> <sup>k</sup> πεποιθὼς τῇ ὑπακοῇ σου ἔγραψά σοι, εἰδὼς ὅτι <sup>14.</sup>  
καὶ ὑπὲρ ὃ λέγω ποιήσεις. <sup>22</sup> <sup>1</sup> Ἄμα δὲ καὶ ἐτοίμαξέ μοι ξενίαν <sup>15.</sup>  
<sup>16.</sup> <sup>17.</sup> <sup>18.</sup> <sup>19.</sup> <sup>20.</sup> <sup>21.</sup> <sup>22.</sup> <sup>23.</sup> <sup>24.</sup> <sup>25.</sup> <sup>26.</sup> <sup>27.</sup> <sup>28.</sup> <sup>29.</sup> <sup>30.</sup> <sup>31.</sup> <sup>32.</sup> <sup>33.</sup> <sup>34.</sup> <sup>35.</sup> <sup>36.</sup> <sup>37.</sup> <sup>38.</sup> <sup>39.</sup> <sup>40.</sup> <sup>41.</sup> <sup>42.</sup> <sup>43.</sup> <sup>44.</sup> <sup>45.</sup> <sup>46.</sup> <sup>47.</sup> <sup>48.</sup> <sup>49.</sup> <sup>50.</sup> <sup>51.</sup> <sup>52.</sup> <sup>53.</sup> <sup>54.</sup> <sup>55.</sup> <sup>56.</sup> <sup>57.</sup> <sup>58.</sup> <sup>59.</sup> <sup>60.</sup> <sup>61.</sup> <sup>62.</sup> <sup>63.</sup> <sup>64.</sup> <sup>65.</sup> <sup>66.</sup> <sup>67.</sup> <sup>68.</sup> <sup>69.</sup> <sup>70.</sup> <sup>71.</sup> <sup>72.</sup> <sup>73.</sup> <sup>74.</sup> <sup>75.</sup> <sup>76.</sup> <sup>77.</sup> <sup>78.</sup> <sup>79.</sup> <sup>80.</sup> <sup>81.</sup> 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<sup>703.</sup> <sup>704.</sup> <sup>705.</sup> <sup>706.</sup> <sup>707.</sup> <sup>708.</sup> <sup>709.</sup> <sup>710.</sup> <sup>711.</sup> <sup>712.</sup> <sup>713.</sup> <sup>714.</sup> <sup>715.</sup> <sup>716.</sup> <sup>717.</sup> <sup>718.</sup> <sup>719.</sup> <sup>720.</sup> <sup>721.</sup> <sup>722.</sup> <sup>723.</sup> <sup>724.</sup> <sup>725.</sup> <sup>726.</sup> <sup>727.</sup> <sup>728.</sup> <sup>729.</sup> <sup>730.</sup> <sup>731.</sup> <sup>732.</sup> <sup>733.</sup> <sup>734.</sup> <sup>735.</sup> <sup>736.</sup> <sup>737.</sup> <sup>738.</sup> <sup>739.</sup> <sup>740.</sup> <sup>741.</sup> <sup>742.</sup> <sup>743.</sup> <sup>744.</sup> <sup>745.</sup> <sup>746.</sup> <sup>747.</sup> <sup>748.</sup> <sup>749.</sup> <sup>750.</sup> <sup>751.</sup> <sup>752.</sup> <sup>753.</sup> <sup>754.</sup> <sup>755.</sup> <sup>756.</sup> <sup>757.</sup> <sup>758.</sup> <sup>759.</sup> <sup>760.</sup> <sup>761.</sup> <sup>762.</sup> <sup>763.</sup> <sup>764.</sup> <sup>765.</sup> <sup>766.</sup> <sup>767.</sup> <sup>768.</sup> <sup>769.</sup> <sup>770.</sup> <sup>771.</sup> <sup>772.</sup> <sup>773.</sup> <sup>774.</sup> <sup>775.</sup> <sup>776.</sup> <sup>777.</sup> <sup>778.</sup> <sup>779.</sup> <sup>780.</sup> <sup>781.</sup> <sup>782.</sup> <sup>783.</sup> <sup>784.</sup> <sup>785.</sup> <sup>786.</sup> <sup>787.</sup> <sup>788.</sup> <sup>789.</sup> <sup>790.</sup> <sup>791.</sup> <sup>792.</sup> <sup>793.</sup> <sup>794.</sup> <sup>795.</sup> <sup>796.</sup> <sup>797.</sup> <sup>798.</sup> <sup>799.</sup> <sup>800.</sup> <sup>801.</sup> <sup>802.</sup> <sup>803.</sup> <sup>804.</sup> <sup>805.</sup> <sup>806.</sup> <sup>807.</sup> <sup>808.</sup> <sup>809.</sup> <sup>810.</sup> <sup>811.</sup> <sup>812.</sup> <sup>813.</sup> <sup>814.</sup> <sup>815.</sup> <sup>816.</sup> <sup>817.</sup> <sup>818.</sup> <sup>819.</sup> <sup>820.</sup> <sup>821.</sup> <sup>822.</sup> <sup>823.</sup> <sup>824.</sup> <sup>825.</sup> <sup>826.</sup> <sup>827.</sup> <sup>828.</sup> <sup>829.</sup> <sup>830.</sup> <sup>831.</sup> <sup>832.</sup> <sup>833.</sup> <sup>834.</sup> <sup>835.</sup> <sup>836.</sup> <sup>837.</sup> <sup>838.</sup> <sup>839.</sup> <sup>840.</sup> <sup>841.</sup> <sup>842.</sup> <sup>843.</sup> <sup>844.</sup> <sup>845.</sup> <sup>846.</sup> <sup>847.</sup> <sup>848.</sup> <sup>849.</sup> <sup>850.</sup> <sup>851.</sup> <sup>852.</sup> <sup>853.</sup> <sup>854.</sup> <sup>855.</sup> <sup>856.</sup> <sup>857.</sup> <sup>858.</sup> <sup>859.</sup> <sup>860.</sup> <sup>861.</sup> <sup>862.</sup> <sup>863.</sup> <sup>864.</sup> <sup>865.</sup> <sup>866.</sup> <sup>867.</sup> <sup>868.</sup> <sup>869.</sup> <sup>870.</sup> <sup>871.</sup> <sup>872.</sup> <sup>873.</sup> <sup>874.</sup> <sup>875.</sup> <sup>876.</sup> <sup>877.</sup> <sup>878.</sup> <sup>879.</sup> <sup>880.</sup> <sup>881.</sup> <sup>882.</sup> <sup>883.</sup> <sup>884.</sup> <sup>885.</sup> <sup>886.</sup> <sup>887.</sup> <sup>888.</sup> <sup>889.</sup> <sup>890.</sup> <sup>891.</sup> <sup>892.</sup> <sup>893.</sup> <sup>894.</sup> <sup>895.</sup> <sup>896.</sup> <sup>897.</sup> <sup>898.</sup> <sup>899.</sup> <sup>900.</sup> <sup>901.</sup> <sup>902.</sup> <sup>903.</sup> <sup>904.</sup> <sup>905.</sup> <sup>906.</sup> <sup>907.</sup> <sup>908.</sup> <sup>909.</sup> <sup>910.</sup> <sup>911.</sup> <sup>912.</sup> <sup>913.</sup> <sup>914.</sup> <sup>915.</sup> <sup>916.</sup> <sup>917.</sup> <sup>918.</sup> <sup>919.</sup> <sup>920.</sup> <sup>921.</sup> <sup>922.</sup> <sup>923.</sup> <sup>924.</sup> <sup>925.</sup> <sup>926.</sup> <sup>927.</sup> <sup>928.</sup> <sup>929.</sup> <sup>930.</sup> <sup>931.</sup> <sup>932.</sup> <sup>933.</sup> <sup>934.</sup> <sup>935.</sup> <sup>936.</sup> <sup>937.</sup> <sup>938.</sup> <sup>939.</sup> <sup>940.</sup> <sup>941.</sup> <sup>942.</sup> <sup>943.</sup> <sup>944.</sup> <sup>945.</sup> <sup>946.</sup> <sup>947.</sup> <sup>948.</sup> <sup>949.</sup> <sup>950.</sup> <sup>951.</sup> <sup>952.</sup> <sup>953.</sup> <sup>954.</sup> <sup>955.</sup> <sup>956.</sup> <sup>957.</sup> <sup>958.</sup> <sup>959.</sup> <sup>960.</sup> <sup>961.</sup> <sup>962.</sup> <sup>963.</sup> <sup>964.</sup> <sup>965.</sup> <sup>966.</sup> <sup>967.</sup> <sup>968.</sup> <sup>969.</sup> <sup>970.</sup> <sup>971.</sup> <sup>972.</sup> <sup>973.</sup> <sup>974.</sup> <sup>975.</sup> <sup>976.</sup> <sup>977.</sup> <sup>978.</sup> <sup>979.</sup> <sup>980.</sup> <sup>981.</sup> <sup>982.</sup> <sup>983.</sup> <sup>984.</sup> <sup>985.</sup> <sup>986.</sup> <sup>987.</sup> <sup>988.</sup> <sup>989.</sup> <sup>990.</sup> <sup>991.</sup> <sup>992.</sup> <sup>993.</sup> <sup>994.</sup> <sup>995.</sup> <sup>996.</sup> <sup>997.</sup> <sup>998.</sup> <sup>999.</sup> <sup>1000.</sup>

iv. 6 seqq. Eph. iv. 18. Col. iii. 3. 1 Pet. iii. 4; and see Kuttin. and Dr. Peile.

17. εἰ οὖν ἐμὶ ἔχεις—[ἐμὶ] The best Commentators are agreed that *κοινωνός* here (like the Hebr. *חֵן* in Prov. xxviii. 24, and Isa. i. 23) signifies a *friend*; q. d. 'If I am worthy of participating in your confidence as a friend.'—Προσλαβοῦ αὐτόν ὡς ἐμὶ, 'show this confidence to Onesimus, and receive him as thou wouldst me, with kindness.'

18. εἰ δέ τι ἠδίκησέ σε ἡ ὀφείλει On the true sense of these words, which is not a little disputed, I have treated in my Introduction to this Epistle.—τοῦτο ἐμοὶ ἐλλόγει, lit. 'reckon that in the account between us as an item for me to pay.' See my Lex. in v. The word does not occur in the Class. writers; but it has been found in the *prop.* sense in an Inscription (Boeckh, Gr. Inscr., p. 850), μὴ ἰλλογομένους ταῖς μετρήσεσιν ἀπάσαις μῆτι ριθθῶν, μῆτι δσα (scil. μέρι) τραχία δντα καὶ μὴ δυνάμυνα γιωργαῖσθαι, &c.—To advert to a variety of reading. For ἐλλόγει Lachm. and Tisch. edit ἐλλόγα, from seven MSS.; but on insufficient grounds; for no certain proof is there of such a word as ἐλλόγας (for the *λογίω* of Lucian, Lexiph. 15, is a fictitious term, coined in ridicule by Lucian); while ἐλλόγιω, though exceedingly rare, occurs in the above passage, and in Rom. v. 13, where, however, the Alex. MS. has ἐλλογάτω, meaning ἐλλογᾶται, for the t. rec. ἐλλογεῖται. But, as Lachm. and Tisch. did not receive the verb *there*, they ought not, in consistency, to have done so *here*. In fact, in both places the reading was a mere error of the scribes, who very often confounded *u* and *a*, on which errors see East. Comment. Palaeogr. on Gregor. de Dial., pp. 623, 652, 706.

19. ἐγὼ Παῦλος ἔγρα. τ. ἰ. χ.] q. d. 'For greater certainty, take my engagement: I, Paul, now inditing this letter, [do hereby] write with my own hand, I will repay it.' Comp. οἰκτιόχειρος ἀσφάλεια in Pschym. vi. 26.—ἵνα μὴ λέγω σοι ὅτι καὶ σεαυτὸν μοι προσοφείλεις. This seems meant to rouse Philemon's sense of shame at being yet in debt (lit. 'in arrears of debt'; see my note on Thucyd. vii. 48, 5) to his spiritual father; and thus to stir him up to a desire, in some way or other, to discharge the debt (knowing that the generous mind is, in the words of Aristot. Eth., p. 175, οἷος εὖ ποιεῖν—εὐεργετούμενος δὲ αλοχύνεται.—καὶ ἀντενεργητικὸς πλειόνων [ἴσσι] οὕτως γὰρ προσοφειλήσει ὁ ὑπάρξας, καὶ ἴσται εὖ πεποιθὼς), and what that wish shall be the Apostle most delicately intimates, and engagingly urges upon Philemon. See Calvin's able note.

20. ναί—Κυρίῳ] 'Do (you), brother, grant that I may enjoy this from thee, as from one in the Lord' (i. e. as from thy conversion). Of the

next clause, the sense seems to be, 'gratify my heart in this matter connected with the religion of Christ.' See note supra v. 7. For *Κυρίῳ* not a few ancient MSS., most of the early Versions, and many Fathers, have *Χριστῷ*, which has been edited by Griesb., Scholz, Lachm., and Tisch., but whether rightly may be doubted; such being, perhaps, a mere *alteration* of the Alexandrian Critics, to remove tautology, and suggested by a similar expression at Phil. i. 8, ὡς ἐπιτιθεῖς πάντας ἡμᾶς ἐν σπλάγχχοις 'I. X. Moreover, *Κυρίῳ* is in exact accordance with the invariable usage of St. Paul, who often employs the phrase ἐν Κυρίῳ to signify 'in the work of the Lord and the Gospel' (as Rom. xvi. 8, 13. ix. 2. Eph. vi. 21. 1 Thess. v. 12), never ἐν Χριστῷ, except in 1 Cor. iv. 17; and even there three uncials have *Κυρίῳ*. Upon the whole, however, I admit that the reading here is an open question. As to the distinction laid down by Dr. Peile, that ἐν Κυρίῳ refers espec. to 'a man's conversion to Christianity,' and ἐν Χριστῷ to 'his regenerate state of salvation and grace, in his visible Church,' the laying down such canons, on a writer like Paul, is *alea periculosa plenum opus*, and never to be depended on.

21. πεποιθὼς τῇ—σοὶ] Render: 'In reliance on thy ready obedience I have written unto thee [as I have].—ὕπακ., Benson, Wakef. and Abp. Newc., render 'compliance'; and so several Commentators explain: but this quite mars one of the many refined strokes in this brief Epistle, which is ably pointed out by Est. thus: 'Hic rursus *πιστός* ac, quamvis precibus agat cum Philemone, posse tamen precipere: id enim includit *obedientia* nomen. Ac si diceret: *Obedientia tua mihi probe cognita facit ut plane confidam me impetraturum id, quod his literis flagito: quoniam etsi precarerem, obedires.* This was seen also by Chrys.; and so Theophyl. remarks, οἷα ἐπιτάττω φρονίῳ οὐδὲ ἀνταδιδέχουμνος ἔργα σοι, ἀλλὰ θαρρῶν τῇ ὑπακοῇ σου. Hyper., too, was quite aware of this, as his masterly note will show. 'What stone,' exclaims Chrys., 'would not such language soften?' And yet, observes Est., 'orationem adhuc *αἰσῶ*,' in the subsequent words, εἰδὼς—ποιήσεις, q. d. 'well knowing (from experience of thy obedience) that thou wilt do even more than I say.' It is strange that Expositors should not have seen that Paul points at Philemon's permitting Onesimus to resume his duties ministrations and attentions to the comfort of their common spiritual father,—inasmuch as Paul half expresses that wish by implication *supr.* 13, δὲ ἐγὼ ἰβουλόμην πρός ἐμ. κατέχειν.

22. ἄμα δὲ καί] Dr. Peile thinks that this must be connected with the request at v. 20. But why should it not be connected with vv. 12, 13, and 20? q. d. 'I have yet *another* request to



m Col. 1. 7.

3x 4. 13.

n Acts 12.

12. 35.

3x 15. 27.

3x 19. 26.

3x 20. 4.

3x 27. 2.

Col. 4. 10, 14.

2 Tim. 4. 10.

11.

1 Pet. 5. 13.

ἐλπίζω γὰρ ὅτι διὰ τῶν προσευχῶν ὑμῶν χαρισθήσομαι ὑμῖν.

23 <sup>m</sup> Ἀσπάζονται σε Ἐπαφρᾶς, ὁ συναιχμαλώτός μου ἐν Χριστῷ Ἰησοῦ, Μάρκος, <sup>24</sup> <sup>a</sup> Ἀρίσταρχος, Δημᾶς, Λουκᾶς, οἱ συνεργοί μου. 25 Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ τοῦ πνεύματος ὑμῶν. ἀμήν.

Πρὸς Φιλήμονα ἐγράφη ἀπὸ Ῥώμης διὰ Ὀνησίμου οἰκέτου.

make of thee—that thou wouldst get ready for me a lodging; either, as Mackn. thinks, ‘a house’ [rather ‘furnished apartments’] (where he might receive all who might resort unto him), or an apartment—(a sort of prophet’s upper chamber) in Philemon’s house. Comp. Eurip. Alcest. 365, καὶ δῶμ’ ἐτοίμαζ’, ὥς συνοικήσουσά μοι, where μοι is meant both for ἐτοίμαζις and συνοικ. The formula δμα δὲ καὶ occurs also in 1 Tim. v. 13, but no where else in Scripture,

nor, I believe, in the Class. writers; though δμα τε καὶ occasionally occurs in good writers, from Homer downwards.

23. I agree with Conyb., that Epaphras is here styled by Paul his ‘fellow-bondsman,’ only because he had taken up his residence with him in the lodgings where he was held in durance by the soldiers that kept him. This is far more prob. than Dr. Benson’s view, adopted by Dr. Peile.

# ΠΑΤΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

Η ΠΡΟΣ

ΕΒΡΑΙΟΥΣ ΕΠΙΣΤΟΛΗ.

Ι. <sup>1</sup> ΠΟΛΥΤΕΡΩΣ καὶ πολυτρόπως πάλαι ὁ Θεὸς λα- <sup>a Num. 12.</sup>  
λήσας τοῖς πατράσιν ἐν τοῖς προφήταις, ἐπ' <sup>b & c</sup> \* ἐσχάτου τῶν <sup>d Joel 2. 28.</sup>

WE are now arrived at a Book, on the nature and character of which, and espec. on the *writer*, there has been more discussion than on *all* of the other Books of the New Test., putting aside the Apocalypse. Here *five* points have espec. to be attended to. 1. What may be considered the *nature* of this Book? Is it to be called an Epistle, or what? 2. To *whom* was it addressed? 3. In *what language* was it written? 4. By *whom* was it written? 5. What was the *occasion* of its being written, and what is the *scope* of its contents? Now, from the forms of salutation usually found in the Epistles being here wanting, some have doubted whether it can be regarded as an Epistle, sent to some *one Christian community*, or whether a *Discourse* on some important topics, intended for the instruction of Christian readers *in general*. But the objections to its claim to be regarded as an Epistle have been quite over-ruled; and by the able reasoning of several eminent Critics, it has been established that the composition in question, though it be without some of the usual characteristics of an Epistle, yet is essentially an *Epistle*; being at least an *address* combined with dissertatory and argumentative matter, in order to give the appeal to the Jewish brethren greater effect;—though, for reasons adverted to by Prof. Stuart, not avowedly such. That it was meant *espec.* for some Christian community in particular, is plain. Thus, for instance, we have the pronoun *ye*, and that in conjunction with some particular circumstances connected with the *persons* so addressed; nay, even a *visit* is mentioned, as promised to them, and various salutations are sent. As to the question to *whom* it was addressed, it is *inscribed* to the *Hebrews*; though the learned are not agreed whether by those are to be understood Hebrews in general, Christian and non-Christian, or whether the former only; and if so, whether Hebrew Christians in *Palestine*, or in *Asia Minor*, or in *Greece*, or in *Spain*. These and other questions have been fully and ably discussed by Prof. Stuart, from whose researches it seems pretty certain that the opinion of the ancient Greek Church, adopted by Beza, Calvin,

Hyper., Bp. Pearson, and nearly all the most eminent Critics, almost up to the present day, is the one entitled most to reception,—namely, that the Epistle was principally intended for the *Hebrew Christians in Palestine*, who bore the appellation *Hebrews* by way of distinction from the Foreign Jews, who were called *Hellenists*. But whether it was meant for the Church or Churches of Palestine *in general*, or some Church *in particular* (as that of Jerusalem, or that of Caesarea), must, I apprehend, after all that has been said, be left undecided; and prob. it may have been, in some measure (like the Epistle of St. James), meant for the Jewish Christians in *foreign countries as well as* those in Palestine, and was therefore written *in Greek*, though even on *that* point a difference of opinion exists. The Fathers of the Greek Church generally, some of the Latin (as Jerome and Augustine), and a few eminent modern Critics, maintain that it was originally written in *Hebrew*, and afterwards translated into Greek by St. Luke, or Barnabas, or Clement of Rome; while the modern Critics and Commentators *in general* maintain that it was written in *Greek*. For the *former* opinion the chief reason alleged is, that, since the Epistle was addressed to *Hebrew Christians*, it was proper that it should be written *in Hebrew*. But surely there were, as we have seen, reasons why it would be as proper to be written in *Greek*. Those, on the other hand, who contend for the *Greek* original, establish their opinion on various points of *internal evidence* arising from the composition itself: 1. since the work has all the freedom and spirit of an original, and Hebraisms are in it not so frequent as in the Septuagint Version. 2. That Hebrew names are interpreted. 3. That the passages cited from the Old Test. are not quoted from the Hebrew, but from the Septuagint. These arguments, however, are not all of them equally cogent; for as to the *first*, can any work have more of the air of an original than Josephus's History of the Jewish War? And yet we know that it was *translated* from a Hebrew original. Other arguments are employed by Prof. Stuart. But those arguments only tend

b Ps. 2. 8.

Matt. 21. 42.

John 1. 3.

Eph. 1. 10.

Gal. 4. 4.

Col. 1. 16.

e Ps. 110. 1.

Wisd. 7. 22.

John 1. 4.

14. 9.

2 Cor. 4. 4.

Col. 1. 15, 17.

Phil. 2. 6.

ch. 3. 1.

2. 12, 13.

2. 12.

Rev. 4. 11.

ch. 7. 17.

ἡμερῶν τούτων ἐλάλησεν ἡμῖν ἐν Τίφ<sup>2</sup> ὃν ἔθηκε κληρονόμος πάντων, (δὶ οὐ καὶ τοὺς αἰῶνας ἐποίησεν) <sup>3</sup> ὃς,—ὢν ἀπα-

to show the expediency of a *Greek*, but do not *disprove* the expediency of a *Hebrew* original; and as the weight of historical testimony (in the Greek and early Latin Fathers) is most decidedly in favour of a *Hebrew* original, it would seem to be the best mode of reconciling conflicting testimony, of removing various difficulties (such as may be urged, whichever hypothesis, of a *Greek* or of a *Hebrew* original, be adopted), and accounting for various phenomena, to suppose that here (as in the case of St. Matthew's Gospel and Josephus's History of the Jewish War), there were, in a certain sense, *two originals*, both coming from the author himself, and therefore equally entitled to the name of an original. Nor will it be of much importance to ascertain *which* was *first*; but if we inquire which, in all *probability*, preceded, there are, I apprehend, as many reasons why we should here assign the priority to the *Greek*, as, in the case of St. Matthew's Gospel, we ought to the *Hebrew*—reasons founded on *internal* evidence, as supplied from the nature and state of the composition itself. Besides which, the *Greek* would be more likely to be first called for, and at all times would be of more extensive circulation and utility. As to supposing, with several ancient Critics, that the *Greek* was a *translation* formed from the Hebrew by St. Luke, or Barnabas, or Clement, such probably originated merely in *report* or *surmise*, or was perhaps suggested by the desire to account for the dissimilarity supposed to exist between the style and manner of this Epistle and those of the acknowledged Epistles of St. Paul. It is probable that the Hebrew was formed either contemporaneously with, or a very short time after, the *Greek*, and was, we may suppose, drawn up for the especial use of those Palestine Jews who, being of the less educated class, or living in the country, did not understand *Greek*; though intended, I imagine, also for those Jews out of Palestine, who were called the *Eastern Dispersion*; i. e. those who sojourned in the parts beyond the Euphrates, as Mesopotamia, Babylonia, Media, Parthia, Elamitis, &c. Now these were not likely to understand *Greek*, but would probably have a tolerable knowledge of the Syro-Chaldee, into which the Old Test. was now already translated, as appears from the Targums (i. e. Chaldee Versions) of Onkelos and Jonathan Ben Uzziel. Now the existence of these Chaldee or Syro-Chaldee Versions, formed at or before this period, proves the existence of a very extensive class of persons, prob. both in and out of Judea,—i. e. of the Eastern Dispersion,—who did not understand *Greek*, and therefore could not read the Septuagint Version; which, indeed, was at first intended alone for the Foreign Jews of the *Western Dispersion*; though, from the circumstance of the *Greek* language becoming prevalent in Judea, it at length proved useful to the educated class there.

With respect to the date and *canonical authority* of the Epistle, the *former* is established by Prof. Stuart, on good grounds, both external and internal; and the latter, by actual testimony the most weighty and decisive. That it was written while the Temple at Jerusalem and the Jewish

state were yet in being, is plain from the work itself; and yet that it was written in the *latter* part of the Apostolic age, is evident from various intimations (see v. 12. x. 32. xiii. 7, 17); and the external evidence for its *canonical authority* is almost of equal strength, from its being found in the Pesch. Syr. Version, and from a chain of quotations and attestations from the early Fathers, Clement, Barnabas, and others down to the close of the second century; where, as Prof. Stuart observes, 'the question of the Canonical credit of the Epistle intermingles itself with the question whether St. Paul was the writer of the Epistle.' And this naturally leads us to the most important, though, at the same time, the most difficult question connected with the Epistle—namely, *Who was the writer?* Now some have ascribed it to St. Luke, or Barnabas; others, to Clement of Rome, or Silvanus, or Apollos. However, the Christian Church in general has ever ascribed it to St. Paul. Indeed, as to Barnabas, Clement, Silvanus, Apollos, and Luke, there is no *external* authority to prove *any* one of them to be the writer; and *internal* testimony is very slender, nay, as regards Luke and Clement, quite adverse. Internal testimony is not wanting in favour of Apollos, but it only amounts to this—that if the matter depended wholly upon *internal* evidence, we might indeed say that there is something in the Epistle but what seems agreeable to the character and talents ascribed in the New Test. to Apollos. Yet this kind of evidence cannot be admitted where *external* evidence is entirely wanting (as is the case here), and where internal evidence of a *still stronger* kind may be alleged in proof of some other writer, and where *external* authority of the strongest kind is combined with that internal. And this leads us to advert to the evidence for the opinion which has generally prevailed in the Christian Church, that this Epistle was written by St. Paul. On so very extensive a question, to enter into details would be unsuitable to a work of this nature. I must therefore content myself with briefly adverting to the *leading features* of the evidence, external and internal, referring the reader for further particulars to Prof. Stuart's Introduction to his Translation, with notes, of this Epistle. Now the evidence for the *Pauline origin* is of two kinds,—*external* and *internal*. As to the *external* evidence, it seems adverted to as the production of St. Paul by St. Peter, in his Second Epistle, iii. 15, 16; for there is great reason to suppose that this Epistle was the one which St. Peter had chiefly in view. See note on 2 Tim. iii. 15. 2. The Epistle is found in the most ancient of the Versions, Eastern and Western; as, for instance, the Pesch. Syr. of the 2nd century, and the nearly as ancient Latin Version called *Italic*. 3. The testimony of Ecclesiastical antiquity is quite in favour of the Pauline origin; the Greek Fathers almost universally ascribing it to St. Paul, as also many of the most eminent of the Latin. 'Now,' as observes Prof. Stuart, 'the early testimony is, of course, immeasurably the most important; and there seems to be sufficient evidence that this was as general and uni-

γασμα τῆς δόξης καὶ χαρακτῆρ τῆς ὑποστάσεως αὐτοῦ, φέρων  
τε τὰ πάντα τῷ ῥήματι τῆς δυνάμεως αὐτοῦ,—δι' ἑαυτοῦ καθα-

form, for the first century after the Apostolic age, as in respect to many other Books of the New Test., and more so than in respect to several. So that it is apparent that the weight of evidence from tradition is altogether preponderant in favour of the opinion that *Paul* was the author of this Epistle.

Let us now advert to *internal evidence* for the Pauline origin. I. Paul cherished a great affection for his kinsmen according to the flesh (Rom. ix. 1—4); and is it probable that he should never write to them, and endeavour to remove their prejudices and their unbelief? II. If a writer's method of treating his subject, together with his manner of reasoning, be a sure mark by which he may be recognized, then St. Paul must be allowed to be the author of the Epistle to the Hebrews; for, in the *first* place, the general arrangement or method pursued in *this*, corresponds with that found in the confessedly Pauline Epistles; and in the second, we here find that *superabundance of meaning expressed in very few words*, which distinguishes St. Paul from the other sacred writers; and thirdly, many things in this Epistle show its writer to have been not only 'mighty in the Scriptures,' but perfectly conversant with the customs, practices, opinions, traditions, expositions, and applications of Scripture then received in the Jewish Church. III. Not only does the general scope of this Epistle tend to the same point on which St. Paul so much dilates in his Epistles (namely, that we are justified and saved alone through Jesus Christ, and that the Mosaic institutions cannot accomplish that); but there are various *doctrinal propositions* in this Epistle which are found in the acknowledged Epistles of St. Paul; 1. As to the degree of religious knowledge imparted by the Gospel; 2. as to the views displayed in the Gospel concerning God the Father, and the communication of the gifts of the Holy Spirit; 3. concerning the person and mediatorial office of Christ. IV. There is such a similarity between the modes of quotation, and style of phraseology of this Epistle, and those which occur in the Epistles confessedly by St. Paul, as evince this to be his production, those being: 1. modes of quotation and interpretation of some passages of the Hebrew Scriptures, which are peculiarly Pauline, because only to be found in the writings of St. Paul; 2. instances of coincidence in the style and phraseology: of these Schmidt, De Groot, and Stuart adduce a considerable number: add to this, that *agonic* figures, which are frequent in St. Paul, are found in the Epistle to the Hebrews (xii. 1—3, 4, 12); 3. coincidences between the exhortations in this Epistle and those confessedly Pauline; 4. similarity of the conclusion of this Epistle to the conclusions of St. Paul's Epistles. V. There are several circumstances towards the close of this Epistle which prove that it was written by St. Paul; see xiii. 23, 24. x. 34. Now is it possible that these coincidences can be the effect of mere accident? Is it not, rather, far more probable that Paul was the writer of this Epistle?

The foregoing sketch presents the *outlines* of the Professor's argument on the *internal evidence*, adduced for the Pauline origin of the pre-

sent Epistle, on the nature and weight of which evidence I would offer a few remarks. First, the evidence as regards the *circumstances*, is, in a few respects, inconclusive, and in *all* is not so strong as that deduced from similarity of *doctrines*, &c.; and yet even similarity of doctrines and method would not, of *itself*, be sufficient to prove this to be the production of St. Paul; for such are not inconsistent with its being from the pen of *Apollon*. The evidence arising from *similarity of diction* would seem likely to be *decisive*; but here it must be acknowledged that a considerable part of the passages adduced by the defenders of the Pauline origin are not sufficiently definite to absolutely prove *coincidence*; while a few passages that are so (as will be seen by the subsequent Annotations) have been inadvertently passed over. One thing, however, is certain, from the learned researches of De Groot and Stuart,—namely, that the points of *similarity* and *coincidence* are far more numerous than those of *dissimilarity*; though these last have been hunted out by the indefatigable diligence of a whole phalanx of German Critics for the last fifty years. It must, however, after all, be confessed, that the *internal evidence* for the Pauline origin is less strong than the *external*. It is, indeed, of the nature of *all* internal evidence in favour of the authenticity of any composition (I mean, that a work came from the pen of any certain writer) to be less satisfactory than that which is *against* it; for while, in the *latter* case, internal evidence may be so strong as to prove the point almost to demonstration, in the *former* case it can rarely rise much beyond a *high probability* that the work *was* from the writer in question. And as no *internal* evidence can prove a book to be genuine, when *external* evidence is decidedly against it; so no internal evidence short of that strongest kind, proceeding from what involves *anachronism*, can prove a work to be spurious, or not written by any author, when external testimony decidedly attests that it *was*. Yet, sometimes, internal evidence that a composition is by a certain writer, may, if his style, manner, and cast of thought be very peculiar, prove so strong, that a person possessed of a true taste and correct judgment may feel such a persuasion that the composition is by that writer, as to rise to what he thinks *certainly*. Here, however, we have to encounter the perplexing fact,—that while the *cast of thought* and *modes of reasoning* are decidedly Pauline, yet the *colourings of style*, and especially the *composition of the sentences*, are not so; though that difference may be partly attributable to the difference of *subject* in this Epistle, which was intended as a *treatise* rather than an *hortatory letter*; and being *didactic*, would consequently be written with far greater deliberation than most of the Epistles confessedly Pauline appear to have been, and would have more of the finish of style and composition than those. At all events, the coincidence in the former particulars is of by far the most importance; and I must say that the feeling of my own mind as to the composition now in question, after repeated and most attentive examinations of its contents, is that none but St. Paul could

ῥισμὸν ποιησάμενος τῶν ἁμαρτιῶν [ἡμῶν], ἐκάθισεν ἐν δεξιᾷ  
 τῆς μεγαλωσύνης ἐν ὑψηλοῖς <sup>d</sup> τοσοῦτῃ κρείττων γενόμενος

have written it, and consequently that none but St. Paul *did* write it. That he *did*, is all but certain; for in it we have all the peculiar and prominent features of St. Paul's style and manner,—the same method of treating his subject, the same fullness of thought, the same devotional spirit, the same warmth of feeling, and the same energy of expression, which characterize his other Epistles. Can all this be the case, and yet the Epistle be *not* by St. Paul?

But if so satisfactory be the proof as to its Pauline origin, how, it may be asked, comes it to pass that learned Continental Critics for the last half century have almost unanimously rejected it? To this I reply, that the wonder is much lessened by considering the strong *bias* of the persons in question against old established opinions. Of course they take their stand on the *internal evidence*, founding thereupon various objections (for the most part exceedingly frivolous), which have, however, been so fully refuted by Prof. Stuart, that only a few remarks in addition can be necessary. The Critics, who contend *against* the Pauline origin, rest their proof chiefly on the allegation, that the Greek of this Epistle is so much superior to that of the Epistles admitted to be by St. Paul, that the composition in question cannot have been his. But is that great superiority a matter of *fact*? I think not. After a study of the Greek language as diligent, and an acquaintance with its writers, of every age, probably as extensive, as any person, at least of my own country, now living, I am decidedly of opinion that the Greek is, except as regards the *structure of the sentences*, NOT so decidedly superior to the Greek of St. Paul, as to make it even *improbable* that the Epistle was written by him. At any rate, certain it is, that, though arguments drawn from the style and diction of the Epistle to the Hebrews, as compared with those of the Epistles admitted to be written by St. Paul, would not of *themselves* be enough to prove the Pauline origin; so, on the other hand, the same kind of arguments, if even far stronger than they are, never can decide the Epistle to be *not* written by St. Paul. And this *latter* needs the aid of *external and historical* evidence even more than the former. Moreover, those who maintain that the Epistle was *not* written by St. Paul, are quite unsuccessful in showing *who* was the author; for objections of the most serious kind lie against *any* name that has been or can be brought forward. That it was written by *Barnabas*, or by *St. Luke*, there is not a shadow of evidence; for *Clemens Romanus*, or *Silvanus*, the evidence is very slight; and for *Apollos*, the external or historical evidence is next to *nothing*; and the internal only such as to induce us to *grant* that he *might* be the writer, *if historical testimony would allow it*; but it does not. And one cannot imagine that, if *Apollos* had been the writer, all attestation to the fact would have thus wholly lost. It is plain, therefore, that *this*, as well as the preceding hypothesis, is utterly untenable. Of this, indeed, Seyffarth and Kuinoel are quite aware; yet, sooner than admit the Pauline origin, they have devised *another* hypothesis even less admissible than the fore-

going,—namely, that the Epistle was written by an *anonymous Alexandrian Jew*. But what can be imagined more improbable than that the work of an *anonymous* writer, and an *obscure* person, should, in the space of 30 years after it was written (the time of Clement of Rome, who appeals to it as a book of Divine authority), or not very long after, when the *Peach. Syr. Version* was formed, have come to be regarded as an inspired work, and received into the Canon of Scripture, though no works had been admitted to a place there, but such as were confessedly written by *Apostles*? This argument, indeed, holds good, more or less, of *Clemens*, *Silvanus*, and *Apollos*, but much more of an *anonymous* writer. Besides, as the writer evidently was *well known* to those whom he especially *addressed*, how could it happen that he should not be more *generally known*? On the other hand, the almost universal persuasion in the earliest age that the Epistle was written by *St. Paul* can hardly be accounted for, except on the supposition that it *was*. Indeed (to use the words of Prof. Stuart), 'if Paul did not write it, who did? And what is to be gained by endeavouring to show the *possibility* that some other person wrote it, when so many circumstances unite in favour of the general voice of the primitive ages, that this Apostle *was* the author? That the Church, during the first century of the apostolic age, ascribed it to some one of the *Apostles*, is clear, from the fact that it was inserted among the *canonical* books of the Churches in the East and the West; that it was comprised in the *Peckin*, in the old Latin Version, and was certainly admitted by the Alexandrian and *Palestine* Churches? Now what Apostle did write it, if Paul did not? Surely neither John, nor Peter, nor James, nor Jude. The difference of style is too striking between their Epistles and this, to admit of such a supposition. But what other Apostle, except Paul, was distinguished in the ancient Church as a writer? None; and the conclusion, therefore, seems to be altogether a probable one, that he was the writer.' In short, I must, with Prof. Stuart, entirely acquiesce in the judgment of Origen (which certainly attests the opinion to have been of the highest antiquity), that 'it is *not without reason* that the ancients have handed down to us, that this Epistle is *St. Paul's*.'—Thus far in my former Editions. On again carefully reconsidering the subject for this ninth Edition, I continue to be substantially of the same opinion; and I have only to subjoin, from my recent Supplementary Volume, the following matter, which will tend, I trust, to bring this long agitated question to a satisfactory adjustment.

My exertions in support of the Pauline origin of this Epistle have been, since I wrote, strengthened by the aid of three able coadjutors,—the Rev. Charles Forster, On the Apostolical Authority of the Epistle to the Hebrews, the erudite Dr. Routh, and the learned Canon Tate, in his Cont. Hist. App. G; where he treats at large, 1) on the Epistle to the Hebrews itself; and, 2) on the two persons who might have been the bearers of it. As to the first, he unhesitatingly avows that he receives the Epistle to the He-

τῶν ἀγγέλων, ὅσῳ διαφορώτερον παρ' αὐτοὺς κεκληρονόμηκεν <sup>9 3 Sam. 7.</sup>  
 ὄνομα. <sup>14.</sup> 5 Ἐν τίνι γὰρ εἶπε ποτὲ τῶν ἀγγέλων Τίός μου εἶ σὺ, <sup>1 Chron. 22.</sup>  
<sup>10.</sup> & 22. 6. Ps. 2. 7. Acta 12. 25. ch. 5. 5.

brows as essentially stamped with the Apostolic authority of St. Paul himself. 'That it should (he goes on to say) wear so much the character of an argumentative Discourse, and so little present that of an Epistle, is the natural consequence of its *immediate object*.—to reason on the high mission and Divine nature of our blessed Lord, with the Hebrew Christians, from their own Sacred Books; to which persons, however, generally speaking, Paul had become more or less obnoxious, as being the Apostle of the *Gentiles*, and the assertor of their evangelical liberty.' In adverting to the notion (first briefly started by Luther, and lately much favoured on the continent) that *Apollos* was the author of this Epistle, he remarks, that 'if any man *but* St. Paul could be the author of the Epistle, or if the hand of any other man could be employed to write it under his direction, *Apollos* was peculiarly qualified for that purpose; and that a guiding inspiration *might* be given to such a writer [so employed], who can doubt?' Now that it *may* possibly have been written by *Apollos*, but under the immediate direction of Paul, and with continual suggestion of arguments from the Scriptures to him who was 'mighty in the Scriptures,' I am not prepared to deny. But, *granting* that this hypothesis sufficiently ensures Apostolical authority to the Epistle (which it scarcely does, for if Divine inspiration was necessary to *Apollos* in drawing it up, it would seem that the Epistle might as well be called *Apollos* as Paul's), this bringing in of *Apollos* has not, as far as I can find, the slightest countenance from any *ancient* authority. *Barnabas* is mentioned by Tertullian; but he stands alone; and we have no reason to think that *Barnabas* had the pen of a ready writer. There is stronger authority, resting on Euseb. and Jerome, for *Clemens Romanus*; but they do not speak with much confidence; and they mix up the hypothesis adopted by Clem. Alex. of its being originally written in *Hebrew* by Paul, and translated into *Greek*, with all that finish of composition which it has, by *Clemens*. But there is no sufficient *evidence* for this, and no reason to think that *Clemens* was equal to Greek composition of so high an order. Far greater attention is due to the opinion of those who think that it was written by the hand of *Luke*, but under the dictation of St. Paul, in such a way as to vindicate the *substance*, and doctrinal authority, to Paul, but give up the writing and composition to St. Luke. This opinion was long ago adopted (as the result of extensive discussion) by *Estius*, in his Introduction to this Epistle. His words are these:—'Quare, cum aliis, omnino dicendum arbitramur, subjectum sive materiam (the subject-matter) totius Epistolæ, simul et ordinem a Paulo fuisse subministratum; sed compositionem esse cujusdam alterius ejus operâ Paulus utendum putaverit.' He then proceeds to adduce Bede and Bellarmine, as among the modern maintainers of this view, and of the ancients, Euseb., H. E. iii. 32; Augustin, and Jerome, de Script. Eccles.; and, lastly, Origen ap. Euseb. vi. 19; where (says Est.) 'the learned Father, after having spoken of the style and character-

istics of the Epistle in terms agreeing with those above used by himself (Est.), concludes in the following words:—Ego constanter affirmo *sensus* esse Apostoli, *phrasim* autem et constructionem verborum alterius cujusdam—velut dictata ex præceptoris ore scribentis. Proinde si quæ Ecclesia istam habeat Epistolam, eam ipse approbet ut Pauli, idque hanc ratione persuasa: non enim temerè veteres eam Pauli esse tradiderunt.' Est. is entirely of opinion that St. Luke (as being the favourite companion and fellow-labourer of St. Paul) was the likeliest person to be employed on such a service as the one in question; and, in confirmation that he *was*, he adduces the argument that there are not a few terms (of which he adduces examples) in this Epistle which are peculiar to it and Luke's Gospel and Acts, but scarcely to be found in the other books of Scripture. The learned Commentator then proceeds to develop more fully the view he thinks best to take on the origin of this important Epistle. 'What I maintain (says he) is, Verba esse Pauli tum quoad sententiam et res, ut dictum est ab ipso subministratas, atque earum ordinem ac dispositionem generalem, tum verò quia totam Epistolam alieno stylo concinnatam, sed suis sensibus plenissime respondentem, ipse tanquam suam approbavit ac misit; adeo ut fateamur non solum Paulum in materiâ et ordine præscribendo, totâque Epistolâ postquam scripta fuit approbandâ, a Spiritu Divino motum fuisse, verum etiam mentem et manum ejus qui composuit (sc. S. Lucæ) ab eodem Spiritu fuisse gubernatam, ut non alia nec aliter scriberet, quam oportet: haud secus atque factum est in aliis, qui sacros libros scripserunt.' The most weighty *ancient* authority for this view is the passage of Origen ap. Euseb., cited by Estius, though it seems unknown to even the best-informed of theological writers on this subject since his time; which may have arisen from the passage being adduced by Estius somewhat imperfectly, only in the Latin Version, and, what is worse, with a *false reference*. After no little trouble, I have succeeded in finding it in the original Greek of Origen, at l. vi., cap. 25, of Euseb. H. E., p. 295, ed. Reading. Est. has, I find, very well expressed the *sense* of the passage, as far as he took it,—except that he did not fully open out the force of the terms ἀποκηρυχθέντων and σχολιογραφούν, inasmuch as those terms do not imply that the words written by St. Luke were *only* those pronounced *vivâ voce* by St. Paul, which would make St. Luke no more than a *scribe*, which evidently it could not be Origen's intention to intimate, since the view that he takes in the preceding context (which ought to have been also adduced by Estius) is, that 'the thoughts and sentiments are Paul's, the phraseology and composition Luke's, or whoever was the writer.' Origen probably was of opinion that the substance, or subject-matter, was (as Clem. Alex. thought) dictated by Paul in the Syro-Chaldee, but expressed by the writer in Greek; the Greek (not necessarily Pauline) which he thought most suitable to the subject and the occasion, as addressed to learned Hellenists. However, the view taken by Estius,—and by him alone fully

f Pa. 97. 7.  
Rom. 8. 26.  
Col. 1. 15.

ἐγὼ σήμερον γεγέννηκά σε; καὶ πάλιν Ἐγὼ ἔσομαι αὐτῷ εἰς πατέρα, καὶ αὐτὸς ἔσται μοι εἰς υἱόν; 61 Ὅταν

developed and carefully guarded from all misconstruction,—is preferable. And who was so likely to have been selected for so important a purpose as the one in question, or who could so well fulfil the wishes of the Apostle as Luke the Evangelist, whose Gospel had been formed under the Apostle's eye, and with his continual co-operation? Nor will it follow that, because some small degree of dissimilarity may be traced between the style of the writer of the Acts and that of the Epistle to the Hebrews, that Luke was not the writer; for, as Est. remarks, 'aliam dictionem historia postulat, aliam disputationem ad persuadendum suscepta de magnis et profundis fidei mysteriis;' nor is the difference greater than between Paul's Epistle to the Ephesians and those to the Romans, Galatians, and Thessalonians. The above view of Origen and Estius sufficiently vindicates the Pauline origin of the Epistle—at least, virtually and essentially—while it furnishes a ready solution of the many difficulties which beset the doctrine of the Pauline origin in its literal and most unqualified sense. But if St. Luke be regarded as the framer of the Epistle—as we have it, the most probable date for its composition will be the period (at the end of A. D. 63, or the early part of 64) when the Apostle, towards the close of his earthly course, and during the latter part of his final imprisonment at Rome, was left (as we learn) with Luke alone; which would afford a fit opportunity for Paul, by the welcome aid of his old companion and fellow-labourer, to make a last effort to rouse his Hebrew brethren to reconsider their views, and come to a truer sense of the august doctrines promulgated in this noble composition, without their prejudices being awakened by the name of the addresser. I am happy in being enabled to add, that the foregoing solution of this puzzling question (promulgated by me in my Supplementary Volume) has since been confirmed by the suffrage of Dr. Davidson, whose judgment was formed on an independent course of research. The conclusions to which he comes, after a most elaborate discussion of the materials, for and against, on the case, are expressed in the following decided, but not overcharged representation of the matter: 'The reasons are strong for maintaining that Paul was [virtually] the author, and that Luke did not *translate* the Epistle from one language into another. Yet this does not militate against the notion that Luke had a part in putting the thoughts and words of Paul into their present form. What was the nature of the service he rendered, it is impossible to discover. How far he polished the style cannot be known. He co-operated with the Apostle in making it what it now appears. We are thus brought to substantially the conclusion which recommended itself to Origen in ancient, and to Lardner, Hug, and Stier in modern times.' He concludes, by removing an objection, which, having never been satisfactorily obviated, has caused many to stumble at the Pauline origin;—namely, how shall we account for the fact, that there was so much diversity among the early Fathers, and Churches, as to the writer of this Epistle? To this the answer (as satisfactory as the want of complete

historical data admits) is this,—'the majority of the early Christians attributed it to the Apostle. When first written, it was doubtless sent to some one Church, as the concluding verses clearly prove. That Church, as we shall see, was prob. that at Jerusalem, the centre of the influence which the Epistle was meant to reach. It would, therefore, be well known as the Apostle's production in that place, and the knowledge be diffused round about in an always widening circle, as the existence and contents of the letter were spoken of. Hence the majority of the early Christians received it as Paul's. Hence, too, the Eastern Churches generally admitted it as his. But many doubted, or denied, its Pauline origin because the Apostle's name was not openly attached to it, as it is to his other writings. Perhaps he refrained from prefixing his name, that he might not unnecessarily excite an unfavourable prepossession among his readers by a knowledge of its origin. A few who were judges of style may have hesitated to receive it as Paul's, solely on account of its dissimilarity in that respect to his other writings; or they may have been confirmed in their previous doubts of its Pauline origin by that circumstance; but the many who did not acknowledge it as Paul's were not commonly influenced by diction and style. The Western Christians denied its Pauline origin, because at a distance from the place to which it was originally addressed. The Easterns, who were nearer, took an opposite view. Surely the latter had better means of knowing the true state of the case.—To advert briefly to the scope and contents of the Epistle. 'Its great object is to show the Deity of Jesus Christ, and the excellency of his Gospel, when compared with the institutions of Moses; to prevent the Hebrews or Jewish converts from relapsing into those rites and ceremonies which were now abolished; and to point out their total insufficiency, as means of reconciliation and atonement. The reasonings are interspersed with numerous solemn and affectionate warnings against apostasy and exhortations,—addressed to different descriptions of persons,—to continue steadfast in the faith; which serves to introduce an impressive discourse on the nature, efficacy, and triumph of faith, by which all the saints in former ages had been accepted by God, and enabled to suffer severe, and perform noble exploits in defence of their holy religion; from which he takes occasion to finally exhort them to steadfastness and perseverance in the true faith as it is in Jesus.'

I. The general design of the writer being so to commend Christianity to those whom he addressed, as to confirm them in their adherence thereto, or induce them to embrace it, if they had not yet done so, he commences his discourse by first raising in their minds the highest conceptions of JESUS CHRIST, as the *Author of that new revelation which God had made to man* (ver. 1). He then points out the *dignity of his office and person, as Lord of the world*, which was created by him (ver. 2); representing him as being the *true image of God*, the representative to men of his glory, and accordingly endowed

δὲ πάλιν εἰσαγάγῃ τὸν Πρωτότοκον εἰς τὴν οἰκουμένην, λέγει·  
Καὶ προσκυνησάτωσαν αὐτῷ πάντες ἄγγελοι Θεοῦ.

with Sovereign power (ver. 3); that, as *Mediator of the new Dispensation*, he is exalted far above the *angels*, the mediators of the old Covenant; that in his name *SON*, he has an appellation far more exalted than *theirs* (vv. 4, 5); nay, that he is the *object of worship* to the angels, while they are only God's *messengers* (vv. 6, 7). That in his quality of *King* and *Messiah* he has an eternal dominion; and is elevated by his love of righteousness to an honour above all other kings (vv. 8, 9), being, indeed, addressed in Scripture as *Creator of the Universe*, *immutable*, *imperishable* (vv. 10—12); an exaltation never ascribed to angels (ver. 13),—who are only considered as *agents* employed for the good of those who are to attain to the salvation which Christ accomplishes (ver. 14).

Vv. 1—3, inasmuch as they develop the fundamental idea of the Epistle, form a sort of Introduction to the subsequent matter from v. 4 onwards. Of these three verses, the *first* sounds forth, as it were, the key-note to the whole discourse; and the revelation of God in his Son is opposed to the revelations of God by the Prophets,—the former as infinitely higher, so as to be such *κατ' ἐξοχήν*. Expositors are not agreed whether the commencing words *πολυμ.* and *πολυτρόπ.* should be kept distinct in sense, or be connected as synonymous, and designating, by intensity, the *great variety* of the ancient revelations; q. d. as Kypke explains, 'per varias personas, variis legibus et doctrinis, sub variis umbris ac typis, figuris variis ac revelandis modis.' This latter view would seem confirmed by certain passages adduced from Maxim. Tyr., and Philo, where we have *πολυμερῶς* καὶ *πολυτρόπως* and *πολυμερῶς* καὶ *πολυτρόπου*. Yet thus the difficulty is merely *shifted*, not done away; for *there* the terms surely *admit* of being kept distinct in sense, and they are best kept distinct *here*. But *πολυμερῶς* cannot mean, as many explain, 'at various times.' Its most probable sense is that of Calv. and Hyper., 'in sundry or diverse parts,' or 'ways' (so Joa. Antt. viii. 3, 9, of Solomon's temple, *ταῦτα πάντα πολυμερῶς κατεσκεύασε*, and Plut. de Invid. c. v., *πολ. ἐξημέρωφωσι*); the diverse *dislosures* in question being, as Dr. Henderson (Lect. on Insp.) observes, 'effected not only in various parts or portions, according to the various exigencies of the Church,—a considerable period of time frequently intervening between them;—but being furnished by means or in ways greatly differing from each other.' In *πολυτρόπως* we have, as Dr. Henderson says, expressed the idea of *multiplicity* as well as *diversity*; the term being meant to denote the *various modes* of Divine revelation, by dreams, visions, symbols, Urim and Thummim, and prophetic ecstasy. That Tholuck and others should pronounce that the 'words are used merely for the sake of amplification,' is a proof of the blindness of semirationalistic views, using cracked Criticism, and perverted Philology, as its agents. I agree with Prof. Ebrard, that *λαλεῖν* properly denotes 'oral communication between man and man,' and not only, as here, 'the utterances of God in revelation,' but other modes of communication, as dreams,

visions, &c. Of course by *πατέρες* are meant 'the ancestors,' generally, of the generation in Paul's time.—*ἐν* stands here for *διὰ*, denoting instrument; an Hellenistic idiom, formed on Hebr. *ב*, 'by,' or 'through.'—*προφ.* here, as often, denotes those who communicate the Divine will. At ver. 2, instead of the t. rec. *ισχύτων*, very many MSS. (to which I add all the Lamb. and most of the Mus. copies, including Cov. 4, omitted by Mill), early Editions, and Fathers have *ισχύτων*, which has been adopted by every Editor of note; and with reason; espec. as it is confirmed by the occurrence of the very expression in the Sept. at Numb. xxiv. 14. Ezek. xxxviii. 16. Jerem. xxiii. 20; though *ισχύτων* elsewhere occurs. Moreover, *ισχύτων* is to be preferred, as being the more *difficult* reading. With respect to the sense of the expression *ἐν ἰσχύτων*, it generally imports, 'at some future time' more or less remote, according to the context and scope of the passage. When the *times of the Messiah* are spoken of, the expressions *ἰσχυαὶ ἡμεῖς*, *ἰσχυαὶ καιρὸς*, or *χρόνος*, and *τὸ ἰσχυαὶ τῶν ἡμερῶν*, mean the *last times*; since then an end would be put to the Mosaic Dispensation by the coming of the Messiah. Thus the expression *ἰσχ. ἡμ.* was occasionally applied by the Apostles to denote the time shortly previous to the advent of Christ to judgment at the end of the world. Sometimes, however, it was employed to denote the *period of the Gospel*, the *last dispensation of God*, even that of Jesus Christ in the Gospel. And such seems to be its import here.—To advert to *ἐν Ἰγῷ*, this use of *Ἰγῷ* without the Art. does not, as Prof. Stuart thinks, tend to invalidate Bp. Middleton's theory of the Greek Article. In a note on Matt. i. 1, and iv. 3, he shows that, by a licence arising out of the nature of *Θεός*, we may write either *ὁ Ἰγὼς τοῦ Θεοῦ*, or *Ἰγὼς Θεοῦ*; but he has, I believe, no where noticed the peculiar usage before us of *Ἰγὼς Ἰγὼς Θεοῦ*, which is indeed exceedingly rare, yet again occurs at ch. v. 8, and vii. 28. Had he done so, however, he would have found no difficulty in reconciling it with his theory; since he would have seen that *Ἰγὼς* may, in this use, be considered (like *Χριστός* put for *ὁ Χριστός τοῦ Θεοῦ*) as an *appellation* converted into a *sort of proper name*, and consequently entitled to the same licence, which we find to be the case in *Χριστός*; very rarely, indeed, in the Gospels and Acts, but frequently in the Epistles. Mr. Green, however, Gr. N. T. Dial., p. 182, classes this passage with those where the Article, which might rightly be prefixed, is withheld, to promote *prominence*, or *point*; espec. in cases where there is a contrast, as here, and at vii. 28. The Apostle's especial concern is, he thinks, with the *nature* and *attributes* (without calling attention to the inherent meaning of the Title of the Son of God), in order to impress on his readers his *Divine Sonship*, and consequently (which is the leading idea of the Epistle) his immeasurable superiority, in virtue thereof, to all preceding persons bearing a Divine commission. The rendering, 'as Mr. Green observes, 'should prob. be, "By a Son," or "By One who is his Son;"' implying that God no



Ps. 104. 4. 7 *Καὶ πρὸς μὲν τοὺς ἀγγέλους λέγει· Ὁ ποιῶν τοὺς ἀγγέλους αὐτοῦ πνεύματα, καὶ τοὺς λειτουργοὺς αὐτοῦ*

longer addressed them by a prophet, a mere *οἰκίτης*, but by One who had the nature and dignity of a Son. There is the same contrast vii. 28, *ὁ νόμος γὰρ ἀνθρώπων* ("mere creatures") *καθίστηεν ἀρχιερεῖς, ἔχοντας ἀσθένειαν, Ἰλὸν* ("God's Son") *ἐν τὸν αἰῶνα τεταλειωμένον* ("endued with everlasting perfection").—*ἐν ἱθὺς κληρονόμον πάντων*. The term *κληρονόμον* was used for *κύριον*, to hint at something further; on which see Theophyl. Of *κληρονόμος πάντων* the full sense is, 'Lord of all things in the world by inheritance,' in virtue of his *Sonship* just mentioned. So *κληρονόμος κόσμου* is used at Rom. iv. 13. Comp. v. 3; and see Bp. Bull. Jud. Cath. Eccl. ch. v. § 8, p. 42.—*δὲ οὖν*. Here Kuin. justly rejects the Version of Grot. and others, 'on account of whom'; since *δὲ οὖν*, and *δὲ ἐν*, are no where *confounded*, but kept *distinct*, in this Epistle. Indeed, the sense thus arising would be *inapposite*, and the thing asserted be contradictory to what is said repeatedly in the New Test., as John i. 3. 1 Cor. viii. 6. Eph. iii. 9. Col. i. 16, 17; from which it appears that the words must be understood of a *physical*, or *efficient* creation by Christ; as all the ancient Fathers are agreed. So Just. Mart. has *ὅς τοὺς οὐρανοὺς ἐκτίσας*. By *τοὺς αἰῶνας* is meant (as at xi. 3, and perhaps 1 Tim. i. 17) 'the whole system of creation, the material universe' (as, indeed, the Pesch. Syr. Translator renders), comprehending all created things in the heavens and on earth, corporeal and incorporeal, and thus answering to the *πάντα* of John i. 3. This sense of *αἰῶν* (found also at Wisd. iv. 2. xiii. 9. xiv. 6) is confined to the plural, being formed by the Alexandrian Jews on the Hebr. עוֹלָמוֹ. See more in my Lex. in v. *αἰῶν*.

3. ἀπαύγασμα.—[*ὑπόστασις*.] Render: 'the effulgence, by emanation, of his glory,' meaning, as in our Liturgy, 'Light of Light'; or rather, 'Light from Light' (according to the ancient Latin Liturgy), 'and the exact image of his substance, or essence.' Δόξα corresponds to the Hebr. כְּבוֹד, and, like it, is used espec. of the *Divine Majesty* of the Deity. And thus the sense here intended is, as Dr. Pye Smith explains, that 'the Redeemer is the true and proper representative of the Infinite Perfection of the Deity.' The term ἀπαύγασμα (which signif. lit. 'off-shining') denotes properly 'the light reflected from a lucid body'; but it is here used figur. in the sense of εἰκών; intimating that he is *that* to the Divine Father, which the solar light incident on our world is to the same light as the source of its emanation. So Philo, vol. i. p. 337, has *τὸ δὲ ἀγίασμα* (the Sanctuary) *ὡς ἅγιον ἀπαύγασμα, μίμημα ἀρχετύπου*, meaning, that the one was a perfect likeness of the other. See note on Matt. xvii. 2.—*χαράκτηρ* (from *χαράσσω, στήρο*), prop. signif. 'the die,' or 'stamping-stool,' used in coining, by which the figure to be expressed is stamped; also 'the impression made by a seal'; being thus synonymous with *σφραγίς*; and as such cannot but be an exact representation of the die, or seal, so the word came to denote 'an exact and perfect resemblance,' or 'counterpart'; of which sense exx.

are adduced from Aristotle, Plato, and Philo. Thus it is a stronger term than *εἰκών*; with which, however, it is in *us* synonymous. So at 2 Cor. iv. 4, and Col. i. 15, Christ is called *εἰκὼν τοῦ ἀοράτου Θεοῦ*.—*ὑποστάσις* signif. not 'person' (a sense of the word unknown until after the Arian controversy, in the fourth century), but 'substance,' or 'essence'; i. e. 'being,' equiv. to *παράξις*: a sense supported by the authority of the Pesch. Syr. and Vulgate Versions. And thus *χαρ. τῆς ὑποστάσεως αὐτοῦ* may be rendered (as it is done by Ernesti), 'the perfect expression of the Divine Nature and Essence.' It is meant, then, that 'the glory of the Father was reflected on the Son, and the *ὑπόστασις* of the Father was impressed on the Son; so that the Son represented it, as an impression represents the seal, forming a perfect representation of God's person and attributes'; i. e. of the perfections *subsisting*, or *existing* in God. The idea was probably suggested by a similar one at Wisd. vii. 26, where Wisdom is said to be an efflux from God's glory, an *ἀπαύγασμα φωτὸς αἰδίου, ἱσοκτῆρον τῆς τοῦ Θεοῦ ἐνεργίας, καὶ εἰκὼν τῆς ἀγαθότητος αὐτοῦ*.—*Φέρων τὰ πάντα, &c.* Φέρων is rendered by Abp. Newc. 'ruling,' by Stuart, 'controlling'; but I prefer our Authorized Version, 'upholding,' or 'supporting'; which is confirmed by the Pesch. Syr. Translator, Theophyl., and almost all the early modern Expositors. So Bp. Hall explains, 'giving support, maintenance, power, and preservation to all things that he hath made.' Similarly it is said, Ps. lxxv. 3, 'I bear up the pillars of it (i. e. the earth).' Thus the expression is equiv. to ἀναφέρω, which term involves an *adjunct* notion of 'regulating' as well as 'supporting.' Indeed, such seems to have been the reading of the original from which the Vatican MS. B was copied; for as to the reading *φανερῶν*, it is evidently a mere error of the copyist. Of course ἀναφέρω was no more than a *glōss*, though highly deserving of attention, as indicating the sense assigned to *φέρω* in the earliest ages.—On reconsidering this point of interpretation I am still of opinion, that the variously understood term *φέρων* is best rendered by *sustinet, upholds*; and the term seems used, by a metaphor derived from those who cause any thing to be stirred by applying the finger, i. e. to stir by *heaving up* any thing so as to move it.—*τῷ ῥήματι τῆς δυνάμεως αὐτοῦ*. This is, by Hebraism, for *τῷ ῥήματι δυνατὸν*, 'by his powerful fiat,' the words *רַבּוּ* and *רִמָּה* being often used in the Old Test. of the fiat of Omnipotence, conveying, as Dr. Pye Smith remarks, the idea that He does not sustain the world with effort, but by his simple volition. See Gen. i. 3, and Ps. xxxiii. 6, 9. By 'all things' are evidently meant the *subjects* of the possession or dominion just before spoken of; namely, the natural universe. The next words, *δὲ ἑαυτοῦ*, are absent from A, B, D<sup>3</sup>, and 4 cursives (to which I can only add Mss. 11,836), the Vulg., and some Fathers, and have been cancelled by Lachm. and Tisch., but not on good grounds; for a few MSS. are insufficient to warrant the cancelling of words, espec. when they are almost

πυρὸς φλόγα· ὁ πρὸς δὲ τὸν γλῶσσαν ὁ θρόνος σου, ὁ ὡς πα. α. β. γ. Θεός, εἰς τὸν αἰῶνα τοῦ αἰῶνος· ῥάβδος ἐυθύτητος ἡ

indispensable; which is the case here. For, as Est. observes, 'from the *Divine* nature of Christ the Apostle reverts to his *human* nature (comprising in this passage the sum and substance of the whole Epistle), teaching that he, as a man, through desert obtained by his passion remission of all our sins, and made full satisfaction for them by offering himself to God the Father as a sacrifice for us.' Such is the sense inculcated in these words δι' ἑαυτοῦ, which are highly emphatic, being equiv. to διὰ τῆς θεότητος αὐτοῦ (as in ix. 12, 26. ii. 14), implying, 'and not by the blood of victims, as has been observed by Chrys., Theophyl., Theodor., and (Ecumen. Besides, the words are confirmed by the weighty authority of the Pesch. Syr. Version. Their omission arose, I suspect, from the occurrence twice just before of αὐτοῦ (a cause of omission as found to exist in numerous other cases); and this is the more probable, considering that from the reading of the MS. D and others, as also Theodor., Cyril, &c., it plainly appears that αὐτοῦ for αὐτοῦ or ἑαυτοῦ was read at a very early period. Again, the ἡμῶν after ἀμαρτιῶν has been cancelled by Lachm. and Tisch., on the authority of A, B, D, E, and 3 or 4 cursives (to which I can only add Mus. 16, 184), and some Versions. But it is confirmed by Rev. i. 5, τῷ λούσαντι ἡμᾶς ἀπὸ τῶν ἁμ. ἡμῶν, where Lachm. and Tisch. (1st Ed.) cancelled the word, on the authority of only three MSS., though Tisch. has restored it in his 2nd Ed. Yet here it is not quite necessary, since the Apostle may have meant to speak in a general sense, as in Col. i. 14, ἐν ᾧ ἔχομεν—τὴν ἀφεσιν τῶν ἀμαρτιῶν, and Acts ii. 38, αἱ ἀφεσιν ἀμαρτιῶν, where, however, Lachm. edits, from five ancient MSS., α. ἀφ. τῶν ἁμ. ἡμῶν, involving inconsistency with his decision at Col. i. 14, and here; though in Col. i. 14, and Acts iii. 38, ἡμῶν is implied in the context. Not so here, since the sense may be, 'having made purification of sin,' viz. by its expiation. Comp. ἰλασθῆναι τὰς ἀμαρτίας, infra ii. 17, and ποιεῖν λύτρωσιν at Luke i. 68.—ἐκάθισεν. Supply ἑαυτόν, 'seated himself.'—τῆς μεγαλυσυνης, scil. τοῦ Θεοῦ, meaning (by the use of abstract for concrete) the Almighty. So in the Book of Enoch we have ἐνώπιον τῆς δόξης τῆς μεγαλύνουσης. Prof. Ebrard is of opinion, that 'in these words there is solely the idea of participation in the Divine dominion and majesty, without any local reference whatever.' But the reference does exist, as implied in the next words, ἐν ὑψηλοῖς (= ἐν ἰσχυραῖς in Eph. i. 20), where Ebrard recognizes it. 'Thus far is described the κληρονομία which the incarnate Son has received; and after these introductory words, by way of foundation, the writer now passes to the first principal inference from them,—namely, that that Son, the origin of the New Test. revelation, is infinitely superior to the angels,—the organs of the Old Test. revelation. The carrying out of this inference occupies from v. 4 to ch. ii. 18 of the Epistle.' (Ebrard.)

4. τ. κρείττων γινόμενος τῶν ἀγγ.] Render: 'being so much superior in rank to the angels.' From the examples cited by the Commentators, it appears that κρείττων was used, in an august sense, of the gods and demigods of the

heathens.—διαφορώτερον, denoting 'a more distinguished superiority.'—δύναμις. Many modern Commentators assign to the word the sense *dignity*; but the ancients, and the generality of moderns, 'name,' or title, of SON, which is greatly preferable; for (as Kuinoel and Stuart observe) 'the argument in the sequel shows that the sense involved in the title SON is the ground on which the superiority over the angels is proved.' Now none but Christ is ever called the Son of God.

5. In confirmation of the above, an argument is adduced from the Old Test., formed on two passages of it (Pa. ii. 7, and 2 Sam. vii. 14), which have been in every age referred, by even the best Jewish Interpreters, to the MESSIAH, at least in their mystical and sublimer import; for in such a sense as is inherent in these passages (namely, one that denotes 'supreme dominion and authority'), neither angels nor men were called *sons of God*. The force of the argument lies in γίνομαι and γενέσθαι; but in whatever way this may be referred to Christ's *human* nature, it can be no ground for such pre-eminence; and consequently this filiation must be applicable to him in his *Divine* nature. The expression σήμερον γενέσθαι υἱον is usually understood of 'the eternal generation of the Son of God'; q. d. 'Whereas the angels are created, he is begotten,' i. e. holds the dignity he possesses by an eternal generation. But it does not appear how σήμερον can ever denote 'from eternity.' By Chrys. and Theophyl. it is referred definitely to time; and the best Expositors have always so understood it, though they are not agreed whether by that time is denoted the period of our Lord's incarnation, or of his exaltation (as regards his *human* nature) to his mediatorial throne after his resurrection. The latter view, however, is decidedly preferable. To the above remark Dr. Peile adds, *de suo*, 'The question, if any there still be on this point, is surely decided by our Apostle's own teaching, as happily preserved for us in Acts xiii. 32, 33; where that identical Promise to which he here refers, as made by the mouth of Nathan unto "the Patriarch David" (2 Sam. vii. 12—16), is declared to have been "fulfilled unto us," the children (in CHRIST) of the Prophets, and of the Covenant which God made with the Fathers of the typical Israel, "in the act of God's having raised up Jesus"—the Beginning and First-Born of that new creation from the Dead, wherein he, by his Spiritual and Life-giving Presence, is now the Christ in us, our Hope of Glory.'

6. 'After this verse there follow certain arguments, in which the superiority of the Son over the angels appears; though not precisely that as respects the foregoing κληρονομία.' (Ebrard.) The difficulty complained of in this verse mainly rests on the expressions πάλις and ἑταράγγ. Here, if necessary, we might, with Rosenm., suppose a transposition of the words, for πάλις δὲ ἔταν, as often in the Script. and Class. writers; but it is not necessary. Stuart justly contends that there is no transposition, and he takes δὲ πάλις to mean, 'Again, also, when he,' &c. But the words δὲ and πάλις do not, properly speaking, belong to each other; the δὲ belonging to ἔταν

1 Sam. 61. 1, 2.  
Acts 10. 25.

ῥάβδος τῆς βασιλείας σου. ὁ ἡγάπησας δικαιοσύνην,  
καὶ ἐμίσησας ἀνομίαν διὰ τοῦτο ἔχρισέ σε ὁ Θεός, ὁ

ἰσχυρ., and the πάλιν (if it have the same sense as in the former verse) to λέγων taken from λέγει, or εἰπών taken from εἶπε just before. I find this view of the construction confirmed, virtually at least, by Ebrard, who observes, that 'according to the sense [intended] πάλιν can belong only to λέγει, parallel to the πάλιν (εἶπε) at v. 5, and consequently there is an hyperbaton (rather, an hypallage).' The expression ἰσχυρ. has been variously interpreted, but there is no sufficient reason to abandon the sense, supported by many exx., commonly assigned,—namely, of 'ushering, as it were, into the world' (namely, by the predictions and prophecies of Scripture) the advent of the First-born. Thus understood, the term denotes 'the formal introduction of one, vested with high authority, to those whom he is to govern,' as in Philo, p. 193, C: and in this is implied a formal declaration to the inhabitants of the world, angels as well as men, of the exalted rank of the *Personage* so introduced. Thus we may render, 'and when he shall have brought in.' It would seem that the term εἰσάγων was used by the writer, from his having in mind not so much the idea of God, to which the preceding context points, as the *holy Prophet* speaking under Divine inspiration.—τὸν Πρωτότοκον. Render: 'the First-born,' or 'First-born.' For this, as appears from Ps. lxxix. 27, comp. with Rom. viii. 29, was a title of the Messiah; and when the force of the metaphor is duly weighed (on which see Schoettg.), it will be found to mean *the Lord of men and angels*. The writer (as Ebrard observes) says designedly, not Υἱός, which would denote the *Incarnate*, but Πρωτότοκος, which, like the μονογενὴς of John, denotes the *Eternal Son of the Father*; or, as Paul more fully expresses the sense in Col. i. 15, Πρωτότοκος πάσης κτίσεως, where see note. The words following are taken from Ps. xvi. 7, according to the LXX., who have rendered ὡς ἄγγελοι, though modern Interpreters take it to mean the *false gods* of the heathen. The word is, however, as Kuinoel remarks, used in the former sense at Gen. xxxv. 7. Ps. lxxii. 1, which would be very suitable to the context and the intent of the Psalmist here; for it is admitted by Kimchi that 'this Psalm, as well as all from xciii. to ci., relates to the mystery of the Messiah.' Θεοῦ, however, was supplied by the Sept. Translators, to make the sense clearer, though the use of the Article with ἄγγελοι would have answered the purpose as well. The argument of inferiority deduced from any one's *scornshipping* another, is irrefragable. Of course it is implied how supremely great must that Person be, whom the very angels are to reverently bow before. Comp. Phil. ii. 10.

7. To further prove this inferiority of the angels to Christ, certain passages are now adduced from the Psalms, in which they are called *ministers*, but *Christ* KING supreme and perpetual (Kuinoel); and that for the purpose of contrasting the angels, as *servants*, with Christ as a *King*.—πρὸς μιν, &c., 'as regards,' in reference to. The words following are from Ps. civ. 4 (Sept.), though for πρὸς φλόγα we have there πῦρ φλέγον, which, however, will not prove

that the Apostle, as Kuinoel supposes, quoted from *memory*; but only that he gave another version to ὡς ἔστι, and that so similar to the version of Symmachus, that it is not improbable some copies of the *Sept.* might then have the rendering assigned by the writer. Indeed, such is found in many of the best MSS. of the *Sept.* It has been doubted whether the *subject* here be contained in πνεύματα and πρὸς φλόγα, or in τοὺς ἄγγ. and τοὺς λειτουργοὺς. Many eminent Expositors adopt the latter view, rendering, 'who maketh the winds his messengers, and flames of fire his ministers.' This interpretation, however, Bp. Middleton thinks, would require the Article at πνεύμ., and πρὸς φλόγα; and though it be very agreeable to the context of the *Psalms*, yet that of the *Epistle* requires the first-mentioned construction, which is confirmed by the *Peach. Syriac Version*. And Prof. Stuart thinks the Hebrew words admit of no other construction. It has also been disputed whether πνεύματα should be rendered '*spirits*,' or '*winds*.' Now Bp. Middleton's criticism would necessarily *exclude* the latter sense, and consequently oblige us to adopt the former. Considering, however, the licence, throughout St. Paul's writings, with respect to the omission of the Article where it can conveniently be omitted, such a principle may be regarded as precarious; and the question must be determined solely by the comparative fitness of the two senses. That of '*spirits*' is contrary to the use in the *Psalms*, and is at variance with the other member of the Parallelism; 'since (as Carpzov observes) there can be no comparison between an *intelligent* *ens* and what is not intelligent.' Indeed, the best Commentators have been long agreed in rejecting that interpretation. The sense '*winds*' or '*the winds*' is doubtless the true one. And though here again the words are susceptible of more than one sense, yet the only one suitable to the context is, 'Who employs his angels as winds, and his ministering servants as lightnings;' q. d. '*Angels* not less than the winds and lightnings obey his fiat. As he employs the winds and lightnings as instruments of his will, so does he the angels as his agents.' In like manner, Xen. de Mem. iv. 3, 14, speaks of the winds and lightning as ὑπηρέται τοῦ θεοῦ.

8. πρὸς τὸν Υἱόν Render: '*respecting the Son*,' as ver. 7, πρὸς ἄγγελ., '*respecting the angels*.' In ὁρὸς and ῥάβδος we have *emblems of dominion* in the kingdom of God-man; and, as the former clause designates the *perpetuity*, so does the latter the perfect *equity* of the Son's government.—ὁ Θεός. Nomin. for Voc., as elsewhere in the New Test., and generally throughout the *Sept.* This clearly ascribes Divinity to the Son, agreeably to the Prophet Isaiah ix. 6, 'his name shall be called Wonderful, Counsellor, the *Mighty God*,' &c. Bp. Horsley has fully shown that the passage is here with the greatest propriety applied to Christ (as, indeed, the best Jewish Interpreters admit), and made an argument of his Divinity, not by any forced accommodation of the words, but according to the true intent of the Psalmist, and the literal and only consistent exposition of his words.

9. ἡγάπησας—ἀνομίαν.] This is illustrative of

Θεός σου, ἔλαιον ἀγαλλιάσεως παρὰ τοὺς μετόχους σου. <sup>10</sup> Καὶ Σὺ κατ' ἀρχάς, Κύριε, τὴν γῆν ἐθεμελίωσας, καὶ ἔργα τῶν χειρῶν σου εἰσὶν οἱ οὐρανοί. <sup>11</sup> Αὐτοὶ ἀπολούνται, σὺ δὲ διαμένεις· καὶ πάντες ὡς ἱμάτιον παλαιωθήσονται, <sup>12</sup> καὶ ὡσεὶ περιβόλαιον ἐλίξεις αὐτοὺς καὶ ἀλλαγήσονται· σὺ δὲ ὁ αὐτὸς εἰ,

the expression εὐθύτης before; and the Aorist here denotes, as often, what is *customary*; and thus it is well expressed by the *Present* tense. The general sense (strengthened by the use of the *negative* form following the affirmative) is this: 'perfectly equitable and just is thy government.' At ἔχρισαι—ἔλαιον ἀγαλλιάσεως there is commonly supposed to be an allusion to the inauguration of Kings and Prophets by *anointing*; in allusion to the anointing of Christ by the Holy Spirit for his regal and priestly office in the Church. To this, however, both the context and the *usus loquendi* are adverse. Now χρίσις sometimes simply denotes *ornars, instructs* (as in Acts x. 38), which seems to be the sense here. Thus ἀγαλλ. will have reference to the notion of *exaltation and celebrity*, included in that of *honouring*; and so Chrys. must have taken it, since he explains ἀγαλλ. by ἀγλαΐσμοι, καλλωπισμοῦ δόξης. By τοὺς μετόχους are meant 'associates in dignity,' συνθρόνους; comp. Rev. xix. 16. The *Accus.* is here (by an idiom found also occasionally in the Class. writers) put for the *Dat.*, which is the usual Syntax. It is not certain whether the first ὁ Θεός is a *Nomin.* or a *Vocal.* Many eminent Expositors, ancient and modern, including Ernesti, Rosenm., Kuin., and Stuart, suppose the *latter*; while the ancient Interpreters, and almost all modern ones, adopt the *former* view, which yields a better sense, and with a more natural construction.

10—12. The *kai* (meaning, 'and further') serves to connect this position with the testimonies at ver. 8; and consequently the matter must have the same reference, to *Christ*. The passage here introduced is from Pa. cii. 25—27, which, while it would seem to be, at least *primarily*, a description of the eternity and immutability of God, is here quoted in such a manner as seems a *direct* and unreserved application to *CHRIST*. Certainly, as Stuart observes, there is nothing in the Psalm that forbids its *application* to the Messiah; nay, many passages are *most* applicable to him; and such a reference is supported by the fact that several Psalms do contain such predictions. 'Though (he adds) even if it were supposed to be applicable merely to *Jehovah*, there would be no difficulty with the quotation here, since the *application* of the same words to the *Son of God*, which were originally spoken of *Jehovah*, would be the same as saying, What was affirmed by the Psalmist of *Jehovah* may be as truly affirmed of the *Son*.' Thus the weight of the argument as to the Divine nature of Christ would be the same. This, however, is taking too low a view of the subject. Dr. Pye Smith (Scrip. Test. l. iv. § 16) has given good reasons for supposing that the passage in the Psalm was directed, under the inspiration of the Holy Spirit, not to *Jehovah*, but to *Messiah*, the hope of Israel. From a close examination of the nature and character of the Psalm, the learned writer shows the inference

to be unavoidable, that the afflicted Psalmist's prayer was to 'that same DIVINE PERSON who had allowed himself to be seen in a glorious human form, by Abraham, by Jacob, by Moors and his associates, and by Ezekiel; the Angel of the Covenant; the Hope, the Redeemer, the Saviour of Israel.' Hence it follows that the Apostle, in making use of the Psalmist's prayer as a testimony to the supremacy and Deity of that Messiah, expressed no more than the true and original meaning of the passage.

10. κατ' ἀρχάς τὴν γῆν ἔθημ.] Κατ' ἀρχάς is best rendered 'of old'; since the Sept. only rendered κατ' ἀρχάς with reference to the *ἀν ἀρχῇ* of Gen. i. 1.—ἔθημαλ. refers to the *first act* of creation, with allusion to the idea entertained of the earth by the Hebrews,—namely, as a plain surface erected on foundations. The use of τῶν χειρῶν imports, not *instrumentality* (as Stuart supposes), but *power*, as Estius has ably shown. By the αὐτοὶ we may, with Kuinoel and Stuart, understand the heavens and the earth; both having been mentioned. Thus in ἡ γῆ and οἱ οὐρανοὶ we have a periphrasis of the *world*. See Gen. i. l. xiv. 19. In αὐτοὶ the gender is accommodated to οὐρ., as the last-mentioned and the *worthier* gender. For διαμένεις a few ancient MSS. have διαμενῖς, which is adopted by Griesb., Knapp, and Stuart; but the former is plainly the true reading, and is confirmed by the Pesch. Syr. Translator, who well renders, 'Thou art permanent'; and certainly there is nothing to hinder the Hebr. נצח from being expressed in the present tense, as it is by Dr. French, in his Translation of this Psalm. Thus, too, there is more *force* and propriety in the sentiment; the Present being more applicable to a Being whose duration is unconnected with time, who *was, is, and is to be*; who 'is the same yesterday, to-day, and for ever.' The words καὶ πάντες—ἀλλαγ. are exegetical of ἀπολούνται, as καὶ τὰ ἔτη—ἐλπίψ. are of διαμένεις. With πάντες ὡς ἱμάτιον παλαιωθήσονται comp. Isa. li. 6.—πριβ. denotes a *wrapper*, or outer garment, like the *lyks* or *bornouse* of the Arabs; for such is the idea in the Hebr. שר, denoting the *sky*. In that expression and ἐλίξεις there is an allusion to the heavens as an *expanse*, the *rolling up* implying *removal*, for the purpose of substituting others,—the 'new heaven and new earth' of Rev. xxi. 1. Comp. xx. 11.

12. σὺ δὲ ὁ αὐτὸς εἰ] Of these words the sense is but imperfectly indicated by Commentators, who have failed to perceive that the sentiment here is the same with that more fully expressed at xiii. 8; both containing the idea of absolute unchangeableness, and both ascribing to the Messiah the *Divine attribute of immutability*. So Philo (cited by Carpzov) says of the sun, ὁ αὐτὸς ἔστιν ἀεί. The words following, τὰ ἔτη σου οὐκ ἐλπίψουσι, are expressive of *immortality*; q. d. 'thy years (meaning, thy existence)

m Ps. 110. 1.  
Matt. 22. 34.  
Mark 12. 36.  
Luke 20. 42.  
Acts 2. 34.  
1 Cor. 15. 26.  
Eph. 1. 20.  
ch. 10. 1, 2.  
& 12. 2.  
n Ps. 108. 21.  
R 34. 7.  
& 91. 11.

καὶ τὰ ἔτη σου οὐκ ἐκλείψουσιν. <sup>13</sup> πρὸς τίνα δὲ τῶν  
ἀγγέλων εἶρηκέ ποτε Κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς  
ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου; . <sup>14</sup> Οὐχὶ  
πάντες εἰσὶ λειτουργικὰ πνεύματα, εἰς διακονίαν ἀποστελλόμενα.  
διὰ τοὺς μέλλοντας κληρονομεῖν σωτηρίαν; II. <sup>1</sup> Διὰ τοῦτο δεῖ

will never fail, or come to an end.' The whole serves to place in very strong contrast with the dependence, the weakness, the nothingness of the most exalted creatures, the characters of *eternity* and *immutable faithfulness* in the Saviour of men and Lord of angels.

13. 'This verse forms the key-stone of the whole argument; and, accordingly, we may do well to look back on the course of reasoning that has been employed. The New Test. revelation of God in the Son was opposed to that of the Old Test., as the absolute to the relative, v. 4, and the absoluteness of the former derived, 1. from the name *Son* which is assigned in the Old Test. to the promised Messiah, but to none among the angels, v. 5; 2. from this, that where the (Messianic) saving work of God, i. e. of the *Πρωτότοκος* is prophesied of, merely the place of worshipping spectators belongs to the angels, v. 6; 3. vv. 7—12, from the *immediateness* of the union of God with men in the Messianic salvation, from its *everlasting duration* and its *spiritual nature*, inasmuch as it rests on the reciprocal relation of human righteousness, vv. 8, 9, and Divine faithfulness, vv. 10—12. It had been shown in vv. 8, 9, as well as in vv. 10—12, that an immediate elevation of man to God, and an immediate act of grace on the part of God towards man, without the interposition of angels, were already laid down in the Old Test. as the fundamental characteristics of the Messianic salvation. This *immediateness* is now in v. 13 still further confirmed by a crowning passage from the Old Test., in which it is most clearly expressed.' (Ebrard.) By *πρὸς τίνα, &c.*, is meant, 'Where does God address even the angels in terms implying that they are *σύνθρονοι* with him?' for such is implied by the phrase *κάθου ἐκ δεξιῶν*: on which see notes on Matt. xxii. 44, where the words are applied by our Redeemer himself to the Messiah. The words *ἕως ἂν θῶ τοὺς ἐχθρούς σου* contain an *image* of complete subjection, and are highly intensive of the sense of the foregoing phrase.

14. This forms the *conclusion* of the comparison made between the Son of God and the angels; for the purpose of evincing the great superiority of the former, there is subjoined a reference to the *condition* of the angels, *what* they really are.—Οὐχὶ πάντες εἰσὶ λειτουργικὰ πνεύματα, &c. The interrogation with *οὐχὶ* implies a strong affirmation, intimating that the thing is an universally admitted truth. The full and literal sense is, 'Are not all of them [of whatever rank] [no more than] ministering spirits sent forth for service (or assistance), on the part of (i. e. in behalf of) those who are to inherit (i. e. obtain) salvation?' They are said to be λειτουργικὰ πνεύματα (an expression formed on Ps. ciii. 21, Sept., εὐλογεῖτε τὸν Κύριον, λειτουργοὶ αὐτοῦ, ποιῶντες τὰ θελήματα αὐτοῦ) as being merely διάκονοι Θεοῦ, not σύνθρονοι, like Christ. The next words are exegetical of λειτουργικὰ, and

show the *nature* of that service. Finally, the term ἀποστελλόμενα is used to intimate that they have no *self-derived* dignity, but are only ἀπόστολοι, with delegated authority, which is the constant doctrine of the Old Test. and the Jewish writings in general. The use of πνεύμα here seems formed on Num. xxvii. 16, Θεοὶ τῶν πνευμάτων καὶ πάσης σαρκός—Διὰ τοῦτο μιλῶντες κληρ. σωτ. A periphrasis for faithful and true Christians; the best comment on which will be found in the words of the same Apostle at Rom. viii. 17, where see note.

II. This and the preceding Chapter the learned Ernesti justly calls the *scandalum Socinianorum*, and he lays down a summary of the doctrines which may thence be proved, namely, the Divinity and the humanity of Christ; the conjunction of both natures in one person, the communication of the Divine *idiomata*; the twofold state of Christ, and his triple office.

At vv. 1—4 the writer subjoins a practical application, springing out of the foregoing doctrines.—διὰ τοῦτο, 'wherefore,' i. e. such being the infinite superiority of Christ, the Head of the new Dispensation, over the angels,—the mediators of the old,—so much the more carefully must we hold fast by the doctrine so revealed to us: The strong term *πιστ.* cannot be better rendered than thus: 'with an earnest vehemency of [hopedful] earnestness.' So Lord Clarendon says, 'earnestness and vehemency of expression.' The warning hinges on the forcible expression *μὴ ποτε παραβῶμεν*, and hence it is proper to ascertain its true import. The Commentators are not agreed whether it denotes to *glide*, or *slide* from them, turn aside from them, fall from them; or, to *let them glide or slip* from the mind in utter forgetfulness; in which latter sense the word occurs in Lucian, *Dipa. contra Hes. 5*, εἴτι ἐν τῇ τῆς ποιήσεως ὁρμῇ παραβῶν λήθῃ. But that is too feeble a sense to match the foregoing expression *περισσοτέρως*, and it is inappropriate. Accordingly, I continue to prefer the first interpretation, which is especially suitable, since, as Prof. Ebrard observes, 'this *falling away* from the doctrine heard was the specific danger which threatened the persons in question.' To remove any seeming harshness in the wording, we have only to suppose the use of *hypallage*, so frequent in high wrought, figurative language; the words, 'lest we should glide, or slide away from the things' being interchanged with 'lest we should let them glide away, or slip, from our mind and attention.' And thus the expression 'lest we should slip aside, slide pass, the things' (lit. 'be carried past the things' [equiv. to 'let them slip out of the mind and escape the attention']), is very appropriate; and Paul prob. had in mind Prov. iii. 21, *ὄψις, καὶ παραβῶντες, τήρησον δι' ἐμὴν βουλήν*. The metaphor is not taken, as Kuin. thinks, from a torrent, but rather from a vessel passing down a

περισσότερος ἡμᾶς προσέχειν τοῖς ἀκουσθεῖσι, μή ποτε παρ-  
 ἀρνήσωμεν. <sup>2</sup> αἰ γὰρ ὁ δι' ἀγγέλων λαληθεὶς λόγος ἐγένετο  
 βέβαιος, καὶ πᾶσα παράβασις καὶ παρακοή ἔλαβεν ἔνδικον  
 μισθοδοσίαν <sup>3</sup> β πῶς ἡμεῖς ἐκφευξόμεθα, τηλικαύτης ἀμε-  
 λήσαντες σωτηρίας; ἥτις ἀρχὴν λαβοῦσα λαλεῖσθαι, διὰ τοῦ  
 Κυρίου, ὑπὸ τῶν ἀκουσάντων εἰς ἡμᾶς ἐβεβαιώθη <sup>4</sup> c συνεπιμαρ-  
 τυροῦντος τοῦ Θεοῦ σημείοις τε καὶ τέρασι, καὶ ποικίλαις δυνά-  
 μεσι, καὶ Πνεύματος ἁγίου μερισμοῖς, κατὰ τὴν αὐτοῦ θέλησιν.

a Deut. 4. 2.  
 4. R 17. 2. 5.  
 12. R 27. 30.  
 Acts 7. 55.  
 63.  
 Gal. 3. 19.  
 b Matt. 4. 17.  
 Mark 1. 14.  
 ch. 12. 28.  
 c Mark 10.  
 30.  
 Acts 2. 22.  
 R 14. 8.  
 R 19. 11.  
 1 Cor. 12. 4.  
 7. 11.  
 d ch. 1. 2, 4.  
 8. & 9. 5.  
 2 Pet. 2. 18.

<sup>5</sup> d Οὐ γὰρ ἀγγέλους ὑπέταξε τὴν οἰκουμένην τὴν μέλλουσαν,

river, and which, from want of attention on the part of the steersman, is allowed to glide past the place which the vessel was bound for. Theophyl. well observes, that this is said to intimate the easiness of the slip, and the great difficulty of recovering it: τὸ γὰρ παρὰρρύν (scil. ὑδωρ) δύσκολον ἐπαναλθεῖν. There, however, may have been a blending in Paul's mind of both the above figures, as in the following passage,—Greg. Naz. ap. Steph. Thea. in voc., ἴσα μὴ ἐξίτηλα τῷ χρόνῳ γίνηται τὰ καλά, καὶ μὴ παρὰρρύν, λήθητι θυθεῖς ἀμνηστούμενα. Comp. Eupol. ap. Stob. Floril. iv. 33, μάλιστα καὶ παρὰρρύν τῶν φρονούν, 'slips out of his wits.'

<sup>2</sup> αἰ γὰρ ὁ δι' ἀγγέλων λαλ. λόγ.] Here there is shown, by an argument *ex minori ad maius*, why the Gospel demands especial obedience. And here, notwithstanding what some eminent Expositors maintain, ὁ δι' ἀγγ. λαληθεὶς λόγος must denote 'the Mosaic Law,' thus promulgated, as appears from Gal. iii. 19, ὁ νόμος διαταγὴς δι' ἀγγέλων, and Acts vii. 53, ἐλάβετε τὸν νόμον ἐν διαταγῇ ἀγγ. (see notes). Comp. with Jos. Anti. xv. 5, 3, ἡμῶν τὰ κάλλιστα τὰ δογματῶν τῶν ἐν τοῖς νόμοις δι' ἀγγέλων παρὰ τοῦ Θεοῦ μεθούτων. Any seeming discrepancy between what is said in those passages and the present, as compared with Exod. xx. 1, and elsewhere, where God himself is said to proclaim the law, will at once vanish, by application of the well-known principle, 'Qui facit per alium, facit per se'; and God might be said to promulgate, and the angels to proclaim the law.—βέβαιος, 'firm'; namely, by being carried fully into execution. Thus it is meant (as Prof. Dobree well expresses) to say, 'If the denunciations of Moses were actually fulfilled, much more will Christ's, which are now confirmed to us (i. e. further explained and partly accomplished) by the Apostles, through the witness of the Spirit.' See Rom. iv. 16. 2 Pet. i. 19. The terms παράβασις and παρακοή are nearly synonymous; the only difference being that the former implies contumacy as well as disobedience, positive transgression. —μισθοδοσία is best rendered 'retribution'; since that must imply punishment, though at x. 35 and xi. 26, reward. To the illustrations of the Commentators I add Eurip. Or. 833, πατρίων παθίων ἀμοιβάν (where the Scholiast explains ἐκδικεσιν), and Æschyl. Theb. 1023, τοῦπιτίμιον λαβῆν (mercedem) τιμωρίαν. So also Hor. Carm. iii. 24, 24, 'Et peccare nefas, aut pretium emori.' This idiom in μισθοδοσίᾳ occurs in no other writer except Const. Ap. vi. 11, and is justly supposed by Fischer to have been taken from the common Gr. dialect, where it was used for the

Class. μισθοδοσία. Μισθοποδ. is, indeed, pronounced by Prof. Ebrard to be a more select and elegant term; but without reason, since from H. Steph. and Dindorf. it seems to have been confined to the later and less pure Gr. writers, and accordingly well known to the scribes, who sometimes introduced it into the text; e. g. in Diod. Sic. l. xvi. 73.

<sup>3</sup> τηλικαύτης σωτηρίας] Σωτ. is taken by some good Expositors for λόγον σωτ., which occurs in Acts xiii. 26, meaning the Gospel, or Christian religion. But it must rather, by metonymy, denote 'the means, or the doctrine of salvation,' there being here a tacit comparison between the temporal salvation of the Law, and the eternal salvation of the Gospel; as is evident from the expression τηλικαύτης, which intimates 'the greatness of the thing,' and the correspondent guilt of neglecting it. By the term ἀμελήσαντες, 'after having slighted,' is intended to be conveyed the idea of such total disregard and apostasy by those who had embraced the faith.—ἀρχὴν λαβοῦσα—εἰς ἡμᾶς ἐβεβαιώθη. This is rightly regarded by Ernesti and Kuinoel as a formula *præsumptiva*, to be explained by ἦλθεν εἰς ἡμᾶς καὶ ἐβεβαιώθη, 'was delivered unto us at first, and then established to us on firm grounds.'

<sup>4</sup> συνεπιμαρτυροῦντος—θέλῃσιν is explanatory of ἰσβ., and the sense is, 'God [himself] bearing this joint testimony [to the truth of what was preached] by signs and wonders, and various miraculous powers and distributions of the Holy Spirit, [imparted] according to his own will and pleasure.' So Sext. Emp. adv. Log. ii. 324, has συνεπιμαρτυροῦσαν τῷ λόγῳ.—Σημείοις τε καὶ τέρασι, &c. See note on Acts ii. 22. The words following, καὶ Πνεύματος ἁγίου μερισμοῖς, are exegetical, and show the manner of the thing; for μερ. does not denote, as Stuart thinks, 'the additional gifts of the Spirit other than supernatural powers,' but 'particular distributions'; and the best comment on the expression is in the words of the Apostle at 1 Cor. xii. 4, διαίρεσις ἐστὶν χαρισμάτων ἡμῶν, τὸ δὲ αὐτὸ Πνεῦμα, &c., and xii. 11.

<sup>5</sup> οὐ γὰρ ἀγγέλοις—λαλοῦμεν] Having warned them against the consequences of apostasy from the Gospel, the Apostle resumes the subject of Christ's superiority to the angels, proceeding to show that the new dispensation was not indeed 'ordered,' like the old, by angels, but that the Son of Man, the Messiah, was, in his human nature, placed at the head of it. Now as the Jews grounded that the dispensation of the Messiah would be of a higher order than that of Moses, a proof that Jesus was the sole mediator or head of the New dispensation, and that angels

o Pr. & G.  
B 144. E.

περὶ ἧς λαλοῦμεν ὁ διεμαρτύρατο δὲ πού τις λέγων Τί  
ἐστὶν ἄνθρωπος, ὅτι μιμνήσκη αὐτοῦ ἡ υἱὸς ἀνθρώ-

were not employed as mediators in it, would satisfy them that Jesus was superior to the angels; since the place which he holds in the *new* economy is higher than that which they had under the *old*, because the new economy itself is of a higher nature than the old. At the same time, an objection which a Jew, weak in Christian faith, and strong in his attachment to the Mosaic institutions, would very naturally feel, is met, and tacitly answered by the Apostle, in what follows. The unbelieving Jews, doubtless, urged upon those, who professed an attachment to Christianity, the seeming absurdity of renouncing their subjection to a dispensation of which angels were the mediators, and of acknowledging a subjection to one of which the professed head and mediator appeared in our nature. The Apostle *concedes* the fact that Jesus had a nature truly and properly *human* (vv. 6—18), but, instead of granting that this proves the new dispensation to be inferior to that of Moses, he proceeds to adduce evidence from the Old Test. to show that *man*, or the *human nature* in the person of the Messiah, was to be made Lord of the universe. Consequently, in this nature, Jesus the Messiah is superior to the angels. Of course the possession by Jesus of a nature truly and properly human, does not at all prove either his inferiority, or the inferiority of the dispensation of which he is the Head (vv. 6—9). Nay, more; it was becoming that God should exalt Jesus, in consequence of his obedience unto death; a death necessary for the salvation of both Jew and Gentile (vv. 9, 10). To suffer this death he must needs take on him a nature like ours; and, as his object was the salvation of *men* (and not of *angelic beings*), so he participated in the *nature* of men, in order that by experience he might know their sufferings, temptations, and trials, and thus be prepared to succour them, vv. 11—18. (Stuart.) Rather, that he might more effectually and completely expiate sin.—*τὴν ὁικουμενὴν τὴν μέλλουσαν* may denote, as Witsius and Kuin. think, the new dispensation (as opposed to the *old*); i.e. the Gospel dispensation, commencing at Christ's first advent, and, when completed at his final advent, to be merged into the economy to subside under the reign of Christ. Thus it comes to designate the same as the *μίνουσαν πόλιν* of xiii. 14, the future world, or kingdom, spoken of in the Prophets; as Isa. lvi. 22.

6. *διεμαρτ. δέ πού τις*] There is here a sort of *lacuna* supplied,—‘but [God put it in subjection to Christ], *for*, &c., which suppressed clause is implied in the proof itself. (Kuinoel.) Thus the sense is well expressed in paraphrase by Abp. Newe.: ‘But God hath committed the dispensation under which we live to his Son, who became man; to which assumption of human nature, and its consequences, I apply the words of the Psalmist.’ The *τίς* must, of course, from the subject and the context, denote an *inspired* writer; a mode of expression by no means implying any *ignorance* of the writer in question, nor even of the part of his work intended; but only supposing so familiar a knowledge of both in the *reader*, as merely to need the words being

cited; and as it was confined to writers of the greatest eminence, it implies any thing but irreverence. Indeed, this mode of citation is common in the Rabbinical writers, and not unexampled in the Class. authors.—*τί ἐστὶν ἄνθρωπος*, &c. It has been not a little debated whether by *ἄνθρωπος*, and *υἱὸς ἀνθρώπου*, is here meant *Man* (i.e. human nature) or *the Son of Man*, i.e. Christ. That the passage is *applicable* to the Messiah is certain, from our Lord's applying *another* part of the same Psalm to himself (Matt. xxi. 16). This, however, will not prove, as some imagine, that the *whole* Psalm is meant of the *Messiah alone*. That notion has been refuted at large by Bp. Middl., who shows that ‘this Psalm is an instance of the existence in the Old Test. of various passages having both a primary and a secondary sense; i.e. capable of a two-fold application,—being *directly* applicable to circumstances then past, or present, or soon to be accomplished; and *indirectly* to others, which Divine Providence was about to develop under a future Dispensation. The learned Prelate shows that the objections advanced against this view only tend to establish a *secondary*, not to disprove a *primary* sense. ‘It may readily (he continues) be admitted that the words here, though primarily spoken of Adam and his descendants, cannot in their full and complete sense have their sole reference to *them*, because they expressly represent a person, who, after a while, was advanced to the highest dignities, a perfect Lord and governor over all created beings, a complete conqueror over all the enemies of God's kingdom.’ Thus, as observes Conyb., ‘while the Hebrew Psalmist speaks of *maintain*, the New Test. [by the Sacred writer] teaches us to apply his words in a higher sense to CHRIST, the *representative* of glorified *humanity*.’ But to consider the phraseology in detail: *μιμνήσκη* (‘shouldst bear in mind’) is explained by the antithetical term *ἐπισκέπτη*, which signifies to show regard to, i.e. regard with favour and protection. It is truly observed by Bp. Middl., that ‘the real difficulty of the Psalm, as applied in the Epistle, lies in *εὐνο*, which signifies both *in a small degree*, and also *for a short time*, the former sense adapted to man, the latter to our Saviour.’ ‘In this case (he continues) three suppositions appear possible; either that the Psalmist has used the word to signify *in a small degree*, which is the more common meaning, and that the Apostle, availing himself of its ambiguity, has employed *βραχύς* *τι* in the other sense; or else that the Psalmist had by inspiration a knowledge of man's future resurrection and exaltation to the condition of angels, in which case he might properly say *for a little time*; or lastly, that the Apostle was content to use the phrase, as the Psalmist had used it, to signify *in a small degree*, since this was sufficiently expressive of the condition of human nature, though the other sense would have been more immediately applicable to the condescension of Christ; and of these the last appears to be the least embarrassed with difficulties. If the Psalmist has declared man to be little inferior to the angels, the application of this phrase to Christ will signify that he took the human nature; the



που, ὅτι ἐπισκέπηται αὐτοῦ; 7 Ἠλάττωσας αὐτὸν βρα-  
χύ τι παρ' ἀγγέλους δόξῃ καὶ τιμῇ ἐστεφάνω-  
σας αὐτόν [καὶ κατέστησας αὐτὸν ἐπὶ τὰ ἔργα  
τῶν χειρῶν σου] 8 ἵπαντα ὑπέταξας ὑποκάτω  
τῶν ποδῶν αὐτοῦ. Ἐν γὰρ τῷ ὑποτάξαι αὐτῷ τὰ πάντα,  
οὐδὲν ἀφήκεν αὐτῷ ἀνυπότακτον. Νῦν δὲ οὕτω ὁρῶμεν  
αὐτῷ τὰ πάντα ὑποτεταγμένα. 9 Τὸν δὲ βραχύ τι παρ'  
ἀγγέλους ἡλαττωμένον βλέπομεν, Ἰησοῦν, διὰ τὸ πάθημα  
τοῦ θανάτου δόξῃ καὶ τιμῇ ἐστεφανωμένον ὅπως χάριτι  
Θεοῦ ὑπὲρ παντὸς γεύσῃται θανάτου. 10 Ἐπρεπε γὰρ

f Pa. 8. 7.  
Matt. 28. 18.  
1 Cor. 15.  
28. 27.  
Eph. 1. 22.  
g Acts 2. 43.  
Phil. 2. 7, 8.  
Rev. 10. 12.  
h Luke 24.  
35. 45.  
John 19. 30.  
Acts 8. 18.  
& 8. 31.  
Rom. 11. 36.  
Phil. 2. 9.  
ch. 8. 2.  
& 12. 2.

only difference will be, that what in the one case is made matter of pride and exultation is a subject of humiliation in the other.' This interpretation of βραχύ τι is confirmed by the authority of Dindorf and Stuart, who show that the sense is required in the *Psalm*, and is more suitable in the *Epistle*. 'For what (observes Stuart) is the design of the writer? To prove that Christ, in his human nature, is exalted above the angels. How does he undertake to prove this? First, by showing that this nature itself is made but little inferior to that of the angels; and next, that it has been exalted to the empire of the world.' The Apostle (as Kuin. and Stuart prove) was fully justified in using the term ἀγγέλοις, this being found in the Sept., and indeed supposed by many of the best interpreters, Hebrew and Christian, to convey the true sense of the Hebr. מַלְאָכִים, on which see Stuart.—Δόξῃ and τιμῇ are terms synonymous, but here combined to raise the sense.—στίφ. denotes *ornate*. On the nature and origin of the metaphor see my note on Thucyd. iv. 121, and my Lex. in v.; also Cebet. Tab. p. 41, and Artem. On. ii. 30.

8. πάντα ὑπέταξαι ὑπ. τ. ποδ. α.] i. e. 'thou hast given him complete and universal dominion'; a metaphor derived from Oriental customs, and copiously illustrated by Dind. and Stuart; comp. 1 Cor. xv. 27. Πάντα, as Bp. Middl. observes, 'is a term whose extent seems ascertained by the subjoined enumeration of the several classes of brute creatures, and at vv. 7, 8, of Pa. viii. But as πάντα may include all things, without exception, and angels as well as men, what proves the secondary sense by no means disproves the primary.—Ἐν γὰρ τῷ, &c. The γὰρ is illustrative; the writer now proceeding to comment on and argue from the above scripture. The expressions ἐν τῷ ὑποτάξαι αὐτῷ—ἀνυπότακτον strongly mark the universality of the subjection. Ἰσχυρ. and ἀφήκεν may, with many recent Commentators, be referred to the writer, by the figure mentioned in the note on ἀλαγὰν supra i. 6; but it is more agreeable to the context to suppose it (with the ancient and most modern Expositors) to relate to God.—Νῦν δὲ—ὑποτεταγμένα, q. d. 'But now, as we do not see all things; for instance, all mankind, death, the evil angels, &c.' (Abp. Newc.); meaning, 'that this prophecy of the Psalmist is not, as yet, wholly fulfilled; but that so much of it has been accomplished, that we may regard it as a pledge that a fulfilment of the rest will certainly follow.'

9. τὸν δὲ βραχύ τι—ἴσπερ.] In this passage the *εἰκασία*, as Bp. Middl. remarks, 'is τὸν δὲ βραχύ τι—Ἰησοῦν, and the *predicatio* all which follows. Moreover, in the subjoined clause, *ὅπως χάριτι Θεοῦ ὑπὲρ παντὸς γεύσῃται θανάτου*, there is assigned the reason why Christ suffered death, as mentioned in *διὰ τὸ πάθημα τοῦ θανάτου*.' The difficulty here complained of is partly caused by an *inversion of construction* (prob. resorted to in order to make the grand subject of the assertion, JESUS, the more prominent), and partly by the last clause being worded with obscure brevity. Accordingly, the sense (when the construction is cleared, and the phraseology properly interpreted) will be as follows: 'But Him, who was made a little lower than the angels (namely, by assuming the human nature)—even Jesus—we see (even by the eye of faith in the revelation made to us), on account of his having suffered death, crowned with glory and honour; [which suffering he bore,] in order that, by the grace of God, he might taste of death for every man; i. e. that, by the goodness and mercy of God, this his suffering of death might be effectual unto the salvation of all men. This mode of taking the passage is, I believe, liable to no well-founded objection; for the sentiment contained in the last clause is not, as some affirm, the same as before, but is a further illustration of what was before said,—namely, that Jesus suffered the death in question, that he might give his life a ransom for all, 1 Tim. ii. 6. Matt. xx. 28. Mark x. 45,—and thus it may be regarded as an addition, meant to inculcate the great and cardinal doctrine of the Gospel, THE ATONEMENT. Ver. 10 is closely connected with v. 9, as an explanation (which is further developed at v. 11), wherein it is shown how suitable this crowning of Jesus with glory and honour was to the wisdom, justice, and other attributes of the Deity.'

10. The force of *ἔπρεπε* &c. is not well expressed by, 'it became Him,' &c., *debet*; for, as Ernesti remarks, 'it opens a door to unallowed metaphysical refinement.' (In how many other cases, alas! does this apply?) On the other hand, it is not well to take it, with Kuin., as equiv. to *ἀναγκαῖον ἴστω*, as will appear further on. Preferable is the rendering *debet, oportet*, at least if it be taken in the somewhat qualified sense, as standing for *par erat*, and so the Peaseh. Syr. Version 'it was proper,' q. d. 'as Christ possessed a nature truly human, and as all men are, by the arrangement of a wise and overruling



αὐτῷ, δι' ὃν τὰ πάντα καὶ δι' οὗ τὰ πάντα, πολλοὺς υἱοὺς εἰς  
δόξαν ἀγαγόντα, τὸν ἀρχηγὸν τῆς σωτηρίας αὐτῶν διὰ παθη-  
μάτων τελειῶσαι. 11 Ὁ τε γὰρ ἀγιάζων καὶ οἱ ἀγιαζόμενοι

1 Acts 17. 30.  
ch. 10. 10,  
14.

Providence subjected to trial,—so it was proper, [suitable to] God, that Jesus should be subjected to trial in our nature before he was advanced to glory in it.—By *αὐτῷ* is, no doubt, to be understood GOD, not, as some say, *Christ*. In the words δι' ὃν—τὰ (where supply ἐγένετο) we have a formula designating the supreme Lord. So Rom. xi. 36. 1 Cor. viii. 6; God being described as the First Cause (δι' ὃν), and the Sustainer and Preserver (δι' οὗ) of the Universe. At πολλοὺς υἱοὺς εἰς δόξαν ἀγαγόντα the construction, as respects ἀγαγόντα, has been disputed. Many construe it with the words following, thus referring it to Christ; but thus the sentiment seems overloaded. It is better, with others, to suppose ἀγαγόντα as put for ἀγαγόντι, by an *hypallage*, oft. occ. in St. Paul (as Acts xi. 12. 2 Cor. xii. 17), and in the Class. writers, espec. Thucyd. Render, 'After he had decreed to bring many sons (meaning, all true Christians, or those who are 'begotten again to a lively hope,' 1 Pet. i. 3) [back] to life and salvation [from death and misery],—a sense of δόξα occurring in Rom. v. 2. 1 Cor. ii. 8. I would not, with some recent Commentators, take ἀρχ. τῆς σωτ. as equiv. to ἀρχηγὸν καὶ σωτῆρα in Acts v. 31, where Christ is said to have been exalted to be a Prince and a Saviour, for it seems that the Apostle intended to express some *higher* sense, and more profound doctrine than that; and what this is, will be found set forth in the notes on Acts iii. 15, and Heb. xii. 2.—ἀρχηγὸν τῆς σωτ. αὐτῶν. The last word is absent from one MS. the Codex Sinait. Covell., which Dr. Mill thought the true reading of the Apostle; for 'quis sanus (asks he) illud αὐτῶν expunxerit?' True: but it might easily be omitted by *accident* in the case of one scribe, or it might be expunged by a rash Critic, who, having in mind Acts iii. 15, τὸν ἀρχηγὸν τῆς ζωῆς, and Heb. xii. 2, τὸν τῆς πίστεως ἀρχ., thought that τῆς σωτ. should here be taken in its most extensive sense, of 'salvation generally.' But the context shows that there is a reference to 'the many sons' before spoken of, as the subject of the assertion. The passage is ably explained by Thom. Aquin., Hyper., Est., and Calv., from whose discussions it is clear that the αὐτῶν cannot be dispensed with.—Διὰ παθημάτων τελειῶσαι. In παθημάτων there is reference not only to the death of Christ, but to those many *sharp sufferings* which preceded it. On the exact force and nature of the metaphor in τελειῶσαι some difference of opinion exists, which may be best adjusted by considering its *mode* of signif. and *how* that arises. Now τελειοῦν properly signifies 'consummare,' to render perfect. But there is also sometimes, and may here be, inherent in the term a notion of *reward* and *felicity*,—derived, probably, from the agonistical metaphor above, with reference to reaching the goal and receiving the prize. Hence he who proclaims the victor and bestows the prize is said τελειοῦν τινα, and those who receive it are said τελειοῦσθαι, made τέλειος, 'to be consummated' (so infra xii. 23 we have δικαίων τετελειωμένων); an idea very applicable

to CHRIST, who 'for the glory that was set before him endured the cross, despising the shame.' Whether the allusion may be brought in here, very much depends on the sense to be assigned to τελειῶσαι. If that of 'consecrare' be adopted, with several eminent Expositors, from Calv. to Schmid and Kuttm., it cannot. But that 'consecrare' must be admitted as the sense here, has been ably evinced by Hyper. and Est. They have proved, from an able examination of the preceding context, and tracing of the course of reasoning, that the sense of τελ. must be consummare, or perfectum reddere. The sense of the whole passage is ably laid down by Est. thus: 'Deus, qui rerum omnium finis et auctor est, ideoque sapientissimus, judicavit, hoc quam maxime decere, ut, postquam aut quoniam multos filios suos per multarum adversitatum tolerantiam ad gloriam adduxerat, similiter etiam auctorem eternae salutis illorum, id est, Filium suum naturalem per afflictiones ipsarumque crucem consummaret, hoc est, ad consummatam gloriam perduceret.' If this be regarded, as it justly may, the true interpretation, the agonistical allusion may have place: but whether the Apostle had in mind the agonistical expression, is more than I would pronounce. See more on this important term τελειῶσαι in the note on the kindred passage infra vii. 28.

11. Ὁ τε γὰρ ἀγιάζων—ἐξ ἑοῦ The γὰρ refers to some words left to be mentally supplied; q. d. '[I say many sons] for the Sanctifier and the sanctified are alike sons of our Father, God.' Both are sons of God, but in different ways; one, as of the same substances with the Father; the others, as creatures; see Theophyl. Whether at ἐξ ἑοῦ there be supplied γένους, or πατρὸς, matters not, since, as Est. shows, it comes to the same thing; or rather we may say the two senses merge into one, as Est. himself seems to have perceived, who, after ably tracing the logic thus, 'Plenius id quod dixit, probat, scil. decuisse Deum ut Filium suum per passionem consummaret. Est autem probatio talis. Christus a Deo constitutus est Pontifex, qui, oblato sacrificio, sanctificaret, i. e. a peccatis emundaret ac Deo reconciliaret genus humanum,' subjoins 'Atqui Sacerdos sanctificans, et populus, qui sanctificatur, ex uno sunt, i. e. ex eadem natura humana vel (rather 'adeoque') ex uno primo parente.' The sense of ἀγιάζων and ἀγιαζόμενος involves a much debated question. I am, however, on reconsideration, inclined to think the interpretation 'the Expiator and the expiated,' though ably supported by Ernesti, Kuttm., Kuin., and Stuart, scarcely tenable. The true and full sense of ἀγιάζων and ἀγιαζέται here is ably shown by Theophyl.: to whom add Ecumen. on 2 Pet. i. 5. Prof. Ebrard observes that ἀγιάζειν here denotes 'the total act by which Christ withdraws his own people from the natural life of death, and places them in the sphere of a new life,' which rests upon his atoning death, has its source in his resurrection, consists in the appropriation of salvation through repentance, faith, and renewal of life, and will at one time be perfected in sinlessness and glorification. The other and stricter

ἐξ ἐνὸς πάντες δι' ἣν αἰτίαν οὐκ ἐπαισχύνεται ἀδελφοὺς αὐτοὺς  
καλεῖν, <sup>13</sup> λέγων Ἀπαγγελῶ τὸ ὄνομά σου τοῖς ἀδελ- h Ps. 22. 22.  
φοῖς μου, ἐν μέσῳ ἐκκλησίας ὑμνήσω σε. καὶ πάλιν 1 Isa. 8. 18.  
Ἐγὼ ἔσομαι πεποιθὼς ἐπ' αὐτῷ <sup>13</sup> καὶ πάλιν Ἰδοὺ John 10. 30.  
ἐγὼ, καὶ τὰ παιδία ἃ μοι ἔδωκεν ὁ Θεός. <sup>14</sup> Ἐπεὶ 17. 9.  
οὖν τὰ παιδία κεκοινώνηκε σαρκὸς καὶ αἵματος, καὶ αὐτὸς παρα- 11, 12.  
πλησίως μετέσχε τῶν αὐτῶν, ἵνα διὰ τοῦ θανάτου καταργήσῃ m Isa. 26. 8.  
Hos. 13. 14.  
John 1. 14.  
1 Cor. 15.  
Phil. 2. 7.  
3 Tim. 1. 10.

signif. of ἀγιάζειν, in which it denotes 'the special renewal of life proceeding from faith (John xvii. 17. Comp. Heb. xii. 14), belongs to the third usage of ἅγιος. See 1 Pet. i. 16.' However, I do not see why this stricter sense of ἀγιάζειν should not be brought in here, since Faith itself is the gift of God, through Christ, and the teaching of the Spirit. See Matt. xiii. 11, ὑμῖν δίδεται γινῶναι τὰ μυστήρια, &c., where see note. And this view is nearly that taken by Dr. Peile, in whose Paraphrase there is much to approve, and something to pause at. See also Calv. By the expression οὐκ ἐπαισχ. is implied (as the best Expositors, ancient and modern, are agreed) the infinite superiority of Christ to the human nature. 'For if Christ (as Stuart remarks) were merely a man, where would be his condescension in calling men his brethren? whereas, if he possessed a higher nature, and ἐκίνωσεν αὐτόν, μορφῇ δούλου λαβὼν (Phil. ii. 7, 8), then, indeed, it was great condescension to call men his brethren.' See more in the able notes of Calv. and Est.

12. The truth of the above position is now confirmed from the Scriptures of the Old Test.—λέγων, &c. Render: 'inasmuch as He (i. e. Christ) saith, or may be supposed to say, while on earth, I will,' &c. For ἀπαγγελῶ the Sept. has the synonyme διηγῆσμαι. That this Psalm relates to the Messiah, the best Commentators, Jewish as well as Christian, are agreed. Indeed, as Stuart remarks, 'the history of his death seems a kind of practical commentary thereon; and there is nothing which forbids the application of it to the Messiah, but quite enough to show that it is inapplicable to David.' The term ἐκκλησία signifies properly, in the Jewish sense, 'the assembly of the nation congregated at Jerusalem;' but in the Christian sense, as here, the assembly of the faithful, which forms the Church Universal.

13. The citations in this verse are by some supposed to be from Ps. xviii. 3, or from 2 Sam. xxii. 3. The Psalm, however, contains no allusion to the MESSIAH; the best Commentators are now agreed that both citations are from Isa. viii. 17, 18, and of which, as observes Dind., 'there could have been no doubt as to the thing, but for the second καὶ πάλιν, which some thought could not be meant of the same passage. At x. 30, however, there is an exactly similar case.' The argument (says Stuart) is this: Men exercise trust or confidence in God. This is predicated of them as dependent, and possessing a feeble nature. The same thing is predicated of the Messiah, and consequently he possesses a nature like theirs, and therefore they are his brethren; 'nay, 'his children,' whom he calls such, John xiii. 33. xxi. 5. are those whom God had given him, John xvii. 9, 24.' I regret that

my narrow limits will not enable me to do more than refer my readers to the masterly note of Calv. in defence of the Apostle's application of this text.

14. *ἵνα οὖν τὰ παιδία*] Here Paul, *sumo more*, skilfully takes up the word 'children' from the preceding verse, and makes use of it to evince the moral fitness of Christ's suffering; meaning, of course, by παιδ., 'the true spiritual children of Christ' thus, 'Forasmuch, then, as the children are all of one flesh and blood, He also himself, in like manner, became partakers with them of the same fleshly nature.—*παρὰ πλησίως*, not 'in a similar manner,' but, by an idiom frequent in the best writers, 'in the same manner' (so Demosth., Olynth. iii., *παρὰ πλησίως καὶ ὁμοίως*, and Thucyd. i. 14, *ὁμοία καὶ παρὰ πλησίως*); which, of course, implies really and truly, not in appearance only, as the Docetæ perversely explained the word. The next words, down to the end of v. 15, show the grounds on which the foregoing assertion rests. 'That (observes Ebrard) which stands in the way of our becoming sons of God, and which must first be removed, is death, or,—as the author here more specially describes it,—the being subject to the kingdom of darkness and the Prince of this kingdom, who has the power of death. This bondage of death could be removed only by our guilt being atoned for through the sacrificial death of Christ. In order to this, however, it was necessary that He should become a member of that humanity which took its rise from the first Adam.' Render: 'in order that he might by his [own] death put down, and deprive of his power, him who hath the power of death, namely, the Devil.'—*καταργ.* is here used as at the kindred passage of 2 Tim. i. 10. Here, however, the Apostle, instead of τὸν θάνατον, employs the expression τὸ κράτος, &c. suitably, Kuinoel thinks, to the preceding imagery; or, rather, for the reason suggested by Ebrard, because Jesus by his death has not freed us from death absolutely;—the death of the body remains, but its sting has been taken away; hence the Apostle speaks not of the taking away of death, but of the cessation of the power of death; because, as the words of v. 15 suggest, 'Christ has released those who through fear of death were all their lives subject to bondage.' In the words τὸ κράτος ἔχοντα τοῦ θανάτου, there may be, as is commonly supposed, a reference to the history of the Fall in Gen. iii. 15: and thus the Devil, as being the author of sin and of death also (the latter as introduced by the former), may be said figuratively to have the power of death, and that not only temporal, but eternal; for as 'the wages of sin is death,' the Devil, by leading men into sin, brings them under the sentence of death. Comp. 1 John iii. 8. But by his own death, our Lord, offering himself up for

τὸν τὸ κράτος ἔχοντα τοῦ θανάτου, τούτεστι τὸν Διάβολον,  
 n Luke i. 74. 15 n καὶ ἀπαλλάξῃ τούτους, ὅσοι φόβῳ θανάτου διὰ παντὸς τοῦ  
 Rom. 8. 16. ζῆν ἔνοχοι ἦσαν δουλείας. 16 Οὐ γὰρ δὴ πον ἀγγέλων ἐπιλαμ-  
 o Phil. 2. 7, βάνεται, ἀλλὰ σπέρματος Ἀβραὰμ ἐπιλαμβάνεται. 17 ° Οθεν  
 ch. 4. 15, 16. ὥφειλε κατὰ πάντα τοῖς ἀδελφοῖς ὁμοιωθῆναι, ἵνα ἐλεῆμων  
 & 5. 1, 2. γένηται καὶ πιστὸς ἀρχιερεὺς τὰ πρὸς τὸν Θεόν, εἰς τὸ ἰλάσκε-  
 p ch. 4. 15, σθαι τὰς ἁμαρτίας τοῦ λαοῦ. 18 ° Ἐν ᾧ γὰρ πέπονθεν αὐτὸς  
 16. πειρασθεὶς, δύναται τοῖς πειραζομένοις βοηθῆσαι.

the expiation of our sins, destroyed the *causes* of eternal death, even *sin*.

15. καὶ ἀπαλλάξῃ—δουλείας] The full sense is: 'and [by bringing life and immortality to light] might deliver those whose continual fear of death had placed them, as it were, in a state of slavery to an inexorable tyrant.' 'Ἀπαλλ. signifies metaph. 'to set free from any thing that holds one hampered, as from *evils, labours, &c.*, and sometimes even the *fear* of coming evils. Here it is used *absolutely* (as in Soph. Ant. 596, οὐδ' ἀπαλλάσσει γενεάν ἔνός—οὐδ' ἔχει μίαν λύσιν), though by an ellip. of δουλείας, or such like, expressed in Hdot. i. 175, meaning the *setting free from the chains* of that fear of spiritual death, which must hold souls unreconciled to God through Christ, who came to preach 'redemption to the captives.' That this is *not* an *overcharged* representation will appear, when we figure to ourselves the state of mind of the unrepentant sinner, when the very thought of death comes home to him. But the Apostle says still further, that 'Christ has put down him who had the power of this death—the Devil,—and who held and exercised it against us in the way above pointed out. It is true, that by *θανάτου* many Expositors understand only 'the dissolution of the body'; but that is a very shallow view; and we must, with the ablest Expositors, as Calv., Hyper., Beza, and Est., take it of death *temporal* and *spiritual*, both 'the first and the second death,' as it is called in Rev. ii. 11; not only the separation of the body from the soul in this life, but the eternal separation of body and soul, united, from the presence and favour of God in another world, most significantly expressed in 2 Thess. i. 9, by *δεδεικναι αἰῶνας ἀπὸ προσώπου τοῦ Κυρίου καὶ ἀπὸ τῆς δόξης τῆς ἰσχύος αὐτοῦ*. Indeed, it is not simply the *ceasing to be*, 'the shuffling off this mortal coil,' that alarms men; for, as Bacon observes, 'there is no passion so weak, that does not overcome the fear of death—love, revenge, grief, fear, and even satiety.' But it is, as our great Dramatic Poet expresses it, 'the dread of *something after death*.' This it is which 'makes cowards of us all.' In short, the great 'sting of death is *sin*' (see 1 Cor. xv. 56, 57), from which we can alone be delivered by faith in Jesus Christ.—Ἐνοχος is here put for *εισέχουσιν*, *subject*, lit. *held bound*. The physical sense is very rare, but it occurs in the Anthol. Gr. i. 179, ἐπ' ἀγκύρας ἔνοχον βάρος. The phrase ἔνοχος εἶναι δουλείας corresponds to *ἐγγὺς δουλείας ἐνέχασθαι* at Gal. v. 1.

16. οὐ γὰρ—ἐπιλαμβάν.] The difficulty, which has occasioned some diversity of interpretation, hinges on the term *ἐπιλαμβάν.*, which is by the Greek Commentators and the earlier modern

Expositors interpreted 'assumes the nature of.' But this sense is neither agreeable to the *verba loquendi*, nor suitable to the context. The best Interpreters have been long agreed in explaining, 'helps,' 'assists,' in reference to the work of redemption, as one of infinite *mercy* (Luko i. 72, 78), a gracious 'help in time of need' (infra, iv. 16), here represented under the image of a *helping hand* held out to uphold the footsteps of a sinking wayfarer; comp. Ps. xvii. 5. Acts xiii. 18, *ἡτοροφόρησεν αὐτοὺς ἐν τῇ ἰρήμῳ*, comp. with Deut. i. 18, and Numb. xi. 12. Thus, then, the term will correspond to *βοηθῆσαι* at ver. 18. Render: 'He doth not [thus] assist *angels*, he is not *their* Redeemer.' Here, then (as Stuart observes) is meant to be adduced another reason why Christ took on him a nature that was human; namely, because he came to succour *men*, not *angels*, and consequently was made *like unto men*, in order that he might the better be enabled to feel for, and help him. By the expression *σπέρματος Ἀβραὰμ* may be understood either the *natural* (meaning the Jews) or the *spiritual* seed of Abraham, the Gentiles; it being true of either; and though, as the writer is addressing *Jews*, the former is more to the purpose, yet the latter may be included.

17, 18. These verses contain an *inference* from the foregoing.—ὥς, 'whence,' i. e. because he was to be their helper and redeemer.—κατὰ πάντα ὁμ., 'to be in every respect, in the same condition' (i. e. as far as extended to the human nature, its innocent infirmities and amiable sympathies), with the Jewish High Priest, and as having offered up himself a sacrifice for sin. The epithets here applied to him, *ἐλεῆμων* and *πιστός*, are used with reference to his character of *Priest*, in relation to God and to man respectively. As regarded *God*, he would be *faiithful* in discharging the duty of his office of *atonement*; and to his fellow-men he would be *compassionate*, as one who could sympathize with the human frailties he had himself experienced, as intimated in the next words, *εἰς τὸ ἰλάσκειν τὰς ἁμαρτίας τ. λ.*, which suggest the *purpose* of that priesthood,—namely, to *expiate* the sins of the people. How *ἰλάσκειν* comes to have this sense, see my Lex. in v.

18. ἐν ᾧ γὰρ πείρ.—βοηθ.] These words are intended to show *why* the being *compassionate* as well as being *like unto his brethren*, necessarily attached itself to the idea of such a High Priest. Render: 'for in that (forasmuch as) he hath suffered, having Himself been tempted by suffering (tried in the furnace thereof), He is able to succour them who are being tempted.' I find this view confirmed by the full discussion of Prof. Ebrard, who remarks, 'For, as Christ was

III. 1<sup>a</sup> "Οθεν, ἀδελφοὶ ἄγιοι, κλήσεως ἐπουρανίου μέτοχοι, κατανόησατε τὸν ἀπόστολον καὶ ἀρχιερέα τῆς ὁμολογίας ἡμῶν, [Χριστὸν] Ἰησοῦν<sup>2</sup> β πιστὸν ὄντα τῷ ποιήσαντι αὐτὸν, ὥς

a Rom. 15. 8.  
Phil. 2. 11.  
ch. 4. 14, 15.  
a. 6. 20.  
a. 8. 1.  
a. 9. 11.  
a. 10. 31.  
b Num. 12. 7. ver. 5.

tempted precisely through suffering, and suffered in the being tempted, so it is evident that he "has suffered" in the same respects in which he was "tempted." The *helping*, therefore, refers just to those things in which the state of *being tempted* manifests itself.' This absolute construction of *πειράζεσθαι* is so rare, that I know of only one other ex., in Plut. de Discr. Adul. c. 8, *δυσπραξία ληφθεὶς ἐκδόος ἐστὶ τῷ πειρωμένῳ*, 'chimes in with one tried with affliction.' A parallel sentiment is found in Æschyl. Agam. 170, *τὸν φρονεῖν βοροῦν δόσαντα, τὸν πάθει μάθος θίνα κυρίως ἔχειν*. At the *δύναται* of the next words there is implied, with the *power*, the *disposition*, to succour,—an assertion founded on the common sentiment of every age, that *experience* of suffering peculiarly fits and disposes men to sympathize in it, and thus to succour the afflicted. So it is said by Philemon ap. Max. Tyr. lxiii. p. 93, 6, *ἐκ τοῦ παθῆναι γίνωσκε καὶ τὸ συμπαθεῖν καὶ σοὶ γὰρ ἄλλος συμπαθήσεται παθών*. And so Meleager in Anthol. Gr. i. p. 14, *οἷδα παθὼν ἔλπειν*, and Soph. Ed. Col. 1131, *τοῖς γὰρ ἐμπείροις βοσῶν μόνους οἷόν τε συνταλαιπωρεῖν τάδε*. Hence it is no wonder that, as an eminent Moralist observes, 'they fly for consolation and help to those who have known the touch of woe; the prosperous, as ignorant of their feelings, and therefore likely to be regardless of their complaints, they decline.'

III. In chaps. iii. and iv. the subject is the SON and MOSES. 'From what is said supra ii. 17, 18, the writer might have proceeded forthwith to the comparison of the *New Test.* Messiah, as the perfect High Priest, with the imperfect High Priest of the Old Covenant. But, after a brief recapitulation in ch. iii. 1, of what is proved in the preceding,—namely, that Christ unites the office of a *High Priest* with that of a perfect *Messenger* of God to men, he suddenly breaks off at v. 2 into a comparison of Christ with Moses. This is not the result of caprice, but of intrinsic necessity.' Thus far Professor Ebrard, who proceeds to point out *how* it arose; and then, after observing that vv. 1, 2 form the *transition*, remarks that 'the transition takes the form of an *exhortation*; and the link of the connexion is, he thinks, in the words *ἀπόστολος* and *ἀρχιερεὺς*, in which the substance of the train of thought in chaps. i. ii. is recapitulated, in order, from that point, to proceed further.' Paul addresses them by the title *ἀδελφοὶ ἄγιοι*, inasmuch as they are (which the next words suggest) 'called to be holy.' The expression is unusual, and occ. elsewhere only in 1 Thess. v. 27.—*ἐπουρανίου* is for *οὐρανίου* (comp. Phil. iii. 14, *τῆς ἀπὸ κλήσεως*), meaning that the calling is *from heaven*.—i. e. from *God* (through Christ, the Caller, 1 Pet. ii. 9. 2 Pet. i. 3, who is *in heaven*, John ii. 13),—by a call to *heaven*, even to the inheritance of the kingdom of heaven. To the proximate object of the verb *κατα*ν., namely, Ἰησοῦν, are affixed the attributes *τὸν ἀπόστ.* καὶ *ἀρχ.* τ. ὁμ. ἡμῶν, of which the former designates Christ as '*legatus Dei*, et *interpres vo-*

luntatis ejus' (as in John iii. 34. x. 36. xiii. 16. xx. 21. Heb. i. 1), and is adopted because of the comparison with Moses, who was such; in the latter there is a tacit comparison with Aaron, the first High Priest, and such *κατ' ἔξοχον*. The sentiment is generally supposed to be this: that 'as Aaron was the *ἀρχιερεὺς* of the old and imperfect covenant, so is Christ of the new and better one, who is therefore of higher dignity, making that *real atonement* for men, of which the sacrifice offered by the High Priest was only the *type*.' This is very true; but the notion of a covenant is only by implication, and to be sought in the term *ῥημα*., which, according to its use in the New Test., is 'confession,' or 'profession,' of Christ as our Lord. And thus it may well denote 'the faith itself,' as Chrysa., Theophyl., and Theodor. explain it. And so Dr. Burton, who remarks, that the Jews call the High Priest their 'Apostle,' and 'the Apostle of God.' And our Lord, in John v. 38. vi. 29, 39. viii. 42, and xvii. 18, speaks of himself as 'sent by the Father.' Est. well shows *why ῥημα* was used, and not *πιστ.*, because there is an allusion to the confession of faith in baptism. 'Erat ergo (he goes on to say) Christus confessionis eorum Apostolus, quia doctrinam fidei, quam tenebant et profitebantur, ipse per se eis annuntiaverat. Erat ei Pontifex confessionis ipsorum, quoniam et hoc Pontificis est, veris religionis doctrinam populo confitendam tradere.' And so Calvin. There is great weight in the term *κατανόησατε*, which is miserably lowered and debased by Ebrard, though ably set forth by Calv., and, after him, by Est. Here *ἡμῶν* is *emphatic*; there being here an indirect comparison between Moses the *ἀπόστολος*, as also Aaron the *ἀρχιερεὺς*, of the Jews, and CHRIST, who is such in regard to all believers; and for that very reason, as above pointed out, it is better to take *ῥημα*., to signify 'the faith, or doctrine, confessed, or professed.'

2. *πιστὸν ὄντα*] Here is subjoined a new quality, brought under attentive consideration,—the *fidelity* of Jesus in the discharge of all the duties of his office, as *ἀπόστ.* and *ἀρχ.* The next words, *ἐν ᾧ τῷ οἴκῳ αὐτοῦ*, here and at v. 5, are formed on Num. xii. 7, *οὐχ οὕτως ὁ θεράπων μου Μωϋσῆς ἐν ᾧ τῷ οἴκῳ μου πιστός ἐστι*. Ebrard, with several Editors and Expositors, would place a comma after Μωϋσ., and then refer the words *ἐν ᾧ*, &c., to *πιστὸν ὄντα*. 'Logically (adds Ebrard) the sentence would of course have extended thus: Ἰησοῦς πιστός ἐστιν τῷ ποιήσαντι αὐτὸν ἐν ᾧ τῷ οἴκῳ αὐτοῦ, ὅς καὶ Μωϋσῆς πιστός ἦν ἐν ᾧ τῷ οἴκῳ αὐτοῦ, and all that is meant is, that each was faithful in the sphere of office, or duty, appointed to him.' True; but that does not render the change of punctuation necessary. From the context it is plain that *οἴκῳ* must, as being applied both to Moses and to Christ, mean *family* (including the more definite idea of *Church*), or, as respects the Jews, *nation*; for the Jewish nation is considered as God's family, and is so called in Amos iii. 1. As applied to Christ, it

c Zech. 6. 12.  
Matt. 16. 18.  
3 Cor. 6. 17.  
d Eph. 2. 10.  
e Deut. 18.  
15. 18.  
ver. 2.  
f ch. 1. 2.  
Matt. 24. 13.  
3 Cor. 6. 16.  
Eph. 2. 21.  
22.  
ch. 10. 35.  
Col. 1. 22.

καὶ Μωϋσῆς ἐν ὅλῃ τῇ οἰκῇ αὐτοῦ. <sup>3</sup> Πλείονος γὰρ δόξης οὗτος παρὰ Μωϋσῆν ἡξίωται, καθ' ὅσον πλείονα τιμὴν ἔχει τοῦ οἴκου ὁ κατασκευάσας αὐτόν <sup>4</sup> (ἡ πᾶς γὰρ οἶκος κατασκευάζεται ὑπὸ τινός· ὁ δὲ τὰ πάντα κατασκευάσας, Θεός.) <sup>5</sup> Καὶ Μωϋσῆς μὲν πιστὸς ἐν ὅλῃ τῇ οἰκῇ αὐτοῦ ὡς θεράπων, εἰς μαρτύριον τῶν λαληθησομένων <sup>6</sup> Ἰησοῦς δὲ, ὡς υἱὸς ἐπὶ τὸν οἶκον αὐτοῦ

must denote the great Family of Christians comprehended in the visible Church. See Eph. iii. 15.

3. *πλείονος γὰρ, &c.* The γὰρ, which is not argumentative, but simply intensive, connects with *κατανοήσατε, &c.*, introducing another point of view, in which Christ is greatly superior to Moses. On the exact nature, however, of the parallel, some difference of opinion exists. The point of comparison here intended between Moses and Christ (involving the superiority of the latter) most probably consists in this,—that while Moses was *curator*, he was also *θεράπων*; but while Christ was *curator*, he was at the same time υἱὸς and κατασκευαστὴς οἴκου.

4. *πᾶς γὰρ οἶκος—Θεός* In the interpretation of this passage Commentators differ very widely, and that from a certain difficulty, not so much in the words themselves, as in tracing their *connection and bearing upon the context*. Most Expositors, from Whitby to Stuart, suppose the words to be an argument to show the superiority of Christ over Moses, by evincing that Jesus is God: a view supported by the following able discussion of the course of argument by Dr. Pye Smith, Scrip. Test., vol. iii. p. 813: 'This passage represents the constitution of revealed religion, in the different modes of its administration and progress, under the figure of a well-arranged domestic establishment. Of this establishment God, the Supreme Father, is the primary Author and Sovereign Head (ὁ ποιήσας): it is, therefore, throughout, called *his* household. In describing the arrangements of the household, the Apostle pursues a train of resemblances and differences between Moses, the leading person under one administration, and Christ, the Chief of the other. Moses was appointed to his station by competent authority; so was Christ. Moses was faithful to his charge; so is Christ. Moses was (θεράπων) an attendant or ministering officer, and therefore, eminent and dignified as was his station, he was only a servant; but Christ is the Son of the Sovereign Lord and Supreme Father of this holy family. Moses was a part of the household; but Christ was (ὁ κατασκευάσας) the immediate Constructor of the establishment. Moses was honoured suitably to his capacity; Christ had higher honour, in proportion to the superiority of the Lord above the domestic; and, since he is the Constructor of "all the things," (all the parts and arrangements of this economy,) he is God.'—To advert to a minute matter of reading. Six uncials, and a few cursive MSS. have πάντα without the τὰ, which is cancelled by Lachm. and Tisch.; but not on good grounds, since the external authority for the omission is very slender; and internal evidence is against it, considering that, from the sense intended being plainly, 'the whole of the things in the universe,' propriety required the Article; a propriety, I believe, elsewhere invariably observed

by St. Paul, e.g. 1 Cor. viii. 6, ἄξ οὐ τὰ πάντα, and xv. 28, ὑποτάξ ἑαυτὸν τὰ πάντα. See espec. Col. i. 16, ἐν αὐτῷ ἐκτίσθη τὰ πάντα, also τὰ πάντα δι' αὐτοῦ, supra ii. 10, δι' οὗ τὰ πάντα (sine var. lect.). And although, at Col. i. 16, Lachm. cancels, on slender authority, the τὰ in both places where it occurs, yet Tisch. retains it. In fact, in almost all the passages where the expression τὰ πάντα occurs, some few MSS. are without the Article, doubtless from its being omitted through carelessness on the part of the scribes.

5, 6. *θεράπων* here is opposed to υἱὸς a little after; though the term is properly opposed to κύριος, as denoting 'one who despatches any business as assistant to, or under the direction of, the principal;' i.e. the κύριος, and is synonymous with οἰκονόμος. Since, however, υἱὸς has been shown to be tantamount to κύριος, there is no anomaly. The next words, εἰς μαρτύριον τῶν λαληθ. state the object of Moses' service; namely, to deliver to the people what was to be promulgated and taught from God in the religion intended to be introductory to a more perfect dispensation. Such, at least, is the sense, if μαρτ. be taken (with most recent Expositors) to denote instruction; but if it be understood as bearing the more usual interpretation of testimony, the meaning will be 'the commission of Moses was merely to bear witness to the higher revelation which was afterwards to be made by Christ.'—Εἰς μαρτ. is for εἰς τὸ μαρτυρεῖν, 'in order to teach, or give directions;' see Kuin.—Υἱὸς may be, as Theophyl. says, for υἱὸς καὶ ἀληθοσύμης, equiv. to κύριος. From the structure of the words it is plain that πιστὸς ἦν must here be repeated. The opposition, too, is not only between θεράπων and υἱὸς, or κύριος, but between ἐν τῇ οἰκῇ and ἐπὶ τὸν οἶκον, to show the difference between Moses and Christ. The former was part of the family; the latter over the family, in quality of Lord thereof.

6. Of the subsequent words, οὗ οἴκου ἱσμεν ἡμεῖς—κατασχόμεν, no one has traced the connexion so ably as Calv., who, after pointing out a turn similar to one at Rom. i. 6, ἐν οἷς ἵσμεν καὶ ἡμεῖς κλητοὶ 'I. Xp., remarks that 'so does the writer here exhort the Jews who had embraced the Gospel, that they should persevere in the faith, whereby they might be reckoned of the family of God.'—Dixerat prius, Christi imperio domum Dei subiectam esse. Huic sententiae commodum addidit haec admonitio, tunc eos in Dei familiā locum habituros, si Christo parent.' Dr. Peile well observes, that 'the nearness of the interest in Christ's Sonship and inheritance, which they have not only as his household, but his family, the Apostle proclaims, when he adds, "whose family and household we are, so far forth as we are holding &c." But why not render ἱσμεν by 'if so be?' which is required to express the condition limitative, well pointed

οὐ οἶκος ἐσμεν ἡμεῖς, ἐάντερ τὴν παρρησίαν καὶ τὸ καύχημα τῆς ἐλπίδος μέχρι τέλους βεβαίαν κατέσχωμεν. <sup>7</sup> Διὸ, καθὼς λέγει <sup>1</sup> 1 Sam. 23.  
Ps. 96. 7.  
ver. 15.  
8 & 7.  
Exod. 17.  
2 Num. 30. 13. τὸ Πνεῦμα τὸ ἅγιον Σήμερον, ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσητε, <sup>8</sup> μὴ σκληρύνετε τὰς καρδίας ὑμῶν, ὡς ἐν τῷ παραπικρασμῷ, κατὰ τὴν ἡμέραν τοῦ πειρασμοῦ ἐν τῇ ἐρήμῳ. <sup>9</sup> οὐ ἐπείρασάν με οἱ πατέρες ὑμῶν, ἐδοκίμασάν με καὶ εἶδον τὰ ἔργα μου τεσσαράκοντα ἔτη <sup>10</sup> διὸ προσώχθισα τῇ γενεῇ ἐκείνῃ, καὶ εἶπον

out by Calvin., and adopted by Ebrard, who thinks it forms the transition to the exhortation in vv. 7—10. Render, 'if so be that we do but hold fast, &c.' It is true that MSS. A, C, D<sup>2</sup>, E<sup>2</sup>, J, K, and 2 cursives (for the alii of Scholz are imaginary) are without the *πῆρ*, which is cancelled by Lachm. and Tisch.; but wrongly; being opposed to internal evidence, since it was far more likely to be omitted than added. Moreover, *ἐάντερ* occurs also at ver. 14, and ch. vi. 3, though it is confined to this Epistle. The words *μὴχρι τέλους βεβαίαν* are cancelled by Tisch., but only on the authority of the Vat. MS. B, the Æthiop. Version, and the Fathers Lucif. and Ambrose,—an authority quite insufficient to warrant more than the bracketing of the words, which may have been introduced from ver. 14. But it is of some importance to ascertain the *force* of the term, which, in this limitative condition, expresses *what* it is that we are 'to hold fast.' Dr. Peile thinks that *τὴν παρρ.* means 'the freedom,' or 'privilege' which we have of sons born in God's house; and that *τὸ καύχ. τῆς ἐλπ.* just after denotes 'exultation of hope'; a very specious interpretation, somewhat countenanced by Rom. v. 2. viii. 21, but, I apprehend, untenable. I am still of opinion that the term *παρρησία* has reference to the *ὁμολογία*, or profession of faith, supra v. 1, and ch. iv. 14, which, to be of any avail, must be made in *confidencis*; comp. x. 35, *ἡ ἀποβόλη τῆς παρρησίας ὑμῶν*. This view is mainly confirmed by the suffrage of Ebrard, who thinks that 'it is nothing else than the *πίστις* itself in its most direct and practical expression.' This is so far true, as that *πίστις* is the animating principle, whence issues the fruit out of the open confession of faith. As to the accompanying expression, *καὶ τὸ καύχ. τῆς ἐλπ.*, it seems added to qualify the idea contained in *παρρ.*, as not only 'a sure confidence,' but a 'joyfully hopeful one.' *Βεβαίαν* is made to agree with *παρρ.*, as being the more important term; and, perhaps, to intimate the necessity of the profession so made being steadfastly adhered to. So that there is no occasion to call in (with Est.) the grammatical *Θεὸς ἀπὸ μηχανῆς*—the *zeugma*, here.

7. The foregoing clause *οὐ οἶκος—τέλους* is skilfully employed as a *vinculum*, to connect, with the *παρρησία* there mentioned, an exhortation (extending to iv. 11) to *constancy in the profession* of a religion which furnishes such a joyful hope. In order to lay a *foundation* for it, and to give additional weight to the admonition, there are adduced the words of Ps. xc. 7—11. Many eminent Expositors indeed refer *διὸ* to *βλέπετε* at ver. 12, regarding the intermediate portion as parenthetical. That, however, is not a little harsh; and it is better, with Heinr., Dind., and

Kuin., to refer it to *μὴ σκληρύνετε* at ver. 8, in the sense, 'Wherefore as the Holy Spirit speaks by the Prophet (whose words I make my own), To-day that ye have heard' = 'in which it shall be that ye have heard;' as Dr. Peile has well rendered the words. The word *σήμερον* is emphatical; meaning, 'at this very time,' namely, of the admonition, *ἀρχὴ οὐ τὸ σήμερον καλεῖται* (see also iv. 7), since that alone is the 'day of salvation.' See 2 Cor. vi. 2, compared with John ix. 4.

8. *μὴ σκληρύνετε τὰς καρδ.* q. d. 'Be not obstinate and disobedient, as were your forefathers, by their murmurings [at Massah and Meribah], i. e. from their rebellion there, and the consequent provocation of God. See Ps. xc. 7, &c. The words *ὡς ἐν τῷ παραπικρασμῷ* are well rendered by Kuin.: 'ut [olim] factum loco, qui a rebellione dicitur, tempore tentationis in deserto factus;' and he shows that, even in the *Psalm*, Meribah and Massah are not used as proper names, though that use be *hinted at*; and that the place where the provocation and temptation occurred was in fact called by Moses Massah and Meribah, as appears from Exod. xvii. 7. Moreover, the use of the words as *appellatives* was more adapted to the purpose of the Epistle, namely, admonition. The Article is here used *κατ' ἔξοχην*; for though the Jews provoked and tried the patience of God throughout the whole of their journey through the wilderness (six particular provocations being mentioned, Exod. xvi. 2. xvii. 2—9. xxxii. 10. Numb. xi. 32. xiv. 29. Deut. i. 34, seqq.), yet the occasion in question was the last and *most signal* instance, when God swore in his wrath that they should not enter into his rest.

9. *ἐπείρασάν με—ἐδοκίμασάν με*] The *με* after *ἐπείρ.* is cancelled by Lachm. and Tisch.; and for *ἐδοκ.* *με* they edit *ἐν δοκιμασίᾳ*. There is the same authority of uncial MSS. A, B, C, D, E, for *both* alterations, and they both evidently proceeded from the same workshop, that of licentious alteration, under the guise of improvement; which may be supposed to have *here* had for its purpose the removal of a seeming *roughness of style*; though it is no other than a certain *harshness*, highly suitable to indignant remonstrance. In *ἐδοκίμασαν* (i. e. 'put him to proof, to see what he would do') there may be a climax.—*καὶ εἶδον* may be rendered (as it is by Dr. French, in his translation of this Psalm) 'although they had seen;' which is required by the Hebrew *וַיֵּדְעוּ*; and this sense of *καὶ*, like that of the Hebrew *ו*, is not unfrequent. By *ἔργα* are denoted 'the wonderful works' wrought for their preservation and protection in Egypt, and their continual sustenance in the desert.

10. *προσώχθισα*] On further consideration,

Ἀεὶ πλανῶνται τῇ καρδίᾳ· αὐτοὶ δὲ οὐκ ἔγνωσαν  
 τὰς ὁδοὺς μου <sup>11</sup> ὥς ὤμοσα ἐν τῇ ὀργῇ μου· εἰ εἰς-  
 ελεύσονται εἰς τὴν κατάπαυσίν μου. <sup>12</sup> Βλέπετε, ἀδελ-  
 φοί, μήποτε ἔσται ἐν τινὶ ὑμῶν καρδιά ποιηρὰ ἀπιστίας, ἐν τῇ  
 ἀποστήναι ἀπὸ Θεοῦ ζώντος <sup>13</sup> ἀλλὰ παρακαλεῖτε ἑαυτοὺς  
 καθ' ἑκάστην ἡμέραν, ἄχρις οὗ τὸ σήμερον καλεῖται, ἵνα μὴ  
 σκληρυνθῇ \* ἐξ ὑμῶν τις ἀπάτῃ τῆς ἁμαρτίας <sup>14</sup> μέτοχοι γὰρ  
 γεγόναμεν τοῦ Χριστοῦ, ἐάν περ τὴν ἀρχὴν τῆς ὑποστάσεως  
 μέχρι τέλους βεβαίαν κατὰσχωμεν. <sup>15</sup> Ἐν τῷ λέγεσθαι-

† Num. 14.  
 21.  
 Deut. 1. 34.

κ ch. 10. 34.  
 Rom. 7. 11.

1 ver. 6.  
 ch. 4. 14.  
 Rom. 8. 17.

m ver. 7.

I see reason to reject the nautical metaphor here recognized by some lexicographers and philologists; and I now rather agree with those who, deriving the term from *ἄχθος*, suppose it to be a metaphor taken from bearing a heavy burden until one is weary of bearing it. Thus it occurs frequently in the Sept. to express the Heb. *יָרַח*, and has the sense to be weary of, involving a conjoint notion of hatred and loathing. See note on Acts xiii. 18. In this fig. sense the term also occurs at Eccles. i. 27, *ἐν δυνάμει ἰδύσαι προσ-ῶχθισεν ἡ ψυχὴ μου*, and Lev. xxvi. 43. And so the simple verb is used in Hom. II. i. 570.—*αἰὶ πλαν. τ. καρδία-μου*. Render: 'ever are they wandering [from me] at heart (see Isa. xxix. 3); they, moreover, have no knowledge of my ways, or doings.' So Est. well expresses the sense thus, 'Opera potentie, bonitatis, et justitie mee, quæ coram eis feci in Ægypto, in mari rubro, et in deserto, quæ cæcitate cordis non consideraverunt, nec eorum rationem habuerunt, ut mihi crederent.'—*πλαν. τῇ καρδίᾳ* is a strong expression, like that in Isocr. *ὕμᾱς ταῖς διαβολαῖς πλανᾶσθαι*. Indeed, *καρδία* here may be understood of 'the affections,' as appears from the words following, which are illustrative; and *ἔγνωσαν* implies not simple ignorance, but 'the not caring to know, nay even disapproval, as far as they might know.' 'Aei here has nothing corresponding to it in the Hebrew, but was added by the Sept. to strengthen the sense; and it is justified by the *τεσσ. ἔτη* to which it adverts.

11. *αἰ εἰσελεύσονται*, &c.] On the force here of *εἰ* see note at Mark viii. 12.—*τὴν κατάπαυσίν μου*, meaning, 'the rest which I had provided for them;' that of the heavenly Canaan. The term is combined with *κληρονομία* in Deut. xii. 9.

12. 'Here we have the exhortation contained in the foregoing passages of Scripture further enforced by various considerations. And first is deduced the important lesson, that they should not harden their hearts to the words of the Gospel.' (Hyper.)—*βλέπετε, ἀδελφοί*, &c. The general sense is, 'Beware, brethren, of an evil unbelieving heart, such as the Israelites possessed, lest, like them, you apostatize from the living God; lest you apostatize from the religion of Christ which he has required you to receive and maintain, and thus perish like ancient Israel, who revolted from God.' (Stuart.)

13. *ἀλλὰ παρακαλεῖτε ἑαυτοὺς*, &c.] Under the term *παρακ.* is, as Hyper. and Carpz. show, comprehended *teaching, admonition, entreaty, consolation, reprehension*, &c., each to be used as the case might suit. Here, then, we have intimated

the important truth, that our faith is especially confirmed by mutual exhortation; implying, that as a means to prevent apostasy, they should thus mutually strengthen each other.—*ἄχρις οὗ τὸ σήμερον καλ.*] A forcible mode of expression, importing 'as long as it can be said, "To-day do so;"' or (to use the words of Dr. Burton), 'so long as you are allowed to consider the time still unexpired, in which God invites you to hear his voice.—*ἵνα μὴ σκληρυνθῇ*, &c. The full sense is; '[Use these means,] that none may, by neglect of them, be hardened and grow callous to all remonstrance.' *Σκληρύνεσθαι* prop. signif. 'to be so hard as not to yield to the pressure of the finger in touching,' and is here used figuratively of the obstinacy of unbelief. So Theophyl., *δοκῶν τὰ πειρασμῶν σώματα καὶ σκληρὰ οὐκ εἶναι ταῖς τῶν λατρῶν χερσίν* οὕτω καὶ αἱ σκληρυνθεῖσαι ψυχὰς οὐκ ἀκούσι τῷ λόγῳ τοῦ Θεοῦ. In ἀπάτῃ τῆς ἁμαρτίας the expression *ἀμ.* may be understood of that corruption of our nature (the *φρόνημα τῆς σαρκός*), which blinds the understanding, and, by giving undue weight to carnal reasonings, plunges men into unbelief, and thus into immorality, or, at least, into backsliding. For *τις ἐξ ὑμῶν* many ancient MSS. (including all the Lamb. and several Mus. copies), and the Ed. Princ., have *ἐξ ὑμῶν τις*, which I have now, in deference to the united judgment of all the Editors, from Griesb. to Tisch., received.

14. *μέτοχοι γάρ*, &c.] The γάρ refers, I conceive, to what was said at ver. 6, which seems implied as the subject of the exhortation at ver. 13, followed up here by a necessary warning, lest, having begun well, they should end ill; 'no pretextu gratiæ (says Calv.), quam consequuti sunt, carnis indulgentia securitati, dicit, opus esse perseverantiam.' And to urge them to this, they are, as at v. 6, reminded of the *condition* on which alone they can be 'partakers of this so great salvation.' Of course, by *μέτ. τοῦ Χρ.* is denoted 'that spiritual union with Christ, which implies participation in the benefits of his Gospel; see John xiv. 11. xvii. 23, and 1 John i. 3.'—*ἰδὲν περ* has reference to the above implied sense in *μέτοχοι*, &c., suspending it on the conditional Particle, in which *μόνον* is implied.—*ἀρχὴν τῆς ὑποστ.* is for *τὴν ἐξ ἀρχῆς ὑπόστασιν* or *τὴν ὑπόστασιν τὴν πρώτην* (as infra v. 12. John ii. 11), 'your first constancy in the profession of the Gospel;' lit. 'that firm foundation in faith, on which can alone be built constancy of profession;' the *παρήρησαν βεβαίαν* spoken of supr. v. 6.

15. *ἐν τῷ λέγεσθαι*. Σήμ.] It is almost



“Σήμερον, ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσητε,” — μὴ σκληρύνετε τὰς καρδίας ὑμῶν, ὡς ἐν τῷ παραπικρασμῷ. <sup>16</sup> ὅτι τίνες γὰρ ἀκούσαντες παρεπύκρναν; ἀλλ’ οὐ πάντες οἱ ἐξελθόντες ἐξ Αἰγύπτου διὰ Μωϋσέως; <sup>17</sup> ὅτι τίσι δὲ προσώχθισε τεσσαράκοντα ἔτη; οὐχὶ τοῖς ἀμαρτήσασιν, ὧν τὰ κῶλα ἔπεσεν ἐν τῇ ἐρήμῳ; <sup>18</sup> ὅτι τίσι δὲ ὤμοσε μὴ εἰσελεύσεσθαι εἰς τὴν κατάπαυσιν αὐτοῦ, εἰ μὴ τοῖς ἀπειθήσασιν; <sup>19</sup> καὶ βλέπομεν, ὅτι οὐκ ἠδυνήθησαν εἰσελθεῖν δι’ ἀπιστίαν. IV. <sup>1</sup> Φοβη-

n Num. 14.  
4, 11, 24, 30.  
Deut. 1. 30.  
o Num. 14.  
22, 27.  
4, 20, 35.  
Pa. 100, 90.  
1 Cor. 10. 5.  
Jude 8.  
p Num. 14.  
30.  
Deut. 1. 34.

hopeless to trace out any regular connexion in the passage consisting of vv. 13, 14, 15, so deformed by *asacolutha*. One step towards it is to consider v. 14, with Bengel, Michael, and Peile, as parenthetic, and to refer ἐν τῷ λέγ., &c., to the words παρακαλεῖτε ἑαυτοὺς—ἵνα μὴ σκληρ. at v. 13, considered in their *general substance* of import; q. d. ‘Carry on with wary heedfulness this mutual exhortation and strengthening in the path of faith.—Do it at once, ἐν τῷ λέγ.’ Σήμε., even whilst it is being said (i. e. might be said among you one to another) in the voice of Scripture, for warning against delay, and exhortation to duty.’ The full sense of the adduced words of Scripture may be represented thus: ‘To-day if ye be disposed to hear his voice [hear it at once, and], harden not your hearts in the warning.’ Thus, following up the foregoing appeal; we may say ‘seize time by the forelock.’ Comp. Eccles. ix. 10, πάντα ὅσα ἀν’ οὐρῇ ἡ χεὶρ σου ποιῇσαι, ὡς ἡ δύναμις σου, ποιήσου, where I would read ὅση δύναμις σου, which is confirmed by the Hebr. תבצר. The *instantier* which the Vulg. employs in the place is only implied in the context.

16. The clauses of this verse are by most Commentators taken *declaratively*, in the sense expressed in our Common Version. Dind., Kuin., and Stuart, however, have shown that this is by no means agreeable to the design of the Apostle; which (as Stuart observes) ‘is, to lead the minds of the readers to consider the specific sin,—viz. *unbelief*, which occasioned the ruin of the ancient Israelites, and would involve their posterity in the like condemnation.’ The best Expositors, ancient and modern, are agreed that the clauses are *interrogative*, and may be rendered, ‘Who now were those that, when they had heard the voice of the Lord (Deut. iv. 32. v. 25), did provoke [God]? Nay, were they not *all* those who came out of Egypt, under Moses’ guidance?’ q. d. ‘Yea, might I not ask, did not *all* who came out of Egypt do this?’ i. e. all but Joshua and Caleb; and indeed, popularly speaking, all. I find this confirmed by the able analysis of Ebrard, who remarks that at vv. 16—18 the proof of the foregoing is developed, and then in v. 15 the same thesis as we have supra 14; only in a negative form (that the Israelites, on account of their unbelief, came not into the rest) is repeated as a *quod erat demonstrandum*.

17, 18. Render: ‘with whom, further (δὲ), was it that he was disgusted (loathing their ways) for forty years? Was it not with those who had sinned; whose limbs (i. e. bodies) fell in the wilderness? Unto whom again (δὲ) did he swear, that they should not enter into his rest, but unto them that were disobedient?’ It is plain VOL. II.

that the sin of the Israelites was not so much *unbelief* in God, as *distrust* in him, by a sort of practical unbelief in his power to save them. I find this view confirmed by Ebrard, who remarks ‘that the chief and fundamental sin of the Israelites was that disobedience which refuses to be led in the gracious ways pointed out by God, arising from that distrust which induced the people to think that, in spite of God’s promises, it would not be possible for them to obtain possession of the promised land.’ In ὧν τὰ κῶλα ἔπεσεν ἐν τ. ἔρ. there is a *graphic* representation of destruction by a violent death. Had, indeed, καταστροφή been substituted, as at 1 Cor. x. 5 (where see note), for ἔπεισε, it would, indeed, have been yet more so; but τίκτω, like the Hebr. יָצַק, of itself suggests the idea of prostration by a sudden and violent death. See Ez. vi. 11. Judg. iv. 22. 1 Sam. xxxi. 8. Κῶλα (which signifies the *limbs*, as apart from the trunk), is said by the Commentators to be put, by synecdoche, for the bodies themselves; but the usual sense may be retained, as being truer to nature (see Pa. cxl. 7), since we find from the accounts of Oriental travellers, that in places where human carcasses are found stretched, the κῶλα (the leg and arm bones) are soon all that are left entire by the wild beasts and birds.

19. καὶ βλέπομεν—δι’ ἀπιστίαν] Here the Apostle returns to the thesis which was to be proved. Render: ‘And so (= ‘so that’) we see that they could not enter [into the promised land] because of their disbelief in God’s Providence to bring them into the promised land; nay, even discredited the good account of the land brought by the spies, Numb. xiii. xiv.’ The best Expositors are of opinion that the ἠδυνήθησαν is to be taken *populariter*, the sense being simply this, ‘we see [by the story and the event] that the reason why they could not enter, was their disbelief; which, together with the sins springing from thence, made them unfit objects of the protection and favour of God; and thus their introduction to the promised land was so far impossible; as it is said at Mark vi. 5, οὐκ ἔδυνατο ἐκεῖ οὐδεμίαν δύναμιν ποιῆσαι διὰ τὴν ἀπιστίαν αὐτῶν, meaning that ‘Christ could not, consistently with the rule on which he acted, of requiring *faith* in the subjects of the miracles.’ So, in the present case, that want of faith and trust which made these Israelites distrust the providence of God rendered them unfit objects of his favour, and made it, in that sense, impossible for God to confer it on them. See more in Calv., Hyper., and Est.

IV. The writer now treats the history *allegorically* (as in Gal. iii. 16. iv. 24), applying it Q q



θῶμεν οὖν, μή ποτε, καταλειπομένης ἐπαγγελίας εἰσελθεῖν εἰς τὴν κατὰπαυσιν αὐτοῦ, δοκῇ τις ἐξ ὑμῶν ὑστερηκεῖναι. <sup>2</sup> Καὶ γὰρ ἔσμεν εὐηγγελισμένοι, καθάπερ κἀκεῖνοι· ἀλλ' οὐκ ὠφέλησεν ὁ λόγος τῆς ἀκοῆς ἐκείνους, μὴ † συγκεκραμένος τῇ πίστει

to the case of Christians. (Dind.) He begins with declaring, that a promise of entering into God's rest is still made to Christians,—as it was to the people of Israel, vv. 1, 2,—and into which believers are still admitted, ver. 3. Now that the rest spoken of by the Holy Ghost in Ps. xcv. is not a mere temporal rest in the land of Canaan, but also a future and heavenly rest, is plain, inasmuch as God's rest is such a rest as God enjoyed when he had finished the work of creation, and consequently a spiritual, heavenly rest, vv. 3, 4; because the terms of the oath, 'they shall not enter into my rest,' imply that the promise included another rest besides that of Canaan, a rest resembling God's rest, ver. 5; because, since it remains that some must enter into the rest spoken of in the oath, and they to whom the promise was first given did not enter in by reason of disbelief, it follows that a rest must be intended into which all true believers may enter, and consequently a future and heavenly one, ver. 6; and because God, in the oath, warns the Israelites against losing this rest, a long time after they had been in possession of the promised land, and consequently he must have intended another rest than that of Canaan, vv. 7, 8. There remains, therefore, a spiritual and heavenly rest for the people of God, into which those who enter shall cease from their labours, as God did from his work of creation, vv. 9, 10. Hence follows the duty of labouring to enter into it, vv. 11—13.

1. φοβηθ. οὖν—ὕστερ.] Render: 'Let us then be afraid lest, though there be a promise left (us) of entering into his rest, any of you should be found (lit. 'be deemed') to have fallen short of it.' I find this view of the sense confirmed by the Pesch. Syr., Vulg., and Arab. Versions, and the best modern Expositors; and it also seems required by the context, and the *usus linguae* as to καταλ., which, as it is used by Polyb. oft. of a *hope*, by others of an inheritance, so may it of a *promise*; espec. since the promise here has reference to the heavenly inheritance. Besides, the sense 'a promise being still left,' is far more agreeable to the context, implying that the promised rest had not yet been enjoyed, but was left for others to enter upon. The above reading of δοκῇ is confirmed by the Pesch. Syr. Version, and by Est. in an able paraphrase. However, the full sense is, 'should be deemed by the event,' a mild expression, intended to soften the harshness of the term ὕστερ., implying 'utter failure;' usually by neglect. On the κατὰπαυσιν here see note on Matt. xxv. 21.

2. καὶ γὰρ ἔσμεν εὐηγγέλ. meaning, 'for to us [Christians], too, has the blessed message, or proffered blessing [of a rest] been made, as well as to them.' On this allusion to the Gospel as a message, see note on Acts xiii. 32. In ὁ λόγος τῆς ἀκ. we have a Hebraism for ὁ ἀκουσθεὶς λόγος, 'the word heard by them.' See Rom. ix. 6. 1 Thess. ii. 13. 'This word,' so heard, οὐκ ὠφέλησεν, 'did not profit them;' *ωφέλ.* is said in the next words, μὴ συγκ. τ. π. τ. ἀκούσ.,

where the sense depends on the reading. However, a difference of opinion exists both as to the *reading* and the *interpretation* of these words. Not inconsiderable is the variety of *reading*, though chiefly what concerns mere grammatical form, and this variety is between -μενος, -μενος, and -σμενος. The only material variations are between συγκεκραμένος and συγκεκραμένους, as between ἀκούσασιν and ἀκούσαντες, or ἀκούσαντων. With respect to the former, συγκεκραμένους, it is found in several uncials, and not a few cursive MSS., was by Weta. preferred, and received by Matth., and by Griesb.,—placed in the inner margin, by Lachm., by Tisch., ed. 1, adopted into the text, though in his 2nd ed. he has recalled the t. rec.; and very properly; for there is every reason to think that the changes arose partly from the difficulty found in perceiving the nature of the metaphor employed, partly in determining the construction and general sense of the words. Now, although external authority is in favour of συγκεκραμένους, or -σμενους, yet a tolerable number of MSS. (including Lamb. 1185, 1 m.) have συγκεκραμένους; and this reading has the support of the Syr., Vulg., Ital., and Arabic Versions, and several Fathers. Nor is the inequality fatal, since the terminations *ος* and *ους* are so similar in MS. characters, that one might easily be mistaken for the other; and in the present passage *ος* might easily be read as if *ους*, on account of the *ἐκείνους* just before, with which one would be very likely to connect it. Accordingly, internal evidence fully balances any inferiority in external authority. Besides this, the reading συγκεκραμένους, in whatever light we view it, is, as Dr. Owen shows, incapable of any satisfactory sense; for, as Mackn. truly observes, 'considering that Caleb and Joshua were the only persons who received this λόγος ἀκοῆς with faith, we cannot suppose that the Apostle would speak of the mixing of the whole congregation with them. Hence it may be presumed that *ος*—or is the true reading. Yet those who adopt *ος*—or are not agreed as to the sense and the nature of the metaphor. Those who render it *mixed*, or *tempered*, suppose here a metaphor taken either from *compounding medicines*, or from the *coction of food*, whereby the chyle is converted into blood. See Camer., Grot., and Owen. But this view, as applied to faith, involves no little incongruity; and, what is more, I have not been able, after diligent search, to find a single instance of the term *συγκ.* being used to denote 'mixing and tempering medicines,' or in any such medical or physical metaphor as has been here supposed. Hence it seems better to pass by the notion of *mixing*, or *contempering*, &c., and to suppose the equally frequent use of *conjoining*, *blending* by becoming perfectly united. So Plato, p. 889, and Soph. Aj. 895, οἷον *συγκεκραμένην*. Menand. ap. Stob. Flor. xiv. 8, δει—τὴν τοῦ λόγου μὴ δύναμιν οὐκ ἐπιφθονον, ἥδι δὲ χρῆστω *συγκεκραμένην*. Plut. Non Poss. Suav. c. 20, βέλτιον—τι *συγκεκράσθαι* τῇ περι θεῶν δόξῃ κοινὸν αἰδοῦν καὶ φόβον

τοῖς ἀκούσασιν. <sup>3</sup> <sup>a</sup> Εἰσερχόμεθα γὰρ εἰς τὴν κατάπαυσιν οἱ πιστεύσαντες, καθὼς εἶρηκεν “Ὡς ὥμοσα ἐν τῇ ὀργῇ μου Εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου” καίτοι τῶν ἔργων ἀπὸ καταβολῆς κόσμου γενηθέντων. <sup>4</sup> <sup>b</sup> Εἶρηκε γάρ <sup>b</sup> Gen. 2. 2. Exod. 30. 11. & 31. 17. που περὶ τῆς ἐβδόμης οὕτω Καὶ κατέπαυσεν ὁ Θεὸς ἐν τῇ ἡμέρᾳ τῇ ἐβδόμῃ ἀπὸ πάντων τῶν ἔργων αὐτοῦ <sup>5</sup> καὶ ἐν τούτῳ πάλιν Εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου. <sup>6</sup> Ἐπεὶ οὖν ἀπολείπεται τινας εἰσελθεῖν εἰς

πάθος. See more in my Lex. in v. Without attempting, however, to minutely scan the mere verbal peculiarity as regards the metaphor, we may more profitably direct our attention to the Gospel truth conveyed under it. And what the Apostle may be supposed to have here had in view seems to be what may best be expressed in the words, slightly altered, of Est. in his commentary: ‘commiscetur autem auditio fide, quando qui audit recipit;’ so intimating that it is indispensably necessary to its due effect, that the word of God, addressed to man, should be received in faith, and held fast in faith, from the heart and in the heart. So Luke viii. 15, οἱ τινες ἐν καρδίᾳ καλῇ καὶ ἀγαθῇ, ἀκούσαντες, τὸν λόγον κατέχουσιν, ‘keep hold of it,’—namely, in firm faith. As respects the construction, the Dat. τῶν πιστῶν is governed of the οὖν in composition, as in the passage of Menander above cited. In τοῖς ἀκούσασιν the Datives are for Genitives with ὅσοι (see Matth. Gr. § 398). Or they may be Datives of circumstance, pointing to a given case; q. d. ‘in the case of those who heard it,’ as in Thucyd. i. 84, μόνοι—εὐπραγίαι οὐκ ἐξυβρίζουσι, καὶ συμφοραῖς ἥσσον ἰτέρων εἰκόμεν.

3. Of this verse the import is rendered not a little obscure by extreme brevity, and also a certain cast of reasoning peculiarly Jewish. Hence various modes of interpretation have been propounded, all of them more or less objectionable. The ancient and common interpretation, in its simplicity and suitableness to the context, has the greatest appearance of truth. It is well observed by Kuin., that we have here unfolded, though briefly, what was meant by the foregoing expression in the Psalm, τὴν κατάπαυσιν τοῦ Θεοῦ; namely, ‘a quiet and felicity similar to that which God enjoys;’ to which true Christians are to attain, after having gone through the various troubles and afflictions of the present life. Thus in Rev. xiv. 13 the dead in Christ are said to ‘rest from their labours.’ See also Wisd. iv. 7. At ver. 4 this rest and felicity to be enjoyed by Christians in heaven is compared to the rest of God after the work of creation was ended,—the Sabbath; and so it is termed at v. 9, σαββατισμός. Accordingly it was, we find, a saying of the Jewish Doctors, that the Sabbath was an image of the future rest of the departed after the resurrection. See Wets. and Schöttgen.—εἰσερχόμεθα γάρ, &c. The γάρ has reference to a clause omitted, left to be supplied from the foregoing context; q. d. ‘Glad tidings, I say, have been proclaimed [to us]; for we [Christians], too, do enter (i. e. are to enter) into the rest spoken of in Scripture as follows.’—οἱ πιστεύσαντες are opposed to τοῖς ἀπειθήσασιν

supra iii. 18.—καίτοι may be rendered, *nevertheless*, ‘namely,’ or ‘and indeed such a rest as God enjoyed [when he rested] from his works after the creation of the world; the true ellipse at καίτοι being κατέπαυσεν ἀπὸ, as it is said, ver. 4, κατέπαυσεν—ἀπὸ πάντων τῶν ἔργων αὐτοῦ, and v. 10, κατέπαυσεν ἀπὸ τῶν ἔργων, &c. After καθὼς εἶρηκεν we must supply the words περὶ τῶν ἀπιστησάντων, in order to correspond to οἱ πιστεύσαντες, which indeed suggest this ellipse. And such omissions of words serving to show the reference, or indicate the application, are frequent after the formulas καθὼς γέγραπται, and such like, of which καθὼς εἶρηκεν here is one, being equiv. to καθὼς εἶπε at John i. 23, and elsewhere, and καθὼς εἰρηται just after. Now in such a case the formula merely imports that some truth adverted to may be collected from the words thus introduced. Thus it is *here* meant that the truth just mentioned may be collected from the words of God concerning the faithless Hebrews,—that they should not enter his rest; implying that the faithful would.

4, 5. Here the idea in the foregoing verse is further developed; and the general sense intended is, as Conyb. observes, ‘God’s rest was a perfect rest [even a heavenly and spiritual one]. He declared his intention that his people should enjoy his rest,—that intention has not yet been fulfilled,—its fulfilment therefore is still to come.’ The force of the argument is in the terms αὐτοῦ and μου; for περὶ τῆς ἰδῆς must not be regarded as the subject spoken of, their purpose being simply to make the reference in ποῦ more definite; and therefore λίγων is left to be supplied.

6. ἴσται οὖν—ἀπειθεῖαν] The only mode of interpreting this sentence, so as to make it agreeable to the context, is to suppose that here, as occasionally elsewhere in Scripture, the conclusion of the argument is left to be supplied, which may be done thus: ‘It follows, then, that οἱ ὑποτιμῶν εὐαγγελισθέντες εἰσελεύσονται διὰ πίστεως.’ And this is the less harsh in the present case, since a conclusion comprising it is introduced at ver. 9, meant both for the argument at vv. 7, 8, and for that in ver. 6. The foregoing view is, I find, supported by the opinion of Prof. Stuart, who gives the following able illustration of the sense of this verse, in conjunction with what goes before: ‘We have here a resumption of the subject in ver. 3, after the explanations of rest which vv. 4, 5 contain. There the writer says, “Believers enter into the rest of God.” How is this proved? “Because he has sworn that unbelievers shall not enter into it;” which necessarily implies that believers shall enter into it. Then, after delaying a moment, in order to

αὐτὴν, καὶ οἱ πρότερον εὐαγγελισθέντες οὐκ εἰσῆλθον δι' ἀπεί-  
 θειαν.—<sup>7</sup> *πάλιν τινὰ ὀρίζει ἡμέραν, Σήμερον, ἐν Δαυὶδ λέγων,*  
*μετὰ τοσοῦτον χρόνον (καθὼς εἴρηται) Σήμερον, ἐὰν τῆς*  
*φωνῆς αὐτοῦ ἀκούσητε, μὴ σκληρύνητε τὰς καρδίας*  
*ὑμῶν.* <sup>8</sup> *Εἰ γὰρ αὐτοὺς Ἰησοῦς κατέπαυσεν, οὐκ ἂν περὶ ἄλλης*  
*ἐλάλει μετὰ ταῦτα ἡμέρας* <sup>9</sup> *ἄρα ἀπολείπεται σαββατισμός*  
*τῷ λαῷ τοῦ Θεοῦ.* <sup>10</sup> *ὁ γὰρ εἰσελθὼν εἰς τὴν κατάνανσιν αὐτοῦ,*

o Ps. 96. 7.  
ch. 3. 7, 16.

d Rev. 14. 13.  
3 Eod. 2. 11.

show what the nature of the rest in question is, viz. that it is *God's rest*, i. e. such rest as God enjoyed after the work of creation was completed (vv. 3-5), the writer resumes the consideration of the proposition advanced in the first part of ver. 3, and avers that, as some must enter into God's rest (for God could not be supposed to have provided one in vain), and as *unbelievers* cannot enter in, so it is necessarily implied that *believers*, and they only, will enjoy the rest in question. It is not to be unattended to,—because throwing light on the *reason* for the rejection,—which is not δι' ἀπιστίας, as iii. 19. Hence we are warranted in saying, that the rejection of the Israelites was caused both by unbelief (distrust of God's Providence) and disobedience to his will,—the former producing the latter.

7, 8. The argument here (not very clearly expressed) may be traced, after Whitby, and other eminent Expositors, as follows: 'And since the Psalmist, so long after the Israelites entering into Canaan, speaks of a *set time* of entering into his rest, and that time is still future, and typical of something under the Gospel; for Joshua did not give the rest, emphatically called *the rest of God*,—otherwise the Holy Ghost would not so long after that, in David's time, have spoken of another day of entering into his rest; it follows, therefore, that there must be yet another rest remaining to the people of God.'

7. *πάλιν τινὰ ὀρίζει ἡμέραν, &c.* 'And again he defines and appoints a certain time, a to-day, i. e. he defines and mentions another time by the same name to-day, at which they were to enter into this rest, saying, 'by David, after such a time as we have before mentioned, namely, forty years;' for if Joshua had brought them to *that* rest (i. e. true and stable one), God would not have spoken, by David, of another time hereafter; from which we are to beware lest we be excluded.'

9. *ἄρα ἀπολείπεται σαββατισμός, &c.* q. d. 'So, then (by the tenour of the Christian covenant), (vv. 2, 3) there does remain,' &c. Here, for *ἀνέπαυσιν* before, we have substituted the rare term *σαββατισμός*, partly to exclude any *idea* that the rest of God spoken of might be the *Sabbatical rest*, and partly, by thus comparing it with the Sabbath, to intimate that that was a symbol of the true and eternal sabbath with God in heaven, of which their Doctors spoke (see Schoettgen, Hor. Heb.), the rest and felicity of the world to come, the age of consolation. Of which sabbatism it is well said by Bengel, 'In tempore sabbata multa, sed tum erit sabbatismus, perpetuus, perfectus, plenus, eternus;' 'Where saintly heroes are for ever said *To keep an everlasting sabbath's rest*.'—To advert more particularly to the interesting term which designated

this blessed rest. *Σαββατισμός* is a word of the rarest occurrence, having no place in the Sept., and being found only two or three times in the Ecclesiastical writers, as Origen, Epiphanius, and Eustathius. It occurs, however, in one, and, as far as I know, only one, passage of the Class. writers, namely, Plut. de Superst. c. 3, where, in recapitulating the degrading practices of superstition, he specifies *πλήσεις, καταβορβώσεις, σαββατισμοὺς, δίψαις ἐπὶ πρόσωπον αἰσχράς, προσκαθίσεις, ἀλλοκοτοὺς προσκνήσεις*. But the presence of the word *there* may justly make us pause; and Dr. Bentley, against Collins, p. 211, with reason regarding it as not to be tolerated, proposes to read *βαπτισμοὺς*. I should, however, prefer *καταβαπτισμοὺς* (Angl. *dunkings over-head-and-ears*), a term there highly suitable, as conveying a contemptuous idea, which does not belong to the simple noun *βαπτισμοῦς*. That, indeed, is never found in the earlier Class. writers, while the verb, *καταβαπτίζω*, and the noun, *καταβαπτισμός*, occasionally occur in the later ones. I doubt not that Plut. there glanced at the Jewish *baptisms* (or ceremonial washings) adverted to by the Apostle, infr. xi. 10, *διαφόροις βαπτισμοῖς*. Though, to show his contempt of these, he employs the *ivindious* term *καταβαπτ.*, exactly as Greg. Naz., in his Fourth Oration, p. 670, to the request of an Anti-trinitarian to baptize, bids him 'go and look out elsewhere for a *βαπτιστήν, ἢ καταβαπτιστήν*;' 'which words are rendered, 'quere qui te tingat, vel potius extingat,' Angl., 'may duct you.' And so also *καταβαπτιστήριον*, as said of the same persons, is contrasted with the *βαπτιστήριον* of the *orthodox* in Act. v. Concil. sub Mana, p. 649, adduced by Suic. in his Lex. in v.

10. *ὁ γὰρ εἰσελθὼν εἰς, &c.* The words of this verse are closely connected with the former; and the only way to ascertain the true sense intended by the Apostle is, to render them with scrupulous exactness thus: 'for he who hath entered into his rest hath himself also ceased from his own works, as God (did) from his own (on the first Sabbath).' Thus there is an exact parallel, which requires that the respective words should bear some affinity to each other; which effectually excludes the interpretation of Calv., who takes *ἔργων αὐτοῦ* of 'the works of the flesh.' The true sense, as pointed at by the parallelism, is that of Est., who explains it of 'the laborious duties of life.' He has most ably and signally refuted the view taken by Calv. in his elaborate, but very erroneous exegesis, whose interpretation was incautiously caught up by Beza, Piscator, and others. Estius' note sets forth all that is necessary briefly as follows:—'Expositio est sabbatismi, quem dixit reliquum esse populo Dei. Sabbatum enim institutum fuit in memoriam quietis, quā Deus requievit die septimo ab

καὶ αὐτὸς κατέπαυσεν ἀπὸ τῶν ἔργων αὐτοῦ, ὥσπερ ἀπὸ τῶν  
 ἰδίων ὁ Θεός. <sup>11</sup> Σπουδάζωμεν οὖν εἰσελθεῖν εἰς ἐκείνην τὴν  
 κατάπαυσιν ἵνα μὴ ἐν τῷ αὐτῷ τις ὑποδείγματι πέσῃ τῆς  
 ἀπειθείας. <sup>12</sup> Ζῶν γὰρ ὁ λόγος τοῦ Θεοῦ καὶ ἐνεργῆς, καὶ  
 τομώτερος ὑπὲρ πᾶσαν μάχαιραν δίστομον, καὶ δεικνύμενος  
 ἄχρι μερισμοῦ ψυχῆς τε καὶ πνεύματος, ἁρμών τε καὶ μυελῶν

<sup>9</sup> Isa. 40. 2.  
<sup>10</sup> Jer. 23. 20.  
<sup>11</sup> Prov. 5. 4.  
<sup>12</sup> 1 Cor. 14. 24.  
<sup>13</sup> 3 Cor. 10. 4.  
<sup>14</sup> Eph. 6. 17.

omni opere, quod fecerat. Ad eundem modum, quisquis ingressus fuerit in requiem Dei, id est, a Deo paratam populo suo, etiam ipse requiescet a suis operibus, id est, laboriosis actionibus hujus vite, secundum illud in Apoc. xiv. 13. ἀπάρτι—  
 ἵνα ἀναπαύσονται—μετ' αὐτῶν, which is the best comment on the expression here. The above view is confirmed by the ancient Interpreters universally, from Chrysa. downwards; also by Thom. Aquin., and by several eminent modern Expositors, and is ably supported by Prof. Ebrard.

11. The connexion with the foregoing context is well pointed out by Ebrard thus: 'Man has not yet entered into the rest, but Jesus has entered into the true Sabbath rest: what remains, then, but that we also should seek by Him to enter into this *σαββατισμός*?' This leads to the exhortation, *σπουδάζωμεν οὖν εἰσελθεῖν—κατάπαυσιν*, with the accompanying warning, *ἵνα μὴ—ἀπειθείας*. It is well remarked by Conyb., that 'the reasoning of the passage rests upon the truth,—that the unbelief of the Israelites, and the repose of Canaan, were typical of higher realities; and that this fact had been divinely intimated in the words of the Psalmist.'

12. 13. Having shown that unbelievers *shall not enter into the rest of God*, the Apostle now represents the awful nature of the denunciations of God in Scripture against unbelief and disobedience, and forcibly evinces the impossibility that any unbelief lurking in the heart can escape His all-seeing eye.

12. Ζῶν γὰρ ὁ λόγος, &c.] The γὰρ has reference to a clause suppressed; q. d. ['Great guilt and danger would there be in such unbelief; for, &c. In the interpretation of these words, from their highly figurative character very obscure, the preceding context is our best guide. From this it would seem that the expression ὁ λόγος τοῦ Θεοῦ, 'the Fiat of God,' is to be taken, not (as many understand it) of the Word of God in general, but (as the best Expositors are agreed) only of the *minatory* declarations to be found therein, issuing in His Fiat; accordingly, Ζῶν καὶ ἐνεργῆς is to be understood *per Hendiadyn*, 'of mighty energy and of unfailling fulfilment on the disobedient.' This force of Ζῶν occurs both in the Script. and the Class. writers. See my note on Thucyd. iii. 17, 1; and comp. Aristoph. Eq. 379, *ἵνα δὲ ζῇ* ('is in a state of vital energy') τὸ βουλευτήριον. The allusion at the term *ἐνεργῆς*, lit. 'at work,' 'effective,' I have already explained at 1 Cor. xvi. 9, and Thucyd. iii. 17. The idea in *ἐνεργῆς* is further developed in *τομώτερος—μάχαιραν*, where the effect of God's punitive judgments on the soul is represented by a most forcible comparison with the dreadful effects produced on the body by the μάχαιρα δίστομον, or δίστομον ξίφος, answering to our battle-axe, with which, in war, the heroes of antiquity used to mow down whole

ranks of the enemy. By a similar image it is said, Wisd. xviii. 15, 16 (a passage which well illustrates the present), 'Thine almighty word (ὁ παντοδύναμός σου λόγος) leaped down from heaven out of thy royal throne, as a fierce man of war (ἀπότομος ['slashing'] πολέμιστής) into the midst of a land of destruction, and brought thine unfeigned commandment as a sharp sword,' &c. Comp. also Rev. i. 16. ii. 12. xix. 15.—So far in my former Edd. On again reconsidering this most puzzling question, as to the reference in γὰρ, and the connexion with the preceding, and espec. the force of ὁ λόγος τοῦ, I am inclined to somewhat alter my view, espec. by taking a more enlarged scope. I cannot, indeed, adopt the view of Calv. and others, however plausible and ably supported,—that ὁ λόγος τοῦ means 'the word of the Gospel preached by the minister of the Gospel,' for reasons ably stated by Est., which forbid it. And, to take it, with Conyb., of 'the revelation of God's judgment to the conscience,' is liable to the same objection as the foregoing. Accordingly, I would now take the expression in the most general sense, of 'the revelation of the mind, or will, of God, imparted to man, not only threatening the disobedient, but promising his blessings to the obedient, and exhorting them to lay hold of those promises.' This is called for by the context; for, as observes Est., 'Agit Apostolus de fide habendâ verbo permissionis et comminationis Divinæ, docetque, si Dei promissiones fide amplectamur, in requiem eam ingressuros; sin minus, male perituros, idque eorum exemplo, ad quos olim sermo Dei factus est.—Nam sive per se, aut per Filium suum, Deus loquatur, sive per angelos, sive per homines, idem est Deus, qui loquitur, et, quod ad loquentem attinet, idem sermo. Qui proinde semper ut ejusdem est veritatis, sic et ejusdem virtutis et efficacis, tam ad præstanda promissa credentibus, quam ad inferenda supplicia contumacibus. Cum ergo sermo Dei sit, ipse Deus loquens, promittens, minas intentans, non mirum si Apostolus ea omnia, quæ hic dicantur et Deo propria videntur, adscribat sermoni Dei.' Thus the sense is, 'Studeamus ingredi in illam requiem; credamus verbo Dei nobis annuntiato, ne pereamus cum incredulis.' I would add some further illustrations of the strong terms which give so august an air to the passage.—Ζῶν καὶ ἐνεργῆς Est. explains, 'vivid et efficax,' meaning 'non est otiosus aut actionis expert, ut ea, quæ mortua sunt; non est irritus, non frustratur effectu suo, quemadmodum nostris verbis sæpe contingit; sed vivit, ac vim suam exercet in reddendis tam præmiis, quam supplicis comminationis.' By the words δεικνύμενος ἄχρι μερισμοῦ—μυελῶν Est. is denoted 'the all-searching, and deeply penetrating power of this Word—penetrating the hardest parts, even to the inmost of the joints, the marrow of the bones.' In μυελῶν there is Plur. for Sing., as

f3 Chron.  
16. 9.  
Job 30. 6.  
Ps. 33. 13—  
15.  
Eccl. 3. 10.  
Eccl. 5. 8.  
Eccl. 130. 11, 12.  
Eccles. 15.  
19.  
Eccl. 3. 1.  
Eccl. 6. 30.  
Eccl. 7. 39.  
Eccl. 8. 1.  
Eccl. 9. 11, 34.  
Eccl. 10. 23.  
h Isa. 55. 3. Luke 22. 30. 2 Cor. 5. 31. Phil. 2. 7. ch. 2. 17. 1 Pet. 2. 22. 1 John 2. 5.

καὶ κριτικὸς ἐνθυμήσεων καὶ ἐννοιῶν καρδίας. <sup>13</sup> καὶ οὐκ ἔστι κτίσις ἀφανὴς ἐνώπιον αὐτοῦ, πάντα δὲ γυμνὰ καὶ τετραχλησμένα τοῖς ὀφθαλμοῖς αὐτοῦ, πρὸς δὲ ἡμῖν ὁ λόγος.

<sup>14</sup> Ἐχοντες οὖν ἀρχιερέα μέγαν, διεληλυθότα τοὺς οὐρανοὺς, Ἰησοῦν τὸν Υἱὸν τοῦ Θεοῦ, κρατῶμεν τῆς ὁμολογίας. <sup>15</sup> Οὐ γὰρ ἔχομεν ἀρχιερέα μὴ δυνάμενον συμπαθεῖν ταῖς ἀσθενείαις ἡμῶν, \* πεπειραμένον δὲ κατὰ πάντα καθ' ὁμοιότητα, χωρὶς

in Plut. de Discr. c. 29, μήτε νευροῖς ἢ μυελοῖς. In each case the Plur. in μυελ. is used in order to suit the Plur. in the other Substantive. In the next words, καὶ κριτικὸς—καρδίας, is contained another, and no less momentous, consideration, engrafted on the former, and suggested by the figure in δεικνύμενος ἀκρι μυστήριον.—namely, that 'this same Word of God in his Revelation to men, is able to try the very heart and reins (i. e. the inmost recesses of the heart), putting to the proof what is there found;' meaning, 'one who can discern and, as we should say, turn inside out, lay bare, the secret thoughts and intentions of the heart.'

13. The above sentiment is here confirmed by transferring what was said of the Word of God to God Himself, its Author.—καὶ οὐκ ἔστι κτίσις ἀφ. ἰ. α. By οὐκ ἀφ. is meant, by Meiosis, 'manifest,' 'conspicuous.' 'Hinc (says Est.) intelligi vult hypocrisis et infidelitatem, etiam in animo latentem, a Deo ignorari non posse; non quod hæ sint creaturae, sed quia, qui creaturam omnem perfecte novit, etiam defectus ejus ac vitia non novisse non potest.'—πάντα γυμνὰ καὶ τετραχλησμένα, &c. Of this expression τετραχ. the general import is obvious, but the nature of the metaphor has been somewhat disputed. The most probable opinion is, that we have here an allusion to the bending back of the head, so as to lay bare the neck, as in slaughtering animals, as appears from Diog. Laërt. vi. 61, ἰδὲ τὸν κρόν ἀραιμάνιον, ὡς ὑπὸ τοῦ τυγχόντος κορασίον τραχηλίζεται, also adverted to, long before, in Homer, Il. i. 459, αὐ ἔρυσαν (scil. τράχηλον), 'they drew back the throat, or wind-pipe;' thus laying it bare to view. Thus there may be an allusion to the manner in which victims sacrificed to the gods were butchered, by being thrown backward (see Schol. on Ap. Rhod. l. i. 58), and their throats, usually concealed, laid bare to view. The words αὐτοῦ—πρὸς δὲ ἡμῖν ὁ λόγος being a designation of the omniscient Deity, 'who trieth the hearts and reins, and to whom an account is to be rendered by us. The words πάντα δὲ—αὐτοῦ tend somewhat to embarrass the construction; but their purpose is to illustrate the idea of this omniscience. The construction may be laid down as follows: καὶ οὐκ ἔστι κτίσις ἀφανὴς ἐνώπιον αὐτοῦ πρὸς δὲ ἡμῖν ὁ λόγος πάντα δὲ γυμνὰ καὶ τετραχλησμένα τοῖς ὀφθαλμοῖς αὐτοῦ. In fact, the sentence consists of two sentences blended into one, and ὁ λόγος might be meant to be taken in both the above senses, one for each clause, thus: 'Moreover there exists no creature that is not manifest in the sight of Him with whom we have to do; but all things are naked and exposed to his eyes, unto whom we have to render an account.'

14. ἔχοντες οὖν ἀρχιερέα, &c.] The οὖν is resumptive, referring to a subject commenced supra iii. 1 (but interrupted by the digression on the unbelieving Jews in the desert),—namely, that of Christ as our High Priest, and the superiority of his priesthood to the Levitical one, a subject on which the Apostle treats up to x. 18, enlarging on it thus much, from its great importance, bearing as it does so directly on the most momentous part of Christ's office, his atonement for sin by the sacrifice of himself.—ἀρχιερέα μέγαν. The term μέγαν has much significance, adverting to the various points of superiority in Christ over Moses, or the High Priests above mentioned.—διεληλ. τοὺς οὐρανοὺς, 'who hath passed through the heavens,' viz. so as to reach the seat of the Majesty on high; for the Jews reckoned three heavens,—the aerial, the sideral, and the highest heaven, or the residence of God and the angels, called by the Son of Sirach, xvi. 18, ὁ οὐρανὸς τοῦ οὐρανοῦ. See 2 Cor. xii. 2, and note. Agreeably to this idea, there were three divisions of the Temple,—the Court, the Sanctuary, and the Sanctum Sanctorum; to the furthest of which, and through the Veil that hid it from view, the High Priest passed once every year. Thus the passing in the one case is compared to the passing in the other; and by passing to the farthest heaven is implied completion of the work of expiation, and access to God fully obtained.

15. This is meant to encourage them to follow his admonition, by reference to another point of superiority in the new dispensation, which is, that in Jesus their High Priest they have one not too exalted to concern himself with their miseries, but one who can sympathize with them, as having himself felt them; and to their infirmities and frailties, as having himself been subject to them. 'To a nature (says Dr. Blair, in an able Sermon on this text) altogether raised above us we must have looked up with terror; but He who remembers the struggles of his own soul, will not surely judge ours like a hard master.' As to sympathy with the miseries of man, as having felt them, comp. the sentiment of Philomel, Incert. Frag. 51, 'Ἐκ γὰρ τοῦ παθῆναι γίνωσκε καὶ τὸ συμπαθεῖν.' Καὶ σοὶ γὰρ ἄλλος συμπαθήσεται παθόν.—Μὴ δυνάμενον συμπαθεῖν, meaning, 'incapable of sympathizing with, by being raised above, human infirmities and miseries, as unveiled Deity would have been.'—πατεῖρ. adverts both to trials by affliction and temptations to sin; importing, however, no more than the being susceptible to temptation, from the possession of a human nature; though, indeed, our Saviour Christ was, in some respect, tempted, and assuredly tried beyond what men are; his whole life being little else than one unvaried conflict or trial of virtue.

ἁμαρτίας. <sup>16</sup> Προσερχώμεθα οὖν μετὰ παρρησίας τῷ θρόνῳ <sup>1</sup> Rom. 3. 26. Eph. 3. 12. ἡ χάριτος, ἵνα λάβωμεν \* ἔλεος, καὶ χάριν εὐρωμεν, εἰς εὐκαι- ἄ. 12. ρον βοήθειαν. V. 1 <sup>2</sup> Πᾶς γὰρ ἀρχιερεὺς ἐξ ἀνθρώπων λαμ- ch. 10. 19, &c. βανόμενος, ὑπὲρ ἀνθρώπων καθίσταται τὰ πρὸς τὸν Θεόν, ἵνα a ch. 2. 17. προσφέρῃ δῶρά τε καὶ θυσίας ὑπὲρ ἁμαρτιῶν <sup>2</sup> b μετροπαθεῖν b ch. 1. 18. ἄ. 15. ἄ. 7. 25.

For *πειρασμῶν*, Lachm., with Scholz, edits *πειρασμῶν*: thus restoring the t. rec., which had been dismissed by Griesb., Matth., and Tisch., for *πειρασμῶν*, which is, indeed, more agreeable to strict propriety of language. See T. Mag. cited by Wets. That, however, is no sufficient reason why *πειρασμῶν* should not have been written by St. Paul. It is found in four of the most ancient uncial MSS., and many cursives; not any, however, of the Lamb. or Mus. copies. It is surely not to be denied that *πειρασμῶν* may have come from the scribes. Thus, in a passage of Thucyd. vi. 45, *πειρασθεῖς*, 'tempted,' a few inferior MSS. have *πειρασθεῖς*, doubtless from the scribes. And prob. the form *σθ* was in most use in the later Greek. Thus *ἀποπειρασθῆναι* occurs in Ach. Tat. i. ii. 27.—*χωρὶς ἁμαρτίας*. The sense here assigned by some ancient and many eminent modern Expositors, 'without giving way under those afflictions,' is little suitable. It is plain from the foregoing expressions *ἀσθενεῖς* and *πειρασμῶν*, that the only true interpretation is the commonly received one, 'without yielding to, or falling into sin;' which is, I find, also adopted by Kuinoel, who confirms it from v. 2. vii. 26. 2 Cor. v. 21. 1 Pet. ii. 22. 1 John iii. 5.

16. *προσερχώμεθα οὖν, &c.* We have here an *inference* and *exhortation* founded on the foregoing doctrine; q. d. 'Having, then, a High Priest who can sympathize, &c., let us approach with confidence to the throne of a gracious God, as well we may, assured that whatever we ask in prayer, nothing doubting, we shall receive;' see Matt. xxi. 22. In the expression τῷ θρόνῳ τῆς χάριτος, the allusion is not, what some suppose, to the Jewish notion of God's having two thrones,—of mercy, and of judgment; but rather (as the best Commentators suppose) to the ark of the covenant, the mercy-seat (Rom. iii. 25), where God was represented as sitting enthroned, hearing the supplications of the people, accepting their oblations, and dispensing *ἔλεος καὶ χάριν*. The terms *λάβωμεν* and *εὐρωμεν* are synonymous, though the latter is the stronger. 'Ἐλεος and χάρις, too, are generally synonymous; the gracious dispensations of God being called his *mercies*, to intimate our *unworthiness* of them. Here, however, the terms have a distinct sense with reference to the two ideas involved in *πειρασμῶν* at ver. 15, viz. *mercy*, or *compassion*, to be *encompassed* with sin, and surrounded with trials and tribulations (see ver. 15), and *grace* vouchsafed at all times, to comfort, support, and sanctify them.—*εἰς εὐκαιρ. βοήθ.*, for *εἰς βοήθ.* *ἐν καιρῷ*, 'for seasonable help,' 'to be helped opportunely.'

V. 1. In order more fully to set forth the nature and efficacy of the Priesthood of Christ, the Apostle carries forward his comparison between the Jewish High Priest and Christ; and in order thereto he begins by describing the *requisites* for

the former; and then proceeds to evince that Jesus Christ is the true High Priest, and infinitely superior to the Jewish ones, by having *all* the requisites for the office, and each in the *highest degree*. 'The γὰρ is not argumentative, but exegetical, introducing an explanation of what was said at iv. 14—16, bringing under closer consideration, and laying to heart, the charge given, by implication, at v. 16.' (Ebrard.) I understand, with him, the proposition at v. 1, as not a special, but a general one, meant of every such High Priest, every individual of that class; yet in the description, as 'taken from among men,' there seems a tacit comparison with Christ, the Divine High Priest. 'The subsequent words,' observes Ebrard, 'up to the end of v. 4, point at the requisites pertaining to every such High Priest.' That these requisites were found in Christ, and how they belonged to him, is then shown at vv. 5—10.—*ὑπὲρ ἀνθρώπων καθίσταται τὰ π. τ. Θ.* The full sense is, 'is appointed [such] for the benefit of men in relation to (their observances towards) God.'—*ἵνα προσφέρῃ δῶρα, &c.* These words indicate the *purpose* for which the office was espec. appointed; and of course intimate a main requisite in the person so λαμβ. *ἔξ ἀνθρ.* In *προσφ.* we have a sacrificial term, found also at Matt. v. 23, and John xvi. 2. The expressions *δῶρα* and *θυσίας* are properly *distinct*; the former being the *original* term, and such as chiefly respected the most ancient and primitive kind of oblation, that of the fruits of the earth, and generally as to sacrifices,—the *unbloody ἀναθήματα*, afterwards called thank-offerings, whence, says Jos. Ant. xviii. 1, 5, of the *Essenes*, *εἰς τὸ ἱερὸν ἀναθήματα στέλλοντες, θυσίας οὐκ ἵπτιλουσιν*; the latter, the *bloody offerings*, the various sin and trespass-offerings made by slain beasts. Sometimes, however (as infra viii. 4, and often in the Sept.), *δῶρον* includes the idea of both the sacrifices.

2. *μετροπαθεῖν δύναμις*] This expression, from its corresponding to the one before used, *συμπαθεῖν δύναμις* (see iv. 15) cannot but denote something nearly allied to it, though not (as some have supposed) the *same*. The term *μετροπαθεῖν* prop. signifies 'to carry oneself with moderation,' holding the passions under due restraint, so as not to give way to anger or any other excess (as was enjoined by the Peripatetic philosophers, in opposition to the Stoics, who maintained that a man should be superior to the influence of the passions, and held that the wise man was not *ἀπαθής*, but *μετροπαθεῖν*; see Diog. Laërt. v. 31). Hence it came to denote, as here, 'the being gentle, forbearing, and indulgent to the failings of others.' By the expression *δύναται* is meant not so much the *power* as the *disposition* to show indulgence, as a *man*, towards τοῖς ἀγν. καὶ πλαν., whence we are not justified in supposing a mere Hendiadys for τοῖς *ἔξ ἀγν. πλαν.*: inasmuch as the indulgence of the High Priest on earth was not limited merely to *this*

δυνάμενος τοῖς ἀγνοοῦσι καὶ πλανωμένοις ἐπεὶ καὶ αὐτὸς περικείται ἀσθένειαν. <sup>3</sup> Καὶ διὰ ταύτην ὀφείλει, καθὼς περὶ τοῦ λαοῦ, οὕτω καὶ ὑπὲρ ἑαυτοῦ, προσφέρειν ὑπὲρ ἁμαρτιῶν. <sup>4</sup> Καὶ οὐχ ἑαυτῷ τις λαμβάνει τὴν τιμὴν, ἀλλὰ [ὁ] καλούμενος ὑπὸ τοῦ Θεοῦ, καθάπερ καὶ [ὁ] Ἀαρών. <sup>5</sup> Οὕτω καὶ ὁ Χριστὸς οὐχ ἑαυτὸν ἐδόξασε γενεθῆναι ἀρχιερέα, ἀλλ' ὁ λαλήσας πρὸς

c Lev. 9. 7.  
& 10. 5, &c.  
ch. 7. 26.  
d Exod. 28. 1.  
1 Chron. 23.  
12.  
2 Chron. 26.  
10, &c.  
e Ps. 1. 7.  
John 8. 54.  
Acts 12. 22.  
ch. 1. 5.

class of offenders, much less is the clemency of our great High Priest in the heavens so limited, Lev. vi. 1—7, but towards those who go astray, partly through unavoidable ignorance, or involuntary error, and partly through the weakness of human nature, and the deceitfulness of sin. Comp. Tit. iii. 3, ἀνόητοι—πλανώμενοι. The terms ἀγν. and πλαν. are, in the Hellenistic use, nearly synonymous; see Ps. xxv. 7, compared with 2 Chron. xxviii. 13, where ἀγν. is put, per ὑποκορισμὸν, for ἀμαρτάνειν. And so ἀγνοεῖν and ἀγνόημα in Ecclesi. v. 18, and ἀγνόημα in Heb. ix. 7. The next words, *ἵπαι καὶ αὐτὸς περικ.* ἀσθ., seem meant to show how it is that he is so disposed,—since he himself feels the weakness of human nature clinging about and cleaving to him; for the term *περικ.* denotes, by a metaphor taken from clothing, 'the being intimately conversant with,' implying the idea of *habitus*, by which a thing cleaves to us, even as the fabled garment of Nessus to Hercules, of which says Soph. Trach. 770, καὶ προσπύσσεται Πηλεΐδῃσις ἀρτίκολλος, ὥστε τίκτοντο, Χιτῶν, &c.

3. διὰ ταύτην] 'on account of this [frailty and the sinning consequent upon it].—καὶ ὑπὲρ ἑαυτοῦ. This he was bound to do, if conscious of any particular wilful sin. The sacrifice was a young bullock; which, for greater security, was always offered up by the High Priest for himself on the day of Expiation. See Levit. xvi. 11, 24.—To advert to a diversity of reading. For ταύτην, Lachm. and Tisch. edit αὐτήν, and, for ὑπὲρ, περὶ. The former alteration is inadmissible; since the authority for it, that of 4 uncials, and 1 or 2 cursives, and some Versions, is insufficient; and internal evidence is against it; and it enervates the vigour of the sense, which is, 'on account of this [very] weakness.' As to the second alteration, it is not easy to say which is the true reading; since both ὑπὲρ and περὶ are used by St. Paul, the former in 2 Cor. v. 21. Heb. v. 1. vi. 27. x. 12, the latter in Gal. i. 4; as also in 1 Pet. iii. 18. 1 John ii. 2; and I find it in all the best Lamb. and Mus. copies. But, as Paul wrote, *supr.* ver. 1, *ἵνα προσφέρῃ—ὑπὲρ ἑμ. sine v. 1., and infr.* x. 12, ὑπὲρ ἑμ. προσενήγκας sine v. 1., also *infr.* vii. 27, ὑπὲρ τῶν ἁμαρτ. ἀναφέρειν for προσφ., so we can scarcely doubt that here he wrote ὑπὲρ: for, in so exact a composition as the present Epistle, a third περὶ in the course of a few words would never have been employed. However, the reading may be regarded as an open question. The reading of Lachm., for ἑαυτοῦ, αὐτοῦ, from two or three MSS., destroys the antithesis, and, as such, cannot be right. The scribes prob. wrote, as they often do, αὐτοῦ by mistake for αὐτοῦ.

4. οὐχ ἑαυτῷ τις λαμβάνει τὴν τιμὴν] Τιμὴ, like the Latin *honor*, is a term often used of

office, whether political or religious. The expression λαμβάνειν ἑαυτῷ is highly emphatic, the sense being, 'does not take to himself [as his own] what has not been given to him.' Comp. Xiphil. Galb. p. 187, νομίζω οὐκ ἐιληφέναι τὴν ἀρχήν, ἀλλὰ δεδωσθαι (scil. αὐτῷ) αὐτῷ.—For καθάπερ, Lachm. edits καθὼς, from *one* MS., Chrys., and Procop.; while Tisch. edits καθὼς περ, from three uncial MSS. The former alteration is quite inadmissible, and involves an inconsistency on the part of Lachm., since at Rom. xii. 4, καθάπερ γὰρ ἐν ἐνὶ σῶματι, he rejects the καθὼς supplied by four of those MSS. (uncial ones) to which he usually ascribes so much weight. As to Tischendorf's reading, καθὼς περ, it cannot be admitted, this being a word found nowhere in the New Test., nor in the Sept., and which has place only in writers several centuries later than the time of St. Paul. The reading doubtless arose from καθὼς being placed as a v. l. over the καθάπερ, and it may be supposed that the Reviser who adopted it took the περ with the καθὼς.—Ἀλλὰ ὁ καλούμενος ὑπὸ τοῦ Θεοῦ, meaning, that this office must be of Divine appointment. The ὁ before καλούμενος found in the t. rec. has been cancelled (on the authority of many MSS., to which I add Lamb. 1190) by Bengel, Griesb., Matthæi, Scholz, Lachm., and Tisch.; and rightly; since it might easily originate with the scribe, or be an insertion of some injudicious Critic; though, as Bp. Middl. observes, far from assisting, it disturbs the sense; καλούμενος here being opposed to ἑαυτῷ just before; q. d. 'not of his own accord, but being called thereto by God.' On the same authority the ὁ before Ἀαρών has been cancelled.—To advert to something far more important than Critical minutiae. The above several points of agreement in the High Priest, are characterized in a masterly way by Calv. thus: 'Primo dicit assumi ex hominibus sacerdotes; deinde non rem privatam agere, sed totius populi; tertio non inanes debere ad placandum Deum accedere, sed sacrificiis instructos; quarto infirmitatem nostrarum non debere esse expertes, quò libentius succurrant laborantibus; postremo non temere debere ad munus obediendum prostrare, sed tum demum honorem esse legitimum ubi a Deo electi sunt et comprobati.' He then proceeds to handle each of the parts with his usual ability. The notes, too, of Hyper. and Est. are of an high order, and important to the Theological student.

5, 6. At these vv., thinks Ebrard, the inquiry begins, whether, and in how far, those requisites belonged to Christ. In doing this, it is shown at v. 5, that, whereas no one could take upon himself the Levitical high-priesthood, unless called by God, as Aaron was, Christ not only was appointed to his priestly office by God, but had an everlasting priesthood conferred upon him, of



αὐτὸν Τίος μου εἰ σὺ, ἐγὼ σήμερον γεγεννηκά σε <sup>8</sup> καθ- <sup>τ</sup> Pa. 110. 4  
ὡς καὶ ἐν ἑτέρῳ λέγει Σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν <sup>ob. 7. 17.</sup>  
τάξιν Μελχισεδέκ. <sup>7</sup> Ὁς ἐν ταῖς ἡμέραις τῆς σαρκὸς αὐτοῦ, <sup>τ</sup> Pa. 32. 1.  
—δέσεις τε καὶ ἱκετηρίας πρὸς τὸν δυνάμενον σώζειν αὐτὸν ἐκ <sup>Matt. 20. 37.</sup>  
θανάτου, μετὰ κραυγῆς ἰσχυρᾶς καὶ δακρύων, προσενέγκας, καὶ <sup>28, &c.</sup>  
εἰσακουσθεὶς ἀπὸ τῆς εὐλαβείας, <sup>8</sup> <sup>8</sup> καίπερ ὢν Τίος, ἔμαθεν, <sup>27. 46. 50.</sup>  
<sup>Mark 15. 34.</sup>  
<sup>John 18. 27.</sup>  
<sup>2. 17. 1.</sup>  
<sup>h. ch. 1. 5. 8.</sup>  
<sup>2. 6.</sup>  
<sup>Phil. 2. 6. 8.</sup>

which Melchisedec's was but a type. Further, it is shown, that Christ's priestly office was *thus far* superior to that under the Law, in that he was appointed to it by an immediate investment from above, in virtue of his relation to God as Son, which made him High Priest in a far higher sense. This appointment is at ver. 6 evinced by reference to Pa. ii. 7, and cx. 4, the two passages being regarded as prophetic, and the prediction therein fulfilled in Christ. The phrase *οὐχ αὐτὸν ἰδοῦσας* corresponds to *οὐχ αὐτῷ λαμβάνει* before.—At ἀλλ' ὁ λαλήσας πρὸς αὐτὸν supply, not *per alipsin*, but from the context, ἰδοῦσας αὐτόν; q. d. 'God who spoke these words appointed Christ to be our High Priest;' the appellation Τίος implying that dignity.

6. κατὰ τὴν τάξιν Μελ. is for κατὰ τὴν ομοιότητα, 'after the manner of,' as at vii. 15. 'The particulars (says Stuart) of the comparison, in respect to the priesthood of Christ and Melchisedec, are not immediately brought into view, but suspended until the writer has introduced other considerations relative to Christ as a priest, vv. 7—9, and given vent to his feelings of concern for those whom he was addressing, by suggesting various considerations, adapted to *reprobo*, ch. v. 11—14; and to *warn*, vi. 1—9; as well as to excite and animate them, vi. 10—20.'

7—9. Of these verses the exact reference, scope, and bearing have been not a little disputed. They would seem to be (as Abp. Newc. and Stuart regard them) explanatory of ver. 2, being intended to be subservient to the comparison of Christ, as a priest, with the Jewish priests. Hence is evinced the fitness of Christ to be a *compassionate* High Priest, inasmuch as from his assumption of human nature, and exposure to its infirmities, he can pity the infirmities of others.

7. *ὅτι ἐν ταῖς ἡμέραις τῆς σαρκὸς, &c.* Here there is, together with a certain obscurity in the phraseology, a perplexity in the construction, which some attempt to remove by placing in a parenthesis the words *δέσεις τε—εὐλαβείας*; others, the whole of ver. 8; and others, again, the words *καίπερ ὢν Τίος*: each of which methods lies open to objection, and not one of them completely removes the difficulty. The obscurity here seems to be chiefly occasioned by the insertion of the words *καὶ εἰσακουσθεὶς ἀπὸ τῆς εὐλ.*; and if these are considered as parenthetical, the sense will be cleared. By *ἡμέρ. τῆς σαρκὸς αὐ.* is meant, 'during the time when he lived as a man among men;' in which there is an evident allusion to the period *before* he had put off his Divine nature, of course implying that he *had* such. *Σαρκὸς αὐ.* also carries with it a notion of the frailty and misery of the flesh; 'the whole (as Stuart observes) designating the condition of the *Logos* on earth (see John i. 14. 1 Tim. iii. 16), and the period of the Saviour's

humiliation;' on which see Calv.—*δέσεις τε καὶ ἱκετηρ.—προσενέγκας*. Render: 'by having offered up (= inasmuch as he offered up) both entreaties and supplications, with strong outcry and tears, to Him who was able to preserve him from death.' In *προσφ.* there is a sacrificial allusion, on which see my Lex. in v. The clause *μετὰ κραυγῆς ἰσχ. καὶ δακρύων* (with which comp. Joa. Bell. i. 32, 3, *μετὰ δολυγμοῦ καὶ δακρύων*) is to be construed after *δέσεις καὶ ἱκετηρίας*; the whole referring to our Lord's earnest prayers during his agony in the garden of Gethsemane.—*Καὶ εἰσακουσθεὶς ἀπὸ τῆς εὐλαβείας*. It is a disputed question whether the expression *τῆς εὐλαβ.* should be rendered *fear of God*, or *piety*. Either sense is permitted by the *usus loquendi*; espec. the former, which is a signif. of the word frequent in the later Greek writers and the Sept., and is here preferable on the score of greater strength and suitability. Thus the term *εἰσακουσθεὶς* will have a sort of double sense, by what is called a *sensus proprius* (an idiom common both in the Scriptural and Class. writers); in illustration of which Commentators refer to a similar use of the Hebr. *שמע* in Ps. xxii. 22, and Job xxxv. 12, where the Sept. similarly has *καὶ οὐ μὴ εἰσακούσῃ καὶ ἀπὸ ἔβρων πονηρῶν*, 'and yet thou wilt not hear, [and so deliver him] from the insolence of the wicked;' see also Pa. lv. 16. 2 Chron. xviii. 31. Pa. cxviii. 18. The full sense will then be, 'was heard in reference to his prayer to be preserved;' i. e. was so heard as to be *delivered* from this fear,—namely, that horrible fear, of which we have so affecting a description at Matt. xxvi. 37, and from which he was delivered by an angel strengthening him, Luke xxii. 43. Thus the full sense, as Prof. Ebrard, after an ample discussion, lays down, is,—'He prayed to be preserved from the death which threatened him, and was so heard as to be saved from that fear.' This is confirmed by the Pesch. Syr. and Ital. Versions, and by the most eminent Expositors, from Calv., Beza, and Grot., down to De Wette, Thol., and Ebrard, who renders vv. 7—9 thus: 'Who, in the days of his flesh, when he prayed for the warding off of death, and was heard in as far as respects the fear of death, learned obedience in that which he suffered; and, after he was perfected, became the author of eternal salvation,' &c. He then remarks, 'What a beautiful harmony and symmetry does the sentiment thus receive!'

8. *καίπερ ὢν Τίος* Render: not 'though he *was* a son;' but (as is clear from the preceding words, *ἐν ταῖς ἡμέραις τ. σ. α.*, = when he was in human nature), 'though he *was* the Son,'—namely, of God; by a use of Τίος without the Article, also found supra i. 1.—*ἔμαθεν, ἀφ' ὧν ἔπαθε, &c.* In *ἔμαθε—ἔπαθε* there is supposed to be a *paronomasia*, prob. founded on



1 ch. 2. 10. ἀφ' ὧν ἔπαθε, τὴν ὑπακοήν <sup>9</sup> καὶ τελειωθείς ἐγένετο τοῖς ὑπακούουσιν αὐτῷ πᾶσιν αἴτιος σωτηρίας αἰωνίου, <sup>10</sup> προσαγορευθεὶς ὑπὸ τοῦ Θεοῦ ἀρχιερεὺς κατὰ τὴν τάξιν Μελχισεδέκ.

<sup>11</sup> Περὶ οὗ πολὺς ἡμῖν ὁ λόγος, καὶ δυσερμηνεύτος λέγειν, <sup>k</sup> ἐπεὶ νωθροὶ γηγόνετε ταῖς ἀκοαῖς. <sup>12</sup> <sup>k</sup> Καὶ γὰρ, ὀφείλουτες εἶναι διδάσκαλοι διὰ τὸν χρόνον, πάλιν χρειάν ἔχετε τοῦ διδάσκειν ἡμᾶς, τίνα τὰ στοιχεῖα τῆς ἀρχῆς τῶν λογίων τοῦ Θεοῦ καὶ

the proverb μαθήματα τὰ παθήματα, traces of which are found in Hdol. i. 207, and Æschyl. Agam. 170, τῷ πάθει μάθος θίγεται κυρίως ἴχιν. The expression ἡμᾶς τὴν ὑπακοήν is best regarded (without any reference to metaphysical refinements) as a popular mode of speaking, to denote that 'he was made to learn, experimentally, how difficult it is to obey God's will amidst complicated trials.' 'This, indeed (as Calvin observes), was done, *nostri respectu*, for our instruction, that he might thus give an illustrious proof and specimen of his subjection to death; though, indeed, it may be said that Christ by his death learnt to the full what it is to obey God, when he had then so especially to deny himself and renounce his own will, by yielding himself, of his own free will, obedient to that death which he dreaded. It is meant, then, that 'by the experience of sufferings Christ learnt to what an extent it is necessary for us to yield submission and obedience to the will of God. And therefore we also, after his example, must, by various afflictions, and at length by death itself, be instructed and formed to a like obedience.'

<sup>9</sup> τελειωθείς] This term has reference to ἔπαθε at ver. 8; and hence the word must here have the same sense as at ii. 10, τὸν ἀρχηγόν—διὰ παθημάτων τελειῶσαι, namely, 'to bring or exalt to glory in heaven.' So it is well observed by Calvin, that 'here we have the final or remote end (as it is called) why Christ must needs thus suffer,—namely, that thus he was inaugurated to his priestly office; as though the Apostle would say, that his suffering of death, even the death of the cross, was a sort of solemn consecration in Christ, whereby is intimated the reference which all his sufferings have to our salvation.'—τοῖς ὑπακούουσιν α., to those yielding an obedience to his Gospel as full and unreserved as that rendered by Christ to God the Father.—αἴτιος, effector. Thus τελειωθείς is equiv. to ἀρχηγός at ii. 10. The same expression is used by Philo, t. ii. p. 440.

<sup>10</sup> προσαγορευθεὶς] The sense seems to be, 'being proclaimed and constituted.' Appointment to office was in ancient, as in modern, times, made by saluting the person by the title attached to the office.

<sup>11</sup> We have now, to the end of the next chapter, a digressive portion,—though introductory and preparatory to the main purpose,—showing the priesthood of Christ,—which, as Calvin suggests, seems to have been to rouse the mind of the reader to increased attention to that deeply important subject. Accordingly, this portion consists of tacit reproof, by implication, as well as exhortation, intermixed, however, with consolation. First the Apostle points at the difficulty of the matter under discussion, so as to be sufficiently intelligible; a difficulty, however,

only, or chiefly, with reference to the imperfect capacity of those whom he is addressing to receive and comprehend those truths. At the same time he glances at a latent reproof on them for their deficiency in this respect, in order to excite their attention to what he is going to say, and their desire to acquire competent knowledge. Indeed, the reproof carries with it (as Hyper. shows) somewhat of sarcasm, or rather angry feeling, at their backwardness, almost amounting to retrogression, in Christian knowledge. This will appear from the general air of the words, when accurately presented, q. d. 'Concerning whom (or "which matter,"—the comparison of the priesthood of Melchisedec with that of Christ) we have much to say, and that difficult to be made clear to you, seeing that ye have become dull in your comprehension (of spiritual matters);' prob. from neglect in making use of their spiritual advantages, in which it should seem that they were rather retrograding than advancing. I am, however, inclined to think that along with incapacity to understand is conjoined indisposition to comprehend,—a use of νωθρός akin to that of 'sluggish' in our old writers; and so Est. explains by 'torpentes'; which is confirmed by the 'ingenium accidia torpescit' of Pliny; and by the νωθοκαρδίοι of Prov. xii. 8; and so Chrys., t. viii. p. 207, νωθοκαρδίοι ὄντες ἐν τῇ πίστει. The phrase itself, νωθροὶ ταῖς ἀκοαῖς, is very rare; and Expositors and Lexicographers bring forward no other ex. But Polyb. iv. 8. 5. v., ταῖς ἱστοίαις comes near to it; to which I can add something more apposite from Heliod., Æth. v. 10, νωθρότερος ἂν τὴν ἀκοήν, where I conj. τῇ ἀκοῇ, and Sapph. Frag. i. 5, Blomf., κωφὴν δ' ἀκοῇ εἰσθησὶν ἴχουσι.

<sup>12</sup> καὶ γὰρ, ὀφείλουτες εἶναι διδάσκαλοι—τοῦ Θεοῦ.] What is here said is explanatory of the foregoing, as serving to show the cause of the νωθοκαρδία, and the result of it, not only failure of progress, but actual retrocession. Remember: 'for when, according to the time (ye have been learning) ye ought already to be teachers, ye have need that again some should teach you (the truths) which are the elements of the oracles of God.' Such is the general sense: a few brief illustrations of the particulars may suffice. By διὰ τὸν χρόνον it is intimated that they had been learning long enough to be teachers; long enough to understand, not merely the elements, but the more recondite doctrines of the Gospel. By τὰ στοιχεῖα τῆς ἀρχῆς, for τὰ πρῶτα στοιχεῖα, are meant faith, repentance, and such like, which are so called, as being those which the learner στοιχεῖ goes upon, in seeking to attain further knowledge. Comp. Plut. de Educ. 16, στοιχεῖα τῆς ἀρετῆς. As to τὰ λόγια τοῦ Θεοῦ, it would mean, according to its proper sense (as in Rom. iii. 2), 'the word of God, as

γεγονάτε χρεῖαν ἔχοντες γάλακτος, καὶ οὐ στερεῆς τροφῆς.  
 13 <sup>1</sup> Πᾶς γὰρ ὁ μετέχων γάλακτος, ἄπειρος λόγου δικαιοσύνης·  
 νήπιος γάρ ἐστι. <sup>14</sup> τελείων δέ ἐστιν ἡ στερεὰ τροφή, τῶν διὰ  
 τὴν ἔξιν τὰ αἰσθητήρια γεγυμνασμένα ἔχοντων πρὸς διάκρισιν  
 καλοῦ τε καὶ κακοῦ. VI. <sup>1</sup> Διὸ ἀφέντες τὸν τῆς ἀρχῆς τοῦ

11 Cor. 2. 2.  
 & 14. 30.  
 Eph. 4. 14.

revealed in the Scriptures of the Old Test.:' but here, from the context, 'the Revelation of God in the New Test.' See Est. The words of the next clause are meant to further develop the idea, and to impress it more strongly by means of an apt and forcible figure implied in the words; and accordingly 'have used of milk, and not of solid food;' wherein there is a comparison of them (as it were neophytes) with children, who can digest none but the lightest and least solid food. The elementary, and the more recondite doctrines are here compared to 'milk,' and 'solid food,' respectively; just as at 1 Cor. iii. 2 γάλα is opposed to βρώμα. By στερεὰ τροφή is meant 'solid food' (called by Galen *σχυρόν βρώμα*, and by Arrian, Epict. ii. 16, 39, τροφή στερειωτέρα), such as that of *seak*, and grain in its most condensed state; as opposed to milk, porridge, and such like, elegantly termed by Sophocles *νία τροφή*.

13, 14. Here we have the above similitude further unfolded, and a description given of the persons to whom the *milk* of instruction is alone suitable. (Hyper.)

13. πᾶς γὰρ ὁ μετέχων, &c.] There is here a certain obscurity, occasioned by a confounding of the natural with the metaphorical, or allegorical, sense. If kept distinct, the thought would be expressed as follows: 'Thus [as] every one who can live only on milk is, in some sort, a babe; [so] every one who can profit only by the first elements of the Gospel, is also a babe in knowledge, being ἄπειρος λόγου δικαιοσύνης.' Comp. (for an apt illustration) Artemid. On. i. 16, p. 30, ἀσθενεῖς γὰρ εἰσι οἱ ἐν γάλακτι παῖδες (*babes at the breast*). Καὶ μὲν (read μὴ) δὴ (read γὰρ) καὶ οἱ τέλειοι θύαν νοσοῦνται, τροφῇ ('food') μὴ δύνανται χρῆσθαι διὰ τὴν ἀνάγκην, γάλακτι καὶ μασθῇ χρῶνται γυναικαί, where, I doubt not, a certain corruption exists as to the reading. I suspect ἡ to have been lost after χρῆσθαι, and would read and point thus: δύνανται χρῆσθαι, ἡ διὰ τὴν ἀνάγκην, γάλακτι. The latter of the two cases supposed has reference to such instances as that well-known one of the *Greecian Daughter*. The main difficulty turns on the force of the expression λόγου δικ., where, from the sense being expressed in a general way, there is room for variety of interpretation. Many of the best Expositors, from Calv. and Grot. to Kuin., Olsh., and De Wette, take it to mean *doctrinam perfectionis*, the τελειότης spoken of infra vi. 1; regarding it as in antithesis with τὰ στοιχεῖα, and the Genit. as one of *quality*. But this is liable to some objections (well stated by Ebrard), too serious to be removed. Accordingly, it is best, with most Expositors, to take δικ. as a Genit. of *object*, 'the word of righteousness;' meaning, however, not, as many explain, 'the moral law,' but 'the righteousness before God in Christ,'—the doctrine of justification by faith and grace, which prob. the persons here addressed,

as well as the Galatian Christians, had forgotten, or not duly attended to. Now to those thus deficient are opposed the τέλειοι, or 'those who can bear the solid food of a more recondite inquiry into the origin and nature of the Gospel;' comparing the word of *righteousness*, the righteousness of *Faith* (see Rom. iv. 13), with the righteousness of the *Law* (see Rom. x. 5). According to this mode of interpretation, v. 14 will run parallel with v. 13; for, as observes Ebrard, 'He who still needs milk, cannot yet have comprehended the doctrine of justification; but that strough meat, and more difficult to digest (of the higher typology) is adapted not to such, but only to mature Christians, who have come of age, and who are exercised in distinguishing between the true and the false way.' The several terms, τελείων, στερεὰ τροφή, and ἔξιν, are equally adapted to the natural and to the figurative sense. So Hyper. remarks, that the *ratio similitudinis* would have required a *nomen* expressive of age, as men (*adulti*, or old men); but the Apostle thought it enough to say *perfectos*, as in Eph. iv. 13, ἀνδρα τέλειον. Thus by τελείων he means 'those that have made some progress, so as to understand the deeper mysteries of the word;' such as those of whom he makes mention at 1 Cor. ii. 6: 'Howbeit we speak wisdom, ἐν τοῖς τέλειοις.' The next words, διὰ τὴν ἔξιν, serve to show the nature of this τελειότης, and in what it consists; where the phrase does not here mean (though it might, did the context permit) 'by reason of use.' The philosophic Plutarch well defines ἔξις as *συχὴ καὶ κατασκευὴ τῆς περὶ τοῦ ἀλόγου δυνάμεως*, ἔξ ἔθους ἰγγυνομίην, agreeably to Locke's definition of *habit*, as 'the power or ability of doing any thing, acquired by frequently doing the same thing.' And so it is used in Polyb., Diod., and other later Greek writers. This, however, was, I suspect, rather the popular than the philosophic use of the term. It may denote simply the *state*, or *condition*, resulting from repeated use or exercise, and also, as here, popularly, by the exercise of, &c. The only passage I have met with that exactly corresponds to this, and in which the article is used, is Polyb. x. 47, 11, *προσασκίον διὰ τὴν ἔξιν*, 'one must employ the constant exercise of the thing.' Comp. Aristot. Rhet. i. in οἱ μὲν εὐκὴ ᾤοντο, οἱ δὲ διὰ τὴν συνήθειαν ἀπὸ ἔξιος, 'from constant practice.' By the terms καλοῦ and κακοῦ are denoted not simply 'moral good, and moral evil,' but 'the good of truth, and the evil of falsehood, or error, in religion.'

VI. 1. Here the Apostle proceeds, in connexion with the foregoing reasonings, commenced at v. 12, to exhort his readers to strive after that *perfection* which he had enjoined to be aimed at, and accordingly to exert themselves to pass beyond the *elements*; q. d. 'Wherefore (διὸ), there being solid food provided for those

Χριστοῦ λόγον, ἐπὶ τὴν τελειότητα φερόμεθα· μὴ πάλιν θεμέλιον καταβαλλόμενοι μετανοίας ἀπὸ νεκρῶν ἔργων, καὶ πίστεως ἐπὶ Θεόν, <sup>2</sup> βαπτισμῶν διδαχῆς ἐπιθέσεώς τε χειρῶν, ἀναστά-

who would grow in grace, and in the knowledge of our Lord Jesus Christ; consider it to be your duty to avail yourselves of it.' Such is evidently the general sense involved in the introductory *διό*. But as to the meaning contained in the subsequent portion Expositors differ. I have heretofore been of opinion, that the Apostle means in these words to apprise his readers of what he is about to do in his subsequent address to them;—namely, after passing over the more elementary parts of the Christian doctrines, to proceed to the higher and more recondite ones, the more spiritual mysteries of redemption by Christ: q. d. 'Passing over [for the present] the elementary doctrines of repentance, faith, baptism, &c., let us proceed to the consideration of the higher doctrines (as involved in the comparison between the priesthood of Melchisedec and Christ). And this,' adds he, 'by God's permission, we will now do,' i. e. intend now to do. Now this the writer *does*, but not until after a *digression*, contained in vv. 4—12, inclusive; commencing the discussion in question at ver. 13. This view is very plausible,—has much on the surface of the words to recommend it, and is ably supported by Grot., Whitby, Wolf, and other eminent Expositors, but is liable to insuperable objections, which are ably stated by Est., Kuin., and Ebrard; inasmuch that, on carefully reconsidering the case, I am induced to embrace the view of nearly all the ancient Expositors, and, of moderns, of Calv., Bohme, Bleek, and Ebrard, who understand the first person ('we') here, as used 'insinuatori, modestim ergo,' and the whole as admonitory to the readers. According to this view, the subsequent words admit of an excellent sense. Thus τὸν τῆς ἀρχῆς τοῦ Χριστοῦ λόγον will be in exact parallel with the expression *supr.* v. 12, τὰ στοιχεῖα τῆς ἀρχῆς τῶν λόγων τοῦ Θεοῦ, and accordingly the whole stands for ἀφέντες τὸ λέγειν περὶ τῆς ἀρχῆς τοῦ λόγου τοῦ Χριστοῦ, and that for τῶν λόγων τοῦ Θεοῦ.—'Ἐπὶ τὴν τελειότητα φερόμεθα. Τελειότης is here equiv. to τὰ τέλεια there, those recondite doctrines which correspond to the *solid food* of *Christian knowledge* just mentioned, fit for the τέλει, *supr.* v. 14. Comp. 1 Cor. ii. 6, 7, σοφίαν δὲ λαλοῦμεν ἐν τοῖς τέλει, σοφίαν Θεοῦ ἐν μυστηρίῳ. In each of the above two passages Kuin. would take τῆς ἀρχῆς as subst. for its cognate Adject., and thus equiv. to πρώτος; 'so that here,' says he, 'τὸν τῆς ἀρχῆς λόγον is tantamount to τὸν πρώτον λόγον; thus by τοῦ Χριστοῦ is meant the *Christian doctrine*, and by λόγον the *treating* on it;' the general sense being, 'the treating of the elements of Christian doctrine;' and thus, remarks Kuin., we get rid of the *hypallage*.' But, I would remark, at the expense of introducing something more objectionable than hypallage;—namely, the harsh and unauthorized taking of λόγον for *tractationem*,—a use which, if it could be proved, is one not permitted by the parallel passage at ch. v. 12. The two passages, indeed, bear such affinity, that the sense *here* must be determined by the sense *there* (and *vice versa*); consequently τὸν λόγον can admit of no other sense than τὰ

λόγια there. But the sense here may be made consistent with the sense there, by the method which I have pointed out, without violence. And, since the principle of *hypallage* is one not to be resorted to without necessity (which here does not exist), it is best dispensed with, as it may be, by supposing that in each of the two passages there is a Genit. Subst. for its cognate Adject., as in Luke xvi. 8. Rom. i. 26. Eph. ii. 2, and other passages to be seen in Win., Gr. Gram. N. T. § 34, 2. On this principle, as superseding hypallage, see Hermann on Vig. p. 890, and Fritz., Excurs. I. ad Marc. Evang. de Hypall. in N. T. See also Coray on Thucyd. iv. 126, who remarks that such expressions are best considered as containing, in two words, one single notion. Thus at v. 12 this notion would be that of *first principles*. Here, then, we might render lit. 'the word (i. e. doctrine) of Christ of the beginning,' meaning, 'such as is taught at the beginning of Christian instruction,'—namely, *elementary*.—Μὴ πάλιν—*alioquin*. The sense here assigned to καταβαλλόμενοι will depend upon the view adopted respecting the force of the preceding words. It would seem that the Apostle meant to advert to the communication of the *chief* of the *elementary* doctrines of the Christian religion (as in Rom. xv. 20. 1 Cor. iii. 10), omitting such as were *implied* in the very profession of the religion; and therefore we are not to expect to find *all* that are specified in similar enumerations at 1 Cor. xv. 3, 4. 1 Thess. i. 9, 10. Tit. ii. 11—14, though some of them may be *in τοῖς πρώτοις*, or primary ones. The sense assigned to μὴ πάλ. καταβ. by Ebrard, 'not demolishing,' is forbidden by the *usus loquendi*, for I cannot find a single ex. of the Midd. form καταβάλλεσθαι in the sense 'to demolish,' but only in the sense 'to *jacere*,' 'to lay down,' whether in a lit. or a fig. sense. The sense here may be thus expressed, 'not again and again laying our foundation, as to conversion from dead works, and faith towards God;' Genitives of explanation. On the *first* pair which forms the series, into which the fundamental points of the Gospel are in a popular way distributed, the best comment is Acts xx. 21, διαμαρτυρούμενος Ἰουδαίοις καὶ Ἕλλησι τὴν εἰς τὸν Θεὸν μετανοίαν, καὶ πιστὴν τὴν εἰς τὸν Κύριον. The term *μετανοία* may denote sinful works (comp. Eph. ii. 1), rendering needful the *μετανοία* here spoken of; but it is rather used with reference to the works as *fruitless*, inefficacious to save, as being mere works of external righteousness, not proceeding from a living faith, and therefore productive of only a legal, not an Evangelical repentance. See Matt. iii. 2, 8. Acts iii. 19. 2 Cor. vii. 10. See more in Hyper., Calv., and Est.

2. As to the second pair—βαπτισμῶν διδαχῆς ἐπιθέσεώς τε χειρῶν, I still, as heretofore, prefer, with Kuin. and Dr. Burton, to take βαπτ. as a general term referring both to the Christian baptism, and to the Jewish baptisms (implying, in the adjunct διδαχῆς, such a comparison of one with the other, and such a knowledge of the difference between them, as would lead to the adoption of the latter), of which men-

σεώς τε νεκρῶν καὶ κρίματος αἰωνίου. <sup>3</sup> \* Καὶ τοῦτο ποιήσομεν, <sup>a</sup> Acts 15. 11.  
ἐάν περ ἐπιτρέπη ὁ Θεός. <sup>4</sup> b' Ἀδύνατον γὰρ τοὺς ἅπαξ φωτι- <sup>1</sup> Cor. 4. 10.  
<sup>James 4. 15.</sup>  
<sup>b Matt. 13.</sup>  
ch. 10. 26, 27. <sup>3</sup> Pet. 2. 20. <sup>1</sup> John 4. 10. & 5. 16.

tion is made infr. ix. 10; yet this I do merely from that view involving the *least* difficulty. One would have expected the *singular*, βαπτισμοῦ, whose existence would appear from the false reading, occurring in 4 ancient MSS., βαπτισμόν, prob. an error of scribes. But even the reading βαπτισμοῦ was merely an alteration of Critics, to remove the difficulty; which must be met as well as we can, and may be much lessened, if not removed, by supposing that, of the persons addressed, *Hebrew Christians*, some (perhaps not a few) still clung to certain of the rites and ceremonies of the Mosaic law, espec. as to the various βαπτισμοί ('immersions and washings') prescribed by that law, and all emblematical of that purity of mind so indispensable to the worshipping of God acceptably. And since the same doctrine was emblematically inculcated by the Christian baptism, the baptisms enjoined by the law might be, however erroneously, thought reconcilable with *Christian principles and practices*. Accordingly, such kind of βαπτισμοί (evidently adverted to infr. ix. 10, διαφόροις βαπτισμοῖς) may also be meant infr. x. 22, in the words ἱεραρισμένοι καὶ λουμένοι τὸ σῶμα ὕδατι καθαρῷ. That this view is not a mere novelty, but was held by some ancient Greek Fathers, appears from Theophyl., who remarks: 'Ἰσως δὲ οὗτοι (the Hebrew Christians addressed) ὡς ἐπὶ τοῦ νόμου ἀντεχόμενοι (as if yet clinging to the law) πολλοὺς βαπτισμοὺς, ἰουδαϊκῶς (more Judaico), καὶ ἐν τῇ χάριτι ἐκρίβανον' where ἐκρίβανον is rendered *constituebant*, a sense not unfrequently found in the Greek Fathers, from whom Theophyl. derived the above annotation.—'Ἐπιθήσεις χειρῶν. Here we have not a separate head of doctrine, but an external observance closely connected with the foregoing; and a reference is thus had to the *laying on of hands*, by which, in that age, baptism was accompanied, and that not merely as a symbol of the spiritual gifts and graces to be thereafter bestowed, but as a bestowment of them for the present, by a sort of foretaste.—ἀναστάσεις νεκρῶν, meaning, not (as many have supposed) the resurrection of the just, but a resurrection generally, both of the just and the unjust, spoken of in Acts xxiv. 15.—καὶ κρίμ. αἰων., 'and of a judgment, the consequences of which, whether for bliss or woe, will be eternal.'

3. καὶ τοῦτο ποιήσομεν, &c.] See note supra v. 1. I still retain the reading -σομεν, though 4 of the most ancient uncials, and 30 cursives (to which I add Lamb. 1184, 1185, 1 m., and 3 Mus. copies), have -σωμεν, which, however, is forbidden by internal evidence.

4.—6. Much difference of opinion exists as to the sense contained in these verses; in determining which, it is of consequence to settle the *connexion* in ἀδύνατον γάρ. Some refer γάρ to the preceding verse; while others suppose it belongs to ver. 1, but of course vary in their representations of the meaning, according to their different views of the import of that verse, and according as they take the expression ἀδύνατον in a *qualified*, or in an *unqualified* sense. If we adopt the view generally taken of the sense of ver. 1, we may regard it as an argument to show

the necessity of going on in the true profession and faithful practice of Christianity, founded on the desperate condition of apostates, and paraphrase, with Mr. Holden, thus: 'Let us strive to go on to perfection, and resolve upon it, vv. 1—3, for it is impossible to renew again by repentance those who have been once enlightened, &c., and yet have fallen away, since they crucify to themselves the Son of God afresh,' &c. Yet thus the argument is any thing but cogent, and the case is made far more prominent than seems to have been intended. Hence it is far better, with some ancient and several modern Commentators, as Whitby and Abb. Newc., to suppose the γάρ to have reference to the words μὴ πάλιν θεμέλιον καταβαλλόμενοι: q. d. '[Let us, I say, not have to lay again the foundation of our religion, or by giving way to sluggishness, gradually slide into apostasy;] for it is impossible to renew them again unto repentance who have fallen away.' That apostasy is here meant, is plain from what follows, and espec. from the parallel passage at x. 26, 27 (which is the best comment on the present),—from a comparison of which we are best enabled to explain the terms here on which the sense mainly rests,—ἀδύνατον, φωτισθ., παραπισσόντας, ἀνακαίνιζεν. No writer has, I think, thrown so much light on this most controverted passage as Bp. Jeremy Taylor, in § 4 of his able treatise 'On the effect of repentance,' vol. ix. pp. 199—202. (Ed. Heber.) He there shows that by παραπισσόντας is meant, in conjunction with what follows, 'a falling away from the state of excellent things in which they had received all the present privileges and blessings of the Gospel,'—a full conviction and pardon of sins, the earnest of the Spirit, the comfort of the promises, an antepast of heaven itself. 'Now (continues he) to fall away from all this cannot be by *infirmity, ignorance, or surprise*; this being what Paul calls *ἁνομιὰς διατρέχειν, to sin wilfully*, after they have received the knowledge of the truth.' It must, he proceeds to show, denote 'absolute apostasy, either unto heathenism, or Judaism, or any other state of despising and hating Christ, as thus crucifying him afresh.' By the peculiar expression ἀνακαίνιζεν *sic* μετ. Bp. Taylor supposes it to be intimated, that such persons cannot be restored to their *former* condition, or to any *other* gracious covenant, since they have despised *this*. 'Other persons (continues he) who "hold fast their profession," and "forget not that they were cleansed in baptism," they, in case they do fall into sin, may proceed, in the same method, as in their first renovation to repentance; that is, in their being solemnly admitted to the method and state of repentance for all sins known and unknown. But when this renovation is renounced; when they despise the whole economy; when they reject this grace, and throw away the covenant, there is "nothing left" for such but a "fearful looking-for of judgment;" for these persons are incapable of the mercies of the Gospel,—they are out of the way; for there being but *one* way of salvation, viz. by Jesus Christ, whom they renounce,—neither Moses, nor nature, nor any other name

σθέντας, γευσάμενους τε τῆς δωρεᾶς τῆς ἐπουρανίου, καὶ μετόχους γενηθέντας Πνεύματος ἁγίου, <sup>5</sup> καὶ καλὸν γευσάμενους Θεοῦ

can restore them; and their case is so bad,—there being no means whereby they can be renewed unto life,—that their condition is truly desperate.' With respect to the expression *ἀδύνατον*, there need not have been such debate as to whether it should mean absolutely impossible, or very difficult. The truth here (as not unfrequently) may be said to lie *in medio*. The learned Prelate above cited shows that the word is to be understood, not in the natural sense, but in the moral, as in 'the case of a criminal condemned by the law, of whom we say it is impossible he should escape, i. e. by the law, that being clearly against him.' In like manner (I would add) the apostate may be said to stand in the same place with respect to religion, that a deserter does with respect to an army; the one is condemned by the articles of war, and has as little chance of regaining the name and character of a brave man, as the other of ever again attaining to the state of a sincere believer. Thus we may, with Bp. Taylor, illustrate the expression from the parallel words *οὐκ ἔτι ἀπολείπεται θυσία*, alluding to Moses' law, in which, for those that despised it, i. e. for apostates (as Maimonides expounds), 'there was no sacrifice appointed.' 'So that (continues he) though *ἀδύνατον* signifies, *in sensu forensi*, a state of sin which is sentenced by the Law to be capital and damning, yet here it denotes the highest degree of that deadliness and impossibility, as there are degrees of malignity and desperation in mortal diseases; for, of all evils, this state here described is the worst.' But, besides all other senses of this word *ἀδύνατον*, it is certain, by the whole frame of the place, and the very analogy of the Gospel, that the impossibility here mentioned is not an impossibility of the thing, but only relative to the person. It is impossible to restore him whose state of evil is contrary to pardon and restitution, as being a renouncing the Gospel, that is, the whole covenant of pardon and repentance (comp. 1 John iii. 9); so far impossible as not to be done without the *extremest* difficulty, and a perfect contradiction to that state in which he is, for the present, lost. So that this impossibility concerns not those that return and do confess Christ, but those that wilfully and maliciously reject this only way of salvation as false and deceitful, and never return to the confession of it again, which is the greatest sin against the Holy Ghost. Thus it appears that *ἀδύνατον* here (as elsewhere, both in the Scriptural and Classical writers) denotes the highest degree of what we call moral impossibility, something so exceedingly difficult, as to be utterly hopeless; though not beyond the reach of his grace 'with whom all things are possible.' (Matt. xix. 26.) 'Even (observes Conyb.) in the more strongly worded parallel passage, x. 26—31, it is not said that such apostates are never brought to repentance; but only that it cannot be expected they ever should be.' In the subsequent words, τοὺς ἀπαξ φωτισθ., down to the end of the next verse, the blessings and privileges of the Gospel seem distributed into two divisions,—(1) as respects Divine knowledge; (2) as regards its practical results in conferring blessings and privileges in

this world, and everlasting happiness in the world to come. To the former class pertain the *privileges*, denoted by ἀπαξ φωτισθέντας and μετόχους γενηθέντας Πνεύματος ἁγίου; to the latter, the subsequent results. By the term φωτισθέντας is generally supposed to be denoted 'the being enlightened by the truths of the Gospel,' espec. as respects repentance and faith. (See Eph. i. 18. 1 Pet. ii. 9. 2 Cor. iv. 4.) Thus the expression may be compared with that infra x. 26, λαμβάνειν τὴν ἐπίγνωσιν τῆς ἀληθείας, except that it is a much stronger term. Some, however, consisting of the ancient Commentators and many eminent modern Expositors (as Beza, Camer., Grot., Hamm., Est., Whitby, Bengel, Ernesti, Michal., and Valcken.), suppose φωτισθέντας to stand for βαπτισθέντας: as it is said, infra x. 82, ἀναμνησκέσθε τὰς προτέρον ἡμέρας, ἐν αἷς φωτισθέντες, &c. My own view of the point cannot better be expressed than in the words of Hyper., thus: 'Etsi rectè accipere possumus exposita hic esse beneficia spiritualia omnia, quæ credentes ab initio suscepti evangelii ad id usque tempus, quo Apostolus epistolam hanc scribebat, acceptant; tamen non dubium est, de his præcipue, quæ in baptismo à tempore primæ institutionis acceptant, beneficiis sermonem fieri, aded ut omnia ferè, quæ hic dicuntur, baptismo, tanquam proprii ipsius effectus, tribui rectè queant.' That there is at least a strong allusion to baptism in the expressions φωτισθέντας and ἀνακαινίζειν, may be inferred from the points adverted to at ver. 2 being those in which candidates for baptism were espec. instructed. The words following, γευσάμενους τῆς δωρεᾶς τῆς ἐπουρανίου, have been variously interpreted, and admit of more than one sense. If by φωτισθέντας just before be merely meant 'instructed in the principles of Christianity,' then δωρεᾶν ἐπουρανίου here may be explained (as it most commonly is) as equiv. to κληρονομήν ἐπουρανίου at iii. 1. Yet this is not a little harsh; and thus γευσάμενους would be far too strong a term to suit the reception of instruction in producing faith and grace. Hence it is better, with others, to understand this of the gift of the Holy Spirit, which is infra, viii. 20, called τὴν δωρεάν τοῦ Θεοῦ, to which γευσάμενους is quite applicable. The following particular has reference, not so much to the increase of religious knowledge in the ordinary way,—namely, by the sanctifying graces of the Spirit, as through the extraordinary influences of the Spirit. To turn to the second class above adverted to, the expressions indicating the inestimable privileges and happy experiences of the Gospel, these are suspended on the term γευσάμενους, which here, by a figure found in the Hebr. טָמַע, the Latin gustare, and the correspondent terms in most languages, signifies to know by experience. So in Ps. xxxiii. 8, Sept., we have γύσασθε καὶ ἴδετε ὅτι χρηστός ὁ Κύριος, and 1 Pet. ii. 3, ἀπειρ ἡγύσασθε ὅτι χρηστός ὁ Κύριος. The peculiar expression καλὸν Θεοῦ ὄμμα is explained by some ancient, and several modern Expositors, of the word of the Gospel. But thus the epithet καλόν,—which, by being placed first, is meant to be very significant,—would be very

ῥῆμα δυνάμεις τε μέλλοντος αἰῶνος, <sup>6</sup> καὶ παραπεσόντας, πάλιν ἀνακαινίζειν εἰς μετάνοιαν, ἀνασταυροῦντας ἑαυτοῖς τὸν Υἱὸν τοῦ Θεοῦ καὶ παραδειγματίζοντας. <sup>7</sup> Ἡ γὰρ ἡ πιούσα τὸν ὕδωρ ἐπ' αὐτῆς πολλάκις ἐρχόμενον ὕετον, καὶ τίκτουσα βοτάνην εὖθετον ἐκείνοις δι' οὗ καὶ γεωργεῖται, μεταλαμβάνει εὐλογίας ἀπὸ τοῦ Θεοῦ <sup>8</sup> ἐκφέρουσα δὲ ἀκάνθας καὶ τριβόλους, ἀδόκιμος καὶ

rapid. I am inclined to suppose, with Mr. Green, Gr. N. T. Dial. p. 272, that *καλὸν* is not meant to be a mere *epithet*, but is a *predicative*, as *οἶνον γεγεννημένον* in John ii. 9 (where see note). Thus the sense will be, 'we have ascertained, proved by trial, that the word of God [in the Gospel, with its glorious promises of a resurrection into life and glory, &c.] is good,' i. e. emphatically such, as the best of all good things. So Philo, p. 470, speaks of the *ῥῆμα Θεοῦ* and the *λόγος Θεοῦ* in a similar manner, as something to be ascertained, and adequately enjoyed only on trial. In determining the sense of the words following, *δυνάμεις μέλλοντος αἰῶνος*, the question is, whether by *αἰὼν ὁ μέλλων* be here meant the *Gospel dispensation*, or, as many able Expositors maintain, = *τὴν οἰκουμένην μέλλουσαν* supra. If it does, then *δυναμι* will advert to the supernatural gifts and powers bestowed by the Spirit, through imposition of hands; though not to the exclusion of the powerful influence of the Spirit for sanctification. But whether the Apostle meant to express this sense I doubt. The interpretation which I have propounded in my smaller Gr. Test.—the powerful supports ministered by the doctrines of the Gospel as respects a judgment to come, and a future state, seems very nearly what the Apostle had in mind. And this view is somewhat confirmed by the opinion of Calv., who thinks that the words are meant to intimate, 'Nos fide quasi admittere in regnum celeste, ut beatam immortalitatem, quæ sensus nostris latet, spiritui cernamus.' This of course implies the illumination of the Spirit (adverted to in the preceding context); so that, as Calv. says, 'o mundo abducti erigamur in cælum.' So Theophyl. explains by τὸ ζῆν ἀγγελικῶς πρὸς τὰ μέλλοντα ἀποβλέπειν, καὶ ἥδη ἀρραβῶνα ἔχειν τῆς μελλούσης ζωῆς τὴν ἰσταῦθα (ἥδη) πνευματικῶν.

6. καὶ παραπεσόντας] meaning, 'those who have fallen away': a mild expression to denote apostatizing, equiv. to ἀποστήναι ἀπὸ Θεοῦ ζῶντος at iii. 12.—ἀνακαινίζειν signif., 1. to rebuild decayed edifices; 2. to renew them by repairs; 3. in a metaphorical sense, to restore. Here ἀνακ. sis μετ. is for ἀνακ. sis τὸ, ὥστε μετανοεῖν, implying καὶ ἀναστρέφειν sis τὸν Κόσμον, which is expressed at Acta xxvi. 20. By the next words, ἀνασταυροῦντας τὸν Υἱὸν, &c., we have graphically represented the peculiar enormity of the offence; namely, that by turning apostates they represent Christ as an impostor, and consequently his crucifixion as just; and thereby put him afresh to shame. To sink the ἀνα is unjustifiable; and to justify it by representing ἀναστ. 'to recrucify,' as against the *usus loquendi*, is in vain. That ἀναστ. is so taken here is plain from the context; otherwise the point carried on between πάλιν, ἀνακαιν., and ἀνασταυρ. will be destroyed, and the sense not a little weakened.—ἀνατοῖς some interpret

'apud se;' others, 'quantum in se;' others, again, 'in eam perneciem.' The sense last mentioned is manifestly inadmissible. The other two may be combined; the latter as engrafted on the former. It is meant, then, that they, as it were, do it again in their own case, and as far as they are concerned. On the expression παραδ. see note at Matt. i. 19.

7, 8. To enforce the admonition contained in ἀδύνατον, ver. 4, the Apostle now contrasts, in forcible imagery, the respective conditions of those who, enjoying the blessings and privileges of the Gospel, see them *arise*, and of those who *abuse* them. The former are compared to fertile, and the latter to barren, ground, the difference between which is denoted by the different effects which the rain from heaven has upon them; in the one causing exuberance of corn or grass, in the other raising up nought but thorns or briars; see Matt. xiii. 3—8, and xviii. 23. Blessing attends the one; cursing and burning the other: thus are figuratively represented, as in the parable of the sower, the different effects of the Christian doctrine on different persons. Those (it is meant) who improve their spiritual advantages will be blessed, and those who are either wholly unfruitful in Christian graces, or abandon the Gospel, will be rejected, as thorny ground is rejected by the husbandman, and whose end will be, 'Depart from me, ye cursed, into everlasting fire!' See Matt. xxv. 41—46.

7. γῆ γὰρ ἡ πιούσα τὸν ὕδωρ—ὑέτον] Render: 'forland(or, 'soil') which imbibeth the rain;' not, 'the earth which,' as in the Common Version. Why this version cannot be admitted, will appear from my note on Mark iv. 5. Comp. Hdor. lii. 17, ἡ γὰρ (γῆ) πιούσα τὸ ὕδωρ: iv. 198, γῆ ὁμβρον πλὴν πιούσα. On the next words, τίκτουσα βοτάνην, &c., it is well observed by Grot., that there is a peculiar felicity in the application of the term τίκτουσα to 'the good ground,' and of ἐκφέρουσα (ver. 8) to 'the bad;' the former being represented as bringing forth a healthful issue, whether in corn, or grass; the latter, as casting forth, so to speak, an abortion. By a similar mixture of metaphor, it is said, Soph. Œd. Tyr. 25, φθίσουσα μὲν κάλυξιν, ἐγκάρποις χθονός, φθίσουσα δ' ἀγλαῖας βουνόμοις, τόκαίσι τε γυναικῶν.—ἔδωκεν ἱαίλους δι' οὗ, &c., 'is suitable to, useful for those on account of whom,' &c.—μεταλαμβάνει, εὐλογ., 'partakes of,' 'is admitted to,' 'enjoys God's blessing,' in the resulting fertility. So 'partake' in our old writers, as Shaksp.

8. ἐκφέρουσα δὲ, &c.] Here there is implied the circumstance of the land having been first watered and cultivated; the meaning being, 'But the land (supplying γῆ at ἐκφέρουσα) which [after receiving rain and cultivation] bringeth forth thorns,' &c. On the term τριβόλους see note at Matt. vii. 16.—ἀδόκιμος, sc. ἴσται, i. e. 'is held despicable by its owner,' as unfit for cultivation.

d Prov. 14.  
31.  
Matt. 10. 45.  
& 25. 40.  
Mark 9. 41.  
John 13. 30.  
Rom. 8. 4.  
1 Thess. 1. 3. 2 Thess. 1. 6, 7.

κατάρas ἐγγύς ἦς τὸ τέλος εἰς καύσιν. <sup>9</sup> Πειπίσμεθα δὲ περὶ  
ὡμῶν, ἀγαπητοὶ, τὰ κρείττονα καὶ ἐχόμενα σωτηρίας, εἰ καὶ  
οὕτω λαλοῦμεν. <sup>10</sup> οὐ γὰρ ἄδικος ὁ Θεός, ἐπιλαβέσθαι τοῦ

To this is added a yet stronger expression, *κατάρas ἐγγύς*; meaning (by a mode of expression similar to that infr. viii. 13, *ἐγγὺς ἀφανισμού*), 'is near being utterly rejected' (lit. 'thrown up with a curse'), implying also, 'is near to being cursed by God to utter barrenness'; the opposite to the preceding *μεταλαμβάνει εὐλογίας ἀπὸ τοῦ Θεοῦ*. So the Hebrews called a sterile field *ἐπικατάρατος*; i. e. 'devoted by God to a curse' (see Pa. cxvi. 34, Sept.); and land so hopelessly unproductive was popularly called '*curst land*,'—*ἡ τὸ τέλος εἰς καύσιν*. Supply *ἔστι*. The phrase *εἰς καύσιν εἶναι* is a Hebraism, formed on *עָלָה לְאֵשׁ*, and the verbal is for the Infin. passive used as a noun; see Isa. xlv. 15. By the *burning* here spoken of is certainly not to be understood, with some Expositors, the being burnt up with drought (because, as has been before seen, it is implied that the rain *has* fallen on the ungrateful soil); but we have here alluded to a process common in the East,—and found more or less every where,—by which foul land is ameliorated by the thorns and thistles being pared off at the roots, and heaped and burned; which both cleans and manures the soil. So Virgil, Georg. i. 85, '*Sæpe etiam steriles incendere profuit agros*.' The Apostle cannot but have had in mind Christ's Parable, of the different kinds of ground. 'In that Parable, however (as Ebrard observes), we find the best refutation of the Calvinistic exegesis of vv. 4—6. The fruitful as well as the unfruitful soil received the same rain and blessing; it is the fault of the *soil* if the seed is choked by thorns and *evil lusts*. The cause of the falling away lies not in the want of an abstract *donum perseverantiae* withheld by God, but in a short-coming in the struggle with the old man.' My interpretation of *εἰς καύσιν εἶναι* I find confirmed by Ebrard, who subjoins the remark,—'This is, then, the type of the eternal destruction of the individual who was compared with an unfruitful field.'

9—12. The Apostle now turns to the *other* side of the subject,—to the *comforting hope*, that in the case of his readers it has not yet come so far as to a falling away. He takes this course in order to soften any seeming harshness in his mode of addressing them; and to intimate that he deals thus plainly with them, by way of warning, from *affection*, as well as from a sense of duty. The foregoing remarks confirm the view which I have always entertained, that *πειπίσμεθα* is not to be understood of '*full persuasion*,' or '*confident expectation*' (for the Apostle's previous complaint of their sluggishness forbids *that*), but merely denotes, as we popularly say, '*a good hope*.' So at Gal. v. 10, it is said, *ἐγὼ πειπνοῖα εἰς ὑμᾶς, ὅτι οὐδὲν ἄλλο φρονεῖτε*, and yet at iii. 1 he had called them *foolish*. 'The change (observes Ebrard) here from severity to gentleness, reminds us of Gal. iv. 12, 19, and 2 Cor. x. 11; add Gal. v. 10; and supplies a confirmation of the Pauline origin of the Epistle.'

9. καὶ ἐχόμενα σωτηρίας.] 'Yea, things connected with, and leading to, salvation,' of which

force of *ἐχόμενα* see my Lex. The expression *ἐχόμενα σωτηρίας* corresponds to the foregoing *κατάρas ἐγγύς*; intimating that, as apostates are *κατάρas ἐγγύς*, so those who persevere in the faith are *ἐχόμενοι σωτηρίας*, 'are in the way of salvation.'

10. οὐ γὰρ ἄδικος, &c.] Γὰρ seems to refer to the *reasons* which the Apostle had for this good hope of their salvation; reasons founded partly on themselves, and partly on that God who 'is not unrighteous to forget their work and labour of love'; for they had, it seems, shown such attention to *one* important branch of Christian duty, as justified him in the hope that they would in time add *other* virtues and graces, and thereby obtain the Divine aid and blessing on their endeavours to work out their salvation. See Phil. ii. 13. Jude 24, and 2 Thess. ii. 13. Prof. Ebrard, after laying down the wholesome truth, that 'the more the new life has already shown itself to be efficacious in a Christian, the more the fruits of holiness have been visible in him, so much the more may it be concluded that his has been a central, fundamental, and deep conversion,' proceeds to observe, that 'upon this truth the sentiment of v. 10 is founded. Because the readers have already evinced, and do still evince, the visible *fruits* of faith in works of love and of service, the writer cherishes the persuasion that God will not let them fall, will not withdraw his Spirit and the help of his grace from them.' I now, on further consideration, see cause to reject the sense *merciful*, no adequate proof for it existing. More of nature and the simplicity of truth is there in the ordinary sense, *unrighteous* = *unjust*, which is supported by the Peesch. Syr. Version, and called for by the context, and which has been rejected by some merely on doctrinal grounds, and from misconception of the true bearings of the question as relates to the terms *merces* and *gratia Dei*; some fearing, it seems, lest the passage should thus favour the dogmas of the Pelagians and Romanists, who imagine a mutual relation between the justice of God and man's merits and deservings. But, to see the fallacy of this supposition, the reader need only consult the able annotations of Hyper. and Calv., the latter of whom has evinced that 'the Apostle is not here discussing professedly what is the *cause* of our salvation; and accordingly no judgment ought *from hence* to be made as to the *merit* of works, nor what is due to works.' His further remarks are borne out by the able discussions of Hyper., who further adverts to an important principle,—applicable not only here but in not a few other passages where even the best theologians fail to resort to it,—namely, that the Apostle is here speaking '*communiter more loquendi* et sequens communem sententiam, quâ dicitur a Deo nulum bonum relinqui inremuneratum';—a principle which entirely bears out what Calv. remarks, that 'no judgment is to be formed from *this* passage on the point at issue between the Pelagians and the Orthodox, as to the question of human merit.' Indeed, the most eminent of



ἔργου ὑμῶν καὶ [τοῦ κόπου] τῆς ἀγάπης, ἧς ἐνεδείξασθε εἰς τὸ ὄνομα αὐτοῦ, διακονήσαντες τοῖς ἁγίοις καὶ διακονοῦντες.

11 Ἐπιθυμοῦμεν δέ, ἕκαστον ὑμῶν τὴν αὐτὴν ἐνδείκνυσθαι σπουδὴν, πρὸς τὴν πληροφορίαν τῆς ἐλπίδος ἄχρι τέλους 12 ἵνα μὴ νωθροὶ γένησθε, μιμηταὶ δὲ τῶν διὰ πίστεως καὶ μακροθυμίας κληρονομοῦντων τὰς ἐπαγγελίας. 13 Ὡρὴ γὰρ Ἀβραὰμ ἐπαγγει-

Gen. 12. 2.  
17. 4.  
22. 17.  
Ps. 105. 2.  
Luke 1. 72.

all the Roman Catholic Commentators, *Estius*, confirms to a considerable extent the views taken by Calv. and Hyper. The view taken by the latter is confirmed by the opinion of Prof. Ebrard, who says, 'It is here affirmed of God that he does not give up to perdition a man who can still, in any way, be saved, in whom the new life is not entirely extinct, and who has not yet entirely fallen away; but that he seeks to draw every one as long as they will allow themselves to be drawn.'—As regards the Critical question, which concerns the words τοῦ κόπου, on carefully reconsidering the matter, I still continue, with Matth., to retain them, though against the united judgment of Griesb., Scholz, Lachm., and Tisch. External authority for their removal is very slender,—only 5 uncials, and 10 cursives; to which I can make no addition. Internal evidence, indeed, draws two ways. The words might be introduced from 1 Thess. i. 3; but it is very improbable that they should have been introduced, as it would seem unnecessarily, into all the copies but 15. And as to the ancient Versions appealed to, Versions are not, in a case like this, of any great weight. That κόπου is retained in a few copies and in Cyril, and ἔργου cancelled, plainly points at the origin of the reading, however embraced by so many Critics; who, if they had borne in mind the strong aversion of the ancient Aristarchs to pleonasm, and the officious zeal with which they almost systematically removed them, they would have held their hands. It may, indeed, be replied, that the words are not absent in any copies at 1 Thess. i. 3. True; but there the removal could not be made. In short, the passages are not parallel; and hence interpolation was the less likely.

11. 'Quemadmodum laudes permiscuit exhortatione, ne immodice exasperat eorum animos; ita, ne quid assentionis habeat illa comitas, libere, quid adhuc illis desit, admonet' (Calv.); who well saw, what escaped most Expositors, the adverse force of δέ. Render: 'But what we desire is, for each one of you (every individual) to evince the same zealous promptitude (as heretofore) to the full assurance of hope unto the end,' i. e. 'to the uttermost,' 'to the fullest extent.'—πληροφορίαν τῆς ἐλπίδος, for ἐλπίδα περιπλορημένην, meaning, 'a fully assured hope' (as at x. 22 we have ἐν πληροφορίᾳ πίστεως, 'unwavering faith'), whereby they would be most effectually secured against apostasy. It would seem, too, that faith is here implied in the hope; without which, indeed, it would be nugatory; q. d. with Calv. 'Caritatem vestram multis experimentis testatam fecistis: superest tamen, ut fides respondeat. Sedulo ne decesset hominibus vestra officia, laboratis: sed non minore studio incumbere vos decet ad profectum, ut firmam plenamque ejus certitudinem approbetis Deo.'

12. The next words, ἵνα μὴ νωθροὶ, &c., fur-

ther develop the preceding sentiment, and have reference to ἔλπ. preceding; q. d., pointing at result, 'that ye may be not, as heretofore, sluggish nor faint in your hope': to rouse which, the Apostle recommends to their imitation the example of those who had evinced those qualities (*faith and constancy*) which are best calculated to stimulate hope, and rouse exertion,—namely, Abraham and the Patriarchs, together with all those of his spiritual seed who were inheritors of the promises.—διὰ πίστεως καὶ μακροθυμίας. Several eminent Expositors recognize here a *Hendiadys* for πίστει καὶ μακροθύμῳ. But that detracts from the force and energy of the words; which seem meant to advert to the two great features of the Christian profession, *faith and constancy* under trial, which are in Scripture almost always considered separately, one bearing on the other, e. g. James i. 3, τὸ δοκιμῆς ὑμῶν τῆς πίστεως κατεργάζεται ὑπομονήν. The same error of Commentators in introducing *Hendiadys* at the expense of the sentiment is observable in not a few other passages of the N. T., e. g. James v. 10, where by κακῶν, &c. is meant both affliction (i. e. the being afflicted) and patience [under affliction]. So here faith is considered as *productive* of patient long-suffering.—Κληρονομοῦντων is a Participle *Aorist*, to be explained, 'who have come into the enjoyment of the promised blessing of salvation,' understanding λαβόν. as referring partly to the Patriarchs, their pious progenitors, who lived by faith in the promises of salvation through the future Saviour; and partly to those Hebrew Christians, who, imitating the faith and patience of their ancestors, had fought the good fight of faith and endured unto the end; and, being at length delivered from their trials, had entered into the joy of their Lord, promised to all his faithful servants. The plural in ἔργων is used, because the promises in question were extended to the Patriarchs generally, and were given at various times and seasons (see Gen. xii. 3. xxii. 16 and 18. xxvi. 3. xxviii. 13); all, however, centering in the promise of salvation through a Redeemer.

13, 14. Here the Apostle takes occasion, from the foregoing, to excite the Hebrews to *perseverance*, by enlarging on the certainty of the promises of God, as even confirmed by oath; recalling to their minds the many examples of *faith* presented by their ancestors, espec. Abraham, whom he justly magnifies, though he shows even him to have been inferior to Melchisedec; thus paving the way to represent the dignity of *Christ* as supreme.

13. τῇ γὰρ Ἀβραὰμ, &c.] The γὰρ, as Mr. Wesley well points out, has reference to a clause omitted; q. d. '[Ye have abundant encouragement to this diligence and faith:] for, or, seeing that, no stronger promise could be made, than that great promise which God made to Abraham,

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λάμενος ὁ Θεός, ἐπεὶ καθ' οὐδενὸς εἶχε μείζονος ὁμόσαι, ὡμοσε καθ' ἑαυτοῦ, <sup>14</sup> λέγων· Ἡ μὲν εὐλογῶν εὐλογήσω σε, καὶ πληθύνων πληθυνῶ σε· <sup>15</sup> καὶ οὕτω, μακροθυμήσας, ἐπέτυχε τῆς ἐπαγγελίας. <sup>16</sup> Ἐνθ' ἄνθρωποι μὲν γὰρ κατὰ τοῦ μείζονος ὁμνύουσι, καὶ πάσης αὐτοῖς ἀντιλογίας πέρας εἰς βεβαίωσιν ὁ ὅρκος. <sup>17</sup> Ἐν δὲ περισσώτερον βουλόμενος ὁ Θεός ἐπιδειξάμενος τοῖς κληρονόμοις τῆς ἐπαγγελίας τὸ ἀμετάθετον τῆς βουλῆς

† Exod. 22.  
11.

g. Ps. 22. 11.  
Rom. 11. 29.

and in him to us.—εἶχε, meaning, 'had it in his power,' for *ιδύνατο*.—ὡμοσε καθ' ἑαυτοῦ. 'Sanctissimè promissit,' i. e. pledged his eternal Godhead to fulfil his engagement. So God is said, Jer. xxii. 5, and elsewhere in the Old Test., to swear by himself, as having none superior to swear by.

14. ἡ μὲν] A frequent formula of swearing, and also of solemn engagement.—ἡ μὲν—πληθ. πληθ. σε: a most emphatic mode of expression, formed on the Hebrew (but occasionally occurring in the early Greek writers), denoting, 'I will assuredly greatly bless and multiply thee.' Only part of the promise is here quoted, because it was one so well known, that more was unnecessary; but the Apostle's argument is concerned principally with those words, 'And in thy seed shall all the nations of the earth be blessed.'

15. The Apostle here again (as at v. 12. iii. 6, and elsewhere) inculcates constancy in faith; and in order to *emphasize* the injunction, remarks, that it was only through this constancy that Abraham obtained the 'promised blessing'—namely, of a son who should produce a progeny that should become numerous. The preternatural birth of a son under such remarkable circumstances was a sufficient pledge that what had been promised respecting him would be fulfilled. Other blessings, too, were connected with the birth of Isaac and the faith of Abraham, which Abraham did not, indeed, obtain by *actual possession*; but by *anticipation, confident hope*, and unwavering faith in the promises of God. Comp. John viii. 56. (Stuart.)

16. From the promise made by God to Abraham the writer takes occasion to speak on the immutability of the Divine counsels and purposes in general. See ver. 18. (Kuin.) We have here, as Calvin observes, an *argumentum a minori ad majus*; q. d. 'Si homini, qui natura mendax est, juranti habetur fides, quis intercedit confirmatio per Dei nomen; quanto plus fidei meretur Deus ipso, qui æterna est veritas, quum per seipsum jurat!'—τοῦ μείζονος, i. e. 'by some person greater than themselves [who can avenge falsehood],' meaning God, who is called, John x. 29, *μείζων πάντων*.—Καὶ πάσης αὐτοῖς ἀντιλογίας, &c. The force of the Article at ὁ ὅρκος ought not to be overlooked, as it is in the Common Version and some others; and to the sense assigned in others, 'the oath for confirmation,' it is well objected by Abresch, and Bp. Middl., that that would require ὁ εἰς βεβαίωσιν ὅρκος. The adjunct here, *εἰς βεβαίωσιν*, is of the same force as the one in Thucyd. iii. 82, ὅρκοι *ἐνναλλαγῆς*, for *εἰς ἐνναλλαγὴν*, since in either case is denoted *purpose*. Thus we may render, 'the oath sworn is to them a termination of all controversy, unto confirma-

tion,' or assurance of belief in the word, by causing doubt to terminate in sure confidence. As to the argument, comp. Thucyd. iv. 87, οὐκ ἐν μείζω, πρὸς τοῖς ὅρκοις, βεβαίωσιν λάβοιτε. The oath here spoken of seems to have been such an oath as that mentioned in Thucyd. v. 78, —namely, that against a person accused of any crime that was not clear and decisive; in which case the accused and suspected, but not fully convicted, person was allowed to clear himself by a solemn oath as to his innocence of the crime. Such an oath might, accordingly, be well termed 'an end of all controversy unto confirmation,'—namely, of the truthfulness or innocence of the accused party.

17. ἐν ᾧ περισσ. βουλ., &c.] 'Wherein,' 'suitably to which (principle) God,' &c.—ἐμστίνας for *μασίτη ἐγένετο*, 'became Mediator under oath'; as much as to say, that 'although faith was due to the assertion of the God of truth, even without the interposition of an oath, yet in condensation to human weakness, he subjoined an oath to the promise.'—τὸ ἀμετάθετον τῆς βουλῆς αὐτοῦ, 'the immutability of his will or purpose.' The use here of the singular, *βουλῆς*, rather than the plural, is not without its force; for, as Bp. Sanderson observes (Serm. viii. ad Pop. § 17, p. 657, on Prov. xix. 21), 'while it is no commendation, but rather a disparagement of men's devices, that they are so many, it is to the honour of God, that his counsel is but one and unchangeable, and accordingly the great foundation of our Christian hope is immovable.'—ἐμστίνας ὅρκος. Of this obscure expression various novel interpretations have been propounded by the recent Expositors. It may suffice to notice that of Bretschn. (adopted by Kuin.), who assigns to *ἐμστί.* ὅρκος the sense *sponsorem esse*; a sponsor being one who acts the part of a mediator between two parties. Thus he renders, 'promissionis veritatem spondit juramento,' adducing from Josephus an example of *μασίτης* in the sense *sponsor*. Yet even this interpretation lies open to no little objection; for as God cannot be a mediator between himself and the heirs of the promise, so neither can he be a sponsor, in the above sense. Other interpretations propounded are even less entitled to confidence; and, until such be found, I cannot part with the sense ordinarily ascribed, 'interposed an oath,' as the Vulg. freely renders; meaning, as Stuart explains, 'that he was made [so to speak] mediator by an oath,—interposed an oath between himself and the other party, the heirs of the promises, i. e. made an oath the means of removing all doubt on their part, whether he would faithfully perform what he had promised.' And so Dr. Peile, 'interposed (by mediation);' became, as it were, a *third party*

αὐτοῦ, ἐμεσίτευσεν ὁρκῷ<sup>18</sup> ἵνα διὰ δύο πραγμάτων ἀμετα-<sup>h Tit. 1. 2.</sup>  
 θέτων, ἐν οἷς ἀδύνατον ψεύσασθαι Θεόν, ἰσχυρὰν παράκλησιν<sup>1 Tim. 6. 12.</sup>  
 ἔχωμεν οἱ καταφυγόντες κρατῆσαι τῆς προκειμένης ἐλπίδος.<sup>ch. 12. 1.</sup>  
 19<sup>1</sup> Ἦν ὡς ἄγκυραν ἔχομεν τῆς ψυχῆς ἀσφαλῆ τε καὶ βεβαίαν,<sup>1 Lev. 16. 15.</sup>  
 καὶ εἰσερχομένην εἰς τὸ ἐσώτερον τοῦ καταπετάσματος, 20<sup>2</sup> ὥσπου<sup>ch. 9. 7.</sup>  
<sup>k ch. 4. 14.</sup>  
<sup>ab. 8. 1.</sup>  
<sup>& 9. 11.</sup>

between himself (as the Promiser and the heirs of the promise, and so a virtual guarantee for its fulfilment) by means of an oath.

18. ἵνα διὰ δύο πραγμάτων ἀμεταβίβων, &c.] In further urging the argument founded on the oath of God above mentioned, the Apostle, in now enlarging on that oath, makes, in reference to it, a sort of distinction, which has to many seemed far-fetched, at least according to the sense almost universally assigned to this expression, 'the two immutable things,'—namely, the word, or promise, of God, of itself immutable (see Rom. x. 29), and the oath of God, added in condescension to human infirmity. Yet, admitting the distinction to be far-fetched, that is surely no more than what may often be said of Jewish composition (as found in the Rabbinical writers), and not very unfrequent in Paul. Nor are exx. of such wanting in the best writers of antiquity. It must here suffice to adduce one ex. (and that quite to the purpose) from Thucyd. ii. 95, διὰ δύο ὑποσχέσεις, &c., which passage presents a yet more out-of-the-way kind of expression, and one, moreover, which has not, like the present, the advantage of the thing signified being sufficiently elevated to comport with phraseology almost of Pindaric boldness. The harshness, however, is not so great as might at first sight appear. We may, with Hyper., regard the words as the conclusion of a syllogism, 'wherein (he says) the writer infers more than was strictly necessary, or than simply followed from the two premises; for he infers that on two accounts,—namely, on account of the promise itself, which even alone ought to be sufficient, and yet more because of its confirmation by oath, believers ought to continue steadfast in the faith,' &c. By the two immutable things, in which believers may confide, are meant, (1) God's promise that Abraham should have a Son (the Messiah), in whom all nations should be blessed, Gen. xxii. 18. (2) His oath that this Son should be High Priest for ever, after the order of Melchisedek (Pa. ex. 4). The things in question are called immutable, as necessarily attaining their fulfilment; and the reason for this immutability is adverted to in the next words, ἐν οἷς ἀδύνατον ψεύσασθαι Θεόν, a reason founded on the nature of God himself, who is, as such, necessarily veracious (see 2 Cor. ii. 18), who can neither be deceived, nor be induced to deceive.—ἰσχυρὰν παράκλησιν. The term παράκλησις has been variously explained, but no sense is so suitable as the one commonly assigned,—consolation, which is supported by the authority of the best ancient Versions and the Greek Commentators. This consolation is called ἰσχυρὰν, valid, from its affording a firm ground for assured hope, as founded on the oath and covenant of God.—οἱ καταφυγόντες κρατῆσαι τῆς προκειμένης ἐλπί. There is here a sense of *præsumptio*, which may be thus evolved: 'we who run, to take refuge in and grasp at the hope set

before us in the Gospel,' as sinking mariners gladly run into any harbour of refuge, or lay hold of a rope thrown out for their deliverance from the deep; there being a mixture of two metaphors.

19. ἦν Supply ἐλπίδα, not (with many) παράκλησιν, which is against the scope of the passage; whereas ἐλπίς is closely connected with the continuation of the above natural metaphor. The construction is this, ἦν (scil. ἐλπίδα)—εἰσερχομένην εἰς τὸ ἐσώτερον τοῦ καταπ. Render: 'Which [hope]—entering into that within the veil (namely, heaven),' meaning, in other words, that 'our hope is firmly fixed on heaven,' as an anchor is firmly fixed when εἰσερχομένη εἰς γῆν ἀσφαλῆ, secure ground. Comp. Pind. Frag. Incert. iii., Γλυκεῖα ὁ καρδίας ἀντιτάλλοις γυροτρόφος ξυναορῇ ἑλπίς, ἡ μάλιστα θανάτῳ πολύτροφον γνάμιν κυβερᾷ, where there is a metaphor derived from a *stately vessel* (the 'tall anchoring bark' of Shakspear), resting safely at anchor, and defying the raging storms around. The term εἰσερχομένη is to be referred, not to ἄγκ., but to ἐλπίδος. Render: 'which hope entereth (viz. by anticipation) into the inner sanctuary (καταπέτασμα, see my Lex.) where God dwelleth,' even *heaven itself*.—ἔχομεν, for κατέχομεν, as in an anonymous writer, cited by Chrys., κατέχουσιν τὴν ἄγκυραν τοῦ πνέματος. The object of the anchoring here spoken of is, to secure us from making shipwreck of our faith and trust in God. Of this there was great danger; for, as Calv. observes, 'quamdiu peregrinamur in hoc mundo, non stamus in firma terra; sed quasi in medio mari, et quidem valde turbulento fluctuamur.' Thus then the general sense intended is, 'Hold fast the objects of your Christian faith and hope. These will keep you steady in adherence to your holy religion, and preserve you, as an anchor does a tempest-tossed bark, from making shipwreck of the faith.'

20. ὥσπου πρόδρομος, &c.] Of these words the sense mainly depends on the force of the expression πρόδρομος ἐσθλῆς. This the recent Commentators suppose to stand for προῆλθε, appealing to Æschyl. Theb. (196, Blomf.) ἐπὶ δαιμόνους πρόδρομος ἦλθεν ἀρχαία βρῆτη. That passage, however, is unsuitable to the present purpose, since *there* πρόδ. is for προτροπᾶ-δην, as in Soph. Antig. 108, φυγάδα πρόδρομον. Indeed, it may be doubted whether πρόδρομος ever simply means *one who goes before* any person, or thing; for though in the 400th fragment of the Tragedies of Æschylus we have δίσποιν 'Ἐκάτῃ τῶν βασιλείων πρόδρομος μελάθρων, yet there, I am persuaded, the true reading is πρόδρομος, to be taken adjectively, for πρό μελάθρων ἰδρυμένοι, meaning the *status*. Indeed, whereas πρόδρομος is used for 'running, or going forward,' as in Hdot. ix. 14, πρόδ. ἤλθε στρατῷ, it is almost always implied that the going forward is to prepare the way for others

πρόδρομος ὑπὲρ ἡμῶν εἰσηλθεν Ἰησοῦς, κατὰ τὴν τάξιν Μελ-  
χισεδὲκ ἀρχιερεὺς γενόμενος εἰς τὸν αἰῶνα.

a Gen. 14. 18,  
&c.

VII. 1<sup>a</sup> Οὗτος γὰρ ὁ Μελχισεδὲκ βασιλεὺς Σαλήμ, ἱερεὺς  
τοῦ Θεοῦ τοῦ ὑψίστου,—ὁ συναντήσας Ἀβραὰμ ὑποστρέφοντι  
ἀπὸ τῆς κοπῆς τῶν βασιλέων καὶ εὐλογήσας αὐτὸν, 2<sup>a</sup> ὃ καὶ

who stay behind. So Eurip. Iph. Aul. 424, ἰγὰρ δὲ πρόδρομος σὴ παρασκευῇ χάριν ἔκω. As to the *application* of the figure here, it may be true that Christ is in this passage said to be our precursor, to intimate that it is our duty to follow him. But that is not the whole truth, nor the main purpose. What is here said is, I conceive, meant not so much by way of *exhortation* to follow Christ, as of *encouragement* to do so; implying not only that the possibility of entering the heavenly kingdom is *ascertained*, but that *preparation* is made for those that follow. So Christ says of himself, John xiv. 2, πορεύομαι ἰτοιμάσαι τόπον ὑμῖν. Thus then the words may be rendered, 'whither Jesus is entered as a Forerunner for us; and not as a Forerunner only, but, having opened heaven, he remains there as our *High Priest*, to introduce thither all the faithful into the presence of God.' In the expression ὑπὲρ ἡμῶν there is plainly a reference to Christ's *priesthood*; from which the Apostle takes occasion to show that, as it was lawful for the Mosaic High Priest alone to enter, through the veil, into the inner sanctuary, so Jesus, as High Priest of the new dispensation, alone entered the eternal sanctuary above, making expiation of perpetual efficacy for sinners, Heb. ix. 11, 12, 22—26.

VII. The Apostle now resumes a subject which he had before glanced at, vv. 6—10, and pursues it to v. 25, where he takes up the topic broken off at v. 10, and completes what he intended to say concerning it, vii. 26—28; *explaining* the passage, which he had referred to, from Ps. cx. 4; and, after removing the doubt, which might seem to hinder him from treating of the sublime doctrines of the allegories and types of Christ, he labours to convince the Hebrews of the authority, prerogatives, and exalted priesthood of Melchisedec. His argument is founded on the oath of God, by which Jesus was constituted a High Priest for ever, according to the order or similitude of Melchisedec. Whatever, therefore, as a priest, this personage was, such must Jesus our High Priest be. Now the superiority of the priesthood of Melchisedec is shown in vv. 1—10; and though the Apostle has not expressly stated the *conclusion*, but left it to be supplied by the reader, it is clearly this: that, as Melchisedec is superior to the Aaronical priests, and Christ is a priest after the order of Melchisedec, so Christ must be far superior to them. (Dind., Iaspis, Stuart, and Holden.)

1. The γὰρ is *resumptive*, pointing back to vi. 20. Some Commentators after *ἱερεὺς* supply ἤν. This, however, not a little interrupts the course of argument, from an examination of which Kuin. shows that 'the *periodus oratorica* carried on from ver. 1 ends at the words of v. 3, μένει ἱερεὺς εἰς τὸ διηνεκές; and that these words belong to Melchisedec, and are to be considered as the *predicate*; while all the rest that

proceeds is subjoined to the *subject*, describing it more at large.' a view, I would add, confirmed by the use of the *Article* at Μελχ., which Bp. Middl. shows would not otherwise have been employed. As to the doubt which has been entertained, whether Μελχ. is to be regarded as an *appellative* (i. e. title of honour) or a *proper name*, the latter is the common opinion, and is, upon the whole, the best founded. At all events a real person is here designated, and not (as some suppose) an imaginary one; yet of those who admit the reality, all are not agreed as to the nature of his person. Many ancients and some moderns have supposed him to have been a *superhuman* person, while others suppose him to be the same as Enoch, or Shem, or Job. There seems, however, most probability in the opinion of Josephus, and several eminent *moderns*, that he was a descendant, not far removed, of one of the sons of Noah; that he was a powerful chieftain, or head of a tribe, among the Canaanites, and, after the custom of the patriarchal ages, was, as head of his tribe, both king and priest.—To advert to a matter of reading. At τοῦ ὑψίστου Lachm. cancels the τοῦ, solely on the authority of the Elz. Edit. and one cursive—No. 35, and against internal evidence, since the τοῦ was more likely to be omitted through the carelessness of a scribe, than added in all the copies except one; for I find it in all the Lamb. and Mus. copies. I doubt not that it was omitted in the Elz. Edit. by a typographical blunder. Besides, propriety of language requires the *Article*, which is also found in the passage of the Sept. here alluded to.—ὁ συναντήσας A. Kuin. has here ally removed a seeming discrepancy between this account and what is said in Gen. xiv. 17; from whence it may, as he shows, be collected that Melchisedec did meet Abraham; though the circumstance is only expressly mentioned of the King of Sodom.—τῆς κοπῆς. Notwithstanding that all our Translators render this *slaughter*, yet its true sense, I conceive, is simply *defeat*. Of such a sense the Hebr. נצח at Gen. xiv. 17 is quite susceptible; and that such is the meaning here is plain from ver. 15 of that passage; for the action at ver. 17 must be the same with that at ver. 15, and that must simply be *defeating*, as is plain from what follows. So Job. x. 20 we have κόπτοντες αὐτοὺς κοπήν μεγάλαν σφόδρα.—Εὐλογήσας αὐτόν. This many recent Commentators take to mean no more than 'having congratulated him;' but it has been fully proved by Ernesti, Winzer, and Kuin., that the word must here have that more *eminent* sense which the ancient Expositors assign to it, as denoting 'a sacerdotal benediction.' So that the expression does not simply denote 'bona apprecari,' but 'bona, ut *cetero ceventura*, apprecari;' see Lev. ix. 22. Numb. vi. 23. This is plain from ver. 7, τὸ ἔλαττον ὑπὸ τοῦ κρείττονος εὐλογεῖται. It is implied, therefore, that what was uttered was 'ex auctoritate monitione Divino;' involving such

δεκάτην ἀπὸ πάντων ἐμέρισεν Ἀβραάμ· πρῶτον μὲν ἐρμηνεύ-  
 ὁμενος βασιλεὺς δικαιοσύνης, ἔπειτα δὲ καὶ βασιλεὺς Σαλήμ (ὃ  
 ἐστὶ βασιλεὺς εἰρήνης).<sup>3</sup> ἀπάτωρ, ἀμήτωρ, ἀγενεαλόγητος, μήτε  
 ἀρχὴν ἡμερῶν μήτε ζωῆς τέλος ἔχων, ἀφωμοιωμένοι δὲ τῷ Τίῳ  
 τοῦ Θεοῦ,—μένει ἱερεὺς εἰς τὸ διηνεκές.<sup>4</sup> ὁ Θεωρεῖτε δὲ, πηλίκος  
 οὗτος, ὃ καὶ δεκάτην Ἀβραάμ ἔδωκεν ἐκ τῶν ἀκροθινίων ὁ  
 πατριάρχης! ὁ καὶ οἱ μὲν ἐκ τῶν υἱῶν Δευτὴν τὴν ἱερατείαν λαμ-  
 βάνουσιν.

<sup>b</sup> Gen. 14. 20.  
<sup>c</sup> Num. 18.  
 21, 26  
 Deut. 18. 1.  
 Jos. 14. 4.  
<sup>2</sup> Chron. 31.

a blessing as that which Jacob desired, and obtained of the angel, Gen. xxxii. 29.

2 ἀπὸ πάντων] scil. τῶν ἀκροθινίων, as is expressed at ver. 4. In vain is it that some recent Commentators attempt to prove this to have been only a courteous interchange of presents between two chieftains. The Apostle's language will admit of no such sense; but plainly implies, what is expressed by Philo, p. 437, that this tenth was given *ἐκ τῶν ἀκροθινίων*—*ἐκ τῶν εἰρήνης*.—Πρῶτον μὲν ἐρμηνεύμενος—*εἰρήνης*. The best mode of taking these words is to consider them as elliptical, and (with Carpe) to be supplied as follows: Πρῶτον μὲν ἐρμηνεύμενος ἐστὶν ὁ Μελχισεδέκ κατὰ τὸ ὄνομα αὐτοῦ βασιλεὺς δικαιοσύνης· ἔπειτα δ' ἐστὶ καὶ βασιλεὺς Σαλήμ, ὃ ἐστὶ ἐρμηνεύμενος βασιλεὺς εἰρήνης. — Βασιλεὺς δικαιοσύνης. This is by some Expositors, and recently Stuart, regarded as merely equiv. to βασιλεὺς δίκαιος; while others (as Ernesti and Kuin.) have, I think, gone far to prove that the expression here designates 'such a king as discharges his functions, whether regal or sacerdotal, so as to make his subjects righteous and holy;' with allusion to that full justification which we obtain through the intercession of the great High Priest, JESUS. So βασιλεὺς εἰρήνης is shown by Winzer to be an appellation adapted to the great Antitype, the 'Prince of peace,' the Reconciler of man to his offended Maker, and who put away the enmity between Jews and Gentiles. Comp. Eph. i. 10. Col. i. 18—23.

3 ἀπάτωρ, ἀμήτωρ] Of these controverted expressions one thing may safely be affirmed, that they can by no means be supposed to import that Melchisedec, as a man, was not born and did not die; but, as the best Expositors are in general agreed, their meaning is merely, that, as a man, his birth and death, or father and mother, are not recorded in Scripture. This is confirmed by the Pesh. Syr. Version, and by Epiphanius, cited by Kültlen, οὐ διὰ τὸ μὴ ἔχειν πατέρα ἢ μητέρα, ἀλλὰ διὰ τὸ μὴ εἶναι τῇ Θεῷ γραφὴ κατὰ τὸ φανερώτατον ἰκνόμενασθαι. Similar modes of expression are found in the Class. writers. So in Eurip., Ion 110, we have ἀμήτωρ ἀπάτωρ τὰ γὰρ.—Ἀγενεαλόγητος we may, with some, regard as explanatory of the two preceding words, denoting 'one whose origin and pedigree are unknown;' but it is better, with many eminent Expositors, to suppose it to have reference to Melchisedec as a priest; understanding him to be so called, because, being a Canaanite, and not standing in the public genealogical register as belonging to the family of Aaron, he was a priest not by right of sacerdotal descent, but by the grace of God. His priesthood, therefore, was of a higher order than Aaron's. Here, then, we have a striking counterpart in the antitype Christ, who

was likewise ἀγενεαλόγητος. The above view of the expression is strongly confirmed by the words at ver. 6, ὁ μὴ γενεαλογούμενος ἐξ αὐτῶν. —Μήτε ἀρχὴν ἡμερῶν μήτε ζωῆς τέλος ἔ. These words seem meant to be taken in two senses, 1. as applied to Melchisedec, and 2. as applied to Christ, the type and the antitype respectively. As said of the former, they may mean either, 'having no beginning of his [Sacerdotal] days, nor end of his [Sacerdotal] life;' or, according to others, 'having no limited time for the commencement and expiration of his office,' as had the Levitical priests, who were restricted to serve between the ages of 30 and 50. As applied to the latter, CHRIST, the words will have their literal sense, denoting eternity, and consequently Deity.—The next words ἀφωμοιωμένοι τῷ Τίῳ τοῦ Θεοῦ are not, it would seem, to be referred to what immediately follows,—since Melchisedec's priesthood ended with his life; while Christ's will only terminate with his Mediatorial reign;—but to the words just preceding, taken by themselves, and no other assimilation understood, but that of his 'being made, by the Divine decree, a type of that great High Priest, who had neither beginning of days, nor end of life.' See more in Mackn.

4—7. The argument arising from the fact, that one of Abraham's contemporaries was in some things superior to him, as here stated, serves to introduce with great advantage a most conclusive argument against the perpetual obligation of the Levitical law, and the continuance of the Aaronic priesthood, and that of the covenant made with the nation of Israel at Sinai. (Scott.) We have here set forth the superiority of Melchisedec to Abraham, on the ground that this superiority was acknowledged by Abraham himself, in the act of rendering tithe to him; consequently the inferiority acknowledged by him must attach to his descendants.

4. τῶν ἀποθ.] Ἀκροθίνια at first denoted only the first fruits (ἀπαρχαί) of the spoils taken in war, but came at length to mean the whole of those spoils; and since Josephus and Philo, in relating the story, both of them testify that Melchisedec received the tenth of the whole of the spoils, the best Expositors have, with reason, supposed that to be the meaning here.

5. καὶ οἱ μὲν αὐτῶν] Render, 'And those, indeed, of the tribe of Levi, who hold the office of the priesthood, have a direction, by the law, to take tithe of the people; that is, their brethren, though sprung from the loins of Abraham [like themselves].—τὴν ἱερατείαν λαμβ. is said, since, though all the tribe had a right to tithes, all were not priests, but only the sons of Aaron. The argument goes on the principle (acknowledged by the persons addressed) that the rendering of tithes to another implied inferiority

βάνοντες ἐντολὴν ἔχουσιν ἀποδεκατοῦν τὸν λαὸν κατὰ τὸν νόμον,  
 τούτεστι τοὺς ἀδελφοὺς αὐτῶν, καίπερ ἐξεληλυθότας ἐκ τῆς  
 ὁσφύος Ἀβραάμ. <sup>d Gen. 14. 20.</sup> <sup>Rom. 4. 13.</sup> <sup>Gal. 3. 16.</sup> <sup>6</sup> ὁ δὲ μὴ γενεαλογούμενος ἐξ αὐτῶν δεδε-  
 κάτωκε τὸν Ἀβραάμ, καὶ τὸν ἔχοντα τὰς ἐπαγγελίας εὐλόγηκε  
<sup>7</sup> χωρὶς δὲ πάσης ἀντιλογίας τὸ ἔλαττον ὑπὸ τοῦ κρείττονος  
 εὐλογεῖται. <sup>8</sup> Καὶ ὧδε μὲν δεκάτας ἀποθνῆσκοντες ἄνθρωποι  
 λαμβάνουσιν ἐκεῖ δὲ, μαρτυρούμενος ὅτι ζῇ. <sup>9</sup> Καὶ, ὡς ἔπος  
 εἶπεῖν, διὰ Ἀβραάμ καὶ Λευὶ ὁ δεκάτας λαμβάνων δεδεκάτωται.  
<sup>e Gen. 14. 20.</sup> <sup>10</sup> ἔτι γὰρ ἐν τῇ ὁσφύϊ τοῦ πατρὸς ἡμ, ὅτε συνήνησεν αὐτῷ  
<sup>f Gal. 2. 21.</sup> <sup>vv. 13, 15.</sup> ὁ Μελχισεδέκ. <sup>11</sup> Εἰ μὲν οὖν τελείωσις διὰ τῆς Λευιτικῆς

in the payer. With ἐντολὴν ἔχουσιν comp. John xix. 7, νόμον ἔχοντες.—Ἀποδεκάτωσιν generally signifies to pay tithes, but here to cause them to be paid, to receive them, as also in 1 Sam. viii. 15. Neh. x. 37.—ἐξέρχασθαι ἐκ τῆς ὁσφύος τινός is a Hellenistic phrase, found in the Sept., and corresponding to the Class. one γεννᾶσθαι ὑπὸ τινός.

6. ὁ δὲ μὴ γενεαλ. ἐξ α. [i. e. Melchisedec] who did not trace his origin from them (and consequently might be thought no priest by the Jewish law), yet received tithes; intimating that his priesthood was of another kind, and in virtue of another authority. There is an emphasis on Ἀβρ.; and εὐλόγ. contains the *other* argument for superiority; which is plain if the word be taken in the same sense as at ver. 1. The plural in ἐπαγγελίας here, and at Gal. iii. 16, as used of *one* promise (that in him should all the families of the earth be blessed), is used either *dignitatis gratia*, or rather with reference to the several repetitions of the original promise.

7. χωρὶς δὲ πάσης—κρείττονος] The δὲ is *argumentative*, and may be rendered *now*. The expression τὸ ἔλαττον is reckoned among those examples, so frequently occurring, of the use of the neuter for the masculine; as John vi. 37, πᾶν, and 1 Cor. vi. 11, ταῦτα, and occasionally in the best writers. In the Scriptures, however, the idiom seems rarely introduced (as it is in the Class. writers) for the mere purpose of *elegance* in style, but almost always on account of some delicate propriety. Here the neuter has the advantage of being better adapted to a general proposition such as the present; and moreover, by its use, makes the comparison in question (a comparison not a little humbling to the national self-complacency of the persons addressed) less invidiously prominent.

8. A yet further ground of superiority is now urged.—ὧδε, meaning, under the Levitical law, which assigned them tithes.—ἀποθνῆσκοντες ἄνθ., meaning, 'those who exercise their office only in succession,' each succeeding to the other by death, and consequently being only life-possessors.—ἐκεῖ δὲ, 'but there;' meaning, in the case of Melchisedec's priesthood. Of the words following, μαρτυρούμενος ὅτι ζῇ, the full sense is, 'one receiveth them, of whom it is testified (namely, Ps. cx. 4) that He liveth [for ever], μένει εἰς τὸ διηνεκές.

9. The argument here urged is, that even Levi himself, though unborn, virtually paid tithes to Melchisedec through Abraham his ancestor. On

this argument, however, as it is somewhat precarious, (though proceeding on a principle recognised by those to whom it is addressed,) the writer, by the qualifying expression ὡς ἔπος αἰετῶν, hints that he does not mean to press, or particularly insist on it.

10. ἐν τῇ ὁσφύϊ, &c., meaning, that 'even then, when Melchisedec met Abraham, Levi already (in a certain sense) existed, and through Abraham, paid tithes to the king of Salem, i. e. acknowledged inferiority compared with him.' Here, as often, the conclusion is left to be supplied, and the argument is, Christ is a priest after the order of Melchisedec. Melchisedec is superior to the Aaronical priests; consequently Christ, as a priest, is superior to them. (Stuart.)

11—18. Turning from the type to the antitype, the Apostle now proceeds to prove the superiority of Christ by another mode of argument, which may be stated, with Stuart and Holden, as follows: 'If the Levitical priesthood had accomplished all that was needed (a free atonement and salvation), there would have been no occasion for another priest to arise after a different order; namely, after the order of Melchisedec, ver. 11. But if the priesthood were changed, there must also be a change of the law under which it was appointed, ver. 12. Now that the Levitical priesthood was intended to be changed, is evident from this, that Christ, of whom the things in Psalm xc. 4 were said, sprang from Judah, of which tribe no one was allowed by the Mosaic law to officiate at the altar, vv. 13, 14. And farther, it is still more clear, from God's oath, that there was to be another priest, different from, and superior to, the Aaronical priesthood, inasmuch as he was to be after the order of Melchisedec, vv. 15—17, and perpetual: consequently the law of Moses was to be abolished, and to give place to a more perfect dispensation, vv. 18, 19, the High Priest of which must therefore be pre-eminent.

11. The Apostle now evinces that the Levitical priesthood must yield to the priesthood of Christ, because Melchisedec, after whose order he is a priest, 1. is opposed to Aaron, vv. 11—14; 2. hath no end of life, vv. 15—19, but remaineth a priest continually. (Bengel.) The argument is as follows: 'From what has been said, then, it appears that the Levitical priesthood is by no means a perfect institution (i. e. perfectly answering all God's designs and man's wants in its making a perfect expiation for sin); for thus the order of Aaron needed not to have been superseded by that of Melchisedec. Whence it follows that both the priesthood and the law

ἱερωσύνης ἦν, (ὁ λαὸς γὰρ ἐπ' αὐτῇ νενομοθέτητο,) τίς ἐτι  
 χρεία, κατὰ τὴν τάξιν Μελχισεδέκ ἕτερον ἀνίστασθαι ἱερέα, καὶ  
 οὐ κατὰ τὴν τάξιν Ἀαρὼν λέγεσθαι; <sup>13</sup> μετατιθεμένης γὰρ τῆς  
 ἱερωσύνης, ἐξ ἀνάγκης καὶ νόμου μετάθεσις γίνεται. <sup>13</sup> Ἐφ' οὗ  
 γὰρ λέγεται ταῦτα, φυλῆς ἐτέρας μετέσχηκεν, ἀφ' ἧς οὐδεὶς  
 προσέσχηκε τῷ θυσιαστηρίῳ. <sup>14</sup> Πρόδηλον γὰρ, ὅτι ἐξ Ἰούδα g Isa. 11. 1.  
Matt. 1. 2.  
So Luke 3. 38.  
Rom. 1. 3.  
 ἀνατέταλκεν ὁ Κύριος ἡμῶν εἰς ἣν φυλὴν οὐδὲν περὶ ἱερωσύνης  
 Μωϋσῆς ἐλάλησε. <sup>15</sup> Καὶ περισσώτερον ἐτι κατάδηλόν ἐστιν,  
 εἰ κατὰ τὴν ὁμοιότητα Μελχισεδέκ ἀνίσταται ἱερεὺς ἕτερος,  
<sup>16</sup> ὅς οὐ κατὰ νόμον ἐντολῆς † σαρκικῆς γέγονεν, ἀλλὰ κατὰ

were to give way to a better priesthood, and more excellent dispensation.—ὁ λαὸς γὰρ ἐπ' αὐτῇ νενομ., 'for by it the people were put under the law,' or had the law given them. The Passive form νενομ. is by no means frequent. When it does occur it is chiefly used of a law, or dispensation, as infra viii. 6, and Jos. Antt. iii. 15, 5. Plato, p. 736. But used, as here, of a people or state, in the sense 'to be furnished with laws or institutions,' it is very rare; yet I find it in Plato, 701 and 962. For νενομοθέτητο, Lachm. and Tisch. read, from 4 uncials, and 5 cursives MSS., νενομοθίεται, which is supported by the authority of the Pesch. Syr. Version; though this is not a case in which Versions have any great weight; and internal evidence is against the reading, which was, I suspect, brought in by the Critics from the kindred passage infra viii. 6. Many recent Commentators, indeed, interpret the ἐπ' 'on condition of,' or, 'on account of;' neither of which senses is here suitable. In the Vulg. it is well rendered *sub*; for the Dat. here denotes the *foundation* upon which any thing or person rests, and *through* which it is supported: consequently it may signify, as here, simply *sub*, though the *Genit.* would have been plainer (as Luke iii. 2, ἐπ' ἀρχιερέων Ἀννα καὶ Κεϊάφα); and hence in 4 uncials, and 5 cursives, we have αὐτῇ, which is edited by Scholz, Lachm., and Tisch.; but without reason, external authority being insufficient, and internal evidence against the reading, which was prob. a Critical alteration; though it is possible that αὐτῇ was an alteration from viii. 6, ἐπὶ κρ. ἐπαγγελίας νενομοθίεται.—Τίς ἐτι χρεία—ἱερίᾳ, meaning, 'What need was there for it to be abolished, and another substituted for it, unless for its insufficiency to expiation; which would prove the Levitical priesthood inferior to Christ's, and consequently requiring to be abolished?'

12. μετατιθεμένης γὰρ—γίνεται] The γὰρ has here a use falling under that extensive class in which the reason referred to is to be gathered from the context, or the subject-matter. In the present case it may, as oft., be rendered *nempe*, *scilicet*, *quippe*. By the term μετατιθ. is imported 'abandonment of the old, and the substitution of a new, law.' The necessity here spoken of is, of course, a necessity arising from the condition of human nature; i. e. what Dialecticians call a necessity of consequence; the means of atonement, as Abp. Newc. says, depending on the priesthood. That a change of the priesthood involved a change of the law, is not what the writer

means to prove; for *that* his readers would admit without proof; but that there *was* this change of priesthood (necessarily involving a change of law) is what he proceeds to establish in vv. 13—17; and that by two arguments: 1. that the High Priest CHRIST was *not* descended from the tribe of *Judah*, vv. 13, 14; 2. that he was to be a High Priest for *ever*, and consequently no change of priesthood is any longer to be expected. Moreover, as Christ's priesthood differed from the Levitical, so must the law by which it is regulated differ from that which regulated the Aaraonical priesthood. See more in Kuin. and Stuart.

13. ἐφ' οὗ γὰρ, &c.] The γὰρ here, and in the next verse, refers to a clause omitted, to be supplied thus: '[But the priesthood is changed from one order and tribe to another;] for he,' &c.—ταῦτα, i. e. his being a priest after the order of Melchisedec, and his having an eternal priesthood.—μετέσχ., lit. 'had part in, had to do with, i. e. belonged to.' So Diod. Sic. p. 217, μετίχων τῇ παραλίῳ.—Προσέσχηκε τῷ θυσ. is equiv. to προσεδρεύει τῷ θυσ. in 1 Cor. ix. 13, where see note.

14. πρόδηλον, &c.] This is a stronger term than *δῆλον*, and being synonymous with *κατάδηλον* in the verse following, it may be supposed to mean, 'prominently conspicuous;' lit. 'plain at first sight;' see note on 1 Tim. v. 24. In the term ἀνατέταλκεν the best Commentators are agreed that the metaphor is derived from the springing up of *plants*. Certain it is that the Hebr. *נוצץ* (a *plant*) is often used in the Old Test. of the Messiah, and that *נוצץ* is sometimes rendered by the Sept. ἀνατολή, and sometimes βλάστημα. That ἱεροὶ and θάλας are, in the Class. writers, used of illustrious persons, is well known.

15. περισσ. ἐτι κατάδηλόν ἐστιν] A very forcible expression, of which the literal sense is, 'more abundantly downright plain is it,'—namely, that the priesthood of Christ is far superior to that of Aaron, and consequently that the law is to be changed.—εἰ κατὰ τὴν ὁμοιότητα, &c., 'if [as is the case] another priest,' &c.; meaning to say (as Wesley well points out) that both the priesthood and the law are changed, because the Priest now raised up is not only of another tribe, but of a quite different order.

16. The sense of the verse is this, 'Who (namely, Christ) was not made such (i. e. a High Priest) by a law of fleshly commandment [like the Mosaic, which was so, inasmuch as its ordinances were frail, looked no further than this life, and therefore temporary, and to be abro-

h Ps. 110. 4.  
ch. 2. 6.  
i Rom. 8. 2.  
Gal. 4. 6.

k Gal. 3. 24.  
ch. 2. 16.  
Acts 13. 39.  
Rom. 8. 20.  
21.  
Eph. 2. 18.  
2. 12.  
ch. 4. 16.  
l Ps. 110. 4.

δύναμιν ζωῆς ἀκαταλύτου <sup>17</sup> ἡ μαρτυρεῖ γὰρ ὅτι σὺ ἱερεὺς εἰς τὸν αἰῶνα, κατὰ τὴν τάξιν Μελχισεδέκ. <sup>18</sup> Ἡ ἀθέτησις μὲν γὰρ γίνεται προαγωγῆς ἐντολῆς διὰ τὸ αὐτῆς ἀσθενεῖς καὶ ἀνωφελές, <sup>19</sup> (ὅτι οὐδὲν γὰρ ἐτελείωσεν ὁ νόμος,) ἐπεισαγωγῇ δὲ κρείττονος ἐλπίδος, δι' ἧς ἐγγίζομεν τῷ Θεῷ. <sup>20</sup> Καὶ καθ' ὅσον οὐ χωρὶς ὀρκωμοσίας <sup>21</sup> (οἱ μὲν γὰρ χωρὶς ὀρκωμοσίας εἰσὶν ἱερεῖς γεγονότες, ὁ δὲ μετὰ ὀρκωμοσίας, διὰ τοῦ λέγοντος πρὸς αὐτόν Ὁμοσε Κύριος καὶ οὐ μεταμεληθήσεται. Σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισεδέκ)

gated, Ephes. ii. 15], but through the power of an endless life,—namely, as having in him the power of endless life, i. e. both as Son of God, and also as involved in the promise and oath of God, 'Thou art a Priest for ever,' &c.; see more in Hyper., Calv., and Bp. Hall. By the expression *σαρκικῆς* the Apostle may also have meant to suggest the inferiority of the old Law in respect of its *carinality*; and to intimate that the exalted excellence of the new High Priest demanded a corresponding excellence in the law,—namely, by passing from a carnal to a spiritual service. On the var. lect. *σαρκίνης* see note on 1 Cor. iii. 1, and 2 Cor. iii. 3.

<sup>17</sup> μαρτυρεῖ scil. ὁ Θεός. The *conclusion*, that the law is also changed, is left to be supplied by the reader. (Stuart.) For *μαρτυρεῖ* Lachm. and Tisch. adopt the reading of 4 uncial and 5 cursive MSS., with some Versions, *μαρτυρεῖται*: but without reason. The terminations *-σι* and *-εται* are not unfrequently confounded. Here, however, the reading *-εται* seems no other than a false correction of those who were not aware of the ellipsis of Θεός.

<sup>18</sup>, <sup>19</sup>. The Apostle here repeats more positively, what he has before said indirectly, respecting a change of the law and the priesthood, and at the same time gives a reason for the change. Thus ver. 18 is closely connected with the words of the Psalm, v. 17. espec. the phrase *κατὰ τὴν τάξιν* Melch.; for this order of things was contrary to the Mosaic law. (Kuin.)

<sup>18</sup> ἀθέτησις μιν γάρ, &c.] Ἀθέτησις μιν here has corresponding to it *ἐπεισαγωγῇ* at ver. 19, *γίνεται* being repeated; q. d. 'For there is indeed [implied in those words] an annulling of the former ordinances [concerning the priesthood], and an introduction of a better hope.' The *commandment* here spoken of (*ἐντολῆς*) is not to be confined to the *priesthood*, but extended to the whole of the Mosaic law, so as to be equiv. to *νόμος*, as Mark vii. 8, 9. Of this it is said (as a reason for its abrogation) that it is weak, and useless for the desired object, *expiation*; as is made clear by the parallel clause, *οὐδὲν γὰρ ἐτελείωσεν*, &c. Not that the law was weak or unprofitable as to the end for which God made it, to lead men to Christ (Gal. iii. 24), but utterly weak for *justification* and *salvation*, and comparatively unprofitable, though answering for a time many important ends. See Gal. iii. 19—24. The meaning intended is, that the Law by its sacrifices, and the observances of the priesthood, provided no real expiation and atonement for sin.—*Ἐπεισαγωγῇ* (which sign. lit. 'superinduction') is a very rare word, of

which only one ex. has been adduced, from Jon. Antt. xi. 6, 2; to which I add Thucyd. viii. 92. By the hope here spoken of, understand the *hope of salvation* held forth in the Gospel, and introduced by Christ,—a hope, as it is added, by which alone we have approach to God. Comp. Eph. iii. 12.—*δι' ἧς ἐγγίζομεν τῷ Θεῷ*. *Ἐγγίζομεν* is a very forcible expression, the '*drawing near*' being meant to intimate a great point of superiority in the new Law over the old one. Under the latter the priests only, not the people, were permitted, in their acts of worship, to draw near to the manifestation of the Divine presence in the Tabernacle; but under the former, by the sacrifice of Christ, all believers are alike permitted to come to the throne of grace, in full dependence on the all-powerful intercession of an ever-living High Priest.

<sup>19</sup> οὐδὲν γὰρ ἐτελείωσεν ὁ νόμος.—*ἐλπίδος*] Here the sense is obscured by harshness in the construction, and extreme brevity. Valekn. Schol., t. ii. p. 529, says that the words as they stand are for *ὁ γὰρ νόμος οὐδὲν ἐτελείωσεν ἀλλὰ ἐλπὶς κρείττων ἵπαιτα εἰσαγομένη* (rather *ἐπεισαγομένη*) *ἐτελείου*, the hope here spoken of being the hope of salvation through the benefits of the expiation made by Christ, the great High Priest. Comp. infra, viii. 6, and x. 15, with Rom. v. 2. Eph. ii. 18. iii. 12. Heb. iv. 16.

<sup>20</sup>—<sup>22</sup>. The argument stands thus: 'The Gospel is a better source of hope; forasmuch (καθ' ὅσον) as the appointment of a priest by an oath exceeds, in solemnity and importance, an arrangement to take the office merely by descent,—so much does the New Covenant, of which Jesus is the sponsor, exceed the Old.' The whole passage may be literally rendered, 'And [there is this argument too,—that] inasmuch as he was made a priest not without an oath (for those have been made priests without an oath, but he with an oath, even that of him who said unto him, "The Lord hath sworn and will not repent," &c.) in just so much is he made the mediator of a better covenant.' Comp. viii. 6.

<sup>21</sup>. The term here, *ὀρκωμοσίας*, is not (as Kuin. considers it) merely equivalent to *ὅρκος*, but (as Tittman de Synonym. observes) denotes 'a solemn affirmation, or promise, on oath.' It is a rare word, though found in Ezek. xvii. 19, and 3 Esdr. viii. 9. The Class. writers use *ὀρκωμόσιον*. By the words *οὐ μεταμεληθήσεται* we have expressed the nature of the oath in question, which is such an one as implies that the appointment itself shall not be reversed.



22 κατὰ τοσούτον κρείττονος διαθήκης γέγονεν ἔγγνος Ἰησοῦς. mat. x. 1.

23 Καὶ οἱ μὲν πλείονες εἰσι γεγονότες ἱερεῖς διὰ τὸ θανάτῳ κωλύ-  
εσθαι παραμένειν <sup>24</sup> ὁ δὲ, διὰ τὸ μένειν αὐτὸν εἰς τὸν αἰῶνα,  
ἀπαράβατον ἔχει τὴν ἱερωσύνην <sup>25</sup> ὅθεν καὶ σώζειν εἰς τὸ  
παντελὲς δύναται τοὺς προσερχομένους δι' αὐτοῦ τῷ Θεῷ, πάν-  
τοτε ζῶν εἰς τὸ ἐντυγχάνειν ὑπὲρ αὐτῶν. <sup>26</sup> Τοιοῦτος γὰρ ἡμῖν

n Rom. 8. 34.  
1 Tim. 2. 8.  
ch. 9. 24.  
1 John 2.  
o Rom. 8. 34.  
ch. 4. 14. 15.  
ch. 9. 24.  
1 John 2. 2.

22. With respect to the two terms διαθήκης and ἔγγνος, the former signifies, 1. 'a disposition or arrangement of any thing;' 2. 'a covenant;' 3. when applied to the Jewish law, or to the Gospel, it denotes (with allusion to the engagements and conditions involved) 'a dispensation.' Ἐγγνος denotes *sponsor*, or 'surety'; a word occurring nowhere else in the New Test., but found in Ecclus. xxix. 15. 2 Mac. x. 28. The Class. writers use ἔγγνητής, or ἐγγύς. The term is one of extensive signif., and here carries with it a double sense,—namely, of *Surety* and *Mediator*,—as is plain from the parallel passage at viii. 6, where the term used is μεσίτης. These senses answer to the two principal parts of Christ's office in the working of man's redemption.

23, 24. We have here another and final point of superiority in Christ's priesthood over that of the Levites, founded on the fact that the latter is continually *changing*, and passing into different hands by succession, while the former is *unchangeable* and *perpetual*. This comparison, however, is espec. intended to apply to the High Priest's office; Jesus being all along *considered* as ἀρχιερεὺς, though the term ἱερεῖς, and not ἀρχ., seems here to be used in order to *include* the ordinary priests as well as the High Priest. And here, it is probable, the argument proceeds on the principle that *multiplicity* argues *inferiority*. Hence (says Bp. Sanderson, Sermon. p. 657) the Apostle proves the insufficiency of the legal priesthood and sacrifice: the priests were many, and there was a constant repetition of the sacrifice, because of the *mortality* of the one and the insufficiency of the other to take away sins; as, on the contrary, he further on, x. 1—14, proves the sufficiency of the priesthood and sacrifice of Christ from the unchangeableness and *oneness* both of Priest and sacrifice.

23. αἱ γεγονότες] for γεγόνασαι, by an idiom not unfrequent in the New Test., and sometimes occurring in the Classical writers. The term πλείονες (as Stuart observes) refers, not to the number of priests existing at any one time (said to have been 1500), but to the numbers formed by repeated succession. Of the High Priests there had been 75 at the destruction of Jerusalem. Of παραμένειν the meaning must be, not 'continue alive' (as is clear from vv. 3, 17, 21), but 'continue in their office'; though μένειν in the next verse must have the former sense, to signify that Christ is immortal in his nature, πάντοτε ζῶν, as it is said at ver. 25.

24. ἀπαράβατον] lit. 'untransmissible,' 'not having to be transmitted or to pass into different hands in succession.' Here, then, it is shown that God having by oath constituted Christ 'priest for ever,' his priesthood has not, like Aaron's, any succession in office. He is one and the same to his Church 'yesterday, to-day, and for ever.' Hence is then drawn the conclusion,

that he alone (and not the Jewish High Priest) is able to fully save from condemnation all who have access to God through him: the *proof* of which ability lies in the words following πάντοτε ζῶν, 'since he liveth for ever.'

25. σώζειν εἰς τὸ παντελὲς δύναται.] The somewhat peculiar expression εἰς τὸ παντελὲς may be taken either (as construed with δύναται) of *time*, to signify *perpetually*, equiv. to εἰς τὸ διηνεκές; or, as construed with σώζειν, it may be understood to denote *degree*,—i. e. 'to the utmost of their need,'—and so signify *entirely, completely*. The former interpretation was adopted by some ancient Fathers, as Chrys., Theophyl., and Ecumen. (and so the Syr., Vulg., and Arab. Versions), many modern, and almost all later Expositors; while the latter was adopted by Theodor., the framer of the Coptic Version, and Zonaras, and, of modern Commentators, by Hyper., Beza, Cassaub., Erasmus, Capell., Bram., Elan., Carpzov., Wakef., and Abp. Newc. The former is thought to be confirmed by the words following, πάντοτε ζῶν, and yields a sense quite suitable, since the salvation Christ procures is not temporary, but perpetual,—extending both to this world and that which is to come, and is *eternal*. Yet thus a sense arises which, if not feeble, does not go to the root of the matter. I am still of opinion, that the latter interpretation is preferable, as yielding the *weightier* sense. It is well observed by Hyper. that St. Paul employed this expression most aptly and suitably, as intending thereby to express *more* than simply perfection (i. e. completeness), even *consummate completeness, absolute perfection*. It is also worthy of observation, that of εἰς τὸ παντελὲς as used of *time* the proof is weak; for as to Ælian, V. H. vii. 2, and xii. 20 (which passages are alleged by the above Expositors), the sense is *entirely* in the latter, *continually, without intermission*, in the former. As to the expression, *supr. v. 3, μένειν ἱερὸν εἰς τὸ διηνεκές*, it will not oblige us to interpret εἰς τὸ παντελὲς here of *perpetuity*. Upon the whole, the best mode of determining this question is to suppose that the Apostle meant to unite (by a pregnancy of sense not unusual to him) both one and the other acceptation of the expression, the sense of *perpetuity* being engrafted on that of *perfection*, since, in order to this salvation's being *perfect*, it must be *perpetual*. Otherwise it would have been imperfect, and not suited to the end proposed; for (as Hooker observes) 'we account those things perfect which want nothing requisite for the end wherunto they were instituted.'—εἰς τὸ ἐντυγχάνειν ὑπὲρ α. 'so that he can [always] make intercession for them.' The expression may, however, like ἔγγνος at ver. 22, advert to all the other offices of our great High Priest, as well as his *intercession*; on which see Scott. Kuin., indeed, in an elaborate note on this word, is of opinion 'that Christ, as our great High



p Lev. 9. 7.  
& 10. 6. 11.  
ch. 5. 3.  
Zech. 2. 9.  
Rom. 6. 10.

ἐπρεπεν ἀρχιερεὺς, ὅσιος, ἄκακος, ἀμίαντος, κεχωρισμένος ἀπὸ  
τῶν ἁμαρτωλῶν, καὶ ὑψηλότερος τῶν οὐρανῶν γενόμενος· 27 ὅς  
οὐκ ἔχει καθ' ἡμέραν ἀνάγκην, ὥσπερ οἱ ἀρχιερεῖς, πρότερον

Priest, is here compared with the Jewish priest in the work of *deprecation*.<sup>1</sup> This, however, is taking too confined, not to say *low*, a view. *Intercession*, in its fullest sense, must here be intended, which may include both *deprecation* and that sort of intercession which is ascribed to our Lord by St. John, 1 Ep. ii. 1, Παράκλητον ἔχοντες πρὸς τὸν Πατέρα, Ἰησοῦν Χρ. Now from the full discussion on the sense of παράκλητος, which will be found in the note on John xiv. 16, it appears that the word denotes *advocate*, or *intercessor*; which is, I conceive, the principal sense here and at 1 John ii. 1; though that of *helper*, the one ascribed by most eminent Expositors to παράκλητος, in the above passage of St. John's Epistle, may be included.

26—28. As a means of exciting them to come unto the all-sufficient and never-failing Helper and Intercessor, the Apostle now adverts to the infinite superiority of the High Priest of the new to the one of the old dispensation, in the spotless purity of his character, which is such that he needs not to offer sacrifice on his own account. The Apostle shows, that, whereas they were encompassed with infirmities, He was spotless; whereas they were ceremonially undefiled, He was morally so. Finally, when it is said that such a High Priest as could effectually be our Intercessor and Helper was *needful* to be such for the purposes of expiation and salvation, we have here strikingly represented the superiority of Christ, who *was* such; and this the words of the Apostle imply.

26. For ἔπρεπεν, Lachm. and Tisch. edit. from four MSS. and the Syr. and Arabic Versions, καὶ ἔπρεπεν. But the Particle is unsuitable here, and the Syr. Version is wrongly alleged for it, since the καὶ comes in after ἄκακος. I doubt not that καὶ was introduced from the margin at a wrong place, being prob. meant to be brought in before κεχωρισμένος by some Reviser, who did not perceive the force of the Ἀσυνδeton. By the term ἔπρεπεν is denoted 'the needfulness of suitability.'—ὅσιος, ἄκακος, ἀμίαντος, κεχωρισμένος ἀπὸ τῶν ἁμ. These several terms seem to have allusion to the qualities required (though rarely, if ever, found) in the earthly High Priest. The first of them (ὅσιος) regards the duties to God, accompanied with internal purity of mind and disposition; the second (ἄκακος) the duties to men, accompanied with purity in the life. Ἀμίαντος signifies *inlustratus*. So at James i. 27 we have καθαρά καὶ ἀμίαντος. The concluding expression, κεχωρισμένος ἀπὸ τῶν ἁμαρτωλῶν, denotes (as Abp. Newc. and Kuin. interpret) 'differing very far from the rest of men, and consequently not of their number;' in short, one who has no need to offer expiation for his own sins (ver. 27), as being χωρὶς ἁμαρτίας, as it is said, iv. 15.—ὑψηλότερος τῶν οὐρανῶν, equiv. to διεληλυθὲς τοὺς οὐρανοὺς at iv. 14, and ἐκάθισεν ἐν δεξιᾷ τοῦ θρόνου τῆς μεγαλειότητος ἐν τοῖς οὐρανοῖς at viii. 1. Thus Jesus is represented as being σύνθρονος. (See John xvii. 5. Eph. iv. 10. Rev. iii. 21.) All these phrases denote the most exalted dignity and majesty, not

on earth only, but in heaven; and consequently representing him as infinitely superior to the Jewish High Priests.

27. καθ' ἡμέραν] Some would here supply ἁρισμίστην, or τεταγμίστην, understanding this of the day of expiation. The ellipsis, however, is one quite destitute of authority. There is no sufficient reason to abandon the sense commonly assigned, *daily*. And that the High Priest did make a daily offering for the sins of himself and the people, is quite certain from Philo, who says, ἀρχιερεὺς, κατὰ τοῦ νόμου εὐχάσεται καὶ θυσίας τελεῖν καθ' ἑκάστην ἡμέραν. See also Levit. vi. 20. Numb. xviii. 3, 4. On the exact nature, indeed, of this sacrifice, some difference of opinion exists. Kuin. is of opinion that the sacrifice was not *expiatory*, but *eucharistical*, and he thinks that the expression, καθ' ἡμέραν, is used populariter (as at Mark xiv. 49. Acts xvi. 5), to denote *from time to time*, i. e. 'as often as he was conscious of any private sins, of course including the sacrifice on the day of expiation.' But this is running counter to the sacred writer, in whose words it is, at least by implication, asserted, that the High Priest did offer a sacrifice *daily*, and that not a mere eucharistical, but an *expiatory* sacrifice, as is necessarily to be inferred from the words ὑπὲρ τῶν ἰδίων ἁμαρτιῶν, and the force of the sacrificial term ἀναφέρειν (for ἀναφ. εἰς τὸ θυσιαστήριον) which occurs at xiii. 15. And so 1 Pet. ii. 5 we have ἀναφ. πνευματικὰς θυσίας.—Τοῦτο γάρ, &c. The true purpose and import of the γάρ here, and that in the next verse, is, I think, best pointed out by Bp. Jebb, in his Sac. Lit. p. 385, who brings this passage (vv. 27, 28) under the head of those Parallelisms of the New Test. wherein, when a precept is delivered, an assertion made, or a principle laid down, *co-ordinate reasons* for it are independently assigned, without any repetition of the common antecedent, and without any other indication of continued repetition to the original proposition than the repeated insertion of some causative particle, γάρ or ὅτι: of which he adduces as examples Matt. v. 11, 12. v. 17—20. vi. 7, 9, 31, 32. vii. 13, 14. Col. ii. 8, the present passage, and Rev. xiv. 15. xv. 4. xviii. 23. xix. 2. On the present passage he remarks, that the division of the proposition here is clear and explicit: (1) Our great High Priest is under no necessity of offering daily sacrifice for his own sins, nor (2) for the sins of the people. The two-fold proof of which two-fold assertion is divided into two clauses, each commencing with γάρ: the proofs, however, are arranged in *inverted order*, so as to form an *epanodos*; the second assertion being *first* proved, and after it the first. The non-necessity of offering sacrifice for his own sins is *first* asserted, and *last* proved,—in order to give prominence to the grand comparison between him and the legal High Priest. He *did* once for all offer sacrifice for the sins of the people: he never did, never could, and never will offer sacrifice for his own sins; because he *is*, and *was*, and *shall be* everlastingly PERFECT and FREE FROM SIN.—ἰφάραξ, meaning *once for all*; as Rom. vi. 10, and

ὑπὲρ τῶν ἰδίων ἁμαρτιῶν θυσίας ἀναφέρειν, ἔπειτα τῶν τοῦ λαοῦ τοῦτο γὰρ ἐποίησεν ἐφάπαξ, ἑαυτὸν ἀνενέγκας. 28 <sup>a</sup> Ὁ νόμος γὰρ ἀνθρώπους καθίστησιν ἀρχιερεῖς, ἔχοντας ἀσθένειαν ὁ λόγος· δὲ τῆς ὀρκωμοσίας, τῆς μετὰ τὸν νόμον, Τίον, εἰς τὸν αἰῶνα τετελειωμένον.

VIII. 1 <sup>a</sup> Κεφάλαιον δὲ ἐπὶ τοῖς λεγομένοις τοιοῦτον ἔχομεν ἀρχιερέα, ὃς ἐκάθισεν ἐν δεξιᾷ τοῦ θρόνου τῆς μεγαλωσύνης ἐν τοῖς οὐρανοῖς, <sup>2</sup> <sup>b</sup> τῶν ἁγίων λειτουργὸς, καὶ τῆς σκηνῆς τῆς ἄλ-

<sup>a</sup> Eph. i. 20.  
Col. ii. 1.  
ch. i. 3.  
<sup>b</sup> 8. 20.  
ch. 12. 2.  
b ch. 9. 8, 11.  
24. & 10. 31.

infra ix. 12. x. 10.—'Ἐαυτὸν ἀνενέγκας.' When we find it expressly stated, that our Lord offered up *himself* as a sacrifice for sin; when he is elsewhere asserted to be "the propitiation for our sins," 1 John ii. 2; "the Lamb of God which taketh away the sin of the world," John i. 29; when God is said to have "spared not his own Son, but delivered him up for us all," Rom. viii. 32; and that by him "we have received the atonement," Rom. v. 11; when these and many other such passages are to be found; when every expression, referring to the death of Christ, evidently indicates the notion of a sacrifice of atonement and propitiation; when this sacrifice is particularly represented as of the nature of "a sin offering;"—it may well appear surprising on what ground it has ever been made a question that the death of Christ is indeed pronounced in Scripture to have been a sacrifice of atonement and expiation for the sins of men.' (Abp. Magee.)

28. *eis tōn aiōna tait.*] The sense of *τετελειωμένον* here is variously, but, for the most part, erroneously rendered. Our Common Version has 'consecrated' in the text, and 'perfected' in the margin. The former rendering, as will appear from note *supr.* ii. 10, is untenable, whether there or here; nor does *perfectum* quite satisfy the exigency of the case, as regards the *context*. The version *consummatum* is more exact; but the term may include both senses, as forming one general idea. This view is confirmed by the opinion of Hyper., who, in a most elaborate note, shows how skillfully the terms were selected, as being highly appropriate to the subject-matter. 'Other epitheta,' he remarks, 'might have been selected; but this involves something more august than any other, espec. when conjoined with *Τίος*, regarded as equiv. to *Θεός*.' He concludes, by assigning to *τετελ.* the force of *perfectum et consummatum*, 'quæ vox,' he adds, 'commodissima est ad suggerendum quòd cum ipso talis sit, possit etiam alios consummatos (et sanctificatos) reddere, [ideoque ad plenum salvos facere].'<sup>1</sup> Est. assigns the following as the general sense of the passage, 'Qui non solum ab initio sanctus, innocens, et impollutus fuerit, et a peccatoribus segregatus, sed et postea, devicta morte, sublati in coelos, atque excelsior coelis factus, omnimodam semperque mansuram adeptus sit perfectionem.' This exposition is good, as far as it goes; but it fails by not tracing the idea involved in *consummare* (which sense he himself admits), so ably drawn forth by Hyper., and which is even more prominent in the kindred passage, *supr.* ii. 10, where see note.

VIII. After having treated on the nature of Christ's priesthood, and its superiority over that

of the Levitical priests, the Apostle now proceeds to the consideration of the *duties themselves*,—namely, 'the nature of the sacrifice which Jesus offers; the place where it is offered; the efficacy which it has to atone for sin; and the difference, in regard to all these points, between the sacrifice offered by Christ, and that which was presented by the Jewish priests.' (Stuart.) In the present Chapter he shows the superiority of the former to the latter on *these* grounds: 1. that Christ, as a Priest, exercises his sacerdotal office in *heaven*; whereas the Aaraonical priests only perform theirs on *earth*, with a typical and emblematic service. 2. That Christ's *ministry* is more *excellent* than theirs, as corresponding with the greater excellence of the *covenant* of which he is the Mediator; which covenant it was foretold should in due time be introduced, and by which the *old covenant* was to be abrogated. (Holden.)

1. *κεφάλαιον δὲ, &c.*] From what has been already said, and from the *fact* of a *new topic* being here introduced, it is plain that the term *κεφάλαιον* must be interpreted, not *sum* (i. e. 'summary,' or *recapitulation*), but *principal point*, as Chrysa., Theophyl., and Theod. explain.—*ἐκάθισεν ἐν, &c.* See Notes on i. 3, and vii. 26. 'Here is shown the vast difference between Christ and the Jewish High Priest; the one being seated on the throne of God in the heavens, while the others are only ministers on earth, in a temple reared by the hands of men.' (Stuart.)

2. We have here further developed the idea in the preceding verse.—*λειτουργός*. See Notes on Rom. xiii. 6, and Phil. ii. 25. By *τὰ ἁγία* (scil. *μυστήρια*) is here meant (as at x. 19. xiii. 11) the *Sanctum Sanctorum*, as opposed to the *ἅγιον κοσμητικόν* at ix. 1; and considering that the term united with it, *σκηνῆς*, has the epithet *ἀληθινῆς* (like *ἄρτος ἀληθινός* in John vi. 32), *true, and worthy of the name*,—it would seem that that epithet may also be mentally extended to *ἁγ.*; and that both *ἁγ.* and *σκ.* are so called, as being heavenly, in opposition to *that made with hands*, constituted by *Moses*, ix. 11; and therefore truly such, as opposed to the *earthly ones*, which were only *shadows* of the heavenly.—*καὶ οὐκ ἀνθρώπων*. The *καὶ* is absent from B, D, E, and one curative, and the Ital. and Arab. Versions, and is cancelled by Lachm. and Tisch. But the authority is insufficient—(as to the Versions, they are of no weight in a case like this, and the Latin idiom would require the absence of the word);—and internal evidence is against the removal, since, that all the copies except 4 should have been interpolated in so minute a matter, is incredible. There can be no *Asyndeton* sought here; and the use of the *καὶ* is more agreeable to popular simplicity than its non-use.

o Eph. 5. 2.  
ch. 5. 1.

θωῆς· ἦν ἐπηξεν ὁ Κύριος, καὶ οὐκ ἄνθρωπος. <sup>3</sup> Πᾶς γὰρ ἀρχιερεὺς εἰς τὸ προσφέρειν δῶρά τε καὶ θυσίας καθίσταται· ὅθεν ἀναγκαῖον ἔχειν τὸ καὶ τοῦτον, ὃ προσενέγκη. <sup>4</sup> Εἰ μὲν γὰρ ἦν ἐπὶ γῆς, οὐδ' ἂν ἦν ἱερεὺς, ὄντων [τῶν] ἱερέων τῶν προσφερόντων κατὰ τὸν νόμον τὰ δῶρα· <sup>5</sup> (ὁ οὔτινες ὑποδείγματι καὶ σκιά λατρεύουσι τῶν ἐπουρανίων, καθὼς κεχηρμάτισται Μωϋσῆς, μέλλων ἐπιτελεῖν τὴν σκηνὴν· Ὅρα γάρ, φησι, ποιήσης πάντα κατὰ τὸν τύπον τὸν δειχθέντα σοι ἐν τῷ ὄρει)

d Exod. 26.  
40.  
Num. 8. 4.  
Acts 7. 44.  
Col. 2. 17.  
ch. 10. 1.

e 3 Cor. 8. 6.  
ch. 7. 22.

6 οὐνὶ δὲ διαφορωτέρας † τέτευχε λειτουργίας, ὅσῳ καὶ κρείτ-

3. It is now shown that Christ discharges the office of High Priest and Minister of the Sanctuary on this ground,—that all the Priests had need to offer a sacrifice. In the next verse are subjoined the reasons why Christ is and must be a Priest in heaven—*πᾶς γὰρ ἀρχιερεὺς, &c.* Γὰρ has reference to a clause omitted, which may be thus supplied: '[We have a High Priest and Minister of holy things in heaven:] for, &c. By προσφ. δῶρα καὶ θυς. are espec. meant 'piacular sacrifices, both unbloody and bloody'; the piacular sacrifice of Christ being compared with the ceremonial sacrifices of the priests. (Kuin.) As High Priest, it was necessary that Christ should have some oblation to present. What that is, we learn from vii. 27. ix. 12, namely, *himself*; after presenting which, we are told that he sat down at the right hand of God.

4. 'The Apostle now proceeds to show the reason why Christ is a Priest in the tabernacle above, and not in that on the earth.' (Stuart.) —*ὁ μὲν γὰρ ἦν ἐν τῇ γῇ, &c.*, meaning, that '[Christ does really sustain the character of Priest in heaven:] for if, &c. The argument is one deduced *ex absurdo*; q. d. 'Christ does not sustain the character of a Priest on earth [as earthly]; since he was not a Priest here: for on earth he would not have been a Priest, much less a High Priest, since he was not of the tribe of Levi, nor of that race which offers up, &c. Consequently the oblation he presents must be in the heavenly temple,' meaning heaven.

5. *οὔτινες ὑποδείγματι, &c.*] The full sense is, 'who serve unto a ministry [in a temple] which is but an image and adumbration of the Temple in heaven.' So xiii. 10, τῇ σκηνῇ λατρεύουσιν. Ὑπόδειγμα signifies properly 'a sketch (sometimes called *σκιαγράφημα*) marked out by a painter, to serve as an exemplar for any one to copy, who may fill up the outlines.—Σκιά is added, to make the sense more distinct, and with allusion to the substantial reality of the other ministry, or temple, in which consists the superiority of its High Priest.—καθὼς κεχηρμάτισται—σκηνὴν. This is meant to show the propriety of the terms ὑποδ. and σκιά, and alludes to the directions given to Moses respecting the construction of the tabernacle, as intimating its emblematical nature. On χρηματίζω see note on Matt. ii. 12.—For ποιήσης Lachm. and Tisch. edit ποιήσεις, which is confirmed by both the Sept. (Exod. xxv. 40) and the Hebrew original; though even there three MSS. and the Complut. Ed. have ποιήσε. The *Subjunct.* is found in Matt. viii. 4. xviii. 10. Mark i. 44. Since, however, this is a quotation from the

Sept., it is best to follow the purest reading of that Version.

6. οὐνὶ δέ] Lachm. and, in his 1st ed., Tisch., edit οὐν δέ, though in his second ed. Tisch. restores οὐνὶ: very properly; since οὐνὶ δέ is of very frequent occurrence in the Epistles of St. Paul, and was more likely to be changed into οὐν than οὐν δέ. At another passage further on, xi. 16, Tisch. abides by the reading οὐν, adopted by Lachm. in preference to οὐνὶ. The full sense may be thus expressed: 'But, as things now are (i. e. since Christ is a Priest in heaven), his priestly function is very far superior to that of the Levitical priesthood; as far as the covenant, of which he is the Mediator, is more excellent than the one introduced by Moses; and such it is, inasmuch as it is founded on better promises.' Comp. supra vii. 22.—For τέτευχε Lachm. and Tisch. edit τίτευχε, from 4 uncials and 3 cursives, which may be the true reading, and may not; since both τίτευχε and τέτευχε were in use by the later Greek writers. Τίτευχε is the pure Greek form, and is here found in a few MSS. (to which I add Lamb. 1182, 1183, 1 m.), but doubtless from correction.—μεσίτης signifies 'one who mediates between two parties, and is equiv. to the ἐγγυος used supra vii. 24. The same term is also employed at Gal. iii. 19, and is applied to Moses, but in a more eminent sense to Christ at ix. 15, and 1 Tim. ii. 5, though μεσίτης is the pure Greek term. As to the manner in which this mediation was effected, it is clear from the context, the whole of this Epistle, and, more or less, from all the Books of the New Test., that it was not merely, as the Unitarians aver, by Christ's interceding for the remission of the forfeiture of salvation, but by his rendering satisfaction for the debt. On this deeply important subject,—the means of recovering what was lost by Adam's transgression,—the reader is referred to Bp. Warburton's Divine Leg., l. ix. ch. vii., and Abp. Magee On the Atonement.—ἦν ἐν τῇ κρείττωσιν ἰατρῇ. By these words it is shown how they are better,—namely, since they respect an eternal, not a temporal and earthly inheritance, by supplying that expiation and atonement of which the old Covenant was destitute. 'Ἐνι has here the sense *sub*, 'under the sanction of.' See note supra vii. 11.—ἐννομοθετηται, meaning, 'is promulgated and established with all the solemnity of a law'; the term being used in order to indicate that this was both a covenant and a law. 'The better promises (observes Stuart) follow in vv. 8—13, and the perfection of the second is further disclosed at ix. 9—14. x. 1—22. xiii. 9—14.'

τονός ἐστι διαθήκης μεσίτης, ἥτις ἐπὶ κρείττοσιν ἐπαγγελίαις  
νενομοθέτηται. <sup>7</sup> Εἰ γὰρ ἡ πρώτη ἐκείνη ἦν ἄμεμπος, οὐκ ἂν <sup>1 ch. 7. 11,</sup>  
δευτέρας ἐξητέτο τόπος. <sup>8</sup> μεμφόμενος γὰρ αὐτοῖς λέγει· Ἰδοὺ, <sup>Jer. 31. 31,</sup>  
ἡμέραι ἔρχονται, λέγει Κύριος, καὶ συντελέσω ἐπὶ τὸν <sup>8c.</sup>  
οἶκον Ἰσραὴλ καὶ ἐπὶ τὸν οἶκον Ἰούδα διαθήκην καινὴν  
<sup>9</sup> οὐ κατὰ τὴν διαθήκην ἣν ἐποίησα τοῖς πατράσιν αὐ-  
τῶν, ἐν ἡμέρᾳ ἐπιλαβομένου μου τῆς χειρὸς αὐτῶν,  
ἐξαγαγεῖν αὐτοὺς ἐκ γῆς Αἰγύπτου ὅτι αὐτοὶ οὐκ  
ἐνέμειναν ἐν τῇ διαθήκῃ μου, καὶ γὰρ ἡμέλησα αὐτῶν, λέ-  
γει Κύριος. <sup>10</sup> ὅτι αὕτη ἡ διαθήκη ἦν διαθήσομαι τῷ <sup>h Jer. 31. 31,</sup>  
οἴκῳ Ἰσραὴλ μετὰ τὰς ἡμέρας ἐκείνας, λέγει Κύριος, <sup>8c.</sup>  
διδούς νόμους μου εἰς τὴν διάνοιαν αὐτῶν, καὶ ἐπὶ καρ-

7. The subject of the superiority of the new Covenant touched on at vii. 22, and resumed at viii. 6, is here continued up to the end of the chapter; and this portion is justly regarded by Kuin. as parenthetical, since at ix. 1, is introduced the parallel between the two Tabernacles, which would have come in after viii. 5, had not the Apostle, on the mention of the better promises, stopped to show them to be such, from the inferiority of those which subsist under the old Law.—*εἰ γὰρ—τόπος*. The argument here is, that 'the introduction of a new Covenant implies the insufficiency of the former.'—*ἀμεμπος*, lit. 'what could not be justly found fault with,' as being perfectly adequate to accomplish the purposes in view.—*Οὐκ ἂν δευτ. ἐξητ. τόπος*. Here we have (as oft. in the writings of St. Paul) a sentence composed of two sentences blended into one; i. e. 'there would have been no place (i. e. room or occasion) for a better covenant, and [consequently] a better covenant would not have been sought for.' The term *ἐξηταίτο* was, it would seem, used with reference to that anxious desire and expectation, which had long filled the hearts of the pious, for the new Dispensation, and which 'the sure word of prophecy' had told them should be promulgated by the *Desire of all nations*. (Haggai ii. 7.) See 1 Pet. i. 10.

8. *μεμφόμενος γὰρ, &c.* Γὰρ has reference to a clause omitted; q. d. '[But there was such a place to be found;] for, &c.' It has been disputed whether *μεμφόμενος* should be joined with αὐτοῖς, or be referred to διαθήκῃ at ver. 6. The former mode is generally adopted by the older Commentators, the latter by the more recent ones; who justly urge that the context, and the precision of style, observable in this Epistle, alike require it. In the passage which follows, this dissatisfaction of God with the old Covenant is implied; and therefore it is not unaptly adduced to prove that that covenant, and the religion thereby introduced, was not *ἀμεμπος*. See vii. 12. The Apostle, indeed, might well adduce the passage, since, in its literal sense, at least, it has been always referred, even by the Jews, to the times of the Messiah. In the words themselves, however, there exist not a few minute discrepancies from the Sept., which the recent Commentators in general ascribe to the writer's citing from memory; but as they are, for the most part, found in some of the MSS. of the

Sept., they may have been in the text at the time of St. Paul.—*διαθήκην καινὴν*, i. e. as Wesley explains, new in many respects (though not as to the substance of it): 1. as being ratified by the death of Christ; 2. as freed from those burdensome rites and ceremonies; 3. as containing a more full and clear account of spiritual religion; 4. as attended with larger influences of the Spirit; 5. as extended to all men; and, 6, never to be abolished.

9. *οὐ κατὰ, &c.* Κατὰ here, like the Hebr. כַּ, denotes *similitudo*, as in 1 Pet. i. 15, and sometimes in the Class. writers. In the words ἐν ἡμέρᾳ ἐπιλαβ. μου τῆς χειρὸς αὐτῶν there is a Hebraism, for ἐν ἡμέρᾳ ὅτι ἐπιλαβόμεν τ. χ. α. On the sense of ἐπιλαβ., see note on ii. 16. The expression is one to denote 'the care and tenderness of a parent.'—*Οὐκ ἐνέμειναν ἐν τῇ διαθήκῃ μ.* A mode of speaking (*per metonymiam*) equiv. to 'they violated my covenant.' This suggests the reason why the new Covenant was framed,—namely, because the old one had not been observed. By διαβ. are here meant 'the precepts enjoined in the covenant,'—τὰ νουνομοθετημένα (see note on v. 6), and what had been undertaken to be performed.—*ἡμέλησα αὐτῶν*, 'I disregarded them,' 'took no care of them.' This agrees throughout with the Sept.; but, judging from Symm. and the Vulg., most of the modern Versions would seem to be very dissimilar. And yet there is no discrepancy. The sense assigned by the Versions in question is quite unsuitable to the context, nay, contrary to the *proprietas linguae*. The best Expositors, both Jewish and Christian, have long been agreed that כַּךְ חָזַק should be rendered, 'I was weary of and cared not for them;' which is confirmed by the words of 1 Sam. ii. 30.

10. *διαθήκην ἦν διαθήσομαι, &c.* The phrase διατίθεσθαι διαθήκειν is found in Aristoph. Av. 438. It is well observed by Mr. Conyb., 'that διαθήκην does not (like the English 'covenant') imply reciprocity.' It properly means 'a legal disposition,' and would, perhaps, be better translated 'dispensation' here. A covenant between two parties is *συνθήκη*. The new dispensation is a gift from God, rather than a covenant between God and man (see Gal. iii. 15—20). However, at the rendering 'dispensation' I pause.—*Διδοὺς νόμους, &c.* For διδοὺς the Sept. has διδοῖς δέσω, but the Hebr. simply τῷ, I will give.

1 John 8. 46.  
 66.  
 ch. 10. 16.  
 1 John 2. 27.  
 12 <sup>k</sup> Rom. 11.  
 27.  
 ch. 10. 17.  
 13 <sup>a</sup> Exod. 25.  
 3. & 26. 1.  
 11 <sup>1</sup> Καὶ οὐ μὴ δι-  
 12 <sup>k</sup> ὅτι ἴλεως ἔσομαι ταῖς ἀδικίαις αὐτῶν, καὶ τῶν  
 13 <sup>a</sup> ἐν τῷ λέγειν καὶ νῦν, πεπαλαίωκε τὴν  
 14 <sup>a</sup> πρώτην τὸ δὲ παλαιούμενον καὶ γηράσκον, ἐγγὺς ἀφανισμοῦ.  
 15 <sup>a</sup> Εἶχε μὲν οὖν καὶ ἡ πρώτη [σκηνή] δικαιώματα λατρείας,

Most Commentators suppose διδοῦν put for δάσω; but it is better to suppose an ellipsis of εἰμι or ἔσομαι. This use of δίδωμι is thought Hebraic; yet an ex. has been adduced from Xen. Cyr. viii. 2, 20, ὃ μὲν οἱ θεοὶ δόντες εἰς τὰς ψυχὰς τοῖς ἀνθρώποις. In each passage there is a blending of two modes of expression. Of the metaphor in ἐπὶ καρδίᾳ αὐτῶν ἐπιγράψω, other exx. occur in Rom. ii. 15, and 2 Cor. iii. 3; nor is it unfrequent in the Class. writers. So in Æschyl. Choeph. 447, we have τοιαῦτ' ἀκούον ἐν φρεσὶ γράφον. On the full import of this and the foregoing expression see Hyper. and Calv. Suffice it here to say (in the words of Wesley), that 'by "putting his laws in their minds" is meant, opening their eyes and enlightening their understanding, to see the true, full, spiritual meaning of those laws; and by "writing them on their hearts" is meant, making them to inwardly experience whatever he hath commanded.'—καὶ ἔσομαι αὐτοῖς εἰς Θεόν, &c. A mode of speaking frequent in the Old Testament, and which may be, as Carpzov says, a formula solemnis, pertaining to any Divine covenant, importing the giving protection and blessing, on the one hand, and worship on the other.

11. οὐ μὴ διδάξωσιν, &c.] meaning, that 'they will have no need to teach, &c.'—For the t. rec. πλησιον, I have, with all the Critical Editors, from Matth. downwards, adopted πολίτην, from all the uncials, and very many cursives, including most of the Lamb. and Mus. copies. The t. rec. came, I suspect, from the Scholiasta.—The words λέγων γινώθι τὸν Κύριον are, as Kuin. says, 'illustrative of the ἀσπομίον adverted to in διδάσκεις'; for thus speaking, it is predicted that there will be, comparatively, no need of this under the new and better covenant; since the knowledge of true religion will be so universally diffused as to dispense with it.

12. ὅτι ἴλεως ἔσομαι, &c.] Here is adduced the reason why all should worship God,—namely, because Christ, by his death, hath obtained full pardon of sin, and hope of eternal felicity.—ταῖς ἀδικίαις α., put for αὐτοῖς δόκονσαι, as in Thucyd. viii. 40, 1, χαλεπατέρως ἐν ταῖς ἀδικίαις κολάζομαι. The words καὶ τῶν ἀνομιῶν are cancelled by Tisch., on the authority of three MSS., the Vulg., Syr., and other Versions; while Griesb., Scholz, and Lachm. retain them; very properly; considering that the words καὶ τῶν ἀμαρτιῶν καὶ τῶν ἀνομιῶν recur at x. 17, sine v. l. And though the words καὶ τῶν ἀνομιῶν have no place in the Sept., nor is any thing corresponding to them found in the Hebrew ori-

ginal, yet I see not why the Apostle may not be supposed—espec. considering that he never slavishly binds himself to the Sept.—to have chosen to express the full sense of the Hebrew term נָשָׂא by two terms; which is the more prob., considering that he could scarcely fail to have in mind such passages as Exod. xxxiv. 7, and Num. xiv. 18, in the former of which passages we have ἀφαιρῶν ἀνομίας καὶ ἀδικίας καὶ ἀμαρτίας, and in the latter passage the Sept. expresses the single Hebrew term נָשָׂא by the two Greek ones, ἀδικίας καὶ ἀμαρτίας. Hence I still retain the words in question.—μὴ μνησθῶ. A refined mode of expressing forgiveness of sins. The general sense is, that 'under the new covenant a complete atonement will be made for the sins of men, whereby they may, under the conditions of that covenant, attain salvation.'

13. ἐν τῷ λέγειν—ἀφανισμοῦ] From the prophecy, announcing that a new covenant would be formed, the Apostle justly infers the abrogation of the old.—πεπαλαίωκε, ἀντισημασμένη, 'represents it as antiquated.' In παλαιούμενον καὶ γηράσκον there is a use, with which may be comp. that of παλ. in Plato, Conv. p. 206, τῷ τὸ αἰδιον καὶ παλαιούμενον ἵππον νῦν ἰγκαταλείπειν, and p. 59, παλαιούμενον; in the former of which passages, by αἰδιον καὶ παλ. is meant quod abet et antiquatur, and the expression is exactly parallel to the present τὸ παλαιούμενον καὶ γηράσκον, there being in each a Hendiadys introduced by way of strengthening the sense. In the one case we may render, 'what is gone out of use and superannuated'; in the other, 'what is gone off by utter senility.' This is then followed up with a general sentiment; q. d. 'Now what is grown old, and, by implication, weak and useless, is near dissolution; implying the inference, that as the old covenant is considered by God as antiquated, it would be succeeded by a new and perfect one; see infra x. 21. The expression ἐγγὺς ἀφανισμοῦ may be supposed to indicate the writer's persuasion that the Jewish Temple worship was destined to experience a speedy destruction, which indeed took place a very few years after. See infra x. 37.

IX. Thus far has been evinced the entire inferiority of the priesthood of Aaron, as compared with that of Christ. It has been proved that Christ is High Priest in the Temple of Heaven; while the Aaronical priests offer sacrifice in a temple which is no more than the image and shadow of the heavenly: finally, that to Christ belongs a far more excellent priesthood, as being

τὸ τε Ἅγιον κοσμικόν. <sup>2</sup> <sup>b</sup> Σκηνὴ γὰρ κατεσκευάσθη, ἡ πρώτη, <sup>b</sup> <sup>Exod. 26.</sup> <sup>20. & 26. 1.</sup> <sup>8c.</sup> <sup>Rev. 21. 5.</sup> <sup>8c.</sup> (ἐν ᾗ ἡ τε λυχνία καὶ ἡ τράπεζα καὶ ἡ πρόθεσις τῶν ἁρτων)

Mediator of an infinitely superior covenant. On this subject the Apostle now further enlarges; proceeding, in this and the next chapter, to consider the *nature* and *purpose* of the Temple service. And here, while he speaks with due respect of ordinances of remote antiquity, instituted by God himself, and with evident complacency dilates on the splendour of the tabernacles formed under Divine direction,—yet he shows that there is in the new religion what far overbalances the external magnificence, which so dazzled the eyes of the Jews in the old; nay, what was *truly august*; that respecting merely what is *external*, and requires constant repetition; *this*, what is *internal*, and sufficient once for all. Accordingly the one, though of Divine appointment, was calculated to be merely temporary, and meant to last only till a more perfect and permanent one should be introduced by the promised Messiah; when, having already answered its end, and become useless, it must cease. See more in Calv. and Hyp.

1. μὴν οὖν] The Particle is here *transitive* and *continuative* (as in Acts i. 18. ix. 31. xv. 30. xvii. 30. xxiii. 22), and may be rendered *now*, or *therefore*. — σκηνὴ, not found in most of the MSS., many Versions, Fathers, Commentators, and early Editions, has been rejected by almost every Editor from Mill to Scholz, Lachm., and Tisch.; with reason; since internal evidence is as much against it, as external. It doubtless came from a marginal Scholium, but wrongly founded, since *διαθήκη*, as the best Expositors are agreed, is the true subaudition.—δικαιώματα λατρ., 'ordinances of divine service,' or worship; signifying lit., what God *δικαίωσεν*, 'was pleased to ordain.' So *λατρεία* and *λατρεύειν* are often used, κατ' ἐξοχὴν, of Divine service. The Genit. in the *Substantive* λατρ. may (as in the case of an *adject.* preceding) be rendered '*respecting*,' of which sense *exx.* may be seen in Winer's Gr. Gr. § 23, 3, though he omits this use after a *substantive*.—τὸ τε Ἅγιον κοσμικόν. Almost all our Translators render, 'a worldly sanctuary.' This, however, Bp. Middleton pronounces to be a sense utterly inadmissible. It would, he says, require either τὸ ἅγιον τὸ κοσμικόν, or τὸ κοσμ. ἅγιον, inasmuch as both ἅγιον and κοσμικόν being *Adjectives*, one of them must be taken *Substantively*; and the position of the Article determines that that one must be *κοσμικόν*, which is by Homburg, Bp. Middl., Wakef., and Prof. Stuart, understood to mean 'the sacred furniture,' *vasa sacra*, *lotumque apparatus Leviticum*; though that interpretation has been rejected by Dind. and Kuin., on account of the signif. being destitute of sufficient authority; and rightly: for though Bp. Middl. adduces that of the Coptic Version, which renders *ornamentum*, yet that is *taking for granted* the existence of *κοσμικόν* as a *Subst.*, which, without positive proof, is inadmissible. Indeed, I have myself sought sedulously for an *ex.* in the Class. writers of every age, but without success. It is true that in a passage of Leo Grammaticus, cited by Ducange, Gloss. Gr. in voce, I find καὶ ἐνδύσσειν αὐτὸν κοσμικά. But this proof halts on the same foot as the last,—Leo being a writer

*infimus Græcilitatis*, who lived long after even the Coptic Version was formed; not to say that the passage is evidently corrupt. Instead of *ἐνδύσσειν*, the true reading, I suspect, is *ἀνιδύσσειν*. Thus *κοσμικά* is an *Adjective* plural, and signifies *secularia*; the sense being, 'and secular affairs enchain him.' See 2 Pet. ii. 19, comp. with Luke viii. 14 and Rom. vii. 23, 24. In short, we may suspect that the *Substantive* *κοσμικόν* never existed; espec. as even the *Adjective* *κοσμικός* is very rare; and it is not likely that the *Substantive* would be formed from so rare a form, but rather from *κόσμος*, which was common. Indeed, all the Nouns *Substantive* in *ικον* are rare,—such, I mean, as are *real* *Substantives*, and not *Adjectives* taken *substantively*; for almost all of them are, like *λεξικόν*, *Adjectives* *neuter* taken *substantively*, by the ellipsis of some noun. In short, the only vestige of the existence of the *Substantive* is in a passage of a Rabbinical writer adduced by Bp. Middl. Yet there may we not suspect (considering that *κοσμικόν* no where occurs, and *κόσμιον* very often in the later Greek writers) that the Rabbi wrote, not *ἡσυχία*, but *ἡσυχία*? And though Bp. Middl. appeals to other Hebrew words similarly formed from the Greek, as *διαθήκη* and *παρόνσια*, yet those were words of frequent occurrence, quite unlike the one in question,—which, if it did exist at all, was scarcely known to the *Greeks themselves*, and therefore would not be likely to be adopted by a *foreigner*. Of the word *κόσμιον*, and in the sense *ornament* (namely, of dress), *exx.* occur in the Alexandrine writers, as Judg. viii. 26 (Symm.), Cohel, xii. 9. And so the Glossary Cyrill. has *κόσμημα γυναικός* and *κόσμημα κεφαλῆς*. Other *exx.* too, are adduced by Ducange from Achmet., Oneir., Theophanes, Didymus on Homer, and Liban.: inasmuch that I strongly suspect the *Coptic Translator*, here appealed to by Bp. Middl., had in his copy *κόσμιον*. Certainly the existence of *κόσμιον* discountenances that of *κοσμικόν*; since the latter word was not wanted. At all events, no *proof* has been adduced of the existence of the *Substantive* *κοσμικόν*, at least so early as the time of St. Paul. Hence it is best here to retain the *Adjective* use of the word. Nor will it thus be necessary to read, as Bp. Middl. says, τὸ κοσμικόν ἅγιον. We have only to suppose, as we very well may, that the writer *intended* this, though he did not so *express* his meaning. Thus far in my former Edd. On carefully reconsidering this perplexing question for my ninth Edit., I am still of the same opinion as heretofore, notwithstanding that I find so exact a grammarian as Mr. Green, Gr. New Test. Dial. p. 188, confirms by his suffrage, the view of the sense propounded by Wakef., Bp. Middl., and Prof. Scholef. His reason for adopting it, however, must stand on its own footing, and that not valid,—namely, that, since the words cannot easily be rendered so as to make *κοσμικόν* a *predicate*, it must be regarded as a *Noun* [*Substantive*]. It cannot, I grant, *easily* be so rendered; but the difficulty is *greater* of regarding *κοσμικόν* as a *Substantive* wholly *without proof*. To Mr. Green's argument, that, as a *sacrificial rite* is in Eccus. i. 19

ο Exod. 30.  
31, 32.  
40. 2.  
d Ex. 10. 22.  
8. 30. 10. 16.  
21. 8. 30. 33.  
Lev. 16. 12.  
Num. 17. 10.  
1 K. 7. 8. 9.  
3 Chron. 5.  
10.  
e Exod. 30.  
13.

ἥτις λέγεται Ἀγία· <sup>3</sup> μετὰ δὲ τὸ δεύτερον καταπέτασμα σκηπὴ  
ἡ λεγομένη Ἀγία ὁγίων, <sup>4</sup> χρυσοῦν ἔχουσα θυμιατήριον, καὶ  
τὴν κιβωτὸν τῆς διαθήκης περικεκαλυμμένην πάντοθεν χρυσῷ,  
ἐν ᾗ στάμνος χρυσῇ ἔχουσα τὸ μάννα, καὶ ἡ ῥάβδος Ἀαρὼν  
ἡ βλαστήσασα, καὶ αἱ πλάκες τῆς διαθήκης, <sup>5</sup> ὑπεράνω δὲ  
αὐτῆς Χερουβιμ δόξης κατασκιάζοντα τὸ ἱλαστήριον περὶ ὧν

termed κόσμος Κυρίου, therefore the apparatus might be termed τὸ κοσμικόν—I answer, *Non sequitur*. Rejecting, then, the supposition (which Bp. Middl. admits to be not necessary) of κοσμικόν being a *Substantive*, and regarding it as an *Adjective*, it remains to ascertain what is its real import. First, however, it will be necessary to explain that of τὸ Ἅγιον. Now this must surely mean the Temple, δῶμα being understood. And so the Pesch. Syr. Translator renders it ‘domus sancta.’ As to the sense of κοσμικόν, the ancient and some modern Expositors take the meaning to be, ‘which belongs to the whole world;’ while others, as Grot., Wetst., and Middl., render it *mundane*, i. e. emblematical of the mundane system; interpretations alike harsh and unsupported by the context. The true sense is, I apprehend, that adopted by Chrys., Calv., Crell., Hyper., Wolf, Estius, Casaub., Beza, Pisc., Bengel, Ernesti, Diindorf, and Stuart, who regard κοσμικόν as equiv. to *ἐπίγειον*, *χειροποίητον*, *ταύτης κτίσεως* at ver. 11, and so distinguished from the σκεπὴ ἀληθινή, at supra viii. 2, and the τὰ ἅγια ἀληθινὰ καὶ ἰσχυρά infra v. 23, 24. So Hyper. explains it ‘mundanum duntaxat, i. e. externum, temporale, carnale, et nequaquam spirituale.’ And Crell. remarks, ‘*Mundanum* vocat respectu illius celestis; ita ut mundanum idem quod terrenum vel seculare sit.’ This view of the sense I can confirm from Jos. Bell. iv. 5, 2, where, speaking of the Jewish priests, and the Levitical form of worship, he says, Οἱ δὲ ὀλίγον τὴν ἱερὰν ἰσθίαν περικείμενοι, καὶ τῆς κοσμικῆς θρησκείας κατάρχοντες—*βορὰ κυνῶν καὶ θηρίων ἰδλίσκοντο*, where *κοσμ.* signif. *terrene*, as opposed to *celestial*, i. e. *by implication*. Comp. the phrase κοσμικὴ εὐταξία, in Plut. Mor. p. 119, and Stob. Eclog. Phys. p. 66. So also, in Artemid. Oneir. i. 2, it is said, that ‘total eclipses of the sun or moon portend πάθῃ κοσμικά.’ Thus, then, we may render: ‘Now the first covenant, also, had ordinances of worship, and the worldly or terrene Sanctuary,’ as mentioned in the apodosis at v. 11.

2. ἡ πρώτη meaning (by the frequent use of *πρῶτος* for *πρότερος*) the anterior, or outward part of the tabernacle, corresponding to the ἕν or *πρόναος* in the Temple; for the Tabernacle of Moses (like the temple of Solomon, and that of Zorobabel) was divided by a Veil into two tabernacles; in allusion to which the whole Sanctuary is called in Ps. xliii. 3, *μυστὸν*, Sept. *σκηνώματα*. The difficulty here found, or sought, by Expositors, arose only from a harsh brevity of expression, not frequent both in St. Paul and Thucyd. No difficulty would have existed had the Apostle expressed his meaning more fully, thus: ‘For a tabernacle was constructed [consisting of two compartments]; the first, which is called Holy, wherein was, &c., and the second, which contained, &c.—*λυχία καὶ ἡ τράπεζα,*

&c. On the first of these particulars see Exod. xxv. 31, seqq., and on the two others, Exod. xxv. 31.—*ἡ πρόθεσις τῶν ἁρτων* we may either, with some, regard as standing for οἱ ἄρτοι οἱ προτιθέμενοι; or, with others, take the expression as standing for οἱ ἄρτοι τῆς προθέσεως (see Matt. xii. 4), the Show-bread (so called as being placed before the Lord), elsewhere denominated *πρῶτος*, literally, *presence-bread*.

3. μετὰ δὲ τὸ δεύτερον, &c.] This second veil was that which separated the Sanctum from the Court, and was called *ἐπίσπαστρον*.

4. θυμιατήριον] This term has given rise to much perplexity. According to Exod. xxx. 6, the incense-altar was not in the Holy of holies, but on the outer side of the veil which separated the Holy of holies from the rest of the Tabernacle. Several modes of evading the difficulty have been suggested; amongst others, to translate θυμιατήριον, *cesser*, and understand it of the censer which the High Priest brought into the Holy of holies once a year: but this was not kept in the Holy of holies. Moreover, θυμιατήριον is used for ‘the incense-altar’ by Philo and Josephus. The best explanation of the discrepancy is to consider that the incense-altar, though not within the Holy of holies, was closely connected therewith, and was sprinkled on the day of Atonement with the same blood with which the High Priest made atonement in the Holy of holies. See Exod. xxx. 6—10, and Lev. xvi. 11, &c. (Conyb.)—*πάντοθεν*, i. e. both outside and inside, as we find from Exod. xxv. 11, Jos., and Philo.—*ἐν ᾗ*, i. e. ‘in the ark.’ This, indeed, would seem to be at variance with what is said at 1 Kings viii. 9, that the ark contained only the two tables of stone. Hence various methods of removing the discrepancy have been proposed; while Kuin. and Stuart here decide, with Deyling and Carpov, that all we have to do is to show this description to be true of the tabernacle constructed and furnished by Moses (of which alone the Apostle is speaking), though not of the Temple of Solomon. That the pot of manna and Aaron’s rod were laid up in the ark of the covenant is, they show, proved from Exod. xvi. 32—34, and Numb. xvii. 10, at least according to the interpretation of the Rabbins and Jewish Interpreters even to the present day. The pot, too, is called ‘golden’ in the Sept., though not expressly said to be so in the Hebrew; and yet that it was so, considering the purpose, cannot be doubted.

5. Χρ. δόξης] From a comparison of the passages where these Cherubim are mentioned, it appears that they were *symbolical emblems of the Divine nature*, denoting the supreme governance of the Deity over all creation, and representing his tutelary presence. The term δόξης is by recent Commentators in general supposed to refer to the *splendour* of these figures, which were covered all over with gold; while the earlier



οὐκ ἔστι νῦν λέγειν κατὰ μέρος. <sup>6</sup> <sup>1</sup>Τούτων δὲ οὕτω κατεσκευ- <sup>f Num. 28. 2.</sup>  
 ασμένων, εἰς μὲν τὴν πρώτην σκηνὴν διαπαντός εἰσίασιν οἱ ἱερεῖς  
 τὰς λατρείας ἐπιτελοῦντες. <sup>7</sup> <sup>2</sup>εἰς δὲ τὴν δευτέραν ἀπαξ τοῦ <sup>f Exod. 30.</sup>  
 ἑνιαυτοῦ μόνος ὁ ἀρχιερεὺς, οὐ χωρὶς αἵματος, δὲ προσφέρει ὑπὲρ <sup>Lev. 1. 2.</sup>  
 ἑαυτοῦ καὶ τῶν τοῦ λαοῦ ἀγνοημάτων <sup>8</sup> <sup>3</sup>τοῦτο δηλοῦντος τοῦ <sup>15. 34.</sup>  
 Πνεύματος τοῦ ἁγίου, μήπω πεφανερῶσθαι τὴν τῶν ἁγίων ὁδόν, <sup>16. 35.</sup>  
 ἔτι τῆς πρώτης σκηνῆς ἐχούσης στάσιν. <sup>9</sup> <sup>1</sup>Ἦτις παραβολὴ <sup>17. 36.</sup>  
 εἰς τὸν καιρὸν τὸν ἐνεστηκότα, καθ' <sup>†</sup> ὃν δῶρά τε καὶ θυσίαι <sup>h John 14. 6.</sup>  
 προσφέρονται, μὴ δυνάμεναι κατὰ συνειδήσιν τελειῶσαι τὸν <sup>ch. 10. 19, 20.</sup>  
 λατρεύοντα, <sup>10</sup> <sup>4</sup>μόνον ἐπὶ βρώμασι καὶ πόμασι, καὶ διαφόροις, <sup>1</sup> <sup>i Acts 13. 30.</sup>  
 Gal. 3. 21. <sup>h Lev. 11. 2.</sup>  
 Num. 10. 7, 8c.

ones, more properly, understand it of 'the glory of the Lord' dwelling between and shining around them, as alluded to in Pa. lxxx. 1.—*ἱλαστήριον*. This was the *ῥα*, cover, or lid, of the ark (or the *mercy-seat*), so called because, by the sprinkling of blood upon it, the *atonement* was effected on the day of expiation.

6. *τούτων δὲ οὕτω κατεσκευ.* Render: 'Now these things being [thus] set in due order.'—*εἰσίασι* should be rendered by a *Present*, not, as it is usually done, by a *Paat* tense; since the *Present*, from its indefinite sense, suits all times, and was here used with full propriety, the Temple being yet in being, and the Temple service continued. The same error is committed at the term *προσφέρει*, *προσφέρουσι*, and *προσφέρονται*, at ch. x. I agree with Mr. Conyb. in his remarks on the difficulty here (as elsewhere in this Epistle) found, or made, by Commentators. Undoubtedly, as Mr. Conybeare observes, 'the writer is speaking of the Sanctuary of the First Covenant (see ix. 1) as originally designed. And he goes on to speak of the existing *Temple-worship*, as the continuation of the *Tabernacle-worship*, which, in all essential points, it was.'

7. *ἀπαξ τ. ἑν.* Since from Lev. xvi. 12—15 it appears that the High Priest entered the Sanctum Sanctorum *twice* (some say *thrice*, and the Rabbins even *four* times), *ἀπαξ τ. ἑν.* must (as the best Commentators are agreed) mean, 'on one day only in the year'; i. e. on the day of Expiation; and, indeed, as the two enterings were in continuity, and forming one and the same service, they might be almost said to enter the Sanctum Sanctorum but *once*. From Philo, p. 591, cited by Kuin., we learn that if the High Priest entered on *more than one day* in the year, or oftener than twice on that day, he was put to death without mercy.—*ἀγνοημάτων*, meaning all such sins for which expiation was held available; sins of presumption and wilfulness, and the more heinous offences (as murder, adultery, incest, blasphemy), being excluded from expiation.

8. *τοῦτο*. Some supply *διὰ*, or *κατὰ*; meaning, 'by this restriction and difficulty of access.' That, however, involves a needless harshness; and it is better, with others, to regard *τοῦτο* as representing the *subject* of what was signified in the instruction,—meant to be intimated by a sort of figurative and spiritual application of the injunctions, or by the inference from them,—which, he means to say, is that the true approach to God, and access to the real Holy of holies, HEAVEN, by the expiation of sin, was not made

fully manifest while the Jewish economy subsisted; or, in other words, that, as Conyb. explains, 'while the Temple-worship, with its exclusion of all but the High Priest from the Holy of holies, still existed, the way of salvation would not be *fully manifest* to those who adhered to the outward and typical observances, instead of being thereby led to the Antitype.'—*ἔτι τῆς πρώτης σκηνῆς ἐχούσης στάσιν*, lit. 'while the first tabernacle (or dispensation) had a standing,' i. e. subsisted, was in force; of which sense Kypke adduces exx. from Polyb., Plutarch, and Dionys. Hal., and Carpszov from Philo. However, it would seem that the Apostle adopted the expression, because, as Theophyl. and Theodor. suggest, he meant to advert to the second holy edifice being still standing, and the Temple sacrifices and services yet constantly offered. However, by *τῆς πρώτης σκηνῆς* is really meant simply 'the first dispensation'; i. e. that under the first Temple. The image in *ἐχούσης στάσιν* is adapted to the figure in *σκηνῇ*.

9. *ἦτις* scil. *σκηνῇ*, 'which [dispensation].'  
*—παραβ. ἑστ.*, 'is, or has been, a type or figure,'—namely, of the entrance of the more excellent High Priest into heaven, whereby is obtained free access to God, hitherto hindered.—*εἰς τὸν καιρὸν τὸν ἐνεστ.* Render: 'up to the present time;' meaning *τὸν καιρὸν τῆς διορθώσεως* at ver. 10, which had then begun (see x. 10—14, 19, 22), when there was no longer occasion for the type in question; though, by the continuance of the Temple service, and the perverse unbelief of the Jews, it might be said still to exist.—*δῶρά τε καὶ θυσίαι*, meaning all sorts of expiatory sacrifices. In *μὴ δυνάμεναι κατὰ συνειδήσιν τελειῶσαι τὸν λατρ.* the expression *δυνάμεναι* is accommodated in gender to the latter of the above terms, as being the nearer and more important noun. The general sense is, 'which cannot perfectly tranquillize the conscience of the worshipper [who offers these expiatory sacrifices]'; lit. 'which cannot consummate, make perfect, the worshipper,—accomplish his purpose [remission of sins] as to the conscience, = so as to satisfy his conscience.'

10. *μόνον ἐπὶ βρώμασι—ἐπικείμενα*. Of these words, the construction, and (as dependent thereon) the sense, have been not a little disputed, the reading itself being a matter of debate. Here several var. lects. exist (especially *δικαιώματα* for *δικαιώμασι*); which, however, seem only so many different attempts at getting rid of what seemed a harsh construction,—namely, *δῶρά τε καὶ θυσίαι—δυνάμεναι—ἐπὶ*  
 S s



1 ch. 2. 1.  
R. 4. 14.  
S. 6. 30.  
E. 8. 1.

βαπτισμοῖς, [καὶ] δικαιοῦμασι σαρκὸς, μέχρι καιροῦ διορθώσεως ἐπικείμενα. <sup>11</sup> Ἰησοῦς δὲ παραγενόμενος, ἀρχιερεὺς τῶν μελόντων ἀγαθῶν, διὰ τῆς μείζονος καὶ τελειότερας σκηνῆς, οὗ

*καίμα*: in adjusting which most Commentators take *ἐπικείμενα* *τύπος*; i. e. with *ἐπὶ βρώμασι καὶ πόμασι*, and with *μέχρι καιροῦ διορθ.*, the *ἐπὶ* being put for *ἐν*. And, indeed, this would seem the most natural construction; but it leads to a sense objectionable; for how oblations and sacrifices can be said to *consist* in meats, drinks, and ablutions, it is not easy to see. It would, therefore, seem that *ἐπικ.* is only to be taken *once*, and that *μόνον μέχρι καιροῦ διορθ. ἐπικ.* are alone to be referred to *ὅσα καὶ θυσίαι*; also that the words *ἐπὶ βρώμασι καὶ—σαρκὸς* are meant to designate *another* class of ritual observances, as being mere ordinances of the *flesh*, gross and external, and therefore not able to quiet the conscience, or make the worshipper perfect. Thus *ἐπὶ* must be rendered not *in*, but *præter*; and by *δικαιοῦμασι σαρκὸς* we may understand other *similar* observances, as circumcision, &c.; or (as such an ellipsis of *ἄλλοις* involves a certain harshness) we may rather suppose this clause intended to *qualify* the preceding, and show the true *nature* of the *βρώματα καὶ πόματα* here spoken of. By *διαφόροι βαπτισμοί* are denoted those 'ceremonial ablutions,'—some respecting the priests, others the Levites, or the people at large,—which are detailed in the Books of Leviticus and Numbers. Hence they are here termed *διαφόροι*, 'of various kinds,'—namely, as pertaining to the different orders of persons, whether Priests, Levites, or others. These, then, in addition to the preceding class of ritual observances, are said to be *ἐπικείμενα*, 'enjoined,' and intended to be in force, *μέχρι καιροῦ διορθώσεως*, meaning, 'the period which should introduce a reformation of religion, by a change of external forms into vital and spiritual worship,'—namely, that of the Gospel.' Here, then, it is meant (as Stuart expresses it) that oblations and sacrifices are offered up, which cannot fully accomplish what is needful for the purging and quieting of the conscience of him who performs the services in question; being enjoined and in force (together with meats and drinks, and various ordinances pertaining to the flesh) *only* until the time of reformation. On reconsidering for this ninth Edit. the reading and sense of this ver., I continue to be of the same opinion as heretofore. As to the *reading*, that opinion is confirmed by the circumstance, that, though Tisch. in his 1st ed. adopted, with Scholz and Lachm., the reading *δικαιοῦμασι* for *καὶ δικαιοῦμασι*, he has, in his *second* ed., restored that reading; very properly; since it is impossible to defend *δικαιοῦμασι* in a composition like this Epistle, marked by exactness of style. Yet he would have done still better had he followed those Editors in cancelling the *καὶ*, for which there is strong authority (to which I add Lamb. 1182, 1183, 1136), espec. considering that internal evidence is against the word, since we can easily account for its *introduction*, viz. by those Critics who did not perceive the force of the apposition, or (as it may have been) by scribes, who thought that *δικ.* ought to have a *καὶ* as well as the foregoing substantives.

11—15. The Apostle now *contrasts* these symbolical and temporary ministrations and ordinances with the effectual and perpetual services of our Redeemer, who exercises the office of High Priest in a greater and more perfect tabernacle, even in heaven (ver. 11), into which He entered by his own blood; thus procuring eternal redemption for us (ver. 12); for, he argues, 'if the blood of bulls and goats, offered by the Levitical priests, could effect an outward purification (ver. 13), much more must the blood of Christ purify the conscience, and fit the believer for heaven (ver. 14): for this reason he is appointed the Mediator of the new covenant, that by dying to purchase redemption for sinners, even in former times, believers of all ages might receive the promise of an eternal inheritance (ver. 15).

11. Χρ. δὲ παρὰ, ἀρχ. τῶν μελλ. ἀγ.] The sense is, 'But Christ, having come (in the flesh) as High Priest, in respect of the hope of the blessing in futurity, (passing) through a greater and more perfect Tabernacle, not made with human hands,—that is to say, not of this (natural) creation,—not by goats' and calves' blood, but by his own blood, hath entered once for all into the (true) Holy place, after having attained an *everlasting* redemption, so called in opposition to the *temporary* one of the High Priest at the annual day of expiation.'—I must not omit here to notice a matter of reading. For *μελλόντων* MSS. B. D. and the Pesch. Syr. and Ital. Versions have *γενομένων*, adopted by Lachm. and by Tisch. in his 1st ed., who in his 2nd ed. restored *μελλόντων*; very properly; since external authority is very slender, and internal evidence is rather against, than in favour of, *γεν.*, which, notwithstanding all the sophistical reasoning of Ebrard, is not to be tolerated; and his attempt to show the inappropriateness of *μελλ.* is an egregious failure. I suspect, indeed, this *γεν.* to be no more than a corruption, by error, of the scribes, of some *other* reading which was a Critical emendation of *μελλ.* by those who did not perceive its true force and entire suitability. Though some modern Critics, as Dr. Mangey, similarly stumbling, proposed to read *μυόντων*,—utterly inadmissible, as yielding a most frigid and jejune sense. As to the authority of the Pesch. Syr. Version, adduced for *γεν.*, that aid is vainly invoked, since from the sense it expresses, 'wrought out,' 'effected,' it is plain that the Translator had not *γενομένων* in his copy, but some other word, which we are left to divine; *sed hæret aqua*. Strange is it that any should have stumbled at *μελλόντων*, which yields, when properly explained, a most excellent sense, as denoting (Est. observes) the '*bona cælestia* of *eterna*, quæ in futuro sæculo expectantur per Christum, per ministerium sui sacerdotii, qui nobis intercessor est et dux ad ea bona.' So infra x. 1, the Law is termed a *σκία τῶν μελλόντων ἀγαθῶν*. See more in Hyperius, who has treated most fully and ably on this point.—*διὰ τῆς μείζονος καὶ τῆς τελειότερας σκηνῆς*. Render: 'by the better and more perfect tabernacle.' To *σκεῖν*

χειροποιήτου, (τουτέστιν ου ταύτης τῆς κτίσεως;) <sup>12</sup> ἢ οὐδὲ δι' <sup>m</sup> ἁλοῦ 20.  
αἵματος τράγων καὶ μόσχων, διὰ δὲ τοῦ ἰδίου αἵματος, εἰσῆλθεν <sup>n</sup> Eph. 1. 7.  
ἐθάπαξ εἰς τὰ ἁγία, αἰώνιαν λύτρωσιν εὐράμενος. <sup>13</sup> ἢ Εἰ γὰρ <sup>n</sup> Col. 1. 14.  
τὸ αἷμα ταύρων καὶ τράγων, καὶ σποδὸς δαμάλεως ραντίζουσα <sup>n</sup> ch. 10.  
τοὺς κεκοινωμένους, ἀγιάζει πρὸς τὴν τῆς σαρκὸς καθαρότητα <sup>n</sup> 1 Pet. 1. 19.  
<sup>14</sup> ὁ πόσῳ μᾶλλον τὸ αἷμα τοῦ Χριστοῦ, ὃς διὰ Πνεύματος αἰωνίου <sup>n</sup> Rev. 1. 5.  
ἑαυτὸν προσήνεγκεν ἅμωμον τῷ Θεῷ, καθαρῶς τὴν συνειδησιν <sup>n</sup> 2. 2.  
ἡμῶν ἀπὸ νεκρῶν ἔργων εἰς τὸ λατρεῖν Θεῷ ζῶντι; <sup>15</sup> ἢ Καὶ <sup>n</sup> ch. 10. 4.  
ἐμὲ. <sup>1</sup> 1 Pet. 1. 19. & 2. 18. & 2. 1 John 1. 7. Rev. 1. 5. p Rom. 3. 25. & 5. 9. 1 Tim. 2. 5. ch. 3. 1. & 12. 34. <sup>n</sup> Luke 1. 75.  
Tit. 2. 14. <sup>n</sup> Rom. 6. 18.  
Eph. 5. 2.  
1 Pet. 1. 19.  
Tit. 2. 14.  
1 Pet. 1. 19.

this *σκηνή* is to be referred has been debated. To understand it, with some, of the *Christian Church*, lies open to various objections, well stated by Dindorf, Stuart, and Kun. It is the opinion of these, and many other eminent Commentators, that we have here a comparison of Christ with the Jewish High Priest, who, on the day of expiation, passed through the Sanctum into the Holy of holies, answering to that part of heaven wherein is the immediate presence of God himself. Thus, then, the Apostle will here mean to compare the *visible heavens* (called by the Jews the *test of God*),—through which Jesus passed in his ascension to the *highest heaven*,—with the *veil* which separated the Jewish Sanctum from the Holy of holies; and *σκηνή τελ.* will thus denote the exterior parts of the heavenly Adytum. So at iv. 14 Christ is spoken of as *διελθὼν διὰ τῶν οὐρανῶν*.—*χειρὸς*, means “not made by human hands”; *οὐ ταύτης τῆς κτίσεως*, “not of this world’s fabrication, not of earthly, but of heavenly fabric;” scil. *ἡ ἐπηξεν ὁ Κύριος*, viii. 2. Mr. Conybe. thinks that the parenthetic words *τοῦτοισιν—κτίσεως* have much the appearance of a marginal gloss on *οὐ χειροποιήτων*. But there is nothing to countenance this suspicion in the MSS. and Versions, except that the words are absent from the Venice MS. 109; but omissions are very frequent in that, and most other very ancient MSS.; and the words are not such as a glossographer would have adopted, who would undoubtedly have framed a much more perspicuous explanation. Besides, the words have quite a Pauline air, espec. in the harsh and peculiar use of *ταύτης τῆς κτίσεως*, for ‘this world’s fabrication.’ Besides, Paul often uses the form *τοῦτοισιν* to introduce an explanation, or further development of his meaning; so Rom. vii. 18. ix. 8. Philem. 12, and often in this Epist., as ii. 14. vii. 5. x. 20. xi. 16. xiii. 15. It occurs in 1 Pet. iii. 20, and in Acts i. 19.

12. οὐδὲ δι' αἵματος, &c.] meaning, 'Neither by the blood of victims, such as bulls and goats, but with his own blood he entered, once for all into the Holy of holies, after having obtained eternal redemption for us by his own blood.' The term ἐφάραξ alludes to the High Priest's entering once only every year into the Holy of holies; intimating that whereas *he* entered *once every year*, CHRIST, the great High Priest, entered *once for all*; see infra x. 10.—αἰωνίαν λύτρωσιν, 'eternal,' as opposed to the Levitical *annual* one.—εὐράνωμεν, lit. 'having acquired for himself,' obtained. So in JOH. ANTI. I. 19, 1, we have δόξαν ἀφ' ἧς εὐράνωμεν. See my note on THUCYD. I. 18.

13. σποδοὶ δαμάλειον] See Numb. xix. 2—9.

—*παρὶχουσα*, 'sprinkling,'—namely, when mixed with running water, thus forming a sort of holy water used to purify the defiled. See Numb. xix. 17.

14. διὰ Πνεύματος] Of this unusual expression the exact sense and application have been not a little disputed. Some eminent modern Expositors suppose the term Πνεῦμα used with reference to the eternal and spiritual nature of Christ; a view adopted by Bp. Bull (Def. Fid. Nic., p. 19), who takes the sense to be, 'eternam Christi Divinitatem, sive divinam Filii Dei personam, unitam humanam naturam in arā Crucis Deo obtulisse:' adducing, in support of this, a passage from the Epistle of Barnabas, ch. vi., where it is said of Christ, αὐτοῦ ὑπὲρ τῆς ἡμετέρας καρπίας ἡμᾶς αἰνεῖς τοῦ πνεύματος (the vessel of the spiritual nature of Christ) προσφέρων θυσιαν. Others, consisting of the ancient Commentators in general, and many modern ones (as Calv., Est., Whitby, Bp. Middl., Winzer, Kuip., and Stuart), understand it of the *Holy Spirit*, either personally, or through his influences, by which every circumstance of our Redeemer's course is said in Scripture to have been accompanied: an interpretation which seems to deserve the preference. According to the *former*, this text supplies a proof of the *essential Deity of Christ*; according to the *latter*, of the *eternal Divinity of the Holy Spirit*.

—Καθαριῇ τὴν συνείδησιν, &c. A strong expression, to denote the removal of guilt, by a comparison of the washing the surface of any unclean vessel with water, or other liquid, so as to thoroughly cleanse it. Comp. Rev. i. 5, τὰ λούσαντι ἡμὰς ἀπὸ τῶν ἁμαρτιῶν ἡμῶν ἐν τῇ ἑλιστάῳ αὐτοῦ. Here, by the term συνείδησις is, as Stuart observes, meant, not simply the conscience as a faculty of the soul, but the mind, meaning 'the conscious power of man,' 'the inward consciousness.' Compare James iii. 4, ὁ κρυπτός τῆς καρδίας ἄνθρωπος. This is said figur. to be purified, by the removal of the oppressive sense of conscious guilt cleaving to us, like the fatal robe of Nessus, and entailing spiritual death. Comp. infra x. 22, ἁρτάνομενοι τὰς καρδίας ἀπὸ συνειδήσεως πονηρᾶς.—By *dead works*, as here opposed to 'the living God,' we must understand such works as pollute the soul, even as dead bodies were thought to pollute the living worshipper; and from this pollution the blood of Jesus can alone cleanse men. In the words following (εἰς τὸ λατρεῖν Θεῷ ζῶντι) we see the purpose answered by this washing in the blood of the Lamb, i. e. that we are thus permitted to draw near unto God, and offer him, after this cleansing, an *acceptable service*; just as those under the old dispensation

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διὰ τοῦτο διαθήκης καινῆς μεσίτης ἐστίν, ὅπως, θανάτου γενομένου εἰς ἀπολύτρωσιν τῶν ἐπὶ τῇ πρώτῃ διαθήκῃ παραβάσεων,

were not permitted to approach God until they had first gone through a previous ceremonial purification.

15-18. In this obscure passage the difficulty mainly turns on the import of the term *διαθήκη*. The sense formerly assigned to it, *testament*, is now generally rejected, from its involving something like an absurdity. For how, it is asked, can any one be called the *mediator* of a *testament*? How can a *testament* need a *mediator*? How can any one be called the mediator of his *own* testament? How can the Mosaic law be called a *testament*? Who was the testator? And how can it be said that the testator died to render it valid? This, indeed, is so plain, that no Expositors of any note now contend for the sense *testament* throughout the passage; though some (as Limborch and Medhurst, in a Dissertation on the subject, in the Bibl. Hag.) ascribe to it the double sense of *covenant* and *testament*, namely, a covenant which partakes of the nature of a *testament*. It is, however, generally admitted, that in ver. 15 the sense is *covenant* (as viii. 6, *κατεργασμένη διαθήκη μεσίτης*, and often elsewhere in this book and other parts of the New Test.); and the only difference of opinion is, whether, at vv. 16, 17, it is to have the *same* sense, or another, namely, that of *testament* (i. e. will). The former position is maintained by Pierce, Doddr., Michaelis, Mackn., Parkh., and espec. by Prof. Scholef.; the latter by Calv., Erasmus, Wolf, Crell., Alberti, Abp. Newc., Bengel, Schleusn., Wahl, Bretschn., Rosenm., Kuin., Stuart, and Rose on Parkhurst. Those who adopt the former view allege that such is likely to be the sense *here*, since it is found in the preceding verse; that the Mosaic covenant cannot well be considered as a *testament*; and that accuracy of argument requires the above sense: in order to evince which they trace the course of the reasoning, which see in Pearce, Mackn., and Hold., or, in another and modified form, in Prof. Scholef., which see in his Hints, &c., cited in my former Edd., accompanied with remarks in refutation from myself and Prof. Stuart. Suffice it here to remark that, to suppose *διαθεμῖναι* and *διαθίμιναι* to be taken in a sense *different* from that contained in *διαθήκη*, is exceedingly harsh; since the sentence is highly antithetical, and the points of antithesis fall on those very words. To remove this formidable objection, some who support the interpretation in question render *διαθεμῖναι* (as does Dr. Burton, after Whitby), 'the covenanting party.' But we may ask (with Prof. Stuart), 'where is the death of a person covenanting made necessary, in order to confirm [or ratify] the covenant?' 'Besides (as the learned Commentator observes) Christ ratified the covenant, not as a *maker*, but as a *mediator*,' agreeably to what is said in the preceding verse. Upon the whole, I see not how the above interpretation can be admitted; for to run directly counter to the *usus loquendi*, and violate the common idiom of the language, in order to *make* the Sacred writer's argument *accurate*, is a course which no conscientious Expositor of the word of God will think allowable; and in a passage like the present, where the *fitness* of an argument is not the matter

in question, it is better to leave the Sacred writer's *argumentation* (be it what it may) as it is, than to attempt to improve it at the expense of violating the laws of sound interpretation. Here, however, no such great perplexity exists; for there would seem no serious difficulty involved in supposing that 'the Apostle takes advantage of the twofold sense of *διαθήκη*, intimating that it is applicable to the Christian dispensation, not only as denoting a *covenant* (which is the usual signification of the word in *Scripture*), but also in its *general* acceptation, of a *testament*, the death of a testator being not less requisite to the operation of a will, than the death of a victim to the validity of a covenant.' 'As *διαθήκη* (observes Mr. Rose) means both *covenant* and *testament* (each being a solemn disposition), and as covenants in general anciently (and espec. that of Mount Sinai) were ratified with blood, the Apostle, in comparing the new *διαθήκη* with the old, represents it in a double light, a *covenant ratified by blood*, of which the former sacrifices were the types, and a *testament ratified and brought into action by the death of a testator*.' The points of comparison are, I would observe, the *same* and the *death* in each case respectively. The occasion of here introducing *διαθ.* in a sense deviating from, though closely connected with, that adopted in the preceding verse, is well pointed out by Prof. Stuart thus: 'The whole comparison of testaments among men which confer a valid title to an inheritance (vv. 16, 17) seems evidently to spring from the mention of Christ's *death* in the preceding verse, and of the confirmation thereby of the believer's title to a heavenly inheritance. It is as much as to say, "Brethren, regard it not as strange that the death of Christ should have given assurance of promised blessings to believers—should have ratified the new *διαθήκη*, of which he is the author; other *διαθήκαι* are ratified by the death of their respective testators, and only in this way.'" He goes on to show that even the ancient covenant, though it could not be called a *διαθήκη* in all respects so well as the new one, was still ratified in a manner not unlike the new one, viz. by blood, the emblem of death, vv. 18-22. See more in Calv. and Hyper., and espec. Crell., whose elaborate discussion completely establishes the view taken by the above eminent Expositors, espec. Mr. Rose. It is moreover confirmed by considering the scope of vv. 15-18; the purpose of the Apostle being (as Kuin. shows) to clear the doctrine of the *death* of the Messiah from objections and scruples, by showing the necessity of it to effect the grand purposes of his mediatorial office, namely, 'the expiation of the sins of the whole world.' It may be added, that vv. 16, 17 are, in some measure, parenthetical, and are intended, as Crell. long ago saw, not so much for *proof*, as for *illustration*, showing that ἡ καινὴ διαθήκη, whether regarded in the light of a *testament* or of a *covenant*, requires to be ratified by *death*. Building on this suggestion, Mr. Conyb. remarks, that 'the statement in this verse is not meant as a logical argument, but as a rhetorical illustration, which is suggested to the writer by the ambiguity

τὴν ἐπαγγελίαν λάβωσιν οἱ κεκλημένοι τῆς αἰωνίου κληρονομίας.  
 —<sup>16</sup> ὅπου γὰρ διαθήκη, θάνατον ἀνάγκη φέρεσθαι τοῦ διαθε-  
 μένου <sup>17</sup> ἡ διαθήκη γὰρ ἐπὶ νεκροῖς βεβαία, ἐπεὶ πῇ ποτε ἰσχύει <sup>Gal. 3. 8.</sup>  
 ὅτε ζῇ ὁ διαθέμενος.—<sup>18</sup> Ὁθεν οὐδ' ἡ πρώτη χωρὶς αἵματος  
 ἐγκεκαίνισται <sup>19</sup> ἡ λαληθείσης γὰρ πάσης ἐντολῆς κατὰ νόμον <sup>Exod. 24.</sup>  
 ὑπὸ Μωϋσέως παντὶ τῷ λαῷ, λαβὼν τὸ αἷμα τῶν μόσχων καὶ <sup>Lev. 16. 14.</sup>  
 τράγων, μετὰ ὕδατος καὶ ἐρίου κοκκίνου καὶ ὑσώπου, αὐτό  
 τε τὸ βιβλίον καὶ πάντα τὸν λαὸν ἐβράντισε, <sup>20</sup> λέγων· Τοῦτο <sup>Exod. 24. 8.</sup>  
 τὸ αἷμα τῆς διαθήκης, ἧς ἐνετείλατο πρὸς ὑμᾶς ὁ <sup>Matt. 26. 28.</sup>  
 Θεός. <sup>21</sup> καὶ τὴν σκηνὴν δὲ καὶ πάντα τὰ σκεύη τῆς λειτουργίας <sup>Exod. 30.</sup>  
<sup>Lev. 8. 15, 19.</sup>  
<sup>2. 16. 14.</sup>

of the word διαθήκη.' True; but I pause at the use of the epithet 'rhetorical' as applied, so needlessly, to the word of Inspiration. Finally, *μεσίτης* is here used in a very peculiar sense as applied to a thing, to denote what we express by a person's negotiating a business for one party by transacting it with the other party; which, in the present case, was done by Christ's negotiating with God the work of reconciling man to his offended Creator, and thus effecting by mediation the atonement. This use of the word is, however, so rare, that no ex. of it has hitherto been adduced. I have, however, noted two, one in Jos. Antt. xvi. 2, 2, where it is said of Herod, καὶ τῶν παρ' Ἀγρίππας ἐπιχρητομένων μεσίτης ἦν· καὶ διεπράττετο (read διεπράττετο τὸ) μηδενὸς ἀντιχεῖσθαι τοῖς δομῶν, and another in Diod. Sic. t. iv. 55, μεσ. τῶν ὁμολογίων.—Ὅπως, θανάτου γινομένου, &c. Render, 'so that [his] death having taken place for the expiation of the transgressions committed under the first covenant, they who are called might receive the promise (i. e. the promised blessing) of the eternal inheritance.' Comp. Rom. iii. 25, 26.—οἱ κεκλημένοι must not be joined with τῆς αἰωνίου κληρονομίας, but be referred to τὴν ἐπαγγελίαν, τὴν ἐπαγγ. τῆς αἰωνίου· κληρονομίας being taken for κληρ. ἐπαγγελμένην.

<sup>16</sup>. φέρεσθαι] Render: 'be brought in,' = produced, proved. In which sense the word occurs in a passage of Plato cited by Kuinoel.

<sup>18</sup>. Aliud argumentum, quo probatur æquum esse, ut novum testamentum, intercedente morte Christi, ratum fiat, a collatione typi ad veritatem: veritas debet respondere typo. (Hyper.) To evince the necessity of the blood-shedding of Christ, adverted to at ver. 15, θανάτου γιν., the Apostle shows that, from the first, God ratified his covenant by sacrifice.—ὅθεν οὐδ'—αἷμ. ἔγκ. I would render, 'Whence (for 'wherefore') even the first Testament also had dedication not without blood.' I agree with Conyb., that ὅθεν does not refer to the preceding illustration concerning the death of the testator, but to the reasoning from which that was only a momentary (rather temporary) digression. Comp. v. 18 with vv. 12—14.—ἐγκαίνισθαι in this sense, 'to inaugurate by dedication,' occ. in 1 Kings viii. 63, and Deut. xx. 5, where it answers to our *landel*, as used of a house; and as the *land-selling* of any building was anciently celebrated by formal rites, which served to ratify the pos-

session of the thing, so the word came to simply mean to ratify, as applied to covenants.

<sup>19</sup>. This verse, then, is explanatory and confirmatory of what was contained in the preceding.—λαληθείσης γὰρ πάσης, &c., 'for when Moses had recited the whole Law (meaning the formula of the covenant) to the people, as had been prescribed [by God], &c. By πάσης ἐντολῆς we must understand all the precepts contained in Exod. xxi.—xxiii., as referred to Exod. xxiv. 3. For κατὰ νόμον, Lachm. and (in his 1st Ed.) Tisch. read τὸν νόμον, from 13 MSS., Theodor., and Theophyl.; though in his 2nd Ed. Tisch. restores νόμον, rightly; for the other reading may be supposed to have been introduced from ver. 22, comp. with supr., viii. 4. But by νόμον is to be understood, not the law itself, but, as Est. explains (after Theophyl.), 'mandatum secundum legem, i. e. mandatum lege comprehensum,' that which regarded the promulgation of the law. See Exod. xx. 18, 19. xxiv. 3.—λαβὼν—ἐβράντισε. Moses, in his account of this transaction, says nothing of the blood of goats, nor of the water and scarlet wool, nor the hyssop, nor of the sprinkling the book of the Law with blood; circumstances supposed to have been derived from ancient tradition, and adverted to by the writer as things well known to his readers. Be that as it may, since similar rites are mentioned in Lev. xiv. 4—6, 49—52, there can be little doubt that they were used on this occasion. The water and hyssop are easily accounted for as necessary, or at least very suitable, to the thing performed; and that it was usual for water to be mixed with the blood, we learn from Lev. xiv. 49—51. Finally, as to the sprinkling of the book, that involves no discrepancy, being only an addition to, though no variation from, the Mosaic account; and as the altar was sprinkled, so might the book, as it lay upon the altar. Mr. Conyb. bids us remember 'that the Old Test. is usually referred to *memoria* by the writers of the New Test.' However, he grants (all that we can desire) that the advocates of verbal inspiration would be justified in maintaining that these circumstances actually occurred, though they are not mentioned in the books of Moses.

<sup>20</sup>. τὸ αἷμα τ. διαθ.] i. e. the blood by which the covenant was solemnly established and ratified; ἐντάλλασθαι here standing for the preceding συντελεῖν or ἐγκαίνισιν.—Πρὸς ὑμᾶς is put for a *dativus commodi*. The words here cited do not exactly correspond to those of the Sept., but they well represent the sense.

u Lev. 17. 11. τῷ αἵματι ὁμοίως ἑρράντισε. <sup>22</sup> u Καὶ σχεδὸν ἐν αἵματι πάντα καθαρίζεται κατὰ τὸν νόμον, καὶ χωρὶς αἱματεκχυσίας οὐ γίνεται ἄφεσις. <sup>23</sup> Ἀνάγκη οὖν τὰ μὲν ὑποδείγματα τῶν ἐν τοῖς οὐρανοῖς τούτοις καθαρίζεσθαι, αὐτὰ δὲ τὰ ἐπουράνια κρείττοσι <sup>24</sup> οὐ γὰρ εἰς χειροποίητα ἄγια εἰσῆλθεν ὁ Χριστὸς, ἀντίτυπα τῶν ἀληθινῶν, ἀλλ' εἰς αὐτὸν τὸν οὐρανόν, νῦν ἐμφανισθῆναι τῷ προσώπῳ τοῦ Θεοῦ ὑπὲρ ἡμῶν. <sup>25</sup> Οὐδ' ἵνα πολλάκις προσφέρῃ ἑαυτὸν, ὡς περ ὁ ἀρχιερεὺς εἰσέρχεται εἰς τὰ ἄγια κατ' ἐνιαυτὸν ἐν αἵματι ἀλλοτρίῳ <sup>26</sup> (\* ἐπεὶ ἔδει αὐτὸν

x Rom. 8. 24.  
ch. 7. 26.  
1 John 2. 2.  
y Exod. 80.  
10.  
Lev. 16. 2.  
84.  
ver. 7.  
x 1 Cor. 10.  
11.  
Gal. 4. 4.

21. The dedication of the Tabernacle, here adverted to, is described at Exod. xl. 8, sq. and Lev. viii. 10, sq.; where, however, the *circumstances* in question is not mentioned, and might very well, for brevity sake, be omitted by Moses. It is supposed to have been derived from tradition, and mention of it is made in Josephus and Philo.

22. σχεδόν. This limitation is employed, because *some* things, i. e. such as could endure fire, were purified by fire, and others which could not, by water. See Lev. xvi. 28. Numb. xxxi. 23.—Χωρὶς αἵμ., &c. Answering to this is what is said by Josephus, Philo, and the Rabbins, that without *blood* (typical of the remission of sins by the Messiah) no one was absolved from his sins or defilements. On the reasons, see Braun, Owen, Dindorf, Kuin., and the 9th Book of Bp. Warburton's Div. Leg. The word αἱματεκχυσία does not occur elsewhere; yet we need not suppose it to be, as the Commentators say, coined by the writer. It is sufficient to consider it as one among the very numerous words of the Hellenistic, Alexandrian, and common dialect, not preserved in the remains of antiquity. The Apostle now, reverting to what was said at ver. 21, again treats on the main point,—the *atonement*,—subjoining a *conclusion* to be drawn from the whole of the preceding.

23. ἀνάγκη οὖν τὰ ὑποδείγματα, &c.] The full sense is, 'Hence it was necessary that the shadow of heavenly things [the Tabernacle] should be purified, [meaning consecrated to sacred uses] with such rites as these [of bulls and goats], but that Heaven itself should be purified (i. e. an approach to it be made by purification) by a more effectual sacrifice,' even the blood of Christ. In the expression καθαρίζεσθαι there is, Rosenm. observes, 'a metonymy, such as we often find, when things partly similar, partly dissimilar, are compared; for as by the legal purification an entrance was afforded to the sanctuary, so, by taking the effect as standing for the cause, Heaven is said καθαρίζεσθαι, instead of saying that an entrance by them is given to that heaven.'

24. Having by these two reasons evinced that the new testament could not have been ratified, except by Christ's dying, the Apostle now proceeds, as he had before begun, to fully show by several arguments the superior efficacy and excellence of the sacrifice of Christ, as compared with the legal sacrifices. (Hyper.) Here, then, the heavenly priesthood of Christ, which had been treated of previously to the parenthetical passage on the necessity of his dying, is here resumed and further illustrated.—οὐ γὰρ εἰς χειροποίητα

ἄγια, &c., meaning that Christ did not enter into the *earthly* Holy of holies, which was only an image of the *heavenly*, but into Heaven itself. On these two terms χειροτ. and ἄγια, see *supr.*, vv. 11 and 2.—ἀντίτυπα here is nearly synonym. with ὑπόδειγμα before explained, denoting 'the resemblance' relative to Christ both in his mediatorial high-priestly capacity, and as Lord in heaven.—νῦν ἐμφανισθῆναι, &c. 'Ἐμφανισθῆναι is a forensic term, signif. 'to present oneself' before a tribunal, or court, either as a plaintiff, or advocate.' Here, from the context, the latter must be the sense intended.

25. The writer now contrasts the offering of Christ with his *own* blood, with the entrance of the priest into the Sanctum Sanctorum with the blood of *another*,—and accordingly declares Christ to have appeared before God, and entered into heaven, *not in order to make a frequent offering of himself*, i. e. not, after having entered into heaven, to again go forth from thence, and descend on earth, and there again be killed as a victim, and rising again, make repeated offerings of himself in heaven to God. Herein, then, he shows both the dissimilarity of Christ to the High Priest, and his superiority to him: 1. inasmuch as the High Priest entered into the Sanctum Sanctorum with the blood of *another*,—namely, of the victims, so that the High Priest and the victim were *distinct*; Christ, by his *own* blood; 2. that the High Priest, after having entered the Sanctuary, again went forth from it, and repeated this ingress and egress yearly, so as to enter several times, while Christ entered *once* only. (Limborch.) Here, then, as Hyper. observes, we have an *argumentum à circumstantiis*, that Christ only offered his sacrifice *once*, and that *once* fully sufficed for the expiation of sin.—οὐδ' ἵνα, &c. Οὐδὲ here corresponds to οὐ γὰρ at ver. 24, and ἀνάγκη must be repeated; the sense being, 'neither was it necessary that he should present himself *often*, as the High Priest enters the temple every year with *another's* blood.'—ἑαυτὸν for τὸ ἴδιον αἷμα, ix. 12.

26. ἐν ἑαυτῷ—κόσμου] In this clause (which Hyper. justly considers as *parenthetical*) we have a *reductio ad absurdum*. 'It is shown (says Calv.) what an absurdity would follow, if this one sacrifice of Christ should be not sufficient; for thus he must needs (ἴδειν) have died *often*, death being inseparable from sacrifice. It follows, then, that the virtue of this one sacrifice is eternal, and extends to all ages.' By ἐν συντάξει τῶν αἰώνων is meant 'towards the close of the Messianic dispensation.' See note on 1 Cor. x. 11. Schoettgen supposes the term συντάξις

πολλάκις παθεῖν ἀπὸ καταβολῆς κόσμου) ὧν δὲ ἅπαξ, ἐπὶ συντελείᾳ τῶν αἰώνων, εἰς ἀθέτησιν ἁμαρτίας, διὰ τῆς θυσίας αὐτοῦ πεφανέρωται. <sup>27</sup> α Καὶ καθ' ὅσον ἀπόκειται τοῖς ἀνθρώποις ἅπαξ ἀποθανεῖν, μετὰ δὲ τοῦτο κρίσις· <sup>28</sup> β οὕτω καὶ ὁ Χριστὸς, ἅπαξ προσερχθεὶς εἰς τὸ πολλῶν ἀνευρεῖν ἁμαρτίας,

a 2 Esd. 14.  
35.  
Eccles. 12.  
14.  
b Matt. 20.  
26. & 28. 28.  
Rom. 6. 9.  
10.  
1 Pet. 2. 18.  
1 John 2. 2.

to be here used, rather than *τίλος*, by way of marking the *junction* of the two *τίλη* or periods, by the close of the first running into the commencement of the second; so that the period of Christ's coming was 'in confusio Vet. et Nov. Test., ubi due extremitates se invicem contingebant.' Accordingly it is well observed by Bengel that 'the sacrifice of Christ divides the whole age or duration of the world into two parts, and extends its virtue backward and forward, from this middle point wherein they meet, to abolish both the guilt and the power of sin.'—*πεφανέρωται*, 'hath been made manifest,' or 'hath manifested'—a reflex. sense of Perf. Pass., occurring also in Col. iii. 4. 1 Tim. iii. 16. 1 Pet. i. 20. v. 4, and sometimes in the Class. writers, as Hdor. vi. 22. D. Hal. x. 87.—*εἰς ἀθέτησιν ἁμαρτίας*. This may mean (as many eminent Expositors explain) for the expiation of sin, *εἰς ἀπολύτρωσιν*, as it is said supra, ver. 22, *εἰς ἀπολ. τῶν ἁμαρτιῶν*, 'to make an end of them by obtaining their pardon and the abolition of the penalty.' But that would have required some such term as *ἀνευρεῖν ἁμαρτίας* at ver. 28. Yet of this *proof* is required. The nature of the metaphor, and the logic of the context, point at a putting down, *making away with*, of some previous authority and rule. And as Christ came to save from the *power*, no less than the *penalty*, of sin, it would seem that what St. Paul here means is, 'the *dominion* of sin that is to be *abolished*,' according to the promise in Rom. vi. 14. This view I find supported by the authority of Hyper., Bulling., Est., and Hamm.; also by Epiphani. Heres. p. 343, as appears from the words *εἰς κατάκρυσιν ἁμαρτίας* (written with an evident view to Rom. viii. 5) *καὶ ἀθέτησιν τοῦ θανάτου*.

27. It is now shown, by a new argument, derived à *simili*, that Christ ought *once* only to offer himself,—namely, *because* his sacrifice and death were one and the same. And here it is not meant to be affirmed that all men must die (that being undoubted), but only that it is appointed for them *once* to die, and that after death nothing shall remain but judgment. (Dindorf.)—*ἀπόκειται*, 'it is laid up,' or reserved, by the appointment of God, as in the case of a sentence passed on a criminal,—of which the execution is *certain*, though the period not defined;—a peculiar use of *ἀπόκ.* (to denote 'absolute certainty'), but occ. elsewh. in D. Hal. v. 8, *τοῖς κακούργοις ἀπ. παθῆν.*—*μετὰ δὲ τοῦτο κρίσις*. Render: 'but after that judgment,' 'to be called to judgment,' meaning, 'to meet the award at the day of judgment,'—a day which, as Sir Thomas Browne, Rel. Med., p. 89, finely observes, 'must make good that great attribute of God, his *justice*,—which must reconcile those unanswerable doubts that torment the wisest understandings, and restore those seeming inequalities and respective distractions which exist in this world, to an equality, and reconcile justice in the next.—

*ἅπαξ*, 'once for all' (see my Lex.) Thucyd. i. 139, *ἰδοὺς ἅπαξ περὶ πάντων ἀποκρίνασθαι*.

28. *οὕτω καὶ, &c.*] Here we have the *application*; 'as it is appointed unto *men*,' &c., 'so Christ, &c.'; in which is implied the reason of the above,—namely, the fact that the legal sacrifice could not atone for sin. At *προσσευχθεῖς* (which is a *sacrificial* term) supply *εἰς θυσίαν*. In *εἰς τὸ πολλῶν ἀνευρεῖν ἁμαρτίας* we have another strong metaphor, which, from its connexion with the cardinal doctrine of the Gospel, the *Atonement*, deserves especial attention. The phrase *ἀνευ. δμ.* occ. also at 1 Pet. ii. 24; and in both passages the sacred writers had in mind Isa. liii. 11, 12, and hence the sense of the phrase must be, in either case, (1) 'to bear the sins of another by suffering in his stead the punishment due to those sins.' (2) 'To bear them off, or away, remove them by expiation;' sin being viewed figuratively as a burden too heavy for the sinner to bear; perhaps with allusion to Ps. xxxviii. 4. The term *πολλῶν* is generally explained by the Arminian Expositors, 'even as many as were born into the world;' by Calvinistic ones, 'as many as truly believe in Christ.' The former sense cannot be admitted, as being a manifest gloss. The difficulty however is ably met by Bp. Middl. as follows: 'We are told that of πολλοί is often equivalent to πάντες. It is not, however, quite certain that the Apostle here meant to express πάντων: the verse concludes with the mention of those "who wait for him," i. e. who wait for Christ's second coming, in humble hope of receiving their reward; and these manifestly are not the whole human race. So also supra, if. 10, it is said that Christ bringeth many sons, πολλοὺς υἱοὺς, unto glory. See also Matt. xx. 28. xxvi. 28. Mark x. 45. The reason why, in some places, Christ is said to give himself a ransom for all, and in others only for many, seems to be, that when all are mentioned, it is meant that to all he has offered the terms of salvation; and where many are spoken of, it is considered that by all the terms will not be accepted; there is no ground therefore for the Calvinistic interpretation of this and similar texts.' But, as observes Dr. Peile, 'Calvin's own interpretation of this text is no more Calvinistic than the Bishop's.' See Calvin's note, as cited by Dr. Peile. I would add, that what Dr. Peile has said of this note of Calvin's is also true of most, if not all of the 'similar texts' mentioned by the Bishop,—*χωρὶς ἁμαρτίας ὁφθῆναι*. By *ἁμαρτ.* should not be understood, with some, a *sin-offering*. Considering the correspondence of these words with *εἰς ἀθέτησιν ἁμαρτίας*, διὰ τῆς θυσίας αὐτοῦ πεφανέρωται at ver. 26, *χωρὶς ἁμαρτίας* must mean 'without having occasion to bear our sins [in order to atonement],' inasmuch as being himself *καχωρισμένος ἀπὸ τῶν ἁμαρτωλῶν*, supra vii. 26.—*εἰς σωτηρίαν* may be referred to *ἀπεσθαιχομένους*; but better

ἐκ δευτέρου χωρὶς ἁμαρτίας ὀφθήσεται τοῖς αὐτὸν ἀπεκδεχομένοις εἰς σωτηρίαν.

a Col. 2. 17.  
ch. 8. 5.  
§ 9. 9.

X. 1 \* Σκιάν γὰρ ἔχων ὁ νόμος τῶν μελλόντων ἀγαθῶν, οὐκ αὐτὴν τὴν εἰκόνα τῶν πραγμάτων, κατ' ἐναντιὸν ταῖς αὐταῖς θυσίαις ὡς προσφέρουσιν εἰς τὸ διηνεκές, οὐδέποτε δύναται τοὺς προσερχομένους τελειῶσαι <sup>2</sup> ἐπεὶ οὐκ ἂν ἐπαύσαντο προσφερόμεναι, διὰ τὸ μηδεμίαν ἔχειν ἔτι συνειδήσιν ἁμαρτιῶν τοὺς λα-

τὸ ὀφθήσεται, whence, as Kuin. observes, will arise a weightier and more apposite sentiment; that 'He will not then appear as a placular victim to expiate sin, but, as the Judge of quick and dead, to bestow eternal felicity on his faithful followers.'

X. As the Hebrews would be very backward in admitting the foregoing conclusion concerning the inefficacy of the Legal expiations, the Apostle proceeds to further argue with them therein. (Scott.) The scope of vv. 1—18 is to evince the utter inefficacy of the Jewish sacrifices, as contrasted with the perfect expiatory sacrifice made by our great High Priest. This subject the Apostle had glanced at before; vii. 11—19. viii. 7—10. ix. 8, 10, 13, 14; and he now enlarges on it, beginning with declaring, that the Levitical sacrifices could not be a perfect satisfaction for sin (v. 1); for if they had been so, once offering them would have been sufficient (v. 2). But the continual repetition of them shows, that sin remained unpardoned, notwithstanding the previous sacrifices offered for it (v. 3); and, from their very nature it is impossible that they should procure the pardon of sin (v. 4). This is also asserted in Pa. xl., which is prophetic of the Messiah (vv. 5—7); and from which it is evident, that God designed to abolish his former dispensation concerning the Levitical sacrifices, and to establish another and better one (vv. 8, 9), which offers a perfectly efficacious sacrifice through the offering of the body of Jesus once for all (vv. 10—14); and which is also testified by the Holy Spirit in the Scriptures (vv. 15—18).

1. σκιάν γὰρ ἔχων, &c.] meaning, 'that Christ effectually by one sacrifice expiated the sins of many (see ix. 28, and x. 10); for the law, having [only] a faint adumbration or outline of the blessings in future (see ix. 11), and not the full form or image of the matters in question;—the actual realities, as opposed to the σκιά, 'mere shadows,' as opposed to solid substances. Σκιά signifies an outline, or sketch, as opposed to the filled-up figure of any thing, so as to constitute a substantial form. So in Philo, p. 218, we have ἐκείνους γὰρ τὰς σκιάς πλάττει, ὥσπερ οἱ ζωγραφούντες. On the other hand, εἰκὼν (to which it is here opposed) denotes the full and complete effigies of the thing. This and other passages (see v. 12, and ix. 9—14) 'abundantly prove' (as observes Abp. Magee) that the sacrifice of Christ was not, as the Socinians aver, a figurative sacrifice, founded only in allusion to the sacrifices of the Law, but a real and proper, a true and effective sacrifice, while those of the Law were only faint representations intended for its introduction.—κατ' ἐναντιὸν ταῖς αὐταῖς θυσίαις, &c. There is here a transposition, for ταῖς αὐταῖς θυσίαις ὡς προσφέρουσιν κατ' ἐν-

αὐτὸν εἰς τὸ διηνεκές, &c. The words ταῖς αὐταῖς θυσίαις belong to the following τελειῶσαι, which denotes to 'effect a complete purification,' comp. consummare. See ix. 9, and vii. 11.

2. ἐπεὶ οὐκ ἂν, &c.] Here we have a proof of the assertion at v. 1. Instead of the τ. rec. ἐπεὶ ἂν, all the uncials, and many cursive MSS. (to which I add Lamb. 1182, 1183, 1185, and 1196, and all the Mus. copies), some Fathers and Versions, and almost all the early Editions except the Ed. Princ., have ἐπεὶ οὐκ ἂν with a mark of interrogation at the end of the verse; which reading has been adopted by Bengel, Griesb., Matth., Tittman, Scholz, Lachm., and Tisch., whom I have followed, since the word οὐκ might more easily be omitted by accident, than intentionally inserted. And though it may be supposed (which, however, I doubt) that the sense is the same according to either reading, yet with the οὐκ and a mark of interrogation, it has far more of spirit and animation, and, in many respects, more satisfactory (see Scott); though, from its greater obscurity and difficulty, it was more liable to alteration. It may, however, be doubted whether the sense be really the same either way. 'Ἐπεὶ has here, as at ix. 26, the sense 'since otherwise,' by an ellipsis of ἄλλως. Render: 'for otherwise (i. e. if the sacrifices could have perfectly expiated sin) would they not have ceased to be offered [as no longer necessary]?' That ἐπεὶ may thus commence an interrogative as well as declarative sentence, is certain from Rom. iii. 6, and Aristoph. Nub. 689. This use I have observed to occur espec. in sentences where γὰρ or some equiv. Particle occurs, and also when accompanied with Verbs in the Imperfect, or Aorist Indicative, thus assuming the sense of the same tenses in the Subjunctive. So in Thucyd. i. 11, we have τὸ γὰρ ἔνμα οὐκ ἂν ἰταχίσαντο, and i. 68, οὐ γὰρ ἂν Κίρκυραν βίη ἡμῶν εἶχον, and elsewh. also in the New Test. 1 Cor. xiv. 16. xv. 29, and sometimes in the Sept., as Job xxxv. 7.—διὰ τὸ μηδεμίαν ἔχειν ἔτι συνειδήσιν, &c., meaning, 'because the worshippers, being, once for all, made clean from sin, would have been no longer troubled in their consciences with the remembrance of sins, those being thus expiated.' The term συνειδήσιν here, as also supra, ix. 14, denotes not simply 'the conscience' as a faculty of the soul, but rather 'the mind,' meaning 'the conscious power of man,' 'the knowledge of one's own thoughts and actions.' Hence it may often be best rendered by consciousness (e. g. in Philo, frag., δ τοῦ φαύλου συνειδήσιν, and Diod. Sic. i. iii. 189, διὰ τὴν συνειδήσιν τοῦ μύθου εἰς μάστιγιν περιέρχεται), there being here a mixed idea of conscience and consciousness, the latter, as the result of the former, or the one mutually acting and reacting on the other.



τρεύοντας, ἀπαξ κεκαθαρμένους; <sup>3</sup> ἀλλ' ἐν αὐταῖς ἀνάμνησις <sup>b</sup> Micah 6.  
 ἁμαρτιῶν κατ' ἐνιαυτὸν <sup>4</sup> <sup>b</sup> ἀδύνατον γὰρ αἷμα ταύρων καὶ <sup>c</sup> Ps. 40. 7.  
 τράγων ἀφαιρεῖν ἁμαρτίας. <sup>5</sup> <sup>d</sup> Διὸ εἰσερχόμενος εἰς τὸν κόσμον <sup>e</sup> 50. 8, &c.  
<sup>f</sup> Isa. 1. 11.  
<sup>g</sup> Jer. 6. 20.  
<sup>h</sup> Amos 5. 21, 22.

3. ἀλλά] The word has here (as at Acts xix. 2) the sense *imo vero*. The force of the argument here urged mainly turns on the expression ἀνάμνησις, and the full sense is well represented by Boehme and Kuin., who explain, 'Nay, so far are they, by these continued sacrifices, from being freed from the consciousness of unexpiated sin, that there is [rather] therein (or only) a commemoration of the sins of the people.'—ἀνάμνησις ἁμαρτιῶν, 'a commemoration of sins,' viz. by a ceremonial commemoration of sins intended to preserve them in remembrance, exactly as the annual offering of the paschal lamb was commemorative of the first paschal lamb.

4. Here we have another argument to prove the insufficiency of legal sacrifices to take away sin, derived from the nature of the things offered up; which, it is obvious, bear no proportion, either to God, who was to be propitiated, or to man, for whom they were offered, or to sin, which they should expiate. (Hyper.)—ἀδύνατον γὰρ, &c. The γὰρ is confirmatory of the preceding proposition; it being meant, that 'the thing aimed at is impossible, because such sacrifices are of no value in the sight of God;' cannot atone for sin (ἀφαιρεῖν ἁμαρτίας), by procuring its pardon, or arrest its punishment. 'The Apostle's argument (observes Thomas Scott) is, that no sacrifice could really atone for sin, or bring sinners into a state of acceptance with God unto eternal life, which did not make full satisfaction to his offended justice, and render it honourable to him to remit the punishment of it. But the legal sacrifices were so far from being thus efficacious, that they did not suffice for the individuals, or the generation of Israel, who presented them, even in respect of a permanent exemption from temporal judgments; for the most solemn of them, at the day of atonement, was rather an annual remembrance of their sins, than a removal of the guilt of them; so that they had only a respect to the year which was past, and the same remembrance. As Divine appointments, such sacrifices might be a suitable acknowledgment of guilt, and profession of repentance, and reliance on the mercy of God, on account of which he might bear with the Israelites, and give them temporal benefits; and they aptly typified the sacrifice of Christ; but they could not possibly render pardoning mercy, in its most plenteous exercise, consistent with the infinite justice and holiness of God; without which nothing could take away sin, according to the Apostle's reasoning in this place.' 'Micah, too, had taught the same doctrine, vi. 7, and even insinuated that the heathens, being sensible of the impossibility of making atonement for sins by shedding the blood of beasts, had had recourse to human sacrifices, under the notion that these would be more meritorious.' (Mackn.)

5. To prove his doctrine in the most unanswerable manner, the Apostle shows that, however opposed to Jewish prejudices, it is no other than what is recognized in their own Scriptures; adducing, and arguing from, Ps. xl. 6—9, which

passage showed that Christ's coming was the necessary consequence of the inefficacy of the legal sacrifices, and of the Almighty's purpose of saving sinners.—διὸ εἰσερχόμενος εἰς τὸν κόσμον λέγει, &c., meaning, 'Wherefore (i. e. in proof of this) in a Psalm which is prophetic of the coming of the Messiah, He is represented by David as saying, on his coming into the world,' &c. The quotation is from the Sept., with only the change of γήρας into εὐδόκῆσας; and at ver. 7 by a shortening of the words of the Sept. The discrepancy is not so great as it would appear from the writers on the Quotations, who subjoin καὶ τὸν νόμον σου ἐν μέσῳ τῆς καρδίας μου, though the Apostle plainly did not intend to take them. The Sept. Version itself is only a free translation of the Hebrew, and its true sense will better appear when it is pointed (as it ought to be) thus: 'Ἰδοὺ, ἦκα' (ἐν κεφαλίδι—μῶν) τοῦ ποιῆσαι τὸ θέλημά σου, ὃ θέλες μου, ἡβουλήθην, καὶ τὸν νόμον σου ἐν μέσῳ τῆς καρδίας μου. In order to properly understand the last clause, it should be observed, that the Septuagint Translators, erroneously indeed, took the γῆρας as an Accusative, not a Nomin. The most remarkable circumstance connected with the passage in question is, that in the words σῶμα δὲ κατηργήσω the Sept. and the Apostle alike differ widely from the Hebrew, which is well rendered, 'mine ears hast thou opened.' To remove this discrepancy various methods have been proposed, either by altering the Hebrew to correspond to the Greek, or the Greek to the Hebrew. None of these, however, can be adopted, since the present reading in the *Hebrew* is confirmed by all the MSS. and Versions; and in the *Greek* by all the MSS. both of the Sept. and the Apostle. More attention is due to the methods proposed of reconciling the sense of the Hebrew with the Greek, and making them, though different in words, coincide in meaning; of which the most probable is that of Joseph Mede (Works, p. 897), who translates the Greek thus: 'Thou hast fitted my body [to be thy servant],' namely, in such a manner as servants' bodies usually are; with allusion to the custom among the Jews of boring the ears of perpetual servants. All these methods, however, are, more or less, harsh. Again, though the words in the Hebrew may, with a reference to Isaiah l. 5, be explained of obedience; yet to bring that sense to any coincidence with what is contained in the Sept. and the New Test., σῶμα κατηργήσω μοι, is impracticable. Indeed, the best Hebraists are now agreed that the meaning of the *Hebrew* words יָרַח אָזְנוֹתַי is, 'me docuisti;' as in Isaiah l. 5, and 1 Sam. xx. 2, the phrase יָרַח אָזְנוֹתַי signifies that the Messiah has opened out some profound truth. Finally, for σῶμα here we have the strongest evidence external and even internal; such being required by the words εἰσερχόμενος εἰς τὸν κόσμον just before. And at ver. 10, in the words διὰ τῆς προσφορᾶς τοῦ σώματος τοῦ Ἰ. Χρ., there is an evident reference to the σῶμα κατηργήσω μοι at ver. 5, which must, together with the εἰσερχ. εἰς τὸν κόσμον before, be understood of



λέγειν Θυσίαν καὶ προσφορὰν οὐκ ἠθέλησας, σῶμα δὲ κατηρτίσω μοι. <sup>6</sup> ὁλοκαυτώματα καὶ περὶ ἁμαρτίας οὐκ εὐδόκησας. <sup>7</sup> τότε εἶπον Ἰδοῦ, ἤκω (ἐν κεφαλίδι βιβλίου γέγραπται περὶ ἐμοῦ) τοῦ ποιῆσαι, ὁ Θεὸς, τὸ θέλημά σου. <sup>8</sup> Ἀνώτερον λέγων Ὅτι θυσίαν καὶ προσφορὰν καὶ ὁλοκαυτώματα καὶ περὶ ἁμαρτίας οὐκ ἠθέλησας, οὐδὲ εὐδόκησας (αἵτινες κατὰ τὸν νόμον προσφέρονται) <sup>9</sup> τότε εἶρηκεν Ἰδοῦ, ἤκω τοῦ ποιῆσαι, [ὁ Θεὸς,] τὸ θέλημά σου ἀναιρεῖ τὸ πρῶτον ἵνα τὸ δεύτερον στηθῇ. <sup>10</sup> Ἐν ᾧ θελήματι ἡγιασμένοι ἐσμέν [οἱ] διὰ τῆς προσφορᾶς τοῦ σώματος τοῦ Ἰησοῦ Χριστοῦ ἐφάπαξ. <sup>11</sup> Καὶ

d ch. 9. 12.  
ε. 12. 12.

the incarnation of the Redeemer, with allusion also to the *expiation* he made with that body offered up as a *sacrifice* for the sins of the world; see ii. 14. ix. 25. x. 10. It may be urged, indeed, that this is not the sense of the *Psalmist*. Granted; but the Apostle is amenable to no blame; for, as Stuart shows, 'the circumstance adverted to in *σῶμα κατηρτ. μοι* is not primary or essential, but only incidental to the argument he is carrying on.' And as the writer had occasion to quote the long passage in which it occurs for another purpose, and was obliged to quote it from the *Septuag.*, as being alone understood by his readers in general, the words which he there found, he was fully justified in retaining; especially as they did not *impede*, but rather promote, the purpose he had in view; namely, by turning the minds of his readers to CHRIST, who, in his incarnation, became the *true expiatory sacrifice*, of which the sacrifices in the Law were but types and symbols.

7. τότε] 'then.' In the Hebr., *na*. The words, however, have so perplexed some Critics that they choose to regard each of them as redundant; but that is *cutting* the knot. It is better to suppose some rather unusual, yet suitable, sense of *na* and *tote*; and we might (with Carpzov, Ernesti, Morus, and Gesenius) render, 'therefore.' Yet no sufficient reason exists to deviate from the usual sense, of *time*; this being rather, as Stuart suggests, to be understood of the time referred to in the preceding context of Ps. xl., wherein are related the wonderful works of God. By the expression *κεφαλίδι βιβλίου* is meant the Pentateuch, and such other parts of the Scriptures of the Old Test. as were then in being. *Κεφαλ.*, 'roll.' So called with reference to the wooden *rollers* about which the sheets of parchment were rolled, and which had at one end a *κεφαλis*, or sort of carved *head*, which gave name to the whole.

8. On the passage of the Psalm the Apostle now offers some *remarks*, showing, from the words of the Messiah, briefly repeated, that the Levitical sacrifices, from their inefficacy to obtain the full pardon of sins, are abrogated, and the sacrifice of Christ substituted in their place.

9. ποιῆσαι τὸ θέλημά σου] In other words, by offering myself on the cross, according to thy command, John xiv. 31. The words ὁ Θεός are absent from several ancient MSS. and some Vers. and Fathers, and have been cancelled by Griesb., Scholz, Lachm., and Tisch.; but they

are well defended by Matthæi and Valcknaer. I find them in all the Lamb. and Mus. copies.—ἀναιρεῖ τὸ πρῶτον. 'He abolishes,' or 'abrogates,' the first. The term *av*, is often used of the abrogation, or annulling, of a law. These words contain a *conclusion* from the foregoing sentence. By τὸ πρῶτον we are to understand the Levitical sacrifices; and by τὸ δεύτερον the will of God as evinced in the sacrifice of the body of Christ.

10. The Apostle now proceeds to *explain* what is meant, in this case, by *doing the will of God*, and what is the efficacy of that obedience.—ἐν ᾧ θελ. 'In conformity with which will' [of God], whereby he was pleased that Christ should be a victim, and which Christ came to fulfil; see vv. 7, 9.—ἡγιασμένοι ἐσμέν, 'we are atoned for, purified, and made holy,' expiation being made for us, and the pardon of our sins obtained; compare vv. 4, 11. ii. 11.—ἐφάπαξ must be referred, not (as it is by some) to ἡγιασμ., but to προσφ.; compare ver. 14, and supra ix. 26, 28. The full sense is, 'once for all:' a very significant term. 'The Apostle (says Stuart) meets the objection as to dissimilarity in the act of expiation, by showing that being *once* slain as an expiatory offering, was quite sufficient to satisfy all the demands of the case.'

11—18. The Apostle had, in the term ἐφάπαξ, again adverted to a point on which his Hebrew readers might think there was a superiority in the Jewish dispensation; namely, that the expiation made by the High Priest was made *every year*, that of Christ only *once*. Here he again encounters the objection; showing that it was made *once for all*, by an act neither needing nor admitting of repetition,—on which our atonement may safely be rested, since it will be for *ever* availing, and not be *temporary* like the sacrifices of the Old Dispensation. And here he applies generally to the sacrifices offered daily by the priests the argument by which he had proved the inefficacy of the annual sacrifices of the High Priest in the Holy of holies;—namely, that the very repetition of such sacrifices evinced their inefficacy, viz. to obtain permanent pardon and complete expiation. Whereas, though Christ offered but *one* sacrifice for the sins of the world, yet that one was so effectual, as not to need being repeated; and, as a proof of which completion, he shows that he was seated at the right hand of God as Lord of the universe. At ver. 14 he affirms that the repetition *need* not be made,

πᾶς μὲν ἱερεὺς ἔσθηκε καθ' ἡμέραν λειτουργῶν, καὶ τὰς αὐτὰς  
πολλάκις προσφέρων θυσίας, αἵτινες οὐδέποτε δύνανται περιελθεῖν  
ἁμαρτίας· <sup>12</sup> αὐτὸς δὲ, μίαν ὑπὲρ ἁμαρτιῶν προσενέγκας <sup>e Col. 1. 1.  
ch. 1. 8, 13.</sup>  
θυσίαν εἰς τὸ διηνεκές, ἐκάθισεν ἐν δεξιᾷ τοῦ Θεοῦ, <sup>f Ps. 110. 1.  
Acta 2. 26.  
1 Cor. 15. 25.</sup> τὸ λοιπὸν  
ἐκδεχόμενος ἕως τεθῶσιν οἱ ἐχθροὶ αὐτοῦ ὑποπόδιον  
τῶν ποδῶν αὐτοῦ. <sup>14</sup> μᾶ γὰρ προσφορᾷ τετελειώκεν εἰς  
τὸ διηνεκές τοὺς ἁγιαζομένους. <sup>15</sup> Μαρτυρεῖ δὲ ἡμῖν καὶ τὸ  
Πνεῦμα τὸ ἅγιον μετὰ γὰρ τὸ προειρηκέναι· <sup>16</sup> Ἡ αὕτη ἡ  
διαθήκη ἣν διαθήσεται πρὸς αὐτοὺς μετὰ τὰς ἡμέρας  
ἐκείνας, λέγει Κύριος, διδούς νόμους μου ἐπὶ καρδίας

since it has already fully produced the effect, the perfect expiation of those who have an interest in that sacrifice by faith and repentance. Then it is said, that to this efficacy the Holy Spirit has testified, in the before-mentioned account of the Covenant of which Jesus Christ is the mediator; namely, that under the *new* Covenant, sin should be no more remembered: consequently, since pardon is obtained, no more offering for sin is necessary, 17, 18.

11. πᾶς μὲν ἱερεὺς] meaning, in a generic sense, 'the priests generally in their course,' including the High Priest. It is true that, for ἱερεὺς, Lachm., and (in his 1st Ed.) Tisch., edit ἀρχιερεὺς, from not a few MSS., though, in his 2nd Edit., he has restored ἱερεὺς; very properly; since external authority is in its favour, and also internal evidence, considering that ἱερ. was more likely to be altered into ἀρχ. than the reverse. The *Emendator*, it seems, thought the context called for ἀρχ., forgetting that the writer of this Epistle uses ἱερ. for ἀρχ. supr., vii. 21 and 23. viii. 4, twice, as does also St. Luke, Acts v. 24, and so it occurs in the Sept. In ἔσθηκε, to which is opposed at ver. 12 ἐκάθισεν, there is an allusion to the rule which required the Priests to stand while in the Temple; involving a tacit contrast between the humble posture of those ministers standing, and that of Jesus, who, in quality of Lord, sits in the presence of God,—and that at his right hand, and σύμβουλος. See Matt. xxvi. 55.

12. For αὐτὸς, Griesb., Scholz, Lachm., and Tisch. (Ed. 1.) read οὗτος, from MSS. A, C, D, E, and 6 cursives; but in his 2nd Ed. Tisch. restores αὐτὸς. The same change, and change back again, he adopts at Acts x. 42, which may be right there; though, whether such be the case here, I doubt. At any rate, internal evidence is equally balanced. Οὗτος may have been a Critical alteration to a purer Greek term; though αὐτὸς might here be used rather than οὗτος, *honoris causa*, as Hom. II. viii. 4, αὐτὸς δὲ (Jupiter) σφ' ἀγόρευε, θεοὶ δ' ὑπὸ πάντας ἀκούουσιν, though Ionic and Poetic Greek would not suit Paul's style; and when we consider that there is more of emphasis (where it is called for by the antithesis) in οὗτος, also that the writer uses οὗτος elsewhere at iii. 3; vii. 1 and 4, since v. 1., where there is no antithesis, one can scarcely doubt that οὗτος is the true reading.—εἰς τὸ διηνεκές is construed by Valckn., Dind., Boehme, and Stuart with *θυσίας*; but by Expositors generally with ἐκάθισεν, which is more agreeable to the context.

13. ἐκδεχ. 'awaiting.' See i. 13. On the next words see supra ii. 8. Matt. ii. 44. Acts ii. 35. 1 Cor. xv. 27, 28.

14. τετελειώκεν εἰς τὸ διηνεκές. Render: 'For by (or at) one offering [that of himself, ver. 9] hath he perfectly expiated those that are sanctified.' By the term τετελειώκεν (on which see supra ix. 9. x. 1, and notes) is denoted that provision which was made, by the sacrifice of Christ, for perfect reconciliation and justification, unto eternal life; so importing (to use the words of Bp. Beveridge) that 'our High Priest, by the one oblation of himself, once offered, was a complete propitiation, or has made sufficient satisfaction for the sins of the whole world; so that we need no other sacrifice besides that, whereby we obtain the remission of our sins, in the reconciliation made for us.' By the expression τοὺς ἁγιαζομένους are denoted not merely (as Hammond and Wetst. explain) obedient Christians, i. e. such as obey the Gospel, and so become entitled to the benefits of Christ's death; but those who are sanctified by faith springing from regeneration, and evidenced by the sanctification of the Spirit unto obedience. See Hyper., Melancth., Calv., and Est.

15, 16. Here Beza, De Dieu, and Storr, rightly connect μετὰ γὰρ τὸ προειρηκέναι with λέγει Κύριος a little after. For προειρηκέναι, Lachm., and (in his 1st Ed.) Tisch., edit εἰρηκ., from four uncial and several cursive MSS., with the Vulg. and some later Versions, though in his 2nd Edit. he restores προειρ., very properly; for this does not purport to be a regular quotation, and προειρ. is here employed, as better suiting the purpose of a statement of the Holy Spirit's witnessing. Render: 'for after having first spoken (i. e. uttered). This is the covenant, &c., the Lord [then] saith.' The *pro* was removed by those Critics who did not perceive the construction here, which is indeed harsh. As respects the difference between the Sept. and Paul, at διδόν, &c., in which the latter materially differs from the former, confirmed by the Hebrew,—rather than suppose, with Kuin, and other Critics, that this difference arose from lapses of memory on the part of the Apostle, I prefer to attribute this step either to the earliest scribes; who, it seems, passed over the *dōσω* after διδόν, or to some Critics, whose purpose was to remove what seemed a pleonasm. For τῶν διανοιών, Lachm. and Tisch. read τὴν διάνοιαν, from eight MSS.; though in his 2nd Edit. he restores τῶν διανοιών; very properly; for τὴν διάνοιαν is at variance both with the Sept. and the Hebrew.

αὐτῶν, καὶ ἐπὶ τῶν διανοιῶν αὐτῶν ἐπιγράψω αὐτούς· <sup>17</sup> καὶ τῶν ἁμαρτιῶν αὐτῶν καὶ τῶν ἀνομιῶν αὐτῶν οὐ μὴ μνησθῶ ἔτι. <sup>18</sup> Ὅπου δὲ ἄφεςις τούτων, οὐκ ἔτι προσφορά περὶ ἁμαρτίας.

h John 10. 9.  
i 14. 6.  
Rom. 8. 2.  
Eph. 2. 14.  
15. 2. 12.  
ch. 9. 8. 12.  
i ch. 4. 14.  
16.  
k Ps. 61. 6.  
Ezek. 50. 25.  
James 1. 16.  
1 John 8. 21.  
Eph. 4. 13.  
1 Cor. 1. 9.  
1 Thess. 5.  
24.  
ch. 4. 14.

<sup>19</sup> Ἐχοντες οὖν, ἀδελφοί, παρρησίαν εἰς τὴν εἰσοδὸν τῶν ἁγίων ἐν τῷ αἵματι Ἰησοῦ, <sup>20</sup> ἣν ἐνεκαίνισεν ἡμῖν, ὁδὸν πρόσφατον καὶ ζῶσαν, διὰ τοῦ καταπετάσματος, τούτέστι τῆς σαρκὸς αὐτοῦ· <sup>21</sup> καὶ ἱερέα μέγαν ἐπὶ τὸν οἶκον τοῦ Θεοῦ· <sup>22</sup> προσερχώμεθα μετὰ ἀληθινῆς καρδίας ἐν πληροφορίᾳ πίστεως, ἐρραντισμένοι τὰς καρδίας ἀπὸ συνειδήσεως πονηρᾶς, <sup>23</sup> καὶ λελου-

17. For *μνησθῶ* Lachm. and Tisch. read *μνησθήσομαι*, from four MSS. But this is forbidden by supra viii. 12, where, in quoting the same passage, the Apostle wrote *μνησθῶ* (for so we have it in all the MSS. but one, and that one of inferior note),—namely, as is read in the Sept., and the same idiom οὐ μὴ μνησθ. (for Fut. *μνησθ.*) in Ezek. xlviii. 24. Isa. xlv. 25. Ezek. xxiii. 27, et al. Moreover, οὐ μὴ foll. by the Subjunct. frequently occurs in the writers of the N. T., but followed by Fut. Ind. very rarely, and scarcely once without the Subjunct. in some MSS. We cannot suppose that the Apostle would adduce the passage again with an alteration of reading.

18. *ὅπου δὲ ἄφεςις*, &c.] The Apostle thus sums up the reason why, under the Gospel dispensation, absolute and final pardon is obtained.

19. Here ends the *doctrinal* part of the Epistle, the remainder being occupied with admonitory, hortatory, and consolatory matter. And first the Apostle proceeds to the *practical application* of the foregoing doctrines, exhorting his Hebrew readers to constancy in their Christian profession, warning them against apostasy, and pointing to its awful consequences; intermingling, however, encouragement and promises, to excite them to strive for the prize of their high calling in Christ Jesus, by enduring unto the end. The general sense of vv. 19—25 is well expressed by Hamm. and Whitby as follows: 'Such being the sum of my argument, viz. that as the High Priest entered into the Holy of holies with the blood of a sin-offering, by passing through the veil,—so Christians enter into heaven by virtue of the atoning blood of Christ; let us then cherish an assured confidence in the faithful promises of God, and persevere steadily in a Christian course, receiving mutual encouragement from each other from the near approach of that day,' &c., meaning the advent of Christ to judgment.—*παρρησίαν εἰς τὴν εἰσοδὸν*, lit. 'a confidence as to access'; meaning, a confidence (or confident trust) that we shall enter. In *τῶν ἁγίων* we have a Genit. for an Accus. with *εἰς*. The expression is intended to denote the true Holy of holies,—heaven.

20. *ζῶσαν*] for *εἰς ζῶην ἀγούσαν*, 'which leadeth to salvation.'—*ἐνεκαίνισεν ἡμῖν*, 'bath dedicated it to us,' i. e. unto our use; lit., 'has first opened it to us.' So Chrys. explains, 'first formed it, and himself first entered upon it.' In this sense the term occurs at Deut. xx. 5. 1 Kings viii. 63, and 2 Chron. vii. 5, answering to the Hebr. *קָרַן*. As, then, to *handse* any house is to

open it for the first time for use (see Deut. xx. 5); so, 'to *handse* any road,' is to open it for access, and dedicate it to use. See note supra ix. 18.—*διὰ τοῦ καταπετάσματος*. Supply *ἀγούσαν*. By this obscure mode of expression (on which see note at vi. 19) is meant *Christ's* body, which is, by a figure similar to that at John x. 7, and xiv. 6, compared to the veil of the Temple. The meaning is (as Conyb. explains), that 'the flesh (or manhood) of Christ was a veil which hid his true nature; this veil he rent, when he gave up his body to death; and through his incarnation, thus revealed under its true aspect, we must pass, if we would enter into the presence of God.'

21. *ἐπὶ τ. οἴκον τοῦ Θεοῦ*] 'having a great High Priest set over the house of God;' meaning, God's spiritual house, or family, on earth; comp. 1 Tim. iii. 15; and so Calv., Hyper., and Est.

22. *προσερχώμεθα*] 'let us approach in prayer.' Comp. iv. 16. vii. 19.—*ἀληθ. καρδίας* is best explained 'a faithful and true disposition of heart,'—making a heart-concern of the thing. Comp. Isa. xxxviii. 3, *ἐπορεύθην ἐνώπιόν σου μετ' ἀληθείας, ἐν καρδίᾳ ἀληθινῇ*, and 2 Kings xx. 3.—*ἐν πληροφορίᾳ πίστ.*, 'with a fully assured faith,' such as to exclude any approach to wavering, or apostasy. Comp. Dionys. Hal., p. 723, 21, Syllb., *δόξα ἱσχυρᾶ, καὶ οὐ πολὺ ἀπίχουσα πίστις εἶναι*. See supra vi. 11. Col. ii. 2. 1 Thess. i. 5.—*ἐρραντ.* and *λελουμένοι* are terms belonging to the *Temple-service*; and the rites to which they allude had a reference respectively to expiation and to moral purity. See ix. 13. There is here, however, a more particular allusion,—namely, as Kuin. suggests, to what is said at Exod. xxix. 21, and Levit. ix. 2, 20, of the vests of Aaron and his sons being sprinkled with blood, in order to their being allowed to enter the Sanctuary. May we not, therefore, suppose that when the High Priest entered the Sanctuary, he entered not only with blood, but also having his robes sprinkled with blood? The words *ἐρραντισμένοι τὰς καρδίας ἀπὸ συν. πον.* (with which compare 1 Pet. i. 2, *ῥαντισμοὶ αἵματος Ἰ. Χριστοῦ*) should be rendered 'sprinkled, as to our hearts, from an evil conscience,' i. e. (laying aside the metaphor, on which see note at ix. 13, 14) 'cleansed and freed from whatever dispositions corrupt the conscience, and defile the heart.' With the expression *συνιδ. πον.* I would compare Jos. Ant. i. 1. 4, *ἐπὶ συνειδήσει πονηρῇ*.

23. *λελουμένοι*, &c.] The expression here

μένονι τὸ σῶμα ὑδατι καθαρῶν κατέχωμεν τὴν ὁμολογίαν τῆς ἐλπίδος ἀκλινῇ· (πιστὸς γὰρ ὁ ἐπαγγελιάμενος) <sup>24</sup> καὶ κατανοώμεν ἀλλήλους εἰς παροξυσμὸν ἀγάπης καὶ καλῶν ἔργων <sup>m Rom. 18. 11.</sup>  
<sup>25</sup> μὴ ἐγκαταλείποντες τὴν ἐπισυναγωγὴν ἑαυτῶν, καθὼς ἔθος <sup>2 Pet. 2. 9, 11, 14.</sup>

turns wholly on a comparison with the legal rite of washing for purification; and there is here an allusion to *Baptism*, as also in the foregoing expression we have a parallel with a Jewish rite,—namely, to what is said in Exod. xxix. 21, and Lev. viii. 30, of the garments of Aaron and his sons being sprinkled with blood, in order to their being allowed to enter the Sanctuary. The Jews (says Prof. Stuart) 'were sprinkled with blood, in order that they might be purified, so as to have access to God: Christians are internally sprinkled, i.e. purified by the blood of Jesus. The Jews were washed with water, in order to be ceremonially purified, so as to come before God: Christians have been washed by the purifying water of baptism.'—κατέχωμεν τὴν ὁμολογίαν τῆς ἐλπίδος ἀκλινῇ. One might have expected πιστὸς instead of ἐλπίς. And such is read in a few MSS., but doubtless from gloss. The full sense, imperfectly developed, is, 'let us hold fast unflinchingly the faith we confessed [in baptism], and cling to the hope involved in that profession.' So Est. observes that 'it is termed confession of hope, because he who confesses faith in baptism at the same time professes the thing which he hopes,—even remission of sin, resurrection of the body, and life eternal; and we might have expected ἀκλινῆς, &c. ἡμῖς. So 4 Macc. xvii. 4, ἀκλινῆς ὑπερινέγκας τὸν διὰ τῶν βασάνων σεαυτὸν.—ἀκλινῇ, 'firm and unwavering.' So Lucian (cited by Weta.) has ἀκλινῇ τὴν ψυχὴν.—πιστὸς γὰρ ὁ ἐπαγγελιάμενος, &c., meaning, '[And this we may well do:] for God will surely keep his promises, of all needful present support and future salvation; and therefore we may well perform our engagements.'

24. κατανοώμεν ἀλλήλους, &c.] Of this expression the exact sense has been disputed. The interpretation of some, 'let us take care of,' proceeds on a signif. of the word quite unauthorized. And as to that proposed by others, even by Est., in an able note, 'let us consider, bear in mind,'—namely, by showing a mutual concern for each other, it is one not sufficiently authorized by the *usus loquendi*, nor, indeed, quite agreeable to the context. It would seem that as the Apostle has just been exhorting to a sincere and lively faith, so here he intends to subjoin an admonition to those good works, which are the surest proof of its sincerity, and the fairest fruits of its efficacy (see Gal. v. 6, and Tit. iii. 7), and espec. to that important branch of them which consists in works of benevolence; 'for charity (as Dr. Is. Barrow says) being the main point of our religion, and benevolence the chief point of charity, it may well be ranked so high in the divine heraldry of Scripture.' The admonition is so expressed as to seem to advert to a certain principle, which might be serviceable towards producing and maintaining these good works,—that of mutual emulation, and the sense of acting under the eyes of each other, as well as of God. Be that as it may, the sense seems best represented by the Pesch. Syr., Chrysa., Theoph., and Theodor., among the ancient Com-

mentators, and Beza, Calvin., Hyper., Grot., Monnoch., Wolf, Carpzov., and Kuin., among the modern ones, who take καταν. ἀλλ. to mean, 'let us take note of, keep our observation attentively fixed on, each other.' Thus, with Dr. A. Clarke, and others, we may explain, 'Let us incite each other, by a mutual example, to an increase in love to God and man, and, as a proof of it, to be fruitful in good works; for as the great proof of love to God is obedience to his law, so the great proof of love to man is actually doing him good.'

25. μὴ ἐγκαταλείποντες τὴν ἐπισυναγωγὴν ἑαυτῶν] meaning, 'not forsaking the assembling of ourselves together in public worship; lit. 'not abandoning, discontinuing [by allowing it to go into desuetude] the assembling,' &c. A very rare use of ἐγκατ., as said of a course of action, but found also in Polyb. xvi. 28. 9, ἐγκαταλείποντες τὰς αὐτῶν προαίρεσις (undertakings), also in Boeckh's Inscript. Gr. t. ii. p. 119, πολλῶν ἔργων (birelings) ἐγκαταλιπόντων τὰ ἔργα. However, the use here seems to have been suggested to the Apostle by two passages of the Sept., 2 Chron. xxiv. 18. Nehem. x. 39. xiii. 11, οὐκ ἐγκαταλείψομεν τὸν οἶκον Θεοῦ, 'will not forsake attendance at the worship of God.' In this sense the word ἐπισυναγωγὴ is indeed rare, only occurring elsewhere in the New Test. at 1 Thess. ii. 1; but it is found at 2 Macc. ii. 7, in the sense religious assembly, and was here employed in preference to συναγωγὴ, by way of distinction from the Jewish religious meetings. See Bengel. Here, then, it would seem that, as one principal means of maintaining their faith, hope, and charity, and by raising a wholesome emulation, which might counteract that *indolence* with which he charges them at ver. 11, the Apostle enjoins a regular attendance on the various assemblies for divine worship, whether in the public congregation, or in their more private meetings held for social worship. How indispensable this was to the producing the above ends, and how the neglect of this duty would tend to apostasy itself, it is scarcely necessary to observe; nor are we justified in seeking to diminish the force of the implied admonition, by adverting to the peculiar circumstances in which the Hebrew Christians were placed, and the temptation to which it appears they were of themselves too prone,—apostasy, or, at least, backsliding. The importance, and even necessity of the duty of Christians assembling themselves together at stated times is such as exists in every age. To see the high importance thereof, we need only attend to the remark of one of the bitterest enemies of our religion, ('fas est et ab hoste doceri,') Gibbon, in his Decline and Fall of the Roman Empire, vol. iv. p. 83: 'The devotion of the poet, or the philosopher, may be secretly nourished by prayer, meditation, and study; but the exercise of public worship appears to be the only solid foundation of the religious sentiments of the people, which derive their force from imitation and habit. The interruption of that public

n Num. 15.  
30.  
ch. 6. 4.  
3 Pet. 2. 30, 31.  
1 John 5. 10.  
o Ezek. 36. 5.  
Zeph. 1. 15.  
& 3. 8.  
p ch. 2. 2.  
Num. 15. 30.  
Deut. 17. 6.  
& 19. 15.  
Matt. 18. 15.  
John 8. 17.  
3 Cor. 12. 1.  
q 1 Cor. 11. 22.

τισιν, ἀλλὰ παρακαλοῦντες· καὶ τοσούτῳ μᾶλλον ὅσῳ βλέπετε ἐγγίζουσιν τὴν ἡμέραν. <sup>26</sup> Ἐκουσίως γὰρ ἀμαρτανόντων ἡμῶν μετὰ τὸ λαβεῖν τὴν ἐπίγνωσιν τῆς ἀληθείας, οὐκ ἔτι περὶ ἀμαρτιῶν ἀπολείπεται θυσία· <sup>27</sup> φοβερά δέ τις ἐκδοχὴ κρίσεως, καὶ πυρὸς ζῆλος ἐσθίου μέλλοντος τοὺς ὑπεναντίους. <sup>28</sup> Ἀθετήσας τὸν νόμον Μωϋσέως χωρὶς οἰκτιρμῶν, ἐπὶ δυσὶν ἢ τρισὶ μάρτυσιν, ἀποθνήσκει· <sup>29</sup> πόσῳ δοκεῖτε χείρονος ἀξιωθήσεται τιμωρίας

exercise may consummate, in the period of a few years, the important work of a *national revolution*. Comp. 1 Tim. vi. 2. At παρακαλοῦντες supply αὐτοὺς, united is expressed at iii. 13, παρακ. αὐτοὺς—ἵνα μὴ σκληρυνθῇ τις ἐξ ὑμῶν. By παρακ. is meant 'exhorting each other to constancy in the performance of the above and all other religious duties'; there being here, it would seem, a reference to that especial benefit resulting from these meetings, as they were then carried on,—namely, the mutually teaching and exhorting or admonishing each other. And so Hyper., in his explanation of παρακαλοῦντες, unites the idea of *teaching*.—τ. μ. ὅσῳ βλέπ. ἡμέραν, meaning, 'and so much the rather ought ye to mutually exhort and excite each other to the performance of all good works, inasmuch as ye see the day approaching.' What 'day' is here to be understood, whether the day, or time, of the *destruction of Jerusalem*, or the day of *judgment*, is disputed. Most modern Commentators adopt the *former* interpretation, which is ably maintained by Prof. Stuart; but though it be true that the day of God's judgments on the unbelieving or apostatizing Jews, in that catastrophe, would be a seasonable deliverance of Christians from their persecutions, yet that was not, I think, intended to be made the *prominent* idea: and when we consider that the expression *the day*, or *that day*, is almost always in the New Test. used of the day of *judgment*, I prefer, with the ancient and several eminent modern Commentators, as Calv., Hyper., Wolf, and Abp. Newc., to take it of the *advent of Christ to judgment*. See 1 Thess. v. 2, 4. However the Hebrew Christians united in their minds these *two great events*, the second advent of Christ to the destruction of Jerusalem, and the end of the world, called ἡ συντέλεια τῶν αἰώνων. And so it is said, 1 Pet. iv. 7, πάντων δὲ τὸ τέλος ἡγγικε· σωφρονίσασθε οὖν, &c. Hence both the above senses might here be intended,—the latter as founded on the former.

26, 27. Here is suggested a *reason* why they should beware of whatever tended to apostasy;—namely, that if, after having acknowledged and embraced the truth, they should slide back into error, and deliberately apostatize, there would be no hope of pardon and acceptance, but their case would be desperate.

26. μετὰ τὸ λαβεῖν τὴν ἐπίγνωσιν τῆς ἀληθείας] A phrase nearly equiv. to that supr. vi. 4, φημισθῆναι, but a more expressive one, as being compounded of *two phrases*.—οὐκ ἔτι περὶ ἀμαρτιῶν, &c., i. e. there is no other mode of expiation provided; and since God will not pardon sin without some satisfaction (else the argument here would be inconclusive), it follows that nought can remain to apostates but a horribly fearful expectation of future judgment unto per-

dition, strongly alluded to in the awful expression πυρὸς ζῆλος, denoting 'the fiery anger of God,' oft. thus designated in the Old Test. See Ps. xxi. 9. Mal. iv. 1. Infra xii. 29, and comp. the terms διάπυρος and αἶθων in the Greek Class. writers.

27. φοβερά δι τιν ἐκδοχὴ κρίσεως] So Basil. M. t. ii. 524, φοβερά γὰρ τις ἐκδοχὴ κρίσεως. Tis has here great emphasis, being intensive of the force of the Adject., as in Eurip. ap. Stobæum, p. 173, 11, δεινὴ τις ὀργή. The word ἐκδοχὴ occurs, I believe, no where else; but, from what has been said by me in Lex. N. T. v. ἐκδόχουμαι, it will be plain that our recent English Translators have done wrong in altering the *looking-for* of our Common Version into *expectation*, which very inadequately represents the force of the expression—a manner of speaking used with allusion to what is matter of *sight* (and therefore more forcible than a term whose reference is to what is matter only of intellectual perception), and, as Hyper. on that passage well points out, was 'here suggested by the similarly forcible expression preceding, βλέπετε ἐγγίζουσαν τὴν ἡμέραν, meaning the day of judgment.' The propriety as well as force of the term *looking-for*, as employed in our Common Version, will fully appear by marking its happy effect in the following passage of a distinguished poet, and most consummate judge of the force of terms, (Dryden), 'Drown'd in deep despair, He dares not utter one repenting prayer. Amazed he lies, and sadly looks for death.—ἐσθίου—τοὺς ὑπεναντίους. As fire is oft., in O. T., said 'to eat up' what it consumes, so the fiery wrath of God is not unfrequently represented as *consuming*, *destroying*, and casting into perdition τοὺς ὑπεναντίους, the enemies of God, meaning those who oppose themselves to his true religion, the Gospel of Christ. The Apostle had here prob. in mind Isa. lxiv. 2, κατακαύσει πῦρ τοὺς ὑπεναντίους.

28, 29. Here is an *argumentum à minori ad majus*, to show the heavy wrath, which hangs over apostates, when even Moses' law punished such defection most severely.

28. νόμον M.] meaning the ceremonial law, for a wilful violation of which no persons whatever were exempted from punishment.—ἀποθνήσκει. Render: 'dieth'; the Present being used with reference to the punishment prescribed, for *all* times, by the Law, at Deut. xvii. 2—7.

29. πόσῳ δοκεῖτε χείρονος, &c.] These words are meant to place in a strong light the guilt of apostates. The expression δοκεῖτε has great energy; and ἀξιωθήσεται no little elegance. The πόσῳ is *not* (as some imagine) to be joined with δοκεῖτε, inasmuch as the word δοκεῖτε is to be pointed off by commas, as an insertion

ὁ τὸν Υἱὸν τοῦ Θεοῦ καταπατήσας, καὶ τὸ αἷμα τῆς διαθήκης  
κοινὸν ἡγησάμενος ἐν ᾧ ἡγιάσθη, καὶ τὸ Πνεῦμα τῆς χάριτος  
ἐνυβρίσας; <sup>30</sup> Ὅϊδαμεν γὰρ τὸν εἰπόντα· Ἐμοὶ ἐκδίκησις, <sup>r Deut. 32.  
25, 26.</sup>  
ἐγὼ ἀνταποδώσω, [λέγει Κύριος] καὶ πάλιν Κύριος κρι- <sup>Rom. 12. 19.</sup>  
νεῖ τὸν λαὸν αὐτοῦ. <sup>31</sup> φοβερὸν τὸ ἐμπεσεῖν εἰς χεῖρας  
Θεοῦ ζῶντος. <sup>32</sup> Ἀναμνησέσθε δὲ τὰς πρότερον ἡμέρας, <sup>s Gal. 2. 4.  
Phil. 1. 20,  
20. Col. 2. 1.</sup>

thrown in; which at once imparts great spirit, and conveys an appeal on the part of the writer to the judgment and conscience of those whom he is addressing. Comp. Anacr. Od. xl. 15, πόντον, δοκίαν, ποροῦσιν, Ἔρωσι, ὄνονε σὺ βάλλεις;—Καὶ τὸ αἷμα τῆς διαθήκης, &c. Render: 'and who regards the blood of the covenant (i. e. the blood of Christ shed to ratify the new covenant) wherewith he was sanctified (i. e. cleansed from his sins, and set apart to the service of God) as a thing common and ordinary, no more than that of a man, and consequently having no expiatory efficacy.'—καὶ τὸ Πνεῦμα τῆς χάριτος ἐνυβ. Render: 'and hath treated with contumely the Spirit of grace; i. e. the Holy Spirit, the bestower of grace; viz., by resisting his holy influence, which would have preserved him from apostasy. Thus, *supr.* vi. 4, the persons in question are described as once μέτοχοι Πνεύματος ἀγίου. Many recent foreign Commentators, indeed, attempt to lower the sense to 'the mercies of the Gospel;' but it has been convincingly shown by Bp. Middl. that this version is wholly inadmissible. 'Attributes (he observes) are frequently expressed in the ancient Oriental tongues and Scriptural phraseology, not, as with us, by means of Adjectives, but by the Genitives of the names of attributes, made to depend on the noun to which the attribute belongs. The Holy Spirit is continually named in the Syr. Version the Spirit o holiness; and the gracious throne, a title of the Almighty, is in this Epistle, iv. 16, ὁ θρόνος τῆς χάριτος. So the all-gracious God is in 1 Peter, v. 10, ὁ Θεὸς πάντης χάριτος, and here τὸ Πνεῦμα τῆς χάριτος, the gracious Spirit, i. e. the Holy Ghost.' This interp. exactly suits the context: and that the writer should in the same verse speak of 'trampling on the Son of God,' and of 'insulting the gracious Spirit,' will seem very intelligible and natural to those who admit the personality of the Holy Ghost; and they who do not, ought at least to show that ἐνυβρίσας in Greek has for its object things, and even qualities; and that to 'insult the mercies of the Gospel' is tolerable sense.' Thus, then, to grossly insult, καταπατεῖν, the Holy Spirit, is to reject his holy influences with disdain, to deny their reality, or it may be, ascribe them to demoniacal agency,—the sin against the Holy Ghost.

30, 31. This solemn warning the Apostle follows up by adducing two passages from Scripture, showing the tremendous nature of the punishment threatened; applying to apostates what was originally said of the idolatrous Gentiles. To give greater force to the words, he has employed, in the place of the usual formula of citation, a mode of expression adapted to suggest the august greatness of the Speaker (i. e. God by Moses), in his attributes of infinite power, justice, and truth; see *vv.* 31, 37. The first passage is from Deut.

xxxii. 35; but the words quoted do not entirely agree either with the Sept. or the Hebrew; though the sense is faithfully represented; and probably some copies of the Sept. so read in the time of St. Paul. The words λέγει Κύριος are cancelled by Tisch., but retained by Lachm.; very properly; since the authority for their being cancelled is very slender (only that of 4 MSS. and some Versions); while internal evidence is equally balanced. The words may possibly have been introduced from Rom. xii. 19; but if the Apostle subjoined the words (for they are those, not of Moses, but of St. Paul himself, q. d. 'It is the Lord who speaks') in the passage of Romans, he would be likely to do so in this. However, the question is a doubtful one. The second passage is taken from Deut. xxxii. 36, though found also in Ps. cxxxv. 14. The term κρινεῖν is by some explained 'will avenge.' But though that sense seems very suitable to the passage of Deut., the context in the Apostle seems to require that assigned by many eminent Commentators, 'will condemn and punish his [apostatizing] people;' of course, by an accommodation of the sense of the original.

31. φοβερὸν τὸ ἐμπεσεῖν, &c.] The term φοβ. here answers to the Latin *horribile*. The expression ἐμπίπτειν εἰς χεῖρά τινας, denotes to fall into any one's power for evil, as punishment, or avengement. The epithet ζῶντος may refer either to the eternity or the omnipotence of God, or, indeed, to both, in order to show how utterly hopeless is the condition of his enemies.

32. To the influence of *threatenings* is now subjoined the argument of *self-interest*. They are reminded of the supports that had been provided for them under the trials they had experienced in the former days of their Christian profession; and it is intimated that, as to what they had suffered, and renounced for Christ, the sacrifices would be lost if they should now give way and apostatize. The best comment on this passage is a very similar sentiment at Gal. iii. 3, 4.—Τὰς πρότερον ἡμέρας. Πρότερον is here, as often in Thuryd., used Adjectively. As to this passage, *vv.* 26—31, and the similar one, *vi.* 4—6, so perplexing to some serious Bible-students, from Luther downwards, it must be borne in mind that neither passage asserts the impossibility of an apostate's repentance. It has been well observed by Mr. Conyb., that 'what is said amounts to this,—that for the conversion of a deliberate apostate, God has (according to the ordinary laws of his working) no further means in store than those which have been already tried in vain.'—Φωτισθέντες, 'after having been enlightened,' viz. by the light of the Gospel (see Eph. i. 18); having been called out of darkness into his marvellous light (1 Pet. ii. 9), and thereby become Christians. Here, too, there may be an allusion to baptism (so also *supr.* vi. 4, where

ἐ φιλ. 1. 7. ἐν αἷς φωτισθέντες πολλὴν ἀθλήσιν ὑπεμείνατε παθημάτων  
 33 τούτο μὲν, ὀνειδισμοὺς τε καὶ θλίψεσι θεατριζόμενοι· τούτο  
 δὲ, κοινωνοὶ τῶν οὕτως ἀναστρεφόμενων γενηθέντες. 34 καὶ  
 γὰρ τοῖς † δεσμοῖς [μου] συνεπαθήσατε, καὶ τὴν ἀρπαγὴν τῶν  
 ὑπαρχόντων ὑμῶν μετὰ χαρᾶς προσεδέξασθε, γινώσκοντες ἔχειν

see note) as the sacrament of heavenly grace by the Holy Spirit for regeneration, alluded to supr., v. 29, τὸ πνεῦμα τῆς χάριτος ἐνυβρ., meaning 'the spirit of grace (in baptism) by which they had been brought out of darkness to light in the Lord.' The words following advert to the trials and tribulations that succeeded to that first period of joy in the Holy Ghost. These are first denoted by the forcible expressions ἀθλήσις παθημάτων (an agonistic metaphor, as in Thucyd. vii. 71, 1, πολλὴν τὸν ἀγῶνα—τῆς γνώμης εἶχε), and θλίψεις, by which are designated 'the effects of direct persecution,' as distinct from ὀνειδισμοῖς θεατριζόμενοι, which denote the indirect, —of contumely the most extreme.

33. ὀνειδισμοῖς τε καὶ θλίψεσι θεατριζόμενοι.] A strongly fig. mode of expression—suggested by the foregoing agonistic metaphor—of which the sense is, 'being exposed to open and public insult,' where the term θεατρ. has allusion to criminals exposed, as a spectacle in the theatre, to the public insults of the multitude (Tacit. Ann. xv., 'percutibus addita ludibria') previous to their being put to an ignominious death. See Philo, p. 1043, and Plut. de sera N. V., and comp. 1 Cor. iv. 9, ὡς ἐπιθανάτιον (ἐπιδίδειξεν) ὅτι θιάτρον ἱγυήθημεν τῷ κόσμῳ.—Κοινωνοὶ γίνεσθαι fig. denotes 'to be partakers by deep sympathy with those that were thus circumstanced';—for such is the force of τῶν οὕτως ἀναστρ. and not 'treated'; for ἀναστρέφεισθαι is not a Passive, but Midd. Reflexive, in a reciprocal sense, lit. 'to turn oneself about in a place, versari, or about a thing'; and hence, to be circumstanced so and so as to the thing; which seems to be its use here. Though, were it not for the οὕτως, the word might be referred to ὀνειδισμοῖς and θλίψεσι, by an ellipsis of αὐτοῖς, 'conversant about revilings, afflictions.'

34. καὶ γὰρ τοῖς δεσμοῖς, &c.] The words of this verse are illustrative of both the above sorts of suffering,—that personally, and that by sympathy and mental participation (as members of the same body); only they are taken in *inverse* order, per *Chiasmum*. The sense is, 'Ye had, for instance, sympathy with, and succoured me in my bonds.' To this same principle of sympathy, which makes us, as it were, participators in the evils of our friends, the Apostle has another allusion at xiii. 3, μνησθε τῶν δεσμῶν, ὡς συνδεδεμένοι. Here, indeed, a difference of opinion exists as to the reading. Instead of the t. rec., δεσμοῖς μου, MSS. A, D, and 12 cursives (I can only add Mus. 5116), and several Versions, have δεσμούς, which has been preferred by most Critics, and edited by Griesb., Scholz, Lachm., and Tisch. The t. rec., however, is ably defended by Heina, Capel., Wolf, Carpov., Michael., Matthæi, Schleusn., Bp. Jebb, and Rinck; and has been retained by Matthæi; perhaps rightly; since the external evidence for it is very greatly superior, and the internal not inferior. The recent Critics, I suspect, have

been chiefly induced to reject the t. rec. from the opinion of Valcknaer that it is not good Greek; but as it has been shown by Bp. Jebb, Sac. Lit. p. 354, Valcknaer's testimony is negatived by his own admission supra iv. 15, συνεπαθῆσαι ταῖς ἀσθενείαις, that 'it might be used by the best Greek writers.' That συνεπ. can be, and is, used of things, even by the writer of this Epistle, is plain from the above passage, and from a passage of Isocrates, adduced by Bp. Jebb, very similar to the one before us: ὥστε καὶ ταῖς μικραῖς ἀτυχείαις ἵκαστος ἡμῶν πολλοὺς εἶχε συνεπαθῆσας, 'so that each of us had many to sympathize even with our small mischances.' [I add Polyb. iv. 7, 3, ταῖς τιμῶς ἀτυχείαις.] Now (says he) since it is unquestionably pure Greek to say συνεπαθῆσαι ταῖς ἀτυχείαις, where can be the solecism in saying ταῖς δεσμοῖς συνεπαθῆσαι? These phrases, indeed, may be elliptical: δεσμοῖς μου συνεπαθῆσατε [μοι]. συνεπαθῆσαι [ἡμῖν] ταῖς ἀσθενείαις ἡμῶν. ἀτυχίας ἡμῶν συνεπαθῆσασιν [ἡμῖν]. The ellipsis, however, extends even further than this. The complete phrase is συνεπ. μοι ἐν ταῖς δεσμοῖς μου; and, in the process of abbreviating it, there is an *hyperallage*, as in Phil. iv. 14, συγκοινωνήσαντές μου τῇ θλίψει, for συνεπ. μοι ἐν τῇ θλίψει μου. Thus far in my former Edd. On carefully reconsidering this perplexing question, I am ready to admit that the learned Critics whom I have adduced have pushed too far some of the arguments for δεσμοῖς μου, and have underrated those that may be urged for δεσμοῖς, for which Est. has advanced some remarks that deserve attention. Though, when he argues from the similarity existing between δεσμοῖς and δεσμοῖς, he uses an argument which draws two ways. And indeed the reading has chiefly to be determined from *internal evidence*,—and that, I now think, is pretty evenly balanced. For μου was not more likely to be removed by those who found δεσμοῖς in their copy, than to be added by those who, finding δεσμοῖς in theirs, inserted the pronoun, because St. Paul frequently subjoins it, indeed always except in Philem. 13, and even there it is implied in the μοι.—Προσδέξασθε, 'admitted,' 'acquiesced'; a signif. found in the Sept., Exod. x. 17, but not in the Class. writers.—ὑπαρξίς, 'wealth, or property'; a signif. confined to the later writers. The ἐν before ἑαυτοῖς has been, on strong grounds, espec. from internal evidence, cancelled by Griesb., Scholz, Lachm., and Tisch. It was prob. introduced by those Revisers of the text, who did not perceive the force of the Dat. *commodi* in ἑαυτοῖς, 'for yourselves,' which imparts no small force and emphasis, of which, however, Lachm., and Tisch. in his 1st Ed., effectually deprived the passage, by reading ἑαυτῶν, from A, and 5 cursive MSS., and the Vulg., a reading which evidently arose from the infinitive εἶχειν, the scribes not perceiving the construction. The words ἐν οὐρανοῖς are cancelled by Lachm. and Tisch. on the



[ἐν] ἑαυτοῖς κρείττονα ὑπαρξιν ἐν οὐρανοῖς καὶ μένουσαν. <sup>35</sup> \* Μὴ ἀποβάλλετε οὖν τὴν παρρησίαν ὑμῶν, ἥτις ἔχει μισθ-  
 αποδοσίαν μεγάλην <sup>36</sup> \* ὑπομονῆς γὰρ ἔχετε χρεῖαν, ἵνα τὸ θέ-  
 λημα τοῦ Θεοῦ ποιήσαντες κομίσσησθε τὴν ἐπαγγελίαν. <sup>37</sup> \* Ἐτι  
 γὰρ μικρὸν ὅσον ὅσον ὁ ἐρχόμενος ἤξει καὶ οὐ χρονιεῖ. <sup>38</sup> \* Ὁ

<sup>3</sup> Matt. 10.  
<sup>35</sup> Luke 21.  
<sup>36</sup> Hab. 2. 3.  
<sup>37</sup> Hag. 2. 7.  
<sup>38</sup> Luke 12. 3.  
<sup>39</sup> Rom. 1. 17.  
<sup>40</sup> Gal. 3. 11.  
<sup>41</sup> 1 Pet. 1. 6.  
<sup>42</sup> 2 Pet. 2. 2.

authority of three or four MSS. and the Vulgate Version. They may have been introduced from a marginal scholium written by one who was thinking of Col. i. 5 and 1 Pet. i. 4, and then transposed in some MSS. (to which I add Mus. 5116, and 11,836); this may be thought to confirm this view. But variation in position oft leads to omission in a few MSS. And the authority of the Pesch. Syr. Version in confirmation of all the MSS. exc. 3 or 4, forbids even the bracketing of the words.

35. μὴ ἀποβάλ. οὖν] The Apostle subjoins exhortation to admonition, 'not to cast off, or away, that confident hope and trust,' by which they were assured of 'the better substance,' ὑπαρξιν, for which they had cheerfully encountered losses and sufferings.—The next clause, ἥτις ἔχει μισθ. μεγ., adverts to the ground of this perseverance in well doing,—inasmuch as it carries with it a mighty recompense of reward, in requital of all that they had suffered in the pursuit of the hoped for heavenly inheritance. 'Quod autem (observes Calv.) remuneratio nomine utitur [Paulus], eo nihil diminuit de gratuita salutis promissione;' the true view, whatever it be,—with unusual dogmatical sophistry,—may say to the contrary. It is not, cannot be, a reward of meritorious works, which is spoken of here. The only true ground of the παρρησ. here spoken of, consists in the unswerving faith, which trusts in CHRIST, and in him only.

36. The Apostle here urges the continuance of that patient endurance, on the ground of its indispensable necessity to bear them up under much future trial, q. d. 'great need have ye thereof, for &c.,'—a weighty representation, which Bp. Sanderson in a Sermon on this text well applies for general use thus: "well is it said, 'Ye have need of patience;' for, 1. we live here in a vale of misery, where we meet with a thousand petty crosses and vexations in the common road of our lives, which we have need of patience to digest; 2. we are beset and surrounded with a world of temptations, assailing us within and without, which we have need of patience to withstand; 3. we are exposed to manifold injuries, obloquies, and sufferings, which we have need of patience to bear; 4. we have many precious promises made us in the word of grace, of glory, and of outward things; of some of which we find as yet but slender performance, and of others no visible probability of their future performance; these we have need of patience to expect: 5. we have many duties required of us in our Christian callings, and in our particular vocations (for the honour of God, and the service of our brethren), which we have need of patience to go through." One cannot but admit the power for edification of the above passage of the learned Prelate: but he ought to have seen that it does not well suit the present passage, since ὑπομ. cannot well be expressed by 'patience' in the ordinary sense, as denoting 'the suffering of evil with equanimity;'

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but here the context requires the rendering perseverance, equiv. to 'patient perseverance to the end of any labour or trial;' and this must here be, the end of one's earthly course. Comp. Matt. xxiv. 13. The term χρεῖαν must here denote 'urgent need and necessity,' as said of a thing that is indispensably necessary to us.

37, 38. Here a remarkable discrepancy exists between the Hebrew and the Sept. and the Apostle; for while the Apostle's words agree with the Sept., except in the transposition of the two clauses of the latter verse, for better adaptation to his purpose, they both vary considerably from the Hebrew. The words ὁ ἐρχόμενος ἤξει καὶ οὐ χρονιεῖ follow the Sept., except in adding ὁ to ἐρχόμενος, which, however, it is not improbable was anciently in the Sept. text, since otherwise the Framers of that Version would probably have written τὸ ἐρχόμενον, meaning, the prediction. At verse 38 the discrepancy seems very great between the Sept. and the Hebrew; yet it need not be ascribed to corruption in the Hebrew text; for it has been shown by Pocock that the Sept. may very well be reconciled with the present text, there being only a change of person to make the sense plainer. The μὺν of the Sept.,—where, according to the Hebrew, it should have been αὐτοῦ,—may be accounted for on the same principle as that above mentioned. It would seem, however, that the writer did not adopt the μὺν; for though it is found in two of the most ancient MSS. and some Versions, yet it seems to have been introduced from the Sept., where it was meant to be taken for αὐτοῦ. In the two other places of the New Test. where this passage is quoted (namely, Rom. i. 17, and Gal. iii. 11), the μὺν is not found.

37. μικρὸν ὅσον ὅσον] A phrase used by the best writers, to denote 'a very little while.' In ὁ ἐρχόμενος we have a not unusual designation of the MESSIAH. This coming is to be understood of the advent of Christ to destroy Jerusalem, and put an end to the Jewish state.—ἤξει καὶ οὐ χρονιεῖ. This is not a mere pleonasm, but a forcible mode of expression. Comp. Mesemach. Com. Hippoiat. frag. i. 25, ἤξει ἡδὴ καὶ μὴ μέλλειν. Thus the sense here is, 'will come at once and no longer tarry.'

38. Here are suggested the means by which the just shall attain this life; namely, by his persevering and enduring faith and reliance on God; of which the Apostle soon after takes occasion to illustrate the nature, and exemplify the efficacy, by reference to the worthies of the Old Test.—ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται. Render: 'Now the just shall live out of faith [in me];' μὺν being left to be supplied from the subject-matter; though it is expressed in the Sept., where μὺν is for μοι, equiv. to εἰς ἐμὴ, forming an example of the attributive construction, as in Eurip. Troad. 376, ἡδὴναι τέκνονι, for ἐπὶ τέκνονι or ἐπὶ τένα. See Jelf, Gr. Gr.

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δὲ δίκαιος ἐκ πίστεως ζήσεται καὶ ἐὰν ὑποστειλήται, οὐκ εὐδοκεῖ ἡ ψυχὴ μου ἐν αὐτῷ. <sup>39</sup> Ἡμεῖς δὲ οὐκ

§ 499—601, 2, and note on James iv. 4, *φιλία τοῦ κόσμου*. However, the subordination is so harsh, that I am inclined to think *μου* may be admitted into the text; as it has been done by Lachm. and Tisch., on the authority of two uncial MSS., some Versions and several Fathers. —*καὶ ἐὰν ὑποστειλήται*, &c. Here it has been not a little disputed what is the *subject* of the verb *ὑποστειλήται*. Almost all Commentators, from the time of Beza and Grotius, have thought it to be *τις*; while the ancient and earlier modern Commentators, and a few after their time, as Bp. Pearson (Parnocis prefixed to Sept.), Mackn., Whitby, Abp. Newcome, Dr. A. Clarke, and Bp. Turton (in his Text of the English Bible, pp. 78—86), refer it to the *just man* before mentioned. Of course, the advocates for the doctrine of Final Perseverance adopt the *former* mode; the opponents of that doctrine the *latter*; according to which Whitby shows that the doctrine in question is utterly untenable. 'The words (says he) plainly suppose that the "just man," who "liveth" by "that faith," in which, if he persisted, he would "save his soul," may "draw back unto perdition." And this is also evident from the expression, "My soul shall have no pleasure in him;" for they plainly intimate that God took pleasure in him before his drawing back; for otherwise this threat would signify nothing, the Lord taking pleasure in none but "just" men only, and such as "live by faith." The question, however, is, *which* of the two above-mentioned modes of reference should here be adopted, and in order thereto, whether there can be any principle which may suffice to decide a point of such importance. Now here Bp. Turton comes opportunely to our aid in the following able remarks: 'The Apostle (says he) exhorting those whom he is addressing to steadfastness in the faith, employs, with some variation, the words of the Septuagint Version of Hab. ii. 4, which may be rendered, "If a man draw back, my soul shall have no pleasure in him; but the just shall live by faith." In this rendering, the words "a man," or "any man," are more than the Greek contains, and are introduced because there is, in the Greek, no reference to any individual before mentioned; but it suited the Apostle's argument to invert the order of the clauses. Indeed, if the latter clause, as used by the Apostle, had stood first in the Prophet, and from its position had had a more general application, there would have been some difficulty in conceiving how any other version than the one now given could ever have been thought of. That the bearing and import of words are frequently changed by their position, is known to all who know any thing of the nature of language; and thus the inquiry is reduced to this,—whether, for the purpose of confirming the faith of the Hebrew converts, the Apostle used a sentence, the signification of which should be determined by its own obvious construction, or by what might happen to be recollected of its form when used by a Prophet, who here seems rather to be *referred* to than *quoted*. This point the reader shall decide for himself. As to the light in which this passage appeared to the elder Com-

mentators, Erasmus manifestly did not contemplate the introduction of *quis*, "any man." Zeger explained the drawing back with reference to the just man [as did also that consummate theologian, *Hyperius*; see his able examination of the sense. Edit.]. J. Capell. and Grot. examined the Septuagint Version of Habakkuk, and finding *τις* to be understood there, seemed to think that it must be understood in Heb. x. 38 likewise. Beza, the great authority for the rendering 'but if any man draw back,' described the Apostle as inverting the clauses of the sentence, but retaining the Prophet's meaning; and this, so far as I can perceive, is his *ostensible* reason for introducing *τις*. That, by this rendering, another version was avoided, by no means agreeable to Beza's Theological opinions, there can be no doubt. From Bp. Pearson's *Prof. ad Parav.* we learn that, in his opinion, the inverted order of the clauses, adopted by the Apostle, at once gave to the verb "draw back" a nominative case "he," the just man (which also was the opinion of Theophylact), and that when Beza translated, "But the just shall live by faith; but if any man draw back, my soul shall have no pleasure in it;" his two methods of excluding the "just man" from being the subject of the latter clause—1. by introducing the words "any man;" and, 2. by transferring God's displeasure from the person who draws back (him) to the act of withdrawing (it)—indicate either a want of good faith or an undue concession to theological opinions.' I would further observe, that the censure here applied by Bps. Pearson and Turton to Beza should also be applied, in some measure, to Calvin, who has on this occasion evinced no little disingenuousness; for though he did not venture on the change introduced by Beza, yet he strove to suppress the sense naturally resulting from the words, by rendering *ἐὰν ὑποστειλήται*, 'si subductus fuerit;' though such is evidently at variance with the *sens loquendi* both of the Class. and the Script. writers. Thus in the Sept. the term always carries with it the idea of fear; and so in Jos. Ant. ii. 5, 5, and vi. 5, 5, we have *φόβῳ* added, to make the sense stronger. In the Bell. Jud., i. 20, 1, it is used *without* *φόβῳ* thus: *οὐδὲ τούτῳ ἐν ὑποστείλλεσθαι εὐκταί*. In short, the term in question implies a desertion of one's pledged faith, by a metaphor derived from the case of a soldier who deserts his post, by shrinking back from danger (which, moreover, seems to have been had in view by St. John, Rev. xxi. 8, where he speaks of 'the fearful and unbelieving (τοῖς δειλοῖς καὶ ἀπίστοις), for whom is reserved the second death.' There is no doubt that here the sense of *ὑποστειλήται* is, *draw back*, withdraw himself, from the faith by apostasy, through fear of professing it. This absolute use of *ὑποστειλλασθαι* is rare; though I have noted it in Jos. Bell. iii. 8, 1, *μὴ ἁπλῶς ὑποστειλλασθαι*. The view of the construction here, which I have taken, is supported by what Ket. has remarked in a long and able annotation on this verse, to which I beg to refer the reader.

39. Here the ensuing discourse on faith is well introduced by what may be considered the connecting link of an indirect exhortation to it:

ἐσμέν ὑποστολῆς εἰς ἀπώλειαν, ἀλλὰ πίστεως εἰς περιποίησιν ψυχῆς.

XI. 1<sup>a</sup> Ἔστι δὲ πίστις ἐλπίζομένων ὑπόστασις, πραγμάτων <sup>a Rom. 8. 24.</sup> ἔλεγχος οὐ βλεπομένων. <sup>25.</sup> 2<sup>b</sup> ἐν ταύτῃ γὰρ ἐμαρτυρήθησαν οἱ <sup>3 Cor. 4. 18.</sup> πρεσβύτεροι. <sup>b Gen. 1. 1.</sup> 3<sup>b</sup> Πίστει νοοῦμεν κατηρτίσθαι τοὺς αἰῶνας <sup>Pa. 32. 4.</sup> ῥήματι Θεοῦ, εἰς τὸ μὴ ἐκ φαινομένων τὰ βλεπόμενα γεγονένα. <sup>Rom. 4. 17.</sup> 4<sup>c</sup> Πίστει πλείονα θυσίαν Ἀβελ παρὰ Κάιν προσήνεγκε τῷ <sup>3 Pet. 2. 5.</sup> Θεῷ, δι' ἧς ἐμαρτυρήθη εἶναι δίκαιος, μαρτυροῦντος ἐπὶ τοῖς <sup>c Gen. 4. 4.</sup> <sup>d Matt. 22. 25.</sup> <sup>ch. 12. 34.</sup>

q. d. 'But we [I trust] are not of the number of,' &c. On the terms ὑποστῆλθαι and ὑποστολῆ see note at Acts xx. 20. — Here ὑποστολῆς is abstr. for concrete, = τῶν ὑποστῆλ-  
λομένων, as in the instance of ἡ περιτομή and many other Substantives. Of εἰς περιποίησιν ψυχῆς the full meaning is, 'unto the preservation of the soul' from death spiritual, as by ἀπώ-  
λεια is denoted 'destruction from the presence of God.' Comp. 2 Chron. xiv. 12. See more in note on 1 Thess. v. 9.

XI. 1. Having mentioned *faith*, issuing in constancy of endurance under trials and afflictions, as the peculiar characteristic of the true Christian, the Apostle, in order to excite his readers to the latter, proceeds to show, that such faith, or confidence, in the Divine promises of support under trials has always been the means of promoting such perseverance; also that the very nature of faith, and the character of true believers, require this. In order the better to work on the minds of his Hebrew readers, the Apostle, after first describing the essence and true nature of faith as a saving principle of action, illustrates at large its efficacy, proving, by a long array of Scriptural examples, that it had always been the grand characteristic of God's faithful servants from the earliest ages. First, the Apostle defines Faith, not logically and formally, but popularly and practically. Now faith, he says, is ἐλπίζο-  
μένων ὑπόστασις, where of the various interpretations the best founded is 'confidence, confident trust as to things hoped for,'—firm persuasion as to their existence (see supra iii. 16, comp. 2 Cor. ix. 4. xi. 17), a realization of them as absolute realities, though now only seen by the mind's eye (comp. v. 3), and only objects of trust and confidence (resting on God's promises). The next words, πραγ. ἔλ. οὐ βλεπ., serve to further develop the idea, by pointing to the result, as a full conviction of their being truly existent, though not seen by the bodily eye. The same brevity of expression occurs in Thucyd. v. 111, 2, τὰ ληχυρότατα (your surest grounds of preservation) ἐπιζόμενα μέλλεται.

3. πίστει—Θεῷ] The Apostle now proves, by reference to the creation of the world, that faith regards even things long past, and which do not strike the senses. (Kuinoel.) Here several Expositors connect μὴ with φαινομένων, assigning as the sense 'ita ut ex iis que non essent, ea que sunt existent,' as in 2 Macc. vii. 28, οὐκ ἐξ ὄντων ἰσχύοντες αὐτὰ (i. e. the universe); but its natural construction is rather with γεγο-  
νέναι; and from this there is no reason to de-  
part, since the same sentiment will either way arise, and that founded on Gen. i. 1. It is meant

that 'through faith we clearly apprehend, that the world we see was not made out of apparent materials, from matter which had existed from eternity, but was produced out of nothing to be seen; so that, at His fiat, the material creation was brought into existence, and formed into the things we see.' So Rom. iv. 17, Θεοῦ καλοῦν-  
τος τὰ μὴ ὄντα ὡς ὄντα. Comp. Philo, de Creatione, τὰ μὴ ὄντα ἐκέλευσεν εἰς τὸ εἶναι.—  
With τὰ βλεπόμενα, 'things actually seen,' comp. 2 Cor. iv. 8. Joa. Antt. v. 10, 4, τῶν βλεπομένων, and Æschyl. Cboëph. 844, τὰ βλεπόμενα, 'things really existing.' For τὰ βλεπόμενα, Lachm. and Tisch. read τὸ βλεπόμενον, from 4 MSS., 2 inferior Versions, and 2 Fathers; an authority too slender for any change except what might be called for by strong internal evidence; which is not the case here, since τὸ βλεπόμενον is precluded by the anti-  
thetic term φαινομένων. That reading probably arose from a confounding of the abbreviations for το and τα, which abbreviations are not dis-  
similar; and then βλεπ. would be accommodated in number to its Article.

4. πίστει πλείονα—Θεῷ] 'By virtue of faith Abel,' &c.; implying that it was his faith which made his offering more acceptable. Some, indeed, are of opinion that his offering was more acceptable as being of animals, not of the fruits of the earth; but it would seem that the offering itself was made from the superiority of his faith. Not only did Abel evince a more decided devotion to his God, by offering victims of the choice of the flock, but (as is shown by Abp. Magee on the Atonement, p. 52) there is great reason to suppose that 'his faith was especially superior, as being not directed to God alone (recognizing his existence, authority, and providence), but also to the Great Redeemer promised immediately after the fall (Gen. iii. 15), whose expiatory death was typified by animal sacrifices; by offering which Abel evinced his faith in the great sacrifice of the Redeemer prefigured by it; and thus he obtained that acceptance from God, and witnessing of his offerings, which was refused to Cain.—ἐμαρτ. εἶναι δίκ., lit. 'he was borne testimony to [by God] to be,' &c., i. e. testimony was borne by God that he was such. Δίκ. is an epithet constantly applied to Abel in the Scrip-  
tures, Philo, and Josephus. The words here, μαρτυρ. ἐπὶ τοῖς ὁμοίαις αὐτοῦ, are explanatory of the preceding; the sense being, 'bearing his approving testimony respecting the gifts.' The nature of the term and the language of Scrip-  
ture elsewhere (Gen. iv. 10) point at some visible tokens of approbation, though what that was we are not told in the Old Test. But the Jewish Expositors and the most eminent Christian Com-  
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δώροις αὐτοῦ τοῦ Θεοῦ καὶ δι' αὐτῆς ἀποθανὼν ἔτι \* λαλεῖ.  
 5<sup>a</sup> Πίστει Ἐνὼχ μετετέθη τοῦ μὴ ἰδεῖν θάνατον, (καὶ οὐχ  
 εὐρίσκετο, διότι μετέθηκεν αὐτὸν ὁ Θεὸς,) πρὸ γὰρ  
 τῆς μεταθέσεως αὐτοῦ μεμαρτύρηται εὐηρεστηκέναι τῷ Θεῷ.  
 6<sup>a</sup> χωρὶς δὲ πίστεως ἀδύνατον εὐαιρεσθήσαι πιστεῦσαι γὰρ δεῖ  
 τὸν προσερχόμενον τῷ Θεῷ, ὅτι ἐστὶ, καὶ τοῖς ἐκζητοῦσιν αὐτὸν  
 μισθαποδότης γίνεται. 7<sup>a</sup> Πίστει χρηματισθεὶς Νῶε περὶ τῶν

d Gen. 5. 24.  
 Ecclus. 44.  
 16. & 22. 12.

e Gen. 6. 12.  
 Ecclus. 44.  
 17.  
 Rom. 2. 22.  
 Phil. 2. 9.

mentators are agreed, that it was signified by *fire* from heaven consuming Abel's victims, while Cain's fruits of the ground remained untouched. How ancient this opinion is, appears from Theodotion's insertion of the words in his Version of Gen. iv. 4.—an insertion prob. not made without authority, however it might originate from *tradition* only.—καὶ δι' αὐτῆς ἀποθανὼν ἔτι λαλεῖ. Render: 'though dead, he yet speaketh.' For a similar use of the particip., comp. Anthol. Gr. Jacobs, x. 82, σιγῶν λέγω, 'though silent, I speak.' The sense, however, depends upon the *reading*, which is disputed. Instead of the t. rec. λαλεῖται, MS. A, and 20 cursives (to which I can add 2 Lamb. and most Mus. copies), most of the Versions, and many Fathers have λαλεῖ, which is preferred by Grot., Mill., Valckn., Dind., Kuin, and Boehme, and edited by Bengel, Griesb., Scholz, Lachm., and Tisch.; while the former is retained by Matthæi. But notwithstanding all that has been urged by Matthæi in favour of the t. rec., λαλεῖ is certainly preferable, not only as being the more *difficult* reading, but as yielding the only sense worthy of the writer. On the contrary, the sense of λαλεῖ (namely, that, 'though dead, yet he by his faith, as it were, speaketh,' bidding us follow his example, and inculcating a like faith in God as 'the rewarder of those who diligently seek him') is highly suitable, and recommended both by its simplicity and its weightiness of sense. The figure by which 'the dead are said to speak,' and admonish others by their own example, is found in the best writers, espec. the Poets and Orators. So Virg. Æn. vi. 618, magnâ testatur voce per umbras: Discite justitiam moniti, et non temerere Divos.' It may, indeed, be said, 'If such be the appropriateness of λαλεῖ, how came λαλεῖται into the great body of the MSS.?' I answer, from an error of scribes in some very ancient archetypes, by which a flourish after *ει* was taken for an abbreviation of *-ται*. I have found this oft. the case in the Lamb. and Mus. copies, and Schæfer, on Greg. de Dial., p. 754 and 842, testifies to the same fact, and subjoins some exx.

5, 6. Enoch's faith the Apostle justly *infers* from his having a testimony of approbation from God; since without faith it is impossible to have such approbation. To this faith the Apostle ascribes his being '*translated*,' so as not to experience death.' The import, however, of the words μετετίθη, &c., has been not a little disputed. Most foreign Commentators for the last half century have been of opinion that neither Moses nor the Apostle meant to say that Enoch was taken to heaven alive, but that he was removed thither by a sudden death, probably by lightning. The arguments urged are detailed and reviewed by Kuin., who, very properly, rejects that notion, and accedes to the opinion of the

ancient and most modern Commentators, that both writers meant to represent Enoch as removed to heaven alive. Indeed the words of the Apostle, τοῦ μὴ ἰδεῖν θάνατον, admit of no other construction; and though what is here said appears to rest on the words of the Sept. (the καὶ οὐχ—Θεὸς being a citation, justificatory of what is said in the foregoing clause), yet the expression οὐχ εὐρίσκετο, taken in conjunction with μετίθηαι, is so strong as to admit of scarcely any other interpretation: and the Hebrew terms are quite as remarkable; for, as Kuin. observes, while Moses constantly uses the term *מָוֶת* in recording the death of the other patriarchs, of Enoch alone he employs the term *מָוֶת* (accurately rendered by the Sept. μετίθηαι), which is no where used of removal by death, but only employed to describe the *translation* of *Elijah*. Again, οὐχ *εὐρίσκετο* is a faithful version of the Hebrew *וְלֹא מָצָא*, 'and he was not,' with which Kuin. compares 'nec deinde in terris Romulus fuit,' in Livy, i. 16. That the Septuagint Translators affixed such a sense to the words, cannot be doubted, espec. since Joseph. and Philo did the same. Also that the author of Ecclus., who lived at a much earlier period, so understood *מָוֶת* in both the above passages, appears from chap. xlviii. and xlix. 14, where, if the term ἀναλίσθη could be thought doubtful, the context proves it to mean what we understand by *translation*. Such, too, has been the way in which the words have been understood by the best Jewish Interpreters from the earliest periods.

6. πιστεῦσαι γὰρ δεῖ—γίνεται] q. d. 'Sincere worship of God implies a firm belief in his existence and moral government, and that he will reward those who study to do his will, and, by implication, punish those who disobey it. Faith in his existence must *precede* worship of him. And who would worship a Being who remained an unconcerned spectator of what passes on the earth, and with whom is no retribution?' Προσέρχεται in this sense, to denote 'divine worship,' is frequent in the present Epistle, and, indeed, may be said to be peculiar to this Book, since it occurs no where else in the New Testament nor in the Sept.

7. πίστει χρηματισθεῖς, &c.] 'It was by faith that Noah, being admonished by a divine revelation concerning things not yet seen, and only to be viewed by the eye of faith,' &c. By τῶν μετέπειτα βλεπομένων is meant the Deluge and the events subsequent to it; the expression being used with allusion to the definition of faith at ver. 1, ἔλεγχος οὐ βλεπομένων. The true and full sense of the disputed expression ὁλαβηθεῖς is 'through reverence and godly fear,—fear of God and reverence to his commands;' a sense of the word oft. found in the Sept., but very rare in the Class. writers; though it occurs

μηδέπω βλεπομένων, εὐλαβηθεὶς κατεσκεύασε κιβωτὸν εἰς σωτηρίαν τοῦ οἴκου αὐτοῦ δι' ἧς κατέκρινε τὸν κόσμον, καὶ τῆς κατὰ πίστιν δικαιοσύνης ἐγένετο κληρονόμος. <sup>8</sup> Πίστει καλούμενος <sup>† Gen. 12. 1. & Acts 7. 2.</sup> Ἀβραὰμ ὑπήκουσεν ἐξελθεῖν εἰς τὸν τόπον, ὃν ἤμελλε λαμβάνειν εἰς κληρονομίαν, καὶ ἐξῆλθε μὴ ἐπιστάμενος ποῦ ἔρχεται. <sup>9</sup> Πίστει παρώκησεν εἰς τὴν γῆν τῆς ἐπαγγελίας ὡς ἄλλοτριαν, ἐν σκηναῖς κατοικήσας, μετὰ Ἰσαὰκ καὶ Ἰακώβ τῶν συγκληρονόμων τῆς ἐπαγγελίας τῆς αὐτῆς. <sup>10</sup> ἐξεδέχετο γὰρ τὴν τοῦς

in Æschin. ap. Steph. Thea. and Plato, p. 879.—κατισκίασε κιβωτὸν, 'built an ark.' Thus obeying the Divine order, 'Make thee an ark of gopher-wood.' And when we consider the length of time it took, the immense labour it must have required, to effect the thing, we may appreciate the value of Noah's obeying in faith. The labour must have been enormous, in the then state of the arts, to build a ship, or rather a floating edifice, of the form of a parallelogram, 300 cubits long, 50 cubits broad, and 30 cubits high; far exceeding in size the largest ship of the line ever built. It was called *תֵּיבָה*, or *κιβωτός* (or, as Josephus terms it, *λάβραξ*), with allusion to its chest-like shape, doubtless chosen as far easier to build than one of a round form; and which is even yet, in a great measure, preserved in the form of the Chinese *junks*. As, then, by this wonderful occurrence, i. e. Noah's building so vast a structure, we see established the strength of his faith, so by that event connected with it, an universal Deluge—(of which the truth has been attested by all nations, 'the savage and the sage,' wherever written records have been preserved, tradition been maintained, or rites commemorative of the Deluge and the deliverance of Noah and his family by an ark been celebrated) we see established the very fact, which the Infidel denies,—the existence of a Divine Revelation,—namely, that the Deity has condescended to make known his will to man; since Noah's conduct surely implies *foreknowledge* of the Deluge: and that could only be founded on a communication from God to man,—to refuse admitting the evidence of which, must consequently expose the infidel to the same condemnation as that by which Noah's faith condemned the unbelieving world, and expose him to the same destruction that overwhelmed them.—αἰς σωτηρίαν τοῦ οἴκου αὐτοῦ, 'for preservation of his household.'—κατέκρινε τὸν κόσμον, namely, 'inasmuch as any one may be said to condemn others, who, by his own deeds, shows what they ought to have done, and thus convicts them of blame for not having so done.' Comp. Matt. xii. 41, sq., and Wisd. ii. 13, where it is observed that the wicked are desirous of getting rid of the righteous man, because, say they, *ἐγένετο ἡμῖν αἰς λεγέον τὸν ἡννοῖον ἡμῶν*, meaning, 'by his modes of thinking and acting he is a reproof to us.'—τῆς κατὰ πίστιν δικ. ἐγένετο κληρονόμος, for *ἐκληρονόμησε*, 'became possessed of,' &c. By the expression here, ἡ δικαιοσύνη κατὰ πίστιν, is meant 'acceptance with God,' 'the felicity of those who are justified by faith.' See Rom. i. 17. So at Rom. iv. 9, Abraham is said to have been 'justified by faith,' viz. in the declarations of God respecting the law of pro-

mise and the Redeemer; of whom the promise was confirmed in the renewal of the covenant made originally with Noah, to whom the doctrine of justification by faith in a Redeemer was, no doubt, made known.

8. καλούμενος] 'being called upon, invited, bidden.' See Gen. xii. 1, comp. with Acts vii. 3. The words *μὴ ἐπιστ. τοῦ ἔρχ.* are meant to *illustrate* Abraham's faith, and have been wrongly supposed to mean that he was in ignorance about the land or its qualities; for that is inconsistent with Gen. xii. 1. We may regard the words as a popular mode of expression, denoting that he threw himself wholly on Divine providence.

9. παρώκησεν εἰς τὴν γῆν] for *ἐσθλὴν εἰς τὴν γῆν*, καὶ παρώκησεν ἐκεῖ. The reading, however, is disputed, and Læschm. and Tisch. cancel the *τὴν*, from three uncial and a few cursive MSS. But propriety of language requires the Article, and the usage of the New Test. confirms it. See Acts vii. 17. ix. 8. xv. 8. Gal. iii. 14.—ὡς ἄλλ., for *οὐκ ἴδιαν*, 'as if it were a land in which he had no concern.'—παρώκησις is for *παρόικος* (i. e. *ἀλλογενής*) ἦν, in opposition to *ἐπιγενής*. The words following, *ἐν σκηναῖς κατ.*, are meant to *prove* and *illustrate* the preceding term *παρώκ.*; designating the life of the *Nomades*, or rovers of the desert, in every age. Now the building of a *house* would have implied a *property* in the land; not so the setting up of a *tent*. In those early periods, when population was thin, even foreigners seem to have been allowed to *fix tents*, and bring cattle to graze, where the land was not occupied by the natives.—μετὰ Ἰσαὰκ καὶ Ἰακώβ—αὐτῆς. These words are to be referred to all that has preceded in the verse. Here *μετὰ* is meant to mark, not time, but *parity of circumstances*; signifying 'as well as,' 'in the manner of' (by a use of the word found also at Phil. iv. 3); so denoting community both of circumstances and of disposition; q. d. 'as also did Isaac and Jacob after them, to whom the same promise belonged.' Here, then, Abraham's so living is mentioned to evince his faith; q. d. 'It was by faith in the promise of God, that he was content to go and live in a foreign land, and sojourn as a foreigner there, though fully assured that it was to be the inheritance of his posterity.'

10. ἐξεδέχετο γὰρ—ὁ Θεός] q. d. ['No wonder that he believed in God's temporal promises;] for he fully expected, i. e. looked forward to, &c. Comp. Gen. xlix. 18. Ps. xl. 1. Isa. xxv. 9. xxvi. 8. xxxiii. 2. Rom. viii. 19, 23, 25. Phil. iii. 20. 1 Cor. i. 7. These words, then, are meant to show the *principle* on which Abraham was content so to live,—namely, that of *faith* (agreed-

θεμελίους ἔχουσιν πόλιν, ἥς τεχνίτης καὶ δημιουργὸς ὁ Θεός.

h Gen. 17.  
16. & 21. 2.  
Luke 1. 32.  
Rom. 4. 19.  
1 Gen. 14. 5.  
& 22. 17.  
Rom. 4. 18.  
k Gen. 28. 4.  
& 47. 9.  
1 Chron. 26.  
16.  
Ps. 90. 12.  
& 119. 19.  
John 8. 28.

11 <sup>h</sup> Πίστει καὶ αὕτῃ Σάρρα δύναμις εἰς καταβολὴν σπέρματος ἔλαβε, καὶ παρὰ καιρὸν ἡλικίας [ἔτεκεν], ἐπεὶ πιστὸν ἡγήσατο τὸν ἐπαγγελίαμενον. 12 <sup>i</sup> Διὸ καὶ ἀφ' ἐνὸς † ἐγεννήθησαν, καὶ ταῦτα νεκρωμένον, καθὼς τὰ ἄστρον τοῦ οὐρανοῦ τῷ πληθει, καὶ \* ὡς ἡ ἄμμος ἢ παρὰ τὸ χεῖλος τῆς θαλάσσης ἢ ἀναρίθμητος. 13 <sup>k</sup> Κατὰ πίστιν ἀπέθανον οὗτοι πάντες, μὴ λαβόντες τὰς ἐπαγ-

ably to the description at ver. 1); even the patient hope of the city which hath foundations, (as opposed to the wandering life adverted to at ver. 9,) the heavenly Jerusalem mentioned at xii. 22, and often in the Apocalypse described in glowing imagery, such as the Jews applied to the new Jerusalem, which they supposed was to descend from heaven—imagery also employed by the Sacred writers, but intended to designate the new Jerusalem in *heaven*, i. e. heaven itself. The verse may be rendered, 'for he looked out for (anxiously anticipated) that city which hath sure foundations (comp. xii. 28); whose builder and maker is God.' By this strong mode of expression the city is distinguished from all ordinary ones, as 'the city of foundations,' because the only abiding city. Comp. xii. 22. Mr. Green, Gr. N. T. Dial., p. 227, thinks that the use of the Article here is *contextual*, the word having the Article by *suggestion*. And accordingly he is of opinion that τοῦς θεμ. must mean those foundations of which the habitations just mentioned (σκηναίς) were destitute. This, however, has the objection of being a view too refined to suit the simplicity of Scripture language. Moreover, tents are not *buildings*, and such need no foundations to give them all the security intended. At the same time, *some* reference is prob. here meant, though the Article cannot, Mr. Green thinks, refer to some particular foundations of notoriety; at least, he observes, 'it is difficult to conjecture what they can be.' Difficult, indeed, it is, yet not impossible. I doubt not that the reference is to such deep foundation-courses as were employed in building the walls of cities meant to be impregnable—at least to any military engines. Such was the way in which the walls of Nineveh, Babylon, and other of the most ancient cities were built. Thus those of Babylon, as described by Hdt. i. 179, had the foundations so deep, as to consist of thirty courses of large square kiln-burnt bricks, formed in a mould. A foundation so laid would bear up a wall of almost any thickness and height. An evident allusion to this may be recognized in St. John's description of the mystical New Jerusalem coming down from heaven, Rev. xxi. 18 (the same with that mentioned infr. xii. 22, as πόλις Θεοῦ ζώντος, Ἱερουσαλὴμ ἰπουράσιμ), which is represented by St. John as coming down from heaven, and by St. Paul as being of heaven, the one (the Millennium) as preparatory to the other. In that passage (xxi. 18) the wall is described as having twelve such courses, and thus the *Plural* θεμελίους here is quite intelligible. Such, indeed, was the mode in which, more or less, the walls of all strong cities were built; and accordingly it is not difficult to imagine a reference of *notoriety* in the case of such foundation-courses as those in ques-

tion.—The τὴν seems to have a twofold reference both to ἔχουσιν and to πόλιν; the latter, with reference to the earthly, as the opposite to the heavenly (ch. xi. 16), heaven itself.—Of course the expression θεμ. σίγ. here is to be understood, in a figur. sense, as equiv. to that at xiii. 14, μένουσαν, denoting a community never to be dissolved, namely, the Gospel plan of salvation, the θεμίλιος τοῦ Θεοῦ at 2 Tim. ii. 19. And why μένουσαν? Because the builder and maker is God,—'the Rock of ages.'

11. αὐτῇ Σάρρα] 'Sarah herself.' Αὐτῇ is used with allusion to that which, from circumstances, seemed physically impossible, and the consequent incredulity which she had at first harboured, when the thing was announced to her, and which was even entertained by Abraham; though the reproof of the Lord and due reflection brought both to a firm belief.—εἰς καταβολὴν σπέρματος. This may be regarded, with many of the best Expositors, ancient and modern, as a brief mode of expression, simply denoting, in a popular manner, the act of conception. Some, indeed, as Ernesti, Kuin., &c., render it, 'for the foundation of a family,' 'in order to found a family': a sense, however, frigid in itself, and little suited to the words following, espec. if ἔτεκεν be cancelled, as these Critics contend it should, and as has been done by Griesb., Scholz., Lachm., and Tisch.; though when it is considered how very frequently the two stages, of conception and parturition, are introduced by the Sacred writers, where one might have sufficed, the cancelling is ill judged; for which, indeed, there is next to no authority, and internal evidence is against it. Possibly, however, the word may not be genuine, and the writer may have meant, under the idea of *conception*, to be implied its consequent parturition; by a similar inartificial and popular mode of expressing the idea of conception as that in Lev. xii. 2. The words εἰς τὸ τεκεῖν added in several ancient MSS. and Versions, arose from a gloss on εἰς καταβολὴν σπέρματος, which, however, confirms the above view.

12. καθὼς τὰ ἄστρον—θαλάσσης] Oriental and popular hyperboles, though such are found also in the Western writers. So Aristoph. Lys. 1260, says, ἡν γὰρ τῶνδε οὐκ ἴδασκεν τὰς ψάμματος, τοὺ Πέρσαι. For the t. rec., δὲ αἰ μμος, all the uncial, and many cursive MSS. (to which I add all the Lamb. and most Mus. copies), most Fathers, and early Editions, have ὡς ἡ ἄμμος, which has been adopted by Matthæi, Griesb., Scholz., Lachm., and Tisch.; and justly; for propriety of language alike requires the Article (as in the passage of Aristoph.), and rejects ὡσί. We may suppose in this, as in many other cases, ἃ to have passed into αἰ by error of scribes.

γετίας, ἀλλὰ πόρρωθεν αὐτὰς ἰδόντες, [καὶ πεισθέντες] καὶ ἀσπασάμενοι, καὶ ὁμολογήσαντες ὅτι ξένοι καὶ παρεπίδημοί εἰσιν ἐπὶ τῆς γῆς. <sup>14</sup> οἱ γὰρ τοιαῦτα λέγοντες ἐμφανίζουσιν ὅτι πατρίδα ἐπιζητοῦσι. <sup>15</sup> Καὶ εἰ μὲν ἐκείνης ἐμνημόνεον ἀφ' ἧς † ἐξῆλθον, εἶχον ἂν καιρὸν ἀνακάμψαι. <sup>16</sup> † νυνὶ δὲ κρείττονος ἰ Exod. 3. 6. Matt. 23. 32. Acts 7. 32. ὀρέγονται, τουτέστιν ἐπουρανίου. διὸ οὐκ ἐπαισχύνεται αὐτοῖς ὁ Θεός, Θεὸς ἐπικαλεῖσθαι αὐτῶν ἡτοίμασε γὰρ αὐτοῖς πόλιν.

13—16. 'These verses are introduced to confirm what was said at ver. 10 on the nature of the faith of the Patriarchs,—that it regarded not an earthly, but a heavenly country, the same as that which Christians expect.' (Kuin.)

13. κατὰ πίστιν ἀπέθανον οὗτοι πάντες] Some learned Commentators interpret the promises alluded to in this chapter as *temporal*; and are consequently reduced to the necessity of confining the expression οὗτοι πάντες to *some* of the persons that had been named; or of referring it to *all* Abraham's descendants, of whom mention has been made in the preceding sentence. Now it is obvious, as Whitby remarks, that *all* the descendants of Abraham did not *die* in faith; and how, on the other hand, any particular individuals of those before named can be selected by an expression which comprehends *all*, it is not easy to discover; and if *all* who had been before named are referred to (as is unavoidable), then the promises cannot have been temporal, there being some to whom no temporal promises were made, as Abel and Enoch. As to the difficulty arising from the declaration, that the persons enumerated had *died in faith*, when it is known that Enoch did *not die*, but was translated; this is easily removed by considering that the stress is not laid upon the *death* of those believers, but upon their having *retained their faith through life*. (Abp. Magee.) So Chrys. observes that the words are to be understood of those that went before, q. d. all that *did die*. The words καὶ πεισθέντες are cancelled by Scholz, Lachm., and Tisch., being plainly a gloss on ὥσπερ. following, of which the sense may be, as most Expositors suppose, '*hailing them*;' the metaphor being one taken from persons who, when they see at a distance the wished-for port, salute it with joyful shouts. So Virg. *Æn.* iii. 522, '*Italiam læti salutant*.' However, I should wish to see some *proof* of the use of ὥσπερ. with this metaphor; and, until such shall be adduced, I prefer to take the term simply to denote, like *amplector, receiving gladly* (so Chrys. *ἡσθίστες*),—namely, by anticipation; of which examples may be seen in my Lex. N. T. in v.

13. ξένοι καὶ παρεπίδημοι εἰσιν ἐπὶ τῆς γῆς] Render: '*foreigners, and sojourners on earth*;' i. e. in this world as compared with heaven: said doubtless with allusion to Gen. xxiii. 4, and xlvii. 9, and also perhaps certain other passages of the O. T., as Gen. xxviii. 4. Pa. xxxix. 13. cxix. 19. Such, too, was the language of the heathen philosophers. Thus Plato in *Axiocō* says, *παρεπίδητα τὴν ἐστὶν ὁ βίος*. And so life is also called in *Æschin. Socr. Dial.* iii. 3.

14—16. The course of argument here may be thus traced: 'The Patriarchs professed themselves to be strangers, and thereby showed they were desirous of *some* country as a permanent

abode. Now if they had *sought* a country in those parts, or had regarded their native or ancestral land as their true country, they might have found means to return thither. But they did *not* consider Canaan as their country, nor did they return to Chaldea; therefore they desired not an earthly, but a better, even a heavenly one.'

15. καὶ εἰ μὲν ἐκείνης—ἀνακάμψαι] The sense is, 'And if truly (while thus designating themselves) they made mention of (bore in mind) the country from which they came forth, they might have had opportunity of returning to it.' Between the departure of Abraham from Chaldea and the death of Jacob, there was *time* for the Patriarchs to have returned thither if they *had* loved it as a *country*; but they did *not*. 'If they had *sought* a country (observes Braun), no one was more desirable than Chaldea, then far superior in fertility and wealth to Canaan.' For ἐξῆλθον MSS. A, C, D, and 3 curvies, read ἐξῆλθον, adopted by Lachm. and Tisch., but on insufficient grounds, internal evidence, as well as external, being in favour of ἐξῆλθον, of which ἐξῆλθον was a Critical emendation.

16. νυνὶ δὲ, &c.] meaning, 'But as things now are (since they so spoke and acted), it is plain that they rested only on the promises of God respecting the possession of Canaan, as a *country*, not a mere sojourn, by their *posterity*; as they did of the attainment by themselves of another country, even a heavenly.' For νυνὶ, many MSS., and some Fathers and early Editions, have νῦν, which is edited by Griesb., Scholz, Lachm., and Tisch.; but without sufficient reason; for though νῦν is used in this sense in other parts of the *New Test.*, yet νυνὶ is stronger in sense than νῦν, and is more suitable when, as here, used in antithesis, after εἰ has preceded. Thus it is found at Rom. vii. 17. Heb. vii. 6, and sometimes in the Class. writers. It is true that we have νῦν δὲ used in antithesis at 1 Cor. xiii. 13. Thucyd. iii. 43, and after εἰ at Luke xix. 42. Yet as νυνὶ occurs in antithesis supra viii. 6 without any var. lect., I have thought proper, with Matthæi, to retain the common reading. That heaven is man's proper country was indeed acknowledged by most of the heathen philosophers who believed in a future state. So, too, *Scaliger*, in his *Epitaphium*, says, '*Profecto vera patria viro forti cōlum est: quippe hic peregrinamur boni, mali in exilio sunt.*'—*ὁ δὲ οὐκ ἐπαισχύνεται, &c.*, 'therefore (i. e. since they had such undoubting faith in the Divine promises) God does not (i. e. did not) disdain (meaning, per Meisioin, *contemns*, see note on ii. 11) to be called *their God*;' implying the ideas of protection and preservation.—*ἡτοίμασε γὰρ αὐτοῖς πόλιν*, '[*nay, he shows himself such*], for he hath prepared and destined for

in Gen. 22.  
2. &c.  
Ecclus. 44.  
21.

n Gen. 21. 12.  
Rom. 9. 7.  
Gal. 3. 26.

o Gen. 27  
27, 28.

p Gen. 48.  
15, 16, 30.  
1. & 47. 21.

17 <sup>m</sup> Πίστει προσεήνοχεν Ἀβραὰμ τὸν Ἰσαὰκ πειραζόμενος καὶ τὸν μονογενῆ προσέφερεν ὁ τὰς ἐπαγγελίας ἀναδεξάμενος, 18 <sup>n</sup> πρὸς δὲ ἐλαλήθη· Ὅτι ἐν Ἰσαὰκ κληθήσεται ἡ σοὶ σπέρμα· 19 λογισάμενος ὅτι καὶ ἐκ νεκρῶν ἐγείρειν δυνατὸς ὁ Θεὸς, ὅθεν αὐτὸν καὶ ἐν παραβολῇ ἐκομίσατο. 20 <sup>o</sup> Πίστει περὶ μελλόντων εὐλόγησεν Ἰσαὰκ τὸν Ἰακώβ καὶ τὸν Ἠσαὺ. 21 <sup>p</sup> Πίστει Ἰακώβ ἀποθνήσκων ἕκαστον τῶν υἱῶν Ἰωσήφ εὐλό-

them a city,' or permanent abode (as opposed to the *σκηναὶ* at ver. 9), even a heavenly one. On *ἔπολε*, see note on Matt. xxv. 34.

17. *πίστει προσεν*. Ἀβρ. τ. Ἰσ. π.] Render: 'By faith it was that Abraham, on being put to the proof (as to his faith) offered up Isaac; yea, the holder of the promises offered up his (very) only begotten son.' Of course the verb (*προσφ.*) is here, as oft. elsewhere, to be understood of 'will and purpose of action,' here only hindered from performance by the interposition of Divine command; and, accordingly, it has been always regarded by the Jewish writers, from Philo downwards, as a complete sacrifice. It would seem that *ἀναδεξ.* is more significant than *δεξ.* would have been, intimating the receiving the promises as a real heart-concern, in full faith of their fulfilment.

18. *πρὸς δὲ ἐλαλήθη*] Render: 'to whom, or, concerning whom it had been said,' &c.; meaning, 'that Abraham, to whom it had been said by God, "In Isaac shall there be named a posterity to thee."—*ἐν Ἰσαὰκ κληθ. σ. σπ.*, 'it is in Isaac that,' &c. As much as to say, 'the seed which is promised thee must descend only from Isaac.'

19. *λογισάμενος ὅτι—ὁ Θεός*] The full sense intended is, 'as reflecting that, though Isaac should die, yet the promise of posterity by him would be sure, inasmuch as the same Omnipotence, which at first brought him into being, could even raise him from the dead.'—*ὅθεν αὐτὸν καὶ ἐν παραβολῇ ἐκομίσατο*. These words, not a little obscure, have been variously interpreted. Many eminent Expositors, ancient and modern, have taken *ἐν παραβολῇ* for *ἐν τύπῳ*, or *ἐν συμβόλῳ*, scil. *τῆς ἀναστάσεως*: an ellipse, however, too harsh to be admitted; and, as Ernesti observes, Isaac is no where called a type of Christ in that respect; nor could he be. The expression may rather be supposed to mean, '*simili modo*,' 'with similitude;' though on the point of similitude here intended there is a difference of opinion. Some, as Newcome, Hamm., Whitby, referring the words to the miraculous birth of Isaac, explain, 'Abraham believed that God could raise Isaac from the dead, because he had, as it were, obtained him from the dead;' i. e. because he was born of those 'as good as dead': an interpretation not a little harsh, and, moreover, inconsistent with the *usus loquendi* as respects *κομίσ.*; *κομίσασθαι* never signifying simply to obtain, but to receive back, either in the way of recovery of what is lost, or in return for what has been given. Hence I prefer, with Calv., Limborch, Kuin., and Stuart, to interpret, 'Abraham believed that God could recal his son to life; wherefore (because of this faith) he also *in like manner*, by a correspondence of a circumstance admitting of comparison (i. e. as it were

raised from the dead), received him back, as from the dead, [*safe*];' for Isaac was in a manner dead,—i. e. in his father's opinion and his own,—and was restored to his father, as it were from the gates of the grave. Comp. 2 Cor. i. 9, 10. This interpretation is placed beyond doubt by Jos. Ant. i. 13, 4, where, treating on this very circumstance, he says of Abraham and Isaac, *ὅτι παρ' ἑλπίδας ἑαυτοὺς ἐκομισμένοι*, i. e. 'as having got back, recovered, each other, by being restored to each other.'

20. *πίστει*] 'by faith,' viz. in the revelations made to him respecting his sons' future condition, firmly trusting that the blessings he was invoking would have their effect. And though those blessings turned out different from Isaac's intention, yet they were not the less delivered in *faith* that they would be fulfilled.

21. On more mature consideration, I am now of opinion that we should not be justified in rendering *ἐπὶ τὸ ἄκρον τῆς ῥάβδ. αὐτοῦ*, 'towards the bed's head;' and very doubtful is it whether the Hebrew text was originally intended to convey that sense; though, could it even be proved that Moses meant to express that sense, it would be no sufficient reason why we should depart from the obvious sense of the Greek words taken verbatim from the *Sept.*, of which it is one of the *quotations without the formula citandi*; if, indeed, such can properly be termed citations at all. Est. ably remarks, that 'whether what was read in the *Sept.* agreed with the Hebrew or not, the writer of this Epistle cited it opportunely, and accommodated it to his purpose.' The same view is taken by Grot., Calv., Perkins, Schoettg., and others of the best Commentators. And I would observe, that the accommodation might be the more readily made, considering that, as Est. points out, 'each sense might be true *suo modo*; nor do the two disagree.' Yet those who admit the above view are not at all agreed on the sense intended to be expressed by *προσκύνησεν ἐπὶ τὸ ἄκρον τῆς ῥάβδ.* Several ancient, and not a few modern Interpreters, as Hyper. and Est., recognise here a deep and mystical sense, understanding by *τὸ ἄκρον τῆς ῥάβδου αὐτοῦ*, either *Joseph's staff*, as the symbol of his power—Jacob receiving this honouring power in his son (so Calv. explains); or, as they suppose, Jacob foreseeing that in his son Joseph CHRIST was signified; and accordingly in this staff, or sceptre, of Joseph, he recognised the royal power of Christ, 'denique (adds Calv.) ejus virgæ fastigium sese, caput, adorasse, quæ caput Christi est Deus.' (1 Cor. xi.) This view is strenuously maintained by Hyper., and is adopted by Est.; but it is too harsh and far-fetched to be safely adopted. More of simplicity is there in the view adopted by Grot., Hamm.,



γησε καὶ προσεκύνησεν ἐπὶ τὸ ἄκρον τῆς ῥάβδου αὐ-  
 τοῦ. <sup>22</sup> Πίστει Ἰωσήφ τελευτῶν περὶ τῆς ἐξόδου τῶν υἱῶν <sup>Gen. 50.</sup>  
 Ἰσραὴλ ἐμνημόνευσε, καὶ περὶ τῶν ὁστέων αὐτοῦ ἐνετείλατο.  
<sup>23</sup> Πίστει Μωϋσῆς γεννηθεὶς ἐκρύβη τρίμηνον ὑπὸ τῶν πατέρων <sup>Exod. 1. 18.</sup>  
 αὐτοῦ, διότι εἶδον ἀστείον τὸ παιδίον καὶ οὐκ ἐφοβήθησαν τὸ <sup>2. 2, 11.</sup>  
 διάταγμα τοῦ βασιλέως. <sup>Acts 7. 20.</sup> Πίστει Μωϋσῆς, μέγας γενόμενος, <sup>Exod. 2.</sup>  
 ἡρνήσατο λέγεσθαι υἱὸς θυγατρὸς Φαραῶ. <sup>10, 11.</sup> <sup>Ps. 84. 11.</sup> μᾶλλον ἐλόμενος  
 συγκακουχεῖσθαι τῷ λαῷ τοῦ Θεοῦ, ἢ πρόσκαιρον ἔχειν ἁμαρ-  
 τίας ἀπόλαυσιν <sup>26</sup> μείζονα πλοῦτον ἡγησάμενος τῶν <sup>†</sup> ἐν Αἰγύ-  
 πτῳ θησαυρῶν τὸν ὀνειδισμόν τοῦ Χριστοῦ ἀπέβλεπε γὰρ εἰς

Schoettg., Doddr., Abp. Newc., and others, who trace in the words simply the posture of worship-  
 ping, and the feebleness of the worshipper. It  
 is well observed by Heinr. that the words *ἐπὶ τὸ  
 ἄκρον τῆς ῥάβδου* do not pertain to the *blessings*,  
 but only render more vivid the image, of a sick  
 man, who, being about to address those standing  
 around, is compelled to lean on his staff, or  
 crutch.

<sup>22</sup> Πίστει—*ἐνετείλατο*] These words seem  
 meant to be explanatory of what was said at  
 vv. 20, 21, and to more fully develop their sense.  
 It was *faith*, the Apostle shows, that was the  
 moving principle both in the *ἀλογία* and the  
*προσκύνησις*, and the words *ἐμνημόνευσε περὶ  
 τῆς ἐξόδου τῶν υἱῶν* (where *ἐμνημ.* must be  
 understood of *prophetic* mention, probably from  
 inspiration at the time) are intended to *illustrate*  
 the expressions *παρὶ μαλλόντων*, as *περὶ τῶν  
 ὁστίων α. ἐνετείλα*, to point to the *circumstance*  
 which led to the *προσκύνησις*. That the same  
 injunction should have been *again* given at the  
 last solemn blessing was natural. On the *former*  
 occasion, it seems, the Patriarch did not give the  
*chief* reason for the injunction; but did so in the  
 latter, when he spoke *παρὶ μαλλόντων*.

<sup>23</sup>—<sup>28</sup>. Here the Apostle *illustrates* the princi-  
 ple of faith, as operating on *another* great  
 Founder, as it were, of the Jewish nation; and  
 introduces the chief instances of *his* faith, by  
 adverting to that of *his parents*, as evinced in so  
 confidently committing to the care of Providence  
 the child whom, from a persuasion of his being  
 destined to something great, they had, at their  
 imminent peril, preserved for three months.

<sup>23</sup> τῶν πατέρων α.] Of this use (exceedingly  
 rare) of *πατέρις* to signify *both parents* (occur-  
 ring also at Eph. vi. 4), an ex. is adduced by  
 Wetst. from Parthenius.—*Διότι εἶδον ὁστίον  
 τὸ παιδίον*. This is not meant as the *chief*  
 reason why they preserved the child. It was  
 their *faith*, and implicit reliance on the blessing  
 of Providence upon their endeavours to save the  
 child, that *principally* induced them thus to con-  
 ceal him. The other was only an inferior rea-  
 son; though it has been thought that, from his  
 remarkable comeliness, they augured he would  
 turn out something extraordinary; *beauty* being  
 by the ancients regarded as a mark of the Divine  
 favour.

<sup>24</sup> μέγας γενόμενος] meaning, 'when he had  
 attained to man's estate;' a sense of *μέγας* found  
 in the best writers, from Homer downwards, and  
 here required by the original Hebrew.—*ἡρνήσατο  
 λέγεσθαι*. It is not necessary to understand by

this a *formal refusal*. The expression may merely  
 be supposed to denote that he was *not disposed*  
 to be so called, which is attested by the whole of  
 the narration in Exodus. It seems he *had been*  
 regarded as son of Pharaoh's daughter. In his  
 disavowal of this he was actuated by his resolu-  
 tion to renounce his splendid prospects, and de-  
 vote himself to the deliverance of his country-  
 men; and not being the real, he did not choose  
 to be the *adopted* son of Pharaoh's daughter.

The next two verses (<sup>25</sup>, <sup>26</sup>) show the *extent*  
 and *consequences* of the sacrifice; Moses being  
 there represented as abandoning the wealth,  
 luxury, and sinful pleasures of a court,—then  
 the wealthiest and most magnificent, though the  
 most corrupt, in the world,—for the oppression  
 and insult which, when he professed himself an  
 Israelite, he must have to encounter. The words  
*πρόσκ. ἔχ. ἁμαρτ. ἀπόλ.* advert to the chief  
 reason for this abandonment—his preference  
 of the *everlasting* blessings which God can be-  
 stow, as contrasted with the *fleeting* pleasures of  
 sin.—*τῶν ἐν Αἰγύπτῳ θησαυρῶν*. Griesb.,  
 Matth., Scholz, and Tisch. read *τῶν Αἰγύπτου  
 θησαυρῶν*, from four uncial and several cursive  
 MSS. (to which I can add 1 Lamb. and 5 ancient  
 Mus. copies), the Syr., and some other Versions;  
 while Lachm. editis *ἐν Αἰγύπτῳ*, from A, and  
 2 cursives (1 add 3 Lamb. copies); which read-  
 ing, however, involves a gross violation of gram-  
 matical propriety. The reading *may possibly* be  
 the true one; yet one cannot well see why it  
 should have been altered to *ἐν Αἰγύπτῳ*.  
 Quite as likely is it that the early Critics altered  
*ἐν Αἰγ.* to *Αἰγύπτου*, for the sake of making it  
 tally with *τοῦ Χριστοῦ*. The Critical Editors  
 have omitted to state that Chrys. undoubtedly  
 (as I find from inspection of his *Commentary*)  
 read *ἐν Αἰγύπτῳ*: though Wetst. and Scholz  
 mistakingly put down Chrys. on the side of  
*Αἰγύπτου*. As to Theodor., whom they place  
 on the same side, his *Commentary* affords no  
 proof *which* reading he adopted. There can be  
 no doubt that the archetypes of the Alex. and  
 two or three other MSS. must have had *ἐν  
 Αἰγύπτῳ*, for *ἐν Αἰγύπτῳ* evidently arose  
 from an error of the scribes; which error, in-  
 deed, might easily arise, considering that the  
 terminations *ω* and *ου* are perpetually confounded  
 by the scribes.

<sup>26</sup> τὸν ὀνειδισμόν τοῦ Χριστοῦ] This ex-  
 pression has been variously explained. The  
 ancient and most modern Expositors take it to  
 mean, 'contumely similar to that which Christ  
 suffered;' remarking that the Genit. oft. denotes



1 Exod. 10.  
25, 30.  
2 12. 31, 32.  
3 12. 17, 32.

u Exod. 12.  
2, 3.  
2 21. 22.

x Exod. 14.  
21, 22.

y Jos. 6. 20.

τὴν μισθοποδοσίαν. 27 ὁ Πίστει κατέλιπεν Αἴγυπτον, μὴ φοβηθεὶς τὸν θυμὸν τοῦ βασιλέως· τὸν γὰρ ἀόρατον ὡς ὄρων ἔκαρτέρησε. 28 ὁ Πίστει πεποίηκε τὸ πάσχα καὶ τὴν πρόσχυσιν τοῦ αἵματος, ἵνα μὴ ὁ ὀλοθρεύων τὰ πρωτότοκα θίγῃ αὐτῶν. 29 ὁ Πίστει διέβησαν τὴν Ἐρυθρὰν θάλασσαν, ὡς διὰ ξηρᾶς ἥς πεῖραν λαβόντες οἱ Αἰγύπτιοι, κατεπόθησαν. 30 ὁ Πίστει

comparison, or similitude, as Luke xi. 29, τὸ σημεῖον Ἰωῆ : 2 Cor. iv. 10, ἡ νίκησιν τοῦ Ἰησοῦ : 2 Cor. i. 5, τὰ παθήματα τοῦ Χριστοῦ. To this, however (which seems too confined a view of the sense), I prefer that adopted by others, as Bp. Hall, Dodd., and Kuinoel, who interpret, 'the reproach which he, together with the people of Israel, suffered for the expectation of Christ;' i. e. a Redeemer who should arise from among them; see 1 Cor. x. 4, 9. Both senses, indeed, may be conjoined; and we may suppose, with Bp. Bull, that 'the reproach of the Israelites is called the reproach of Christ, not only for the similarity between it and that which Christ also suffered (or from its being a type thereof), but also, and chiefly, because that people was the people of Christ, and so their reproach was his.' See Exod. iii. 6, 7.—τὴν μισθοποδοσίαν. Namely, the future reward of faith and constancy to be expected in heaven, of which the possession of Canaan was but a type.

27. Πίστει κατέλιπεν Α., μὴ φοβ.] The best Expositors are agreed that the Apostle is speaking, not of Moses' flight to Midian, but of his departure from Egypt the second time, when he led forth the Israelites from Egypt. And though, in the former case, he had been in great fear, in the latter he was fearless, not heeding the minatory words of the King on his leaving, 'See my face no more,' nor the vengeance with which the tyrant was sure to visit the Israelites for their departing in spite of him.—ἐκαρτέρησε, 'bore up.' In this elegantly elliptical use the word occurs in the best Class. writers, Thucyd. ii. 44, καρτερῶν δὲ χεὶρ καὶ ἄλλων παιδῶν ἔλπει. Eur. Alcest. 1074, ῥῶον παραινῶν, ἢ παθόντα καρτερεῖν, and Rhes. 148, δύναι με καρτεροῦνθ', θανὸν δέ. Thus, then, it is meant that he courageously encountered the hazards of disobedience to the earthly and visible King, as keeping in view his paramount duty to that Monarch who is invisible, the Lord of heaven and earth. See 1 Tim. i. 17.

28. πεποίηκε] Almost all Expositors take πεπ. to mean 'he celebrated;' but Calv., Boehme, and Kuin., 'he instituted;' observing that a term of latitude is adapted, to suit both τὸ πάσχα and τὴν πρόσχυσιν τοῦ αἵματος. Dr. Poile bids us observe πεποίηκε, 'hath instituted,' not ἐποίησε, because he is speaking of what at the time he wrote was an existing institution. I prefer, with Conyb., 'hath established.' It is plain that this was done 'in faith;' i. e. in full confidence of the preservation promised, and also in faith of a higher kind; the rite being not only a memorial of Israel's deliverance, but also a typical prefiguration of our salvation by the death of Christ, and through faith in his blood: see Owen, Mackn., and Scott, and comp. 1 Cor. v. 7.—τὴν πρόσχυσιν, i. e. the sprinkling of blood mentioned in Exod. xii. 7, 22; lit., 'a pouring out upon,' as Exod. xxiv. 6.—For ὀλοθρεύων Lachm.

and Tisch. edit. ὀλοθρ., from MSS. A, D, E, and Damasc.: but I can find no sufficient authority for the orthography, which, beside the testimony of one MS., the Alex., has little to support it in the Greek Translators, and none whatever in Joseph., Plato, or the Class. writers.

29. τὴν Ἐρυθρὰν θάλασσαν] Said by the best Commentators to be so called from the red tinge, imparted by the weeds with which it abounds, inasmuch that it is called in Genesis ἡρῶν, 'the weedy sea.' And so the Psch. Syr. Translator calls it. Rosenm., however, is of opinion that it ought to be called the sea of *Madrepores*; those occupying the bottom: a view also adopted by Laborde, *Travels into Palestine*, p. 264, who quotes Giovanni Finati as saying, 'that the water of this sea is so transparent that he amused himself with observing the peculiarity of the depths below him, where *weeds and corals* grow to such a size as almost to have the appearance of groves and gardens.' These particulars, however, serve to confirm the former view quite as much as the latter.—Τὸ διὰ ξηρᾶς Lachm. and Tisch. subjoin γῆς, from three uncials and several cursive MSS.; but wrongly; since external authority is quite against the insertion; and still more internal evidence, considering that it was far more likely to be put in than put out by the early Bible-revisers. It doubtless arose from the grammarians, who supplied the ellipsis. Indeed, the words could not well have been otherwise than as they stand, διὰ ξηρᾶς, since the Apostle, we cannot doubt, had in view, besides other passages, Exod. xiv. 22, xv. 19. Josh. iv. 22, Sept. The expression διὰ ξηρᾶς occurs not unfrequently in the Sept., and never, I believe, followed by γῆ.—ἥς πεῖρα.—κατεπ. Render: 'of which (passage of the sea, become dry land) the Egyptians, on making trial, were swallowed up.'

30. Πίστει τὰ τεῖχη, &c.] Render, 'By faith it was, that the walls of Jericho fell, after having been compassed about, gone round, seven days; the period foretold by God at which the city walls should fall. See Josh. vi. 12—30. Now this was permitted to happen ἐν πίστει; i. e. on account of, or to try, the faith of Joshua and his army in the assurances of God; and therefore to that faith the fall of the city may in a certain sense be ascribed. Indeed, the whole affair was supernatural; for the Israelites were merely to march round the place for seven days, blowing the trumpets, but abstaining from attack. That the walls did fall down flat at the last about of the people on the seventh day, without any physical cause, is a fact which cannot be explained away by any philosophical device of those who seek to remove the supernatural. True and weighty is the observation of Calv. on this remarkable transaction: 'Puerilis erat circuitus ille, plenusque ludibrio; parent nihilominus mandato Dei, neque ludant operam: feliciter

τὰ τεῖχη Ἱεριχὼ ἔπεσε, κυκλωθέντα ἐπὶ ἑπτὰ ἡμέρας. <sup>31</sup> Πίσ- a Jos. 2. 1.  
b Jos. 2. 2.  
c Jos. 2. 25.  
d Jud. 4. 6.  
e 6. 11.  
f 11. 1.  
g 12. 7.  
h 12. 9.  
i Sam. 1. 30.  
k 12. 17, 3c.  
l 13. 14.  
m 17. 45.  
n Jud. 14. 6.  
o Sam. 17. 24.  
p Sam. 6. 1.  
q 10. 19.  
τει Ῥαὰβ ἡ πόρνη οὐ συναπώλετο τοῖς ἀπειθήσασιν, δεξαμένη a Jos. 2. 1.  
b Jos. 2. 2.  
c Jos. 2. 25.  
d Jud. 4. 6.  
e 6. 11.  
f 11. 1.  
g 12. 7.  
h 12. 9.  
i Sam. 1. 30.  
k 12. 17, 3c.  
l 13. 14.  
m 17. 45.  
n Jud. 14. 6.  
o Sam. 17. 24.  
p Sam. 6. 1.  
q 10. 19.  
τοὺς κατὰσκόπους μετ' εἰρήνης. <sup>32</sup> Καὶ τί ἐτι λέγω; ἐπιλείψει a Jos. 2. 1.  
b Jos. 2. 2.  
c Jos. 2. 25.  
d Jud. 4. 6.  
e 6. 11.  
f 11. 1.  
g 12. 7.  
h 12. 9.  
i Sam. 1. 30.  
k 12. 17, 3c.  
l 13. 14.  
m 17. 45.  
n Jud. 14. 6.  
o Sam. 17. 24.  
p Sam. 6. 1.  
q 10. 19.  
γάρ με διηγούμενον ὁ χρόνος περὶ Γεδεὼν Βαράκ τε, καὶ Σαμψὼν a Jos. 2. 1.  
b Jos. 2. 2.  
c Jos. 2. 25.  
d Jud. 4. 6.  
e 6. 11.  
f 11. 1.  
g 12. 7.  
h 12. 9.  
i Sam. 1. 30.  
k 12. 17, 3c.  
l 13. 14.  
m 17. 45.  
n Jud. 14. 6.  
o Sam. 17. 24.  
p Sam. 6. 1.  
q 10. 19.  
καὶ Ἰεφθάε, Δαυὶδ τε καὶ Σαμουὴλ καὶ τῶν προφητῶν. <sup>33</sup> οἱ a Jos. 2. 1.  
b Jos. 2. 2.  
c Jos. 2. 25.  
d Jud. 4. 6.  
e 6. 11.  
f 11. 1.  
g 12. 7.  
h 12. 9.  
i Sam. 1. 30.  
k 12. 17, 3c.  
l 13. 14.  
m 17. 45.  
n Jud. 14. 6.  
o Sam. 17. 24.  
p Sam. 6. 1.  
q 10. 19.  
διὰ πίστεως κατηγωνίσαντο βασιλείας, εἰργάσαντο δικαιοσύνην, a Jos. 2. 1.  
b Jos. 2. 2.  
c Jos. 2. 25.  
d Jud. 4. 6.  
e 6. 11.  
f 11. 1.  
g 12. 7.  
h 12. 9.  
i Sam. 1. 30.  
k 12. 17, 3c.  
l 13. 14.  
m 17. 45.  
n Jud. 14. 6.  
o Sam. 17. 24.  
p Sam. 6. 1.  
q 10. 19.  
ἐπέτυχον ἐπαγγελιῶν, ἔφραξαν στόματα λεόντων, <sup>34</sup> οἱ ἔσβησαν a Jos. 2. 1.  
b Jos. 2. 2.  
c Jos. 2. 25.  
d Jud. 4. 6.  
e 6. 11.  
f 11. 1.  
g 12. 7.  
h 12. 9.  
i Sam. 1. 30.  
k 12. 17, 3c.  
l 13. 14.  
m 17. 45.  
n Jud. 14. 6.  
o Sam. 17. 24.  
p Sam. 6. 1.  
q 10. 19.

enim succedit, ut promissum illis fuerat. Certum est, non hominum clamore, vel strepitu, nec clangore tubarum monia corruiſſe; sed quia speravit populus, quod se facturum Dominus promiserat.

31. ἡ πόρνη] Many Commentators have so stumbled at this term,—employed here and in James ii. 25,—that they have attempted to affix to it some signification varying from the common one; either *idolatress* or *hostess*. Now the former is quite inadmissible in a plain narration like that in Josh. ii. 1. vi. 17; and the latter, though somewhat countenanced by Josephus and the Chaldee paraphrast, is untenable; for, as the best Hebraists are agreed, *ἡ πόρνη* will bear no such sense, since it cannot come from the root *ἡ*, to *feed*, but from *ἡ*, to 'commit whoredom'; see Stuart. Kuinoel, indeed, suggests, that were we even to adopt that sense, 'it would come to the same thing; since, in ancient times, those hostesses were generally harlots.' But that, I apprehend, only applies to much later times. At this early period *inns* were scarcely in use at all. It was the frequency of travelling that, in later times, rendered inns necessary; and the multitude of travellers at such places tended to produce vice. It is best, however, to retain the usual sense of the word, and, with Macknight, to suppose that Rahab is here so called, because she had *once* been so; viz. before she had been brought to the knowledge of the true God, and had been received into the body of the holy people, Josh. vi. 25. So in Matt. xxvi. 6, Simon is called 'the Leper,' because he had formerly been such; and Matthew was called 'the Publican' for the same reason.—*Εἰρήνη* is by the best Expositors interpreted 'kindness, hospitality.' But the term may also have allusion to some form of address used on receiving any one to one's house; such, we may suppose, as 'Come in peace!' to correspond to the usual one for salutation at parting, 'Go in peace!' a salutation which (as peace included security, tranquillity, and good of every kind) would be an implied assurance of kind treatment. Comp. Luke x. 6, and see note.

32—35. Here the Apostle briefly sums up some remaining examples of faith, by the mention (though not in the order of time) of the persons most remarkable for it. The *principle* of faith, he intimates, was conspicuous in them all, though its *fruits* were various; and accordingly he proceeds to enumerate the distinct *effects* of each person's particular faith. All that is meant seems to be this,—that the *subsequent* particular circumstances are true in regard to one or other of the persons in question; of whom *some* (as Joshua and David) subdued kingdoms; *others*, as Abraham and David, received promises. In

some it was evinced by courageously attempting the subjection of kingdoms far above their strength to master; in others, 'by living soberly, righteously, and godly,' and faithfully discharging their public duties as rulers, through faith in Him 'who will render to every man according to his works.' With the *actions* which espec. evinced their faith, the Apostle intermixes a reference to the *reward* of that faith, in the attainment of the *temporal* blessings promised by Jehovah; and amongst the rest, success in their public measures, whether of war, or legislation and government in general.

32. *ἐπιλείψει γὰρ με διηγ. ὁ χρόνος, &c.*] A form of expression oft. occurring in the best writers; though in none of the many exx. adduced have we, as here, *χρόνος* simply. Yet I find it in Athenæus ap. Steph. Theas., *ἐπιλείπει δ' ἂν με χρόνος*: Demosth. 324, *ἐπιλείπει με ὁ χρόνος*; and Dionys. Hal. Antiq. p. 2086.

33. *εἰργάσαντο δικαιοσύνην*] 'wrought for their acceptance (in the sight of God) in their several official stations, whether as judges or kings.' In the term *εργ.* we have involved a notion of what is *habitual*; as in Matt. vii. 23, *οἱ ἐργαζόμενοι τὴν ἀνομίαν*.

33, 34. *ἔφραξαν στόματα λεόντων, &c.*] These several expressions, *ἔφραξαν, ἔσβησαν, ἔφυγον, &c.*, are partly *general*, and partly intended to show *how* it was that the promises were obtained: of which character is *ἰνδυναμέθησαν ἀπὸ ἀσθενείας*, where *ἰνδυναμ.* means, 'were made strong,' lit. 'had strength put into them'; a very forcible expression (elsewhere used five times by St. Paul), for which Lachm. catches up the *weaker* one *ἰδυν.* from two MSS., and in them only from the carelessness of the scribes, who, it seems, mistook the abbreviation of *ἰν* for a simple *s*. The words following, *ἐγενήθησαν ἰσχυροὶ ἐν πολέμῳ*, carry the idea still further, being meant to intimate, that 'faith animates to the most heroic enterprises, both civil and military.' Now both expressions apply to Joshua, Barak, Gideon, Samson, Jephthah, and others. Of the former the literal sense is (by an idiom frequent in the Class. writers), 'from being weak, became strong;' espec. true of Samson. See Judg. xv. 19. xvi. 28. The words following, *παριμβολὰς ἐκλιναν ἄλλοτρίων*, seem meant as a *climax* on those preceding; *ἐκλιναν* here standing for *ἐνέκλ.* (as in Hom. Il. v. 37). The sense may be lit. expressed, 'yea, made their ranks give way;' i. e. routed their embattled hosts. Here, as often in the Class. writers, *παριμβολὰς* denotes, not *camp*, but the *armies* which fill the camps. The other expressions in verse 34 are *especial*; the first adverting to the cases of Daniel, Sam-

δύναμιν πυρός, ἔφυγον στόματα μαχαίρας, ἐνεδυναμώθησαν ἀπὸ ἀσθενείας, ἐγενήθησαν ἰσχυροὶ ἐν πολέμῳ, παρεμβολὰς ἔκλιναν ἀλλοτρίων. 35 Ἐλαβον γυναικας ἐξ ἀναστάσεως τοὺς νεκροὺς αὐτῶν ἄλλοι δὲ ἐτυμπανίσθησαν, οὐ προσδεξάμενοι τὴν ἀπολύτρωσιν, ἵνα κρείττονος ἀναστάσεως τύχωσιν 36 ἕτεροι δὲ ἐμπαυγμῶν καὶ μαστίγων πείραν ἔλαβον, ἐτι δὲ δεσμῶν καὶ φυλακῆς. 37 Ἐλιθάσθησαν, ἐπρίσθησαν, † ἐπειράσθησαν, ἐν

41 Kings  
17. 32.  
3 Kings 4.  
36.  
2 Mac. 6. 19,  
28. & 7. 7.  
80.  
Acts 22. 35.  
9 Jer. 30. 2.  
1 Kings 21.  
18.  
2 Kings 1. 8.  
Matt. 2. 4.

son, and David; the second to that of Shadrach, Meshach, and Abednego, who may be said to have 'quenched the power of the fire,' because their firm faith in the protection of the God of Israel caused that it should have no power over them, but, as far as regarded them, be quenched. The third, *ἔφυγον στόμα μαχ.*, may refer to the frequent and wonderful escapes of David from the sword of Saul. The expression *στόμα μαχ.* is regarded as a Hebraism, and occurs at Josh. viii. 24. Yet it is sometimes found in the Class. writers, as Soph. Aj. 651.

35, 36. The Apostle now passes (by a natural association of ideas) from the case of those who were delivered from danger, through faith, to that of those who endured evils of every kind under its support; in which there is an allusion to 2 Kings iv. 18—37. 1 Kings xvii. 17—24. In all these cases *πίστει*, or *διὰ πίστεως*, may be supplied from the preceding; and indeed it is plainly implied. In this and the next two verses the Apostle passes from the earlier periods to the later times of the Hebrew nation, and from persons in public to those in private stations, in order to show that the duty of faith quite as much pertained to one as the other.

35. *ἔξ ἀναστ.* Render: 'by,' lit. 'out of a resurrection.'—*ἔτυμπανίσθησαν*. On the exact nature of the punishment here denoted, no little difference of opinion exists. Many understand *ἐτυμπ.* to mean, generally, 'were tortured to death;' while others suppose a special sense; though *what* that is, they are not agreed. The import of the expression will best appear by considering its derivation,—namely, from *τύμπαλον*, which signified, 1. a beating-stick; 2. a beating-post, which was of the form of a T, and thus suggests the posture of the sufferer. Moreover, from this beating being inflicted sometimes with sticks or rods, sometimes with leathern thongs inclosing pieces of lead, hence *τυμπανίζω* came to be equiv. to *σφαιρίζω* or *ἐκδίδω*; nay, even *ἀποκεφαλίζω* or *ἀναιρῶ*; because in general (when the poor sufferer was not already dead by this kind of *know*) the punishment ended with beheading him. Accordingly, in Plut. de Discr. § 25, *τυμπανίζοντος καὶ τελοῦντος*. I conjecture should be read *τέμνοντος*. What is here said refers to the case of Eleazar, 2 Macc. v., and also to that of the seven brothers, 2 Macc. vii.—The next words, *οὐ προσδεξάμενοι τὴν ἀπολ.*, 'not accepting the proffered deliverance,' i. e. at the price of base dissimulation, refers to the mother of the seven sons, and her youngest son (2 Macc. vii.).—*κρείττονος*, namely, 'better (as Conyb. observes) than that of those who (like the Shunamite's son) were only raised to return to this life. This reference is plain in the Greek, but cannot be rendered equally obvious in English, because we cannot translate the first *ἀναστά-*

*σως* in this verse by *resurrection*.' Comp. Joseph. Bell. ii. 8, 10, who, recounting the various tortures inflicted on the Essenes, in order to induce them to abandon their religion (*στραβλοῦμενοι*, &c.), adds, that 'they heeded them not, but αὐθυμοὶ τὰς ψυχὰς ἤφισαν, ὥς πάλιν κομίσουμνοι.'

36—38. 'At v. 36, the Apostle returns to the mention of less violent sufferings, in order, from there, to rise again in a new climax, v. 37, to the greatest tortures. Then, at the end of v. 37 and in v. 38, he sets over against the cruel death of some martyrs, the destitute life of others.' (Ebdard.)

36. *πείραν ἔλαβον*] for *ἐπειράσθησαν*, 'experienced,' 'felt the force of.' Comp. Joa. Ant. v. 2, 8, and x. 8, 3. The phrase is rare; yet it occurs also in Xen. Mem. i. 4, 18. Hdtan. ii. 2, 1, and, in the Sept., Deut. xxviii. 56. Here there seems an intimation how hard, espec. to some, are such indignities to bear; though there is an espec. reference to the third of the seven brothers, in 2 Macc. vii. 10, who was made a mocking-stock (*ἐνέπαλστο*).

37. The punishment of the *τύμπαλον* was, as we have seen, generally unto death; but the various punishments next mentioned (*ἐλιθάσθησαν*, *ἐπρίσθησαν*—*ἀπίθανον*) are decidedly of that character. Of these the first, *σίνωσις*, had been in use from the early age, and was at first appropriated to crimes involving profanity. The prophet Zechariah, and, as some say, Jeremiah, died this death. The second, that of *σείρισις* *ἢ* *ἴνω*, was an atrocious punishment also of a very early date, as being mentioned in 2 Sam. xii. 31, and elsewhere, and which Isaiah suffered. Vestiges, too, of this are found in the *heathen* writers; as Herodotus, ii. 139, *συμβουλεύειν—τοὺς ἱρίαις—μίσσιν διαταμείναι*. It is, indeed, even yet in use in the East, being recently employed by Tharawaddae, the usurper of the Birman throne. With respect to the expression following, *ἐπειράσθησαν*, some regard it as an interpolation, or a var. lect. of *ἐπρίσθη*, or a gloss on that word. Others suppose it an error of the scribes for some other word; and about a dozen different conjectures have been proposed (the most plausible of which is *ἐκυράσθησαν*, that by which the seven brothers had the *comp. de grâces*), not one of them in the least countenanced by the MSS. How it should be a *gloss*, or why an *emendation* of *ἐπρίσθη*, it is not easy to see; for so plain a term as that required not the *one*, and that the *other* should find its way into all the MSS., were unaccountable. Kuinoel coincides in the opinion of those who would cancel the word, for which there is alleged the authority of three MSS. and some Versions and Fathers: a testimony, however, very inadequate; for in so few as *three* MSS. the omission may

φόνῳ μαχαίρας ἀπέθανον περιήλθον ἐν μηλῳταῖς, ἐν αἰγείοις  
 δέρμασιν ὑστερούμενοι, θλιβόμενοι, κακουχούμενοι· <sup>38</sup> (ὧν οὐκ  
 ἦν ἄξιος ὁ κόσμος!) ἐν ἐρημίαις πλανώμενοι καὶ ὄρεσι, καὶ  
 σπηλαίοις καὶ ταῖς ὁπαῖς τῆς γῆς. <sup>39</sup> Καὶ οὗτοι πάντες, μαρ- <sup>επ. 2.</sup>  
 τυρηθέντες διὰ τῆς πίστεως, οὐκ ἐκομίσαντο τὴν ἐπαγγελίαν

surely be imputed to accident; besides that, a term so difficult would be likely to be cancelled by those who, like the above Critics, were ready enough to remove what appeared to them inexplicable. In order to ascertain the exact import of the term, it must first be determined whether it here bears a *general* or a *special* sense. Against the former (viz. tried or tempted to apostasy) it is urged, that that sense had been *before* expressed, and that it is not likely so accurate a writer would pass from very *special* terms to one so *general*; and, therefore, Sykes, Semler, and Ernesti take it, by a change of genus for species, to denote 'being put to the torture.' As, however, no authority exists for the above sense, it is best to adopt the figurative and general one first mentioned, to which the objection that has been urged is far from being formidable, considering that anomalies as great may be found in the acknowledged writings of St. Paul. Thus we may (with Crell., Limborch, Mackn., Carpov, and Stuart) take it to mean, that 'they were assailed by temptations to apostasy,'—or at least simulation,—by the motives both of hope and fear, espec. the former, sometimes insinuated under the prospect of exquisite tortures; a sort of trial like the fiery darts of the Evil One, in bearing which even great and good men have yielded; and which might, therefore, be reckoned among the heavy trials of the people of God. And here, undoubtedly, the trial intended is, as supra ii. 18. iv. 15, and 1 Cor. x. 13, supposed to come from God, who is thus said to *try* or *prove* men, in order to test their faith and confidence in Him (comp. 1 Pet. i. 7 and note); and thus the trial is really sent *in mercy*, to purify. Comp. Wisd. Sol. xi. 9. In the words following, ἐν φόνῳ μαχ. ἀπέθανον, (lit. 'they died by slaughter of the sword,') there is a blending of two phrases, such as I know no ex. of elsewhere. From the trials of faith in those who had to encounter *death* or *torture*, the Apostle now passes to the less violent, but scarcely less severe fate of the unhappy persons who, after having escaped out of the hands of their tyrants and persecutors, were, as wretched outcasts, exposed to every variety of woe.—Περιήλθον ἐν μηλῳταῖς, &c. By the terms μηλῳταῖς and αἰγείοις δέρμασι we may understand rude garments formed of sheep or goat skins with the wool on, which, Carpov shows, were worn by the very poorest class, and are still used in Russia and elsewhere. Ὑστερούμενοι, θλιβόμενοι, κακουχούμενοι are terms designating every variety of pinching want and dire distress, while the words following, ἐν ἐρημίαις πλανώμενοι καὶ ὄρεσι, &c., advert to the other miseries of their sad condition, as *homeless wanderers*.

38. ὧν οὐκ ἦν ἄξιος ὁ κόσμος! &c.] Of this parenthetic remark the true intent is doubtless that suggested by Calv., to anticipate a possible objection, that the persons in question were thus *outcasts*, because not *worthy* of human society!

Contrariwise, it is asserted, 'the world itself was not worthy of *them*!' alluding, as Hyper. observes, to the obstinate rejection, on the part of the ungodly.—σπηλαίοις καὶ ταῖς ὁπαῖς τῆς γῆς. By the former are meant *caverns*; by the latter, *caves*. These were, it would seem, not only used for sleeping in at night, but sometimes for abode by day. Now Palestine abounds in caverns very well adapted for the habitation, however dreary, of numerous persons; as is clear from the account of what befel Josephus and the Jews after the capture of Jotapata, in the persecution under Antiochus. See Antiq. xii. 8. The *iv*, which I suspect has been lost after the second *kai*, taken in conjunction with σπηλ. and ὁπαῖς suggests the sense of *ἐμφωλύοντες* (*latitant*), which is used in Jos. Bell. i. 16, 3, where it is said of the brigands in Judea, that they were all cut off by the Romans except those *οἱ τοῖς σπηλαίοις ἐμφωλύοντες, ὑπελπίοντο*. But they are designated rather as lurking-holes than as places of *abode*, and that in order to intimate the hardships of the inmates. At any rate, by ὁπαῖς here should be understood *holes*, probably those *fissures* which abound every where in Judea, such as might serve either as dens for wild beasts, or lurking-holes for human beings; the words τῆς γῆς being meant to represent them as subterranean. This is confirmed by Aristot. Hist. An. vi. 1, who there speaks of a wild beast, which *ἐν τὰς ὁπάς ἐν τῇ γῇ καταδύμενος νιοττίζει*, and ix. 6, where it is said that the hedgehogs change *τὰς ὁπάς ἐν τῇ γῇ*.

39. καὶ οὗτοι—οὐκ ἔκομ. τ. ἐπ.] Argumentum est a minori ad maius. 'Nam si illi, quibus nondum tanta lux gratiæ affluerat, tantā constantiā in malis tolerandis excelluerunt, quid efficeri in nobis debet plenus Evangelii fulgor! Illos exigua lucis scintilla in cœlum duxit, quum Sol justitiæ nobis luceat, quo nos pretextu excusabimus, si hæreamus adhuc in terra?' Hæc est genuina mens Apostoli." (Calv.) See also Hyper.—διὰ τῆς πίστεως. The full sense is, 'on account of their faith [in God].—οὐκ ἔκομίσαντο τὴν ἐπαγγελίαν, &c. Of these words, and those which follow to the end of ver. 40, the sense mainly depends upon the import of the expressions τὴν ἐπαγγελίαν and κριττόν τι, of which the former must, from the context, be understood of the promised blessing of a Redeemer; and the latter, of the fulfilment of that promise—the *Gospel dispensation*. For τὴν ἐπαγγελίαν Lachm. reads τὰς ἐπαγγελίας, from two MSS. But that reading arose from a mere *alteration*, suggested by what is said supr. v. 17, but without reason; for the plural, as well as the singular, is used, because of the promise including several particulars (see Dr. Owen, supr. vi. 13—18). Yet here the singular is used because the *crowning* blessing of all, even the promised Messiah, is what is espec. considered, that being more particularly necessary to the τελειωθῆναι mentioned at ver. 40. Thus the general

a Rom. 6. 4.  
R. 12. 12.  
1 Cor. 9. 24.  
9 Cor. 7. 1.  
Eph. 4. 22.  
Phil. 2. 13.  
14.  
Col. 2. 8.  
1 Pet. 2. 1.  
& 4. 2. ch. 10. 26.

40 τοῦ Θεοῦ περὶ ἡμῶν κρείττον τι προβλεψαμένον, ἵνα ἡ  
χωρὶς ἡμῶν τελεωθῶσι.

XII. 1. Τοιγαροῦν καὶ ἡμεῖς, τοσούτου ἔχοντες περιεκείμενον  
ἡμῖν νέφος μαρτύρων, ὄγκον ἀποθέμενοι πάντα, καὶ τὴν εὐπερί-

sense is, 'No: God was pleased, in the exercise of his providence for us, to destine that they should not attain the perfect fruition of the Divine promise, till the time when they should enjoy it in common with us.'

40. περὶ ἡμῶν — προβλεψαμένον] 'having looked out, provided for us, on our behalf.'—Προβλ. is so very rare a word, that no other ex. is adduced even in the Paris edition of Steph. Thea. Yet it is found in the Sept. Version of Ps. xxvii. 13 (where it means 'to so look forward, as to foresee a future event'), also in Eccles. vi. 9, where, however, the true reading seems to be προσβλέπειν. On the κρείττον τι, 'the better provision,' the true comment is sup. vii. 19, 22. viii. 6. ix. 23. x. 34. Eph. ii. 10. Of the next words, ἵνα μὴ χωρὶς ἡμ. τελ., the true and full sense is, 'So that, not without us (= 'in complete communion with us') should they be consummated by the full accomplishment of their faith—the long promised inheritance with Christ.' So Theodor. (after Chrys.) finely points out why God so ordained, ἀναμύσει ὁ τῶν ὅλων Θεὸς τοὺς τῶν ἄλλων ἀγῶνας, ἵνα τοῦ σταδίου λυθίστοι, κοινῇ πάντα τῶν ἀναρρήσιων ἀξίωση τοὺς νικηφόρους. And Theophyl. (also after Chrys.), δίδωκε τοῖς προκαταμυσί προγυμνά τι, εἰπὼν περιμύσειν εἰς τὴν τελείαν εὐχρίαν τοὺς ἀδελφοὺς· οἱ δὲ φιλόανθρωποι οὕτως χαίροντες ἀναμύνουσιν, ἵνα καὶ κοινῇ εὐφρανθῶσι.

XII. 1, 2. Having pointed out the nature, and shown by examples the efficacy, of faith, the Apostle now proceeds to exhort his Hebrew readers to bring the same principle into action in the Christian faith; inculcating steadfast perseverance even under the greatest trials,—and comforting them with the assurance, that the evils they were then suffering were not marks of God's wrath, but rather paternal chastisements, intended for their good in the end. He founds his exhortation on a view which seems to have been suggested by the foregoing agonistic allusion, and of which the imagery in vv. 1 & 2 is a continuation. Thus he represents the persons whom he is addressing as placed in a *race-course*, of which the *spectators* are the innumerable company of the Worthies of the old Dispensation just adverted to; who, by their words and actions, testified how far the objects of *their* faith were raised above worldly considerations.

In developing this figure, the Apostle adverts to three circumstances respecting the runner, in order to deduce from thence the exhortation he had in view: 1. That he carefully cast aside every encumbrance to his progress, not only ridding himself of unnecessary clothing, but (by means of previous training) of all superfluous flesh. 2. That he patiently endured the toil necessary to fit him for the race. 3. That he kept his eye steadfastly fixed on the goal, where the *βραβεύτης* sat ready to determine the contest, and distribute the prizes. On each of these particulars a few remarks will be necessary, in order to point out

the application. First, the term ὄγκος signifies weight, load, encumbrance; and as ὄγκος τοῦ σώματος, or τῶν σαρκῶν, or such like, often occur in the later writers, there is reason to think the allusion is quite as much to the weight of flesh, as to that of clothes. In the application, the expression may be understood, in a general way, of whatever disposition (as sensuality or worldly-mindedness) bows the soul down to earth, and consequently impedes it in running its spiritual race. Thus, then, it is meant, that 'as one running in a race would be cumbered by a heavy load of useless flesh or superfluous clothing, so is the Christian, by sensuality and worldly-mindedness, equally hindered in running the race set before him:' comp. Philo, p. 288, δεῖα δὲ τὸν σαρκῶν φορτὴν ἐχθεφοροῦσι, βαρύνουσαι καὶ πιεζούσαι, ἀνα βλέπειν εἰς τὰς οὐρανοὺς περιόδοις ἀδυνατοῦσι. In the words following, καὶ τὴν εὐπερίστατον ἀμαρτίαν, the above metaphor is dropped; not, indeed, as some suppose, from inadvertence, but to suggest the application. And as ὄγκος was meant in a general sense, so here τὴν εὐπερίστατον ἀμαρτίαν points to one particular evil disposition which they should strive to throw off. The sin in question (or rather the disposition to it) may, with the best Expositors, be supposed to be that of *unbelief* (the want of the πίστις before inculcated), conjoined with *timidity* in professing the Gospel; which would constantly tempt them to apostasy, either actual or virtual, and to which their peculiar circumstances must have exposed them. Thus it will not be difficult to fix the sense of the disputed expression εὐπερίστατον, which, being an ἀπ᾿ ἐξ ὀνόματος, is best understood from the context. Now, although from its etymology, it might bear almost any one of the various senses assigned by Commentators, yet from the context it will admit only one of the two following: either, 1. that of Chrys. and most Expositors, 'which doth so easily bend us;' or, 2. that of Grot., Crell., Capel., Kypke, and Kuin., 'the sin which especially winds around us, and hinders our course;' namely, unbelief, and a disposition to apostasy, thus said 'to wind round,' with allusion, it is supposed, to the long Oriental garments, which in such exercises were cast aside. Of these two interpretations, the former is somewhat objectionable, from the confusion of metaphor it introduces, and the want of authority for such sense. Whereas, according to the latter interpretation, the word will have the very sense in which the noun περιστάσις is used by Max. Tyr. (as cited by Kypke), τὰς περιστάσεις πάσας ('all impediments') ἀπεδόσαντο, καὶ τῶν δαμῶν ἐξέλασαν αὐτόν. And how applicable is this sense, it is scarcely necessary to observe; sins being most fitly compared to bonds, by which man is 'sore let and hindered in running the race which is set before him.' See note on Gal. vi. 2, 5. And this I find confirmed by Est., who thinks that the sin is called εὐπερίστατος, because 'hominem facile circumstat, id est, comprehendat, implicit ac tenet, ne in cursu

στατον ἀμαρτίαν, δι' ὑπομονῆς τρέχωμεν τὸν προκείμενον ἡμῖν ἀγῶνα· <sup>2</sup> ἀφορῶντες εἰς τὸν τῆς πίστεως ἀρχηγὸν καὶ τελειω- τὴν Ἰησοῦν δς, ἀντὶ τῆς προκειμένης αὐτῷ χαρᾶς, ὑπέμεινε

b 1 Cor. i. 8.  
Ps. 116. 1.  
Luke 24. 26.  
Phil. 2. 8.  
&c.  
1 Pet. i. 11.  
ch. 1. 3. 13.  
2. 10. & 5. 1.

causpto progrediatur, ut si quis currentem injecto laqueo retineat. . . . Monet ergo Hebræos Apostolus, at peccati laqueos et impedimenta, quæ cursum remorentur, excutiant abjiciantque. However, on mature reconsideration of this perplexing point of interpretation, it seems to me that the objections I have advanced are not of such weight as to exclude the former interpretation. Especially as the confusion of metaphor thus introduced is not open to any serious objection in a book like the N. Test., in which such confusion is frequently found, as indeed it is not rarely in the Class. writers, espec. Thucyd. and Plato. In fact, I am half inclined to think that the Apostle had in mind both metaphors, espec. the former; and so, nearly, Dr. Peile, who would understand 'the Apostle here to have specified what he more espec. intended by ὀγκον πάντων, and yet to have adhered so far to his metaphor as to describe Sin as τὴν ἐντροπύστατον, *that easily found, that ever-present obstruction to our path.*' The only objection to this view is, that the Apostle here, as oft. elsewhere, personifies Sin. As to the want of authority, it is partly supplied by a passage of a like cast (and in which the confusion of metaphor falls on words very similar in sense), in Plutarch, on Self-praise, c. 18, where he says, that 'talking of oneself has its stronghold in Selfishness; and he subjoins, that in those who have but middling merit to glory in it, ἐμφύεται πολλάκις ἐπιθιμένη, scil. αὐτοῖς, it clings to them continually, assailing them by continual assaults.' Thus the purpose of the Apostle is to represent Sin as an enemy ever ready to hinder the progress of the Christian racer in his course, either hindering him by standing, as a secret enemy might, in the way, perhaps throwing a rope round him, or actually getting hold of him,—to stop his course, as an open enemy would do. Δι' ὑπομονῆς τρέχωμεν τὸν προκ., &c. The term ὑπομονή is here meant to denote *steadfast endurance* and *persevering fortitude*. The expression ἀγών is used to intimate the *struggle* necessary to be maintained with various evil passions and propensities,—a struggle only to end with *life*,—so multi-form are the temptations of the world, the flesh, and the devil, which beset us both in body and mind, in our earthly course.

2. ἀφορῶντες εἰς τὸν—[Ἰησοῦν] Thus far the Apostle has, for the confirmation of his Hebrew readers, set before them the examples of those Worthies of former times who had, by the strength of their faith, done and suffered so much; 'scarcely any thing,' as Bp. Sanderson observes in a Sermon on ver. 3, 'being so calculated to stir up men to the performance of duty as the examples of such as have performed the same before them with *glory* and *success*; for, besides that this leads them to emulate their glory, it cheers them with hopes of like *success*, and effectually removes that which is the common excuse of sloth and neglect of duty,—the pretence of *impossibility*.' Thus far, then (adds the learned prelate) he brings to their view this cloud of witnesses,—as also witnesses of *their success* or

failure. But now *through* this cloud, as a *medium*, he bids them look at a *higher example*,—the Sun of Righteousness. An example recommended to them, 1. from the *completeness* of Him who is at both ends of the race, at once the ἀγωνοθέτης and the βραβευτής,—He that gives the law at the start, and He that gives the prize at the goal,—the Author and Finisher of our faith. 2. From the *manner* of his sufferings; not patiently alone *enduring*, but also courageously *despising* them. 3. From the *issue* and *consequences* of his sufferings, which were in lieu of the pain, *joy*; of the shame, *glory*. So that if they desired to *reign* with him, they must first *suffer* with him.—τὸν τῆς πίστεως ἀρχηγόν. Αρχ. here signifies *author* and *exemplar*; Christ being so termed, as calling forth our faith by his promises in the Gospel, and exemplifying it in his person. In like manner the βραβευτής (to whom Christ is here compared) was almost always one who had himself been victor, and who therefore presented in himself an *example* to the candidates for the prize. This view I find confirmed by Est., in an able note. On reconsideration, however, of the matter, I doubt whether this sense can fairly be deduced from ἀρχηγ., it is better to adhere to a *single* sense; and none, I think, is so proper to be adopted as that of '*author*,' meaning '*prime author*,' '*originator*,' '*original effector*,' and not, as many explain it, '*princeps*, '*captain*,' equiv. to ἀγωνοθέτης or βραβευτής: for to *that* there can be but an allusion. By τῆς πίστεως I would understand, *not*, with Stuart, the *Christian religion*, but the faith of those who profess it; not, however what Kuin. explains it to mean, a mere '*fiducia*,' or '*confident expectation* of future felicity,' but '*faith*' as it is described by St. Paul Eph. ii. 8, namely, as '*the gift of God*,' '*a principle given to us* (Phil. i. 29), and imparted to, and instilled into, us by the Holy Spirit; in short, '*a justifying faith*, '*a saving grace*, wrought in us by the Holy Spirit sent by Christ, whereby we receive Christ as he is revealed to us in the Gospel, and trust in him alone for justification and salvation.' Accordingly, Christ our Saviour is well designated, supra, ii. 10, as δ ἀρχηγός τῆς σωτηρίας: such a faith terminating in salvation. See 1 Pet. ii. 9. *Here*, then, I would render '*of your faith*,' the Art. being put for the Poss. Pronoun. *This* sense it is necessary to assign to τῆς πίστεως here, since the term is meant to set forth faith as the great agent through which Jesus becomes the ἀρχηγός τῆς ζωῆς, Acts iii. 15, and the ἀρχηγός τῆς σωτηρίας, Heb. ii. 10, namely, because, as we learn from John xiv. 6, '*through him alone any one cometh to the Father in acceptance*, and through his life-giving Spirit (the Holy Spirit sent by him) the dead in trespasses and sins are so quickened, as to *believe* in him as the truth, *come* to him as the way, and thus *experience* him as the life, even by a *saving faith* unto salvation.' By τελειωτὴν τῆς πίστεως (a term used with allusion to the βραβευτής, or '*person who distributed the prize*') is meant '*consummator* of the work of faith and grace, whereof Jesus was the

σταυρὸν, αἰσχύνῃς καταφρονήσας, ἐν δεξιᾷ τε τοῦ θρόνου τοῦ Θεοῦ \* κεκάθικεν. <sup>3</sup> Ἀναλογίσασθε γὰρ τὸν τοιαύτην ὑπομεμενηκότα ὑπὸ τῶν ἁμαρτωλῶν εἰς αὐτὸν ἀντιλογίαν, ἵνα μὴ κάμῃτε ταῖς ψυχαῖς ὑμῶν ἐκλούμενοι.

1 Cor. 10.  
13.  
Ab. 10. 23-24.

<sup>4</sup> Οὐπω μέχρ' αἵματος ἀντικατεστήτη, πρὸς τὴν ἁμαρτίαν

initiator and originator; thus bringing grace unto its perfect work in *glory*. Comp. Phil. i. 6. —*ἀντὶ τῆς προκειμένης, &c.* The term *ἀντὶ* here has been variously interpreted; but no sense, as Kuin. proves, is so suitable to the context as the one commonly assigned, *because of*, which he, in conjunction with Wetst., shows to be one naturally arising out of that use of *ἀντὶ*, by which it denotes the *price* of any labour or service. Of this use *exx.* occur at Eph. v. 31. Luke i. 20, and Jos. Bell. i. 8, 6. Indeed the idea of *reward* is inherent in the very term following, *χαράς*, which implies 'exaltation at the right hand of God, and a glorious reigning with him,'—an idea suggested by the words further on, ἐν δεξιᾷ τοῦ θρόνου τοῦ Θεοῦ κεκάθικεν.—*αἰσχύνῃς καταφρονήσας*. Render: 'having dispossessed disgrace, setting light by it, equiv. to παρ' οὐδὲν ἡγούμενος in Diod. Sic. t. v. 313. Comp. also Jos. Ant. ii. 11, 1, καταφρονῶν τῆς ἀπορίας. I cannot, with Dr. Peile, render this *καταφρονήσας*, by 'loftiness of purpose;'—notwithstanding that Thucyd. ii. 62 (as he observes) expresses by *καταφρόνημα*, 'the calm composure of a mind that knows its own strength,'—which dispiritualizes an august idea.

3. The Apostle now, as Hyper. observes, accommodates the above example to the particular case of the Hebrews themselves; here (as Calv. says) further enforcing the above exhortation by a comparison of Christ with those that are Christ's. 'The term *ἀναλογίσασθαι* imports (as Bp. Sanderson well observes) not the bare consideration of a thing by itself alone, but also by weighing and comparing it with some other things of like nature, and observing the analogies or proportions between it and them;' so here it denotes a comparison of the case of our Saviour with that of his suffering people; and the γὰρ, which here is argumentative (signifying *now then*) is meant to point an argument against all discontent and repining, by pointing out to their contemplation and consideration, by contrast, One infinitely higher and holier, who suffered far worse treatment than they could ever experience. As respects the term *ἀντιλογίαν*, even Kuinoel's version *oppositio* (= *ἀντίλεξις* in Jos. Ant. xviii. 1, 31) does not represent the full force of the word, any more than that of *contradiction*. It denotes 'such a determined and infuriate opposition to any one's claims, as to find vent in gross calumny and insulting language and behaviour.' Comp. Acts xviii. 45, καὶ ἀντίλογον τοῖς ὑπὸ Παύλου λεγομένοις, ἀντιλέγοντες καὶ βλασφημοῦντες. I have chosen to read αὐτὸν, for αὐτόν, with Tisch., because it is called for by the context; αὐτόν being capable of no satisfactory sense,—and αὐτ. is found in Theophyl., and in some of the Lamb. and Mus. copies, and prob. in not a few others; and in matters of this minute kind M.S. authority has not its usual weight. Besides, considering that there is an emphasis on *τοιαύτην*, and another on *ἀμαρτίαν*.

in opposition to the 'Just One,' 1 Pet. iii. 18, a *third* would be inconsistent with that good taste which prevails throughout this Epistle.—*ἵνα μὴ κάμῃτε, &c.* We have here a continuation of the agonistic metaphor; these two terms *κάμῃτε* and *ἐκλούμενοι* being both *ἐ παλαστῶν*. It is, however, not quite agreed whether *ταῖς ψυχαῖς* should be construed with *κάμῃτε*, or with *ἐκλ.* Kuin. decides in favour of the latter mode, citing from Plutarch *ταῖς διανοαῖς ἐκλελυμένοις*; but that the words would be as suitable to *κάμ.*, is certain from a passage of Diod. Sic., vol. ix. p. 220, ἥδη κάμνοντες ταῖς ψυχαῖς. Jos. Bell. iii. 6, ταῖς ψυχαῖς ἱναποκάμειν. We may, indeed, suppose that they were meant for both *κάμ.* and *ἐκλ.*

4. The Apostle now 'ultra progreditur,' and, employing a fresh argument for courageous endurance of the afflictions laid upon them, here means to *alarm* them for the want of resolution, which, contrary to the express injunction of God, they began to evince under present evils, and those not of the most serious kind. At the same time this seems meant as a *transition* to more general arguments, to strengthen the foregoing exhortation to patience and perseverance in well-doing, even under suffering. And hence under *Sis* (again personified), considered as the great adversary opposing Christians in their course, whether by maliciously running in their way, or by violently blocking up their course (see *supra*, ver. 8, and note), seems meant to be included the *agents of sin*.—sin, *energizing*, through those *agents*, in hatred of the truth, and carried out in all the modes of persecution thereof, both active and passive, direct and indirect. The former is espec. alluded to in the peculiar phrase *μέχρ' αἵματος* for *μέχρ' αἵματος ἐκχυσίας*, as in Heliod. vii. 8, and Niceph. Hist. p. 741 (cited by Wets.). Accordingly, in the resistance to sin, considered as an *accident* or *quality*, the sin of *apostasy* seems more particularly meant; and by *resistance* to this sin, even unto blood, is meant so overcoming the weakness of the flesh, as to be ready at any time to shed one's blood in the cause of the Gospel. That there is an agonistic allusion, and, as at Rom. vi. 16, a personification of *Sis*, the best Expositors, from Crell. and Est. downwards, are agreed.—*ἀμαρτία* is represented as an adversary assailing them for the purpose of making them fail in their bounden duty and service; and as in the *pancratium*, here alluded to, until blood was drawn, the contest was not thought serious; so here the writer means to say, that, in the struggles which they had hitherto had to sustain against the temptations to *apostasy*, or to *backsliding*, presented by the malice or the arts of their adversaries, they had not yet been called to the severest trial,—that of *sealing their faith with their blood*. They had only been tempted, or tried, by the *lighter* evils, of confiscation, or ignominious punishment, or persecution generally.



ἀνταγωνιζόμενοι <sup>5 d</sup> καὶ ἐκλέλησθε τῆς παρακλήσεως, ἥτις ὑμῖν <sup>d Job 8. 17.</sup>  
ὡς υἱοῖς διαλέγεται. <sup>Prov. 2. 11,</sup> Τίέ μου, μὴ ὀλιγώρει παιδείας Κυ- <sup>Rev. 2. 19.</sup>  
ρίου, μηδὲ ἐκλύου ὑπ' αὐτοῦ ἐλεγχόμενος <sup>6</sup> ὃν γὰρ  
ἀγαπᾷ Κύριος παιδεύει· μαστιγοῖ δὲ πάντα υἱὸν ὃν  
παραδέχεται. <sup>7</sup> Εἰ παιδείαν ὑπομένετε, ὡς υἱοῖς ὑμῖν προσ-  
φέρεται ὁ Θεός· τίς γάρ ἐστιν υἱὸς ὃν οὐ παιδεύει πατήρ; <sup>8</sup> Εἰ  
δὲ χωρὶς ἐστε παιδείας, ἥς μέτοχοι γεγόνασι πάντες, ἄρα νόθοι  
ἐστέ, καὶ οὐχ υἱοί. <sup>9</sup> Εἴτα τοὺς μὲν τῆς σαρκὸς ἡμῶν πατέρας  
εἴχομεν παιδευτάς, καὶ ἐνετρεπόμεθα· οὐ πολλῶ μᾶλλον ὑποτα-

<sup>e</sup> Deut. 8. 5.  
<sup>f</sup> Sam. 7. 14.  
<sup>g</sup> Prov. 13. 24.  
<sup>h</sup> 19. 18.  
<sup>i</sup> Ps. 73. 18.  
<sup>j</sup> 1 Pet. 5. 9.  
<sup>k</sup> Num. 16.  
<sup>l</sup> 21.  
<sup>m</sup> 27. 16.  
<sup>n</sup> Eccles. 12.  
<sup>o</sup> L. 7.  
<sup>p</sup> Isa. 57. 18.  
<sup>q</sup> Zech. 12. 1.

Surely, then, it were most base to turn their backs, as it were, in the *prelude* to the contest, and not resolve to bear the heat and burden of the day,—to faint where they ought to persevere, and to stop short where it is their duty to 'endure unto the end.'

5. καὶ ἐκλῶ.] Here there is a mixture of *reprehension* with exhortation. Render: 'Yea, ye have [it seems] forgotten the exhortation, which addresses (reasoneth with) you as sons (thus). My son, set not light by the chastening of the Lord (by not heeding it, as if not from the Lord's hand), nor be disheartened (dispirited) when thou art corrected.' Of ἐκλῶ, in this sense, and *absolute* construction, other *exx.* occur in Isocr., p. 323, and Dem. 421, and with *ψυχαῖς* expressed in Polyb. xx. 4, 7.—ἰλιγγεσθαι, 'to be corrected,' is of very rare occurrence. We may compare the use of 'to rebuke,' = 'to correct,' in our old writers; comp. Ps. xxxix. 11, for the *rebukes* there are not *verbera lingua*, but the strokes, or plagues, from the Lord's hand.

7. εἰ παιδείαν ὑπομένετε, &c.] Here we have a *conclusion* drawn from the above Scripture, though with the omission (*per asyndeton*) of a conclusive particle. Since, however, *εἰ* seldom begins a sentence, the ancient scribes stumbled at it, and supposing it to be connected with the preceding words, wrote *εἰ*, the *ε* arising from the *α* following. Such is, I apprehend, the true origin of the *εἰ*, which has been half approved by Griesbach, and received into the text by Matthæi, Lachm., and Tisch., ed. 1, but rejected, and *εἰ* restored, by Tisch., ed. 2; rightly; since *εἰ* is required by the course of reasoning, and by the antithetic *εἰ* at v. 8.—τίς γάρ ἐστιν, &c., 'For what son is there whom (his) father chasteneth not?' meaning to say, 'how can ye expect children not to receive chastisement?' The sense of the whole passage is, 'hence, if ye sustain trials and tribulations, you may thence infer that you are the objects of God's fatherly love and care; but if you are exercised with no afflictions, you have reason to fear that God neglects you,—that ye are no true sons.' The terms throughout the whole passage, vv. 4—11, are very strong, and may have meant more than they express. At all events, they attest that the Church addressed, whether of Jerusalem or Alexandria, was suffering under a severe persecution. As to the *origins* thereof, I agree with Mr. Conybeare, 'that the intense feeling of Jewish nationality called forth by the commencing struggle with Rome, which produced the triumph of the *zealot* party, would amply account for a persecution of the Christians at Jerusalem at this period; as is argued by those who suppose the Epistle ad-

ressed to them. But the same cause would produce the same effect on the great Jewish population of *Alexandria*.'

9, 10. I still continue, with R. Steph. Ed. *Θεοφιλικῶς*! to take these two verses in close connexion, in which, I agree with Dr. Peile, the Apostle intended them to stand, because, as he observes, 'it is from the last clause of v. 10, *εἰς τὸ μεταλαβῆναι τῆς ἀγιότητος αὐτοῦ*, that we gather that the Father, whom, in v. 9, he opposes to those from whom (as *mediately* interposed between us and our Maker) we severally derived our *natural* being, can be no other than the "one Mediator between God and men,"—God in Christ at once, and Christ in us.'

Ver. 9 contains an 'argumentum a minori ad majus,' adding another reason for ὑπομονή by an illustration derived from earthly parents; and thus is introduced at ver. 10 the *proof* of the far fuller and more beneficial discipline of God as compared to that of any earthly parent. The *εἴτα* is not merely continuative, but also *rati-*onative = Latin *utane*? 'is it then so?' introducing indignant questions, as in Dem. 16, 11, *εἴτ' οὐκ αἰσχύνεσθε*; Render: 'Is it so, then, that we had fathers of the flesh as correctors, and so we gave them reverence; and shall we not much rather subject ourselves to the Father of spirits, and live?' For they, indeed, for a few days, held us as they thought fit in discipline; but He for our benefit, in order to our being participators of his holiness.—οὐ π. μ. ὑποταγησόμεθα, &c., 'shall we not then obediently suffer what is inflicted by τῷ Πατρὶ τῶν πνευμάτων?' a peculiar expression, and variously explained. Some, regarding the sentence as antithetic, and repeating *ἡμῶν* from the preceding clause, interpret, 'Father (i. e. Creator and Vivifier) of our souls.' Yet to this it may be objected, that God is the Creator of the *body* as well as the soul (and so at Num. xvi. 22, God is addressed as ὁ Θεὸς τῶν πνευμάτων καὶ πάσης σαρκός); and indeed the sense thus arising is scarcely suitable to the argument. By others, the expression is taken as a *Hebraism* for *spiritual Father*, as opposed to our *fleshly* fathers. This, however, is too limited a view of the expression, which may rather be supposed to refer to the work of *regeneration*, effected by the Divine Spirit, whereby faithful Christians are said to be 'begotten again' of God, 1 Pet. i. 3. 1 John v. 18. Thus, then, as Calv. observes, 'while God is the Father both of our souls and bodies, yet, as in creating our souls he uses not the instrumentality of men, and also by the power of his Spirit he in a wonderful manner renews them, he is peculiarly, κατ' ἴδιον, styled the



γησόμεθα τῷ Πατρὶ τῶν πνευμάτων, καὶ ζήσομεν; <sup>10</sup> οἱ μὲν γὰρ πρὸς ὀλίγας ἡμέρας, κατὰ τὸ δοκοῦν αὐτοῖς, ἐπαίδευον ὁ δὲ ἐπὶ τὸ συμφέρον, εἰς τὸ μεταλαβεῖν τῆς ἀγιότητος αὐτοῦ.

h Isa. 52. 17.  
James 1. 12.

1 Isa. 56. 2.  
Job 4. 8, 4.  
Ecclus. 50.  
52.

<sup>11</sup> ἡ Πᾶσα δὲ παιδεία πρὸς μὲν τὸ παρὸν οὐ δοκεῖ χαρὰς εἶναι, ἀλλὰ λύπης ὑστερον δὲ καρπὸν εἰρημικὸν τοῖς δι' αὐτῆς γυμνασμένοις ἀποδίδωσι δικαιοσύνην. <sup>12</sup> Διὸ τὰς παρειμένας χεῖρας καὶ τὰ παραλελυμένα γόνατα ἀνορθώ-

Father of spirits.' See more in Hyper. and Est. —καὶ ζήσομεν, 'and thus live,' 'attain everlasting happiness.' In the second member of the sentence at v. 10 there might have been something expressed to correspond to πρὸς ὀλίγας ἡμέρας, such as πρὸς πολλὰς ἡμέρας, namely, for our whole lives,—nay, even beyond; since the training is for eternal life, which springs from having 'become partakers of his holiness,'—words on which the best comment is 2 Pet. i. 4, ἵνα γίνησθε θείας κοινωνοὶ φύσεως, and Lev. xi. 41, cited at 1 Pet. i. 14—16, 'Be ye holy, for I am holy.' In fact, the words further develop the idea at ἐπὶ τὸ συμφέρον, and, while recognizing the power of adversity to exercise and strengthen virtue, also allude to that regenerating influence of God's Spirit (referred to in the preceding verse), whereby adversity is sanctified to the spiritual good of the faithful.

<sup>11</sup> πᾶσα δὲ παιδεία, &c.] This is, as Ebrard observes, 'a precious verse, to which, properly speaking, *Christian experience* can only furnish the [true heart-written] comment;' q. d. 'All discipline seems, during the time of its continuance, to be an object not of joy, but of grief; afterwards, however, it yields a peaceable fruit to those who are exercised thereby,—a fruit of righteousness.'—χαρὰς is a Genit. of quality, put for an adjective. The expression δοκεῖ is very significant, nay emphatical, importing that adversity, however for the time it seem to be not joy, but rather grief, yet in reality it is, in its effects, 'all joy.' See James i. 2.—εἰρημικόν. A peculiar use of the word, of which consequently the exact sense has been disputed. Some explain the expression *pacatus*, or *pacificus*; i. e. as bringing with it the peace with God which springs from faith: an interpretation, however, not a little harsh. Others, as Theophyl., Calv., Est., Bengel, Mackn., interpret *tranquil*, *peaceful*, lit. *peace-bearing*; with allusion to the result of such salutary chastisement, in producing peace of mind and peace with God (see Phil. iv. 7. Col. iii. 15), as opposed to the tumultuous impatience and rebellious murmuring too often felt and expressed during the period of correction; an interpretation, I apprehend, the best founded. See Hyper., and comp. Rom. v. 1. In δικαιοσύνη there is a Genit. of explication; q. d. 'even of righteousness.' Not, however, understanding thereby (with Kuinoel and others) rectitude, or probity, but that righteousness which has regard to God and his Law; such as is not merely external (see Phil. iii. 6, 9), but internal, when the heart is right with God; so denoting piety towards God, *godliness*; or it may mean, as Ebrard explains (the now entirely appropriated) righteousness in Christ. See note on James iii. 18. By δι' αὐτῆς γίγνεται is meant, by a resumption of the agonistic metaphor, 'exercised therein,'

viz. in trial and tribulation. And so Jos. Ant. iii. 1, uses γυμνάζειν αὐτοὺς τοῖς χαλεποῖς. Furthermore, as πρὸς τὸ παρὸν denotes the time of suffering, so does ὑστερον the period of experiencing its benefits, when we find that 'it is good for us that we have been afflicted' (Pa. cxix. 71), and when we can say, with David, 'I know, O Lord, that thy judgments are right, and that thou of very faithfulness hast afflicted me.'

<sup>12</sup> On the above arguments respecting the wholesome uses of affliction, the Apostle now founds an impressive exhortation to constancy in the faith; and, as at the beginning of this hortatory part of the Epistle (x. 19, sq.) he had treated of the superiority of Christ's priesthood, and held out to view the severe punishments to be inflicted on apostates, since not even contempt of the Mosaic Law went unpunished; so now, on concluding at v. 12 the more general part of his hortatory portion of the Epistle, he finally excites them to perseverance in the faith. In the first place he treats on the difference between the old and the new dispensation, showing the superiority of the latter over the former; and thence (at ver. 25) argues, that if despisers of the *Mosaic Law* suffered the severest punishment from men, much less shall apostates from the *Gospel* escape punishment from God. (Kuinoel.)—τὰς παρειμένας χεῖρας—ἀνορθ. This is not, as Conyb. says, a quotation, much less from memory, as he avers, but an application of a passage of Scripture in Isa. xxxiv. 3, Sept., to the present purpose: and there is a far greater similarity between the words of the Sept. and of St. Paul than has been supposed; and even there the Hebrew original confirms the reading here. The copy used by St. Paul seems to have had (as we still find in two or three MSS.) ἐνψύσαντα, which he altered to ἀνορθ. as a more appropriate term, since the full sense here intended is, 'raise up-right the hands that hang dangling down,' namely, from utter exhaustion and unstrung nerves, the attendant on despondency. So ψαπ. is used in Plut. vi. 251, 6, παρειμύοντες τὴν ψυχὴν ἐκ τῆς συμφορᾶς. Finally, as respects χεῖρας ἀνωμύνας in the Sept., the words must be corrupt; and I doubt not that the true reading there is χεῖρας ἀνωμύνας,—an opinion confirmed by the words of St. Paul here, παρειμύνας χεῖρας; and certain it is that the terminations *av* and *es* are so similar as to be easily confounded. The term ἀνορθ. must be taken in a twofold sense, and, as applied to παραλελυμένα γόνατα, must mean *strengthened*, as in the Sept. Thus the words παρειμύνας and παραλελυμένα graphically represent the effects of mental depression and dejection of spirit, by terms which properly denote *bodily* exhaustion. In this light Bp. Sanderson seems to have viewed the expres-

στατε <sup>13</sup> \* καὶ τροχιάς ὁρθὰς ποιήσατε τοῖς ποσὶν <sup>1</sup> <sup>1</sup> Prov. 4. 26, 27. Gal. 6. 1. 1 Rom. 12. 13. ὑμῶν, ἵνα μὴ τὸ χαλὸν ἐκτραπῇ, ἰαθῇ δὲ μᾶλλον. <sup>14</sup> <sup>1</sup> Εἰρή- 2 Tim. 2. 22. Matt. 5. 9. νην διώκετε μετὰ πάντων, καὶ τὸν ἁγιασμόν, οὐ χωρὶς οὐδεῖς 3 Cor. 7. 1. m 2 Cor. 6. 1. ὄψεται τὸν Κύριον <sup>15</sup> <sup>m</sup> ἐπισκοποῦντες μὴ τις ὑστερῶν ἀπὸ 5 Pet. 1. 10. Deut. 22. 12. ch. 2. 12. Gal. 6. 12.

sion in the following paraphrase: 'Support the hands that hang loose, and have not strength enough to lift up themselves; and bind up the feeble knees that are not well knit up in the joints, and are unable to bear up the body.'

13. καὶ τροχιάς ὁρθὰς—τ. ποσὶν ὑμῶν] The words are taken from Prov. iv. 26, ὁρθὰς τροχιάς ποιεῖ τοῖς ποσὶ, καὶ τὰς δούδας σου κατεύθυνε. The meaning (withdrawing the metaphor) is, that 'they should avoid or remove every obstacle which might impede them in running their Christian course; whether of self-indulgence on the one hand, or of a slavish fear on the other;' the whole, Stuart says, conveying the idea that to go straight forward in their Christian course, regardless of any afflictions to which this may subject them, is the only way of safety for those who are in danger of halting. This may be true, if there be (as Ebrard states) a reverting back to the exhortation at vv. 2, 3. By the χαλόν, he observes, 'the readers are themselves meant, in so far as they had already grown slack in the race, and were thus (speaking figuratively) lamed. They are to take care not to break entirely, or to dislocate their limbs, i. e. to become entirely incapable of going on in the race; they are rather to strive to recover their original strength and vigour.' This is very specious; but, I apprehend, scarcely what the Apostle had in mind; and to suppose, with Dr. Peile, that vv. 16—17 present what the Apostle had in his mind when he wrote v. 12, is only to increase a difficulty already, on the foregoing view, too great for even a Calvin to overcome. Besides, it leaves the words ἰαθῇ δὲ μᾶλλον wholly out of count, as inexplicable. I am inclined to think, that the only true view of the sense is that pointed out by Est. thus: 'Verisimile est non de quacumque grossius claudicatione loqui Apostolum; sed de eâ, quæ contingit in semitâ fidei, dum incipit nutare et inclinare ad defectionem a fide suscepta, quales erant ex Hebræis multi. Minus autem est claudicare, quam errare. Non enim qui claudicat aberrat de viâ. Monet ergo, ut, si qui inter eos sint claudicantes, id est, ad defectionem prout propter afflictiones, quas fidei causâ patiebantur, statim adhibitâ paternâ curâ de medicamentis doctrinæ, consolationis atque exhortationis, utantur et confortentur, ne neglecti longius abducantur et corruant.' I find this confirmed by Theophyl. thus: Ἀλλὰ μᾶλλον σπουδάσατε, ἵνα ἰαθῇ τὸ ἐν ὑμῖν χαλόν, τουτ' ἐστὶ, εἴη τινα ἀπιστίας ἔχητε μίχρη, τουτ' ἐστὶν, διορθώητε μᾶλλον. Ποῦ γὰρ ἐν τῷ ὑποκρίνῃ ἀπιστία;

14. The Apostle now proceeds to remind them of various duties to which their Christian profession, and the times in which they lived, rendered it necessary that they should pay a particular regard. (Stuart.) Exhortations to peace and to holiness are well introduced after that to perseverance in the faith, since the former would much contribute to produce and promote the latter.—καὶ τὸν ἁγιασμόν. The term ἁγιασμός in general signifies purity of heart and life,

conformity to God (Lev. xix. 2), and to the holy example of Christ. But, from what follows, ver. 16, it would seem meant (as the ancient and the best modern Commentators are agreed) to denote purity of morals, and espec. that which forms the principal part of sanctification, the abstaining from fornication. So it is said, 1 Thess. iv. 3, τοῦτο γὰρ ἐστὶ τὸ θέλημα τοῦ Θεοῦ, ὁ ἁγιασμός ὑμῶν, &c.; and so at ver. 8 the two terms ἀκαθαρσία and ἁγιασμός are opposed. And in this Est. acquiesces, as the simpler view;—though he places first another, which is, perhaps, the true meaning intended by the Apostle;—namely, 'such purity of heart as may issue in purity of life,' what is adverted to at Matt. v. 8, 'without which no man shall see the Lord:' no wonder, since, as Calv. observes, at the close of his able note, 'non aliis oculis videbimus Deum, quam qui reformati fuerint ad ejus imaginem.'

15. Here the exhortations at v. 14 are repeated, only in the inverse order. 'They are carefully to see (each one for himself, and also the one for the other, by means of that παρακλήσις described in ch. x. 24, seqq.) "that no one remain behind the grace of God," an expression which is still to be explained from the allusion to a race towards a goal. And they are likewise to take care "that no up-springing root of bitterness cause disturbance, and thereby may be defiled."' (Ebrard.)—ἐπισκοποῦντες μὴ τις, &c. lit., 'seeing to it;' i. e. looking diligently, both to themselves and to others. At μὴ τις ὑστερῶν supply ἴσται, as in Deut. xxix. 18. By τῆς χάριτος τοῦ Θεοῦ is usually understood the Christian religion; the caution being thus supposed to be against apostasy. Yet such a sense is forbidden by the term ὑστ., unless that be taken, in a very unusual sense, for *deficere*. Hence it is better to understand the expression to denote the special mercy and favour of God in giving us his sanctifying grace; and, from the close connexion of this clause with the preceding one, καὶ τὸν ἁγιασμόν, οὐ χωρὶς οὐδεὶς ὄψεται τὸν Κύριον, we may suppose the two sentiments to have a mutual affinity; the admonition being, that 'no one fall off,' i. e. by not improving, and thus lose that portion of sanctifying grace given from above, whereby alone he can be enabled to fulfil the injunction to 'perfect holiness in the fear of God,' 2 Cor. vii. 1. 2 Thess. ii. 13. On tracing the scope of the whole passage, it will, I apprehend, be seen, that the words μὴ τις ὑστερῶν—πολλοὶ contain the general sentiment intended to be expressed; and the two following clauses, μὴ τις πόρνος, ἢ βίβηλος, &c., certain particular ones, serving the purpose of exemplification, and meant to make the warning in question more pointed. Thus, as the words μὴ τις ῥίξα πικρίας, &c., are meant (as appears from the passage of Deut. xxix. 18 here adverted to) of the crime of apostasy, or unbelief, or of profaneness in general; so what follows, μὴ τις πόρνος, ἢ βίβηλος, is directed against sensuality or worldly-mindedness in general; the persons thus profane and profane being compared with

n Gen. 28.  
28.  
Eph. 5. 2.  
Col. 3. 5.  
1 Thess. 4. 2.  
o Gen. 27. 34.  
etc.

τῆς χάριτος τοῦ Θεοῦ μή τις ῥίζα πικρίας ἄνω φύουσα ἐνοχλῇ, καὶ διὰ ταύτης μανθῶσι πολλοί. <sup>16</sup> ἢ μή τις πόρνος, ἢ βέβηλος ὡς Ἡσαῦ, ὃς ἀντὶ βρώσεως μιᾶς ἀπέδοτο τὰ πρωτότοκια αὐτοῦ. <sup>17</sup> ὅστε γὰρ ὅτι καὶ μετέπειτα, θέλων κληρονομήσαι τὴν εὐλογίαν, ἀπεδοκίμασθη· μετανοίας γὰρ τόπον οὐχ εὑρε, καίπερ μετὰ δακρῶν ἐκζητήσας αὐτήν.

Esau, because, as he sold his birthright for a mess of pottage, so such an one sells the favour of God for gratifications the most fleeting and worthless. In thus explaining the expression ῥίζα πικρίας at once of apostasy, or semi-apostasy by unbelief, and of a corrupt life, I am supported by the authority of Theodor. ; and also of Est., who thus lays down the sense: 'Advigilate, ne quis sit inter vos, qui tamquam radix amaricans, quæ fructum amarulentum ac fellis instar abominabilem proferre nata sit, sursum germinet ac pullulet, hoc est, fructus edat amarulentos vitiosorum operum, aut perversorum dogmatum, quibus unitas vestra, quam habetis in Christo, turbetur; sed si quis talis sit, aut sanetur quam primum, aut exstirpetur. Ad doctrinæ perversitatem et fidei corruptelam pertinere hanc radicis metaphoram, potius quam ad alia vitia, probabile fit ex loco illo Deut. ubi adversus cultum falsorum Deorum hæc Moses concionatur.' With respect to the nature of the metaphor in these words, μή τις ῥίζα πικρίας—ἐνοχλῇ, we may here trace one of the many agricultural allusions found in the New Test.; the infection of 'evil communication' being compared to that of bitter and noxious weeds stifling their way into a garden,—which strike their roots deep and wide, so as to be with difficulty eradicated, and spread so fast as to infect the ground in every direction; an allusion dropped in the term following, μανθῶσι, which denotes, in a general way, the pernicious influence in question to corrupt the faith and morals of the persons. Comp. v. 15, and see note, and my Lex. in v. In order to avoid the confusion of metaphor in ἐνοχλῇ and μανθῶσι, Grot., Whitby, Mill, and Valckn. would, for ἐνοχλῇ, read ἐν γολῇ, which is supported by the Hebrew text in the passage of Deut. xxix. 18, here referred to. But since 7 MSS. of the Septuagint (including the Alexandrian) read as in the Apostle's text, it is little probable that the other reading was the general one in his age. Indeed, the researches of Jackson of Leicester, cited in Holmes's Septuagint, go far to prove that such was a true rendering of the Hebrew, according to the copies used by the LXX., and that the Masoretic reading of our present copies is wrong. Be that as it may, such seems to have been the reading of the Septuagint, whether the true one or not matters little, since the words in question are not a regular quotation, but only (as at ver. 12) an application of the passage to the case in point; and the above reading being suited to the Apostle's purpose was adopted by him.—καὶ διὰ τ. μανθῶσι πολλοί. The MS. A. and one other, have οἱ πολλοί, which reading is adopted into the text by Lachm. and Tisch., but on very insufficient authority, though a far stronger would not justify the change, which seems to have been made in consequence of what

was annotated, with less than his usual judgment, by Grot., who seemingly approving of οἱ πολλοί, explains it to mean *plebs*, *quæ*, he remarks, "a Doctoribus facile corruptipar," referring to Gal. v. 9, where it is said that a little leaven leaveneth the whole lump. But the leaven does not always come from the Teachers, but sometimes from the taught, as the history of all sects and heresies tends to show. Besides, the idiom οἱ πολλοί to denote *plebs* no where occurs in the New Test., nor was it likely to occur.

16. μή τις πόρνος, &c.] These words (as we have before seen) are illustrative of the preceding; and, as Calv. observes, having first exhorted them to 'holiness, without which no man shall see the Lord,' the Apostle now warns them against such things as are especially contrary thereto,—*fornication and profaneness*. So meaning to say, 'lest, for instance, any of you be a fornicator.' In subjoining ἢ βέβηλος the Apostle, as Calv. well points out, 'descends from what is particular to what is general,—from *fornication*, which is one of the things contrary to holiness, to *profaneness*, which is the general opposite of holiness;' and, accordingly, βέβ. denotes, 'one who treats sacred things with contempt, who has no sense of religion, and lives without God in the world; who despises spiritual blessings, from being wholly carnal and sensual, and therefore will readily barter his heavenly inheritance for sensual gratification of any kind.'—ἀντὶ βρώσεως μιᾶς, a forcible expression, to intimate how *fleeting* are the gratifications of sense, as well as how dearly purchased. Comp. Plut. de Ser. Num. Vind. c. xi., where Lysimachus, after surrendering himself to his pursuing enemies, the Getæ, to obtain a draught of water to slake his thirst, is represented as exclaiming, φῶν τῇ ἐμῇ κακίᾳ ('grovelling baseness') ὅτι δι' ἄδωκόν οὐτω βραχίαιαν ἐστέρημαι βασιλείαν τελευκῆς!

17. ἀπεδοκίμασθη] 'he was (i. e. his request was) rejected.'—μετανοίας γὰρ τόπον, &c. The best Expositors are agreed that the term *μετάνοια* here simply denotes a changing of any one's intention (as in Thucydides, iii. 36, 5, ὅστερτις μετάνοιά τις εἶδεν αὐτοῖς, καὶ ἀναλογισμένῃ, &c., and Jos. Bell. i. 4, 4), and that τόπος here denotes *means*; the general sense being, 'he found no means of inducing [Isaac] to change his intention, or alter his words.' Comp. Wiesd. Sol. xii. 10, κρίνων δὲ καταπραχὸν ἰδίδουε (read ἰδίδουε) τόπον μετανόας, and Clemens Alex. i. 7, μετανόας τόπον ἰδούκε. According to the more common interpretation, by which the term *μετανόια* is understood of Esau, the αὐτὴν will have to be referred to εὐλογίαν, meaning, as Conyb. says, that he sought to reverse the consequences of his fault, and obtain the blessing; but this involves great harshness.

18 Ὁ γὰρ προσελήλυθατε ψηλαφωμένῳ ὄρει, καὶ κεκαυμένῳ πυρὶ, καὶ γνόφῳ καὶ σκότῳ καὶ θυέλλῃ, 19 καὶ σάλπιγγος ἤχῳ καὶ φωνῇ ῥημάτων, ἧς οἱ ἀκούσαντες παρητήσαντο μὴ προστεθῆναι αὐτοῖς λόγον, 20 οὐκ ἔφερον γὰρ τὸ διαστελλόμενον. Καὶ ν

p Exod. 19.  
12, 30.  
& 30. 18.  
Deut. 5. 22.  
9 Exod. 20.  
Deut. 5. 5.  
22. & 18. 18.  
Exod. 19. 18.

18—21. In again urging on his readers the duty of perseverance in faith and holiness, the Apostle dwells on the superior excellence of the Christian religion; contrasting the condition of worshippers under the Old and that under the New law, which he designates by the two holy mountains, Sinai and Sion; illustrating the subject from the narration at Exod. xix. 20, sq., and with reference also to Deut. iv. 11. v. 5. The latter dispensation, he shows, is not, as was the Mosaic, severe, onerous, and minatory; but holds out salvation, and infuses joy, hope, and confidence. Hence, however, he argues that its very superior excellence would render its rejection proportionably more criminal. 'The magnificent peroration now introduced (commencing, indeed, at v. 1 of this chap., but here concentrated), had for its object a powerful appeal to his readers to aim at such a faith (like that of ch. xi.) as should realize to itself as well what is subjective and earthly (τὰ ἐπίγεια), as what is purely spiritual and heavenly (τὰ ἐπουράνια), so as to effectually reach the now disclosed ὁδὸν τῶν ἀγίων.' (Peile.) 'Prædicat (Apostolus) magnitudinem gratiæ, quæ nobis patefacta fuit per Evangelium, ut reverenter eam excipere dicamus.' (Calv.)

18. οὐ γὰρ προσελήλυθατε, &c.] The γὰρ has reference to the caution at ver. 15, μὴ ὑστερεῖν ἀπὸ τ. χάρ. τ. Θ. Προσέρχασθαι is a term denoting religious service and worship generally; though it may designate, as here, embracing a religion. Of the expression ψηλαφ. the sense has been disputed. Many Expositors explain it, 'touched [from heaven]'; scil. ἐν πυρὶ, by lightning, with which, as the narration of Moses shows, the mountain was struck. But the term ψηλαφάω signifies, not to touch, but (what were quite unsuited to the idea of fire) to feel of, to handle. Hence it is better to retain the ancient and common interpretation, by which ψηλαφωμένοις is taken for ψηλαφητῶς, in the sense ad contractabilem, 'which may be handled'; and so will be equiv. to αἰσθητῶς and ἐπιγίγνωσκ., denoting 'material and corporeal, or palpable and tangible mount, in opposition to the incorporeal, spiritual, and heavenly one,' the heavenly Sion, ver. 22. This is confirmed by Calv., Hypel., and Est., of whom the first-mentioned remarks, 'Mons Sinai manibus palpari potest; mons vero Sion non nisi Spiritu comprehenditur.'—κεκαυμένῳ πυρὶ is best rendered, 'that burneth with fire'; Perf. Pass. in Pres. sense. Comp. Hom. Il. xix. 376, καί μιν πυρὸς, Part. Imperf. The words following advert to the tremendous circumstances attending the promulgation of the law at Mount Sinai, and which struck such terror into those present at it; circumstances whose august dignity must not be lowered by attempts at minute explanation; and where (as in similar passages at 1 Cor. xv. 52, and 1 Thess. iv. 16) it becomes the expositor to 'pull off his shoes from off his feet, as being on holy ground.' The wording here is formed on Deut. iv. 11, καὶ ἐγένοντο σκότος καὶ γνόφος καὶ θέλλα ἐπὶ

γῆν, &c., and ch. xix. 16. The word γνόφος is very rare in the Class. writers, but it occurs in Lucian de Morte Peregr. § 45, γνόφον καταβάττοι καὶ κύμα ἰγυίραντος, where the term is used probably in derision of the use (as obsolete) of the word in the Sept. and St. Paul. For σκότος, Lachm. and Tisch. edit. from several MSS., γόφος, a very specious reading, but one which cannot be received except on much stronger external authority. Internal evidence may seem to be in its favour; but I much suspect it to be no other than an emendation of style introduced by certain Critics who had in mind 2 Pet. ii. 4 & 17. Jude 6 & 13, and such passages of the Classical writers as Plut. Alcib. 28, ὁ μύρον ἐξείλετο ἐπιτείνοντα καὶ βροντὰς καὶ γόφος. That Paul here employed the word σκότος, may be with great probability argued from the fact, that he nowhere uses the word γόφος; and such is almost certain from Exod. x. 22 (which passage was evidently had in view by him here, and served to suggest the phraseology here employed), ἐγένοντο σκότος, γνόφος, θέλλα. As respects the term θέλλα, derived from the Sept. of Deut. iv. 11, it there corresponds to the Hebr. חָשָׁךְ, though it does not represent its sense thick darkness; but it was adopted with allusion to the violent tempest that accompanied the cloud, the thunder, and the lightning of Sinai, Exod. xix. 16, 18. xx. 18.

19. καὶ σάλπ. ἤχῳ καὶ φωνῇ ῥημάτων] Render: 'and to sound of trumpet and voice of words' (Deut. iv. 11), denoting Divine communication by words, introduced by sound of trumpet. See Exod. xix. 19.—παρητήσαντο μὴ προστεθῆναι αὐτοῖς λόγον, lit. 'entreated for the word (namely, the φωνὴ ῥημάτων, the verbal communication) not to be added (i. e. further addressed) to them.' Of the rare use of μὴ and the infin. after παραιτ., see other exx. in my note on Thucyd. v. 63, 3. I doubt not that the reading προσθεῖναι arose from certain Critics who stumbled at the very uncommon use of προστίθηναι in the Passives, and hence substituted the Active, which, however rare, is found in Isocr. p. 238, προσθεῖναι οὐδὲν εἶχον τοῖς αἰρημένοις, and Demosth. p. 99 & 304, προσθέσω δὲ, &c. The Apostle prob. had here in mind the words of the Israelites to Moses, Exod. xx. 19, λάλησον σὺ ἡμῖν, καὶ μὴ λαλεῖτω πρὸς ἡμᾶς ὁ Θεός, as also the words of the Sept. Version of Deut. xviii. 16, οὐ προσθήσομεν ἀκούσαι τὴν φωνὴν Κυρίου τοῦ Θεοῦ, καὶ, &c.; which passage, and Deut. v. 25, ἐάν προσθέμεθα ἀκούσαι τὴν φωνὴν—ἀποθανούμεθα, doubtless suggested to the Apostle this peculiar expression, προστεθῆναι τὸν λόγον.

20. Here the Apostle adverts to a circumstance which had espec. caused their alarm,—namely, that so strict was the edict which forbade the mountain to be touched, that even a *beast* touching it was to be stoned. See Exod. xix. 13.—τὸ διαστελλόμενον, meaning, 'the strict interdiction,—that if even,' &c. Conybe. places a full stop after διαστ., 'because (he adds) that which the Israelites "could not bear" was not

Gal. 4. 20.  
Rev. 5. 12.  
1 Th. 5. 10.  
Phil. 3. 20.  
Deut. 28. 2.  
Jude 14.

Luke 10.  
20.  
Gen. 18. 28.  
ch. 11. 40.  
Phil. 3. 12.

θηρίον θίγῃ τοῦ δρους, λιθοβοληθήσεται [ἡ βολίδι κατατοξευθήσεται].<sup>21</sup> καὶ, οὕτω φοβερὸν ἦν τὸ φανταζόμενον,—Μωϋσῆς εἶπεν Ἐκφοβός εἰμι καὶ ἔντρομος<sup>22</sup> ἄλλα προσεληλύθατε Σιών δρει, καὶ πόλει Θεοῦ ζώντος, Ἱερουσαλήμ ἐπουρανίῃ καὶ μυριάσιν, ἀγγέλων<sup>23</sup> πανηγύρει, καὶ ἐκκλησίᾳ

the order for killing the beast, but the utterance of the commandments of God.' But that cannot be admitted, for no words are there recorded. And whatever they were, the people did not hear them, and therefore could not treat that 'no more might be spoken to them.' Besides, the strong term διαστῆλαι, denoting 'a strict edict' (like the διαμαρτυρῆσαι in Sept.), requires the term to be taken with the following strict injunction, which refers to Exod. xix. 12, 13, where it is not confined to beasts, but extended to men, who are placed first. The words ἡ βολίδι κατατοξευθήσεται are, with reason, cancelled by Lachm., Scholz, and Tisch.; for the overpowering authority of external evidence against the words forbids us to suppose that they were omitted by the scribe, from λιθ. and κατατ. each ending with -θήσεται.

21. τὸ φανταζόμενον meaning, 'the fearful sight,' spectacle, as we should say. A use of φαντ. which, though rare, is found in Plato, p. 313 & 376. Lucian, t. iii. 43, πολυμορφόν τι καὶ θέαμα καὶ φανταζόμενον. The words καὶ ἔντρομος, though not found in the Sept., are confirmed by 2 Macc. xiii. 2, εἶδε τὸν λαόν ὅτι ἱστῖν ἔντρομος καὶ ἐκφοβός, where read, from the Alex. and other MSS., ἐκφ. The Apostle was justified in ascribing these words, ἐκφοβός, &c., to Moses, since they are implied in what was uttered by him on the solemn occasion in question, as recorded in Deut. xviii. 16, 'Let me not hear again the voice of the Lord my God, neither let me see this great fire any more that I die not [of fear];' where for 'Let me,' &c., it were better rendered, 'I must not hear—I must not see—lest I die [of fear].'

22—25. Here the contrast between the two dispensations is strongly marked. By Σιών is meant the heavenly Zion, as opposed to the palpable or tangible mount Sinai; and the general sense intended (withdrawing the sublime imagery under which it is couched) is this: 'You are now admitted to the privileges of the heavenly city,—are come to a dispensation mild and benign,—which will lead to the possession of all the glories and blessings of the celestial Jerusalem. Here, however, it is of importance to ascertain what is the exact subject of the present description. Most Commentators suppose this to be the Christian Church on earth. To this reference, however, Kuin. strongly objects, as being inconsistent with the words μυριάσιν ἀγγέλων, and those further on, πνεύμασι δικαίω τεταλεισμένοι. The intent of this portion is rather, he thinks, to set forth the certainty of that blessedness destined for Christ's faithful worshippers; a blessedness as sure as if they were already enjoying it,—inasmuch that they are said, in a manner, to have already arrived at heaven, and the life everlasting; see ix. 11, 13, 14, compared with xi. 10, 14. Such, too, is the view taken by Knapp, Stuart, and Abp. Newc., who remarks, that 'Christians are

represented as already come to that state which faith and obedience will secure to them.' Considering, however, the manifest contrast here presented of the new with the old dispensation, I see not how the sense first mentioned can be excluded, under any plea of certain expressions occurring, which might seem unsuitable thereto. Both the above senses, indeed, may be supposed to have been intended; the economy of Christ's Church on earth, with all its promises and ordinances, being intimately connected with that which, we have reason to think, subsists in the holy abode of God and Christ in heaven, to which it is continually transmitting fresh inhabitants. See Rev. xi. 1, 2 xiv. 1—5. xxi. 9—27. I am, however, inclined to think that the former sense was at first the sole one intended, and, properly speaking, terminates at the words Ἱερουσαλήμ ἐπουρανίῃ (though resumed at ver. 24); after which, for the encouragement of those now fighting 'the good fight of faith' is, at ver. 23, interspersed imagery suited to no other than the heavenly Jerusalem, in the full sense of the expression, even Heaven itself; the persons here addressed being represented as having already joined the great family of God in heaven, and become registered citizens of the heavenly Jerusalem (over which reigns God, the supreme Ruler of all), and already in the blessed presence of Christ, the Mediator of that covenant which had brought them thither. And here it may be observed, that at the words καὶ διαθήκης νέας μυστήρ the writer forsakes the imagery suited to the Church of God in heaven, and returns to that on earth; for Ἰησοῦ seems to belong to the former, and μυστήρ διαθήκης νέας to the latter; Ἰησοῦ being the vinculum which connects them; though the term προσεληλύθατε must be accommodated in sense to each. In the latter they are said to come to Christ, as coming to his religion, embracing the covenant and dispensation obtained by his mediation; and not mediation only, but atonement (as is expressed in the next words, καὶ αἵματι θαντῆρου, which contain a contrast to the typical sprinkling under the Levitical law; see Exod. xxiv. 8); an atonement, it is said (by a boldly sublime figure, probably suggested by that at Gen. iv. 10, φωνῇ αἵματος τοῦ ἀδελφοῦ σου βοᾷ πρός με, ἐκ τῆς γῆς), which 'speaketh better things than the blood of Abel,'—namely, inasmuch as that cried aloud to God for vengeance, this proclaims pardon and peace. Such, then, appears to be the general import of the whole passage. As respects the phraseology itself, Ἱερουσαλήμ ἐπουρανίῃ is in apposition with, and explanatory of, the preceding; and on the sense see note on xi. 10. The term πανηγύρι properly denoted any solemn festival, as that of the Olympic or Pythian games, at which great multitudes used to be assembled together (see Blomfield on Æschyl. Theb. 206, and my note on Thucyd. iii. 104, 1); and thus the word was adopted by the LXX.

πρωτοτόκων ἐν οὐρανοῖς ἀπογεγραμμένων, καὶ κριτῇ Θεῷ πάντων, καὶ πνεύμασι δικαίων τετελειωμένων <sup>24</sup> καὶ διαθήκης <sup>u Gen. 4. 10. Exod. 24. 8. 1 Tim. 2. 8. ch. 5. 6. & 9. 15. & 10. 22. & 11. 4. 1 Pet. 1. 2. x ch. 2. 1, 2. & 10. 22, 25.</sup>  
 νέας μεσότης Ἰησοῦ, καὶ αἵματι ῥαντισμοῦ \* κρείττον λαλοῦντι  
 παρὰ τὸν Ἀβελ. <sup>25</sup> Ὡς βλέπετε, μὴ παρατήσηθε τὸν λαλοῦντα·  
 εἰ γὰρ ἐκείνοι οὐκ ἔφυγον, τὸν ἐπὶ [τῆς] γῆς παρατησάμενοι

Comp. Eurip. H. Fur. 1283, εἰς ποῖον ἱερὸν ἢ πανήγυριν (sacred assemblage as unto a temple) φίλων εἰμ', and Alex. ap. Athen., p. 463, ἐπιδημίας δὲ τυγχάνειν ἡμᾶς καὶ τοὺς ζῶντας, ὥσπερ εἰς πανήγυριν τινα ἀφικνούμενοι. Hence is confirmed the propriety of the punctuation of the next words, which I have adopted, with the best Critics, from Bengel to Vater, Kuin., Scholz, Lachm., and Tisch., who show that while the common punctuation, καὶ μυριάσις ἀγγέλων, πανηγύρεαι καὶ ἐκκλησίαι, involves a pleonasm unsuitable to the dense brevity of the writer, this is required by the structure of the whole portion, of which each paragraph is commenced by καὶ, and continued, where any addition is made to it, by nouns in apposition, without any conjunctive particle between them. Render: 'and to myriads, even the joyful convocation or assembly of angels, as hymning the praises of God around his throne;' compare Rev. v. 11, seq., and Ps. cxlviii. 2. The term πρωτότοκος here simply denotes (without any reference to the original idea of *primogeniture*, see Kuin. and Stuart) 'those who enjoy distinguished privileges, or are well beloved,—those a little after designated as 'the spirits of just men made perfect;' including, however, those who, in every age, have lived in the faith and fear of Christ, whose robes have been washed in the blood of the Lamb, and who are accordingly admitted to the 'inheritance of the saints in light.'—ἀπογεγραμμένων should be rendered 'enrolled;' the term being employed suitably to the preceding ones πόλεις καὶ ἐκκλησίαι. Heaven is often in the New Test. represented under the figure of an earthly political society, of which those entered on its list are *citizens*, with allusion to which the heavenly city is represented as having its 'book of life,' wherein are inscribed the names of those admitted to salvation, though that is not here applicable.—At κριτῇ Θεῷ πάντων there is a transposition for Θεῷ κριτῇ πάντων. The expression κριτῇ πάντων has, indeed, been thought scarcely suited to the context; but we may suppose (with Kuin.) that this is a *designation* of God intended at once for consolation and for warning. By the term πνεύμασι must, of course, be understood the *disembodied* spirits, as 1 Pet. iii. 19, τοῖς ἐν φυλακῇ πνεύμασι, and the Song of the three children, v. 63, εὐλογαῖτε, πνεύματα καὶ ψυχὰι δικαίων, τὸν Κύριον.—Τετέλει. signifies *consummated* by admission to their final state of glory and happiness. See notes at xi. 39, and Phil. iii. 12. Instead of the t. rec. κρείττερον, most of the MSS. and Versions, together with several Fathers and all the early Editions except the Erasmus, have κρείττον, which has been adopted by Grieb., Matth., Scholz, Lachm., and Tisch. The common reading may, as Kuin. thinks, have been introduced from vi. 9, vii. 19, vii. 6. x. 34; but it would rather seem to have come from the *πρώτος*, and the A to have arisen from the A following. The

expression signifies what is *more salutary and available* towards removing the wrath of God,—namely, mercy and pardon. By *Abel* must of course (as Bp. Middl. and Kuin. observe) be meant, by implication, the blood of *Abel*, or as *Abel* speaks by his blood; for, as Crell., Theophyl., Rosenm., and Stuart explain, while that called for vengeance (see Gen. iv. 10) on the murderer, that of Christ (the blood of sprinkling) speaks (i. e. assures us of) atonement and pardon, promising us admission to the true holy of holies, heaven itself. See x. 19.

25. With the latter clause of the preceding verse is connected the first of this, introducing an earnest exhortation not to reject this *Jesus*, who by his blood cries for grace to sinners saved, and who addresses them now by the ministers of his Gospel, to come to him and be saved. This I find confirmed by Est., who ably traces the sense thus: 'Cum ad sanguinem melius loquentem quam Abel accesseritis, omni studio cavendum vobis est, ne eum, qui per sanguinem suum longe meliora loquitur, omnibus veniam propensens, omnesque ad salutem Evangelii sui ministros, aut simpliciter recusatis, aut (quod deterius est) etiam contemnatis.'—At the next words, εἰ γὰρ ἐκείνοι οὐκ ἔφυγον, &c., 'exhortationem confirmat a penā recusantium, atque hanc probat a minori, id est, ad eo, quod magis erat verisimile.'—At οὐκ ἔφυγον supply, from the subject matter, *διηρη*; as at ἡμεῖς, also *φυσζόμεθα*. Ἀποστρ. signifies, 'turn away from,' reject, or *renounce*; a stronger term than *παρατησάμενοι* just before.—With respect to the words τὸν ἐπὶ τῆς γῆς χρηματίζοντα, as opposed to τὸν ἐν οὐρανῷ, their sense has been not a little disputed. One thing is clear,—that *χρηματίζω* here signif. 'to promulgate the will of God to man,' as Jer. xxix. 18, λόγον ἐχρημάτισαν ἐν τῷ ὄνοματί μου, and Heb. viii. 5, καθὼς κατεχρημάτισται Μωϋσῆς, and xi. 7, and oft. in Josephus. Most Commentators understand by these two expressions *Moses* and *Christ*; the former as being God's *internuncius* on earth; the latter as speaking from heaven, by the Apostles and ministers in the Gospel. Yet thus the emphasis would be rather in words than in sense; and the sentiment expressed would involve something not a little incongruous and frigid. Some, indeed, understand the two expressions of *God*; others, the latter only: but the former mode is quite inadmissible, and the latter not a little harsh. There is here evidently a reference to *Moses* and *Christ*, though not, I conceive, in the way above adverted to. It is best (with Cramer, Storr, Boehme, and Kuinoel) to take the two expressions τὸν ἐπὶ γῆς (for such, instead of ἐπὶ τῆς γῆς, has been rightly edited, from many MSS. and early Editions, by Grieb., Matth., Scholz, Lachm., and Tisch.), and τὸν ἐν οὐρανῷ as belonging, not to *χρηματίζω*, but to *δυνατίζω* understood, so as to be equiv. to the adjectives ἐπιγίγνομαι and οὐράνιος. Comp. i. 1. That ὁ δὲ

χρηματίζοντα, πολλῶ μᾶλλον ἡμεῖς οἱ τὸν ἀπ' οὐρανόθεν ἀποστρε-  
φόμενοι. <sup>26</sup> οὐ ἡ φωνὴ τὴν γῆν ἐσάλειψε τότε νῦν δὲ ἐπήγγε-  
λται, λέγων "Ἐτι ἅπαξ εἰγὼ σείω οὐ μόνον τὴν γῆν, ἀλλὰ  
καὶ τὸν οὐρανόν. <sup>27</sup> Τὸ δὲ ἔτι ἅπαξ δηλοῖ τῶν σαλευο-  
μένων τὴν μετάθεσιν, ὡς πεποιημένων, ἵνα μείνῃ τὰ μὴ σαλευό-

γ Hag. 2. 6.  
ver. 19.

2 Ps. 102. 27.  
Matt. 24. 28.  
3 Pet. 2. 10.

ἐπὶ γῆς may be for ἐπίγειος, is plain from 1 Cor. xv. 47, ὁ πρῶτος ἀνθρώπος ἐκ γῆς, χοϊκός. Thus also the expression τὸν οὐρανόθεν ἀπ' οὐρανόθεν here corresponds to ὁ Κύριος ἐκ οὐρανοῦ there; denoting the heavenly origin of Christ. Hence, though almost all Commentators repeat χρηματίζοντα ἀπ' οὐρανόθεν, yet it seems not only unnecessary, but even improper, as not agreeable to the Apostle's meaning; which, I apprehend, was to designate Jesus as Him who actually came from heaven, the Lord from heaven; q. d. 'not merely an inspired person such as Moses, but as Son of God, One with, and therefore representing, the DEITY.' This I find confirmed by Ebrard, who explains χρηματ. ἐπὶ γῆς to denote 'God the Son;—God, as revealing himself.' Comp. 1 Cor. x. 1, seqq.

26. οὐ ἡ φωνή, &c.] i. e. 'whose voice sounding from Sinai.' See sup. v. 19. The best Expositors are in general agreed that the word οὐ refers (as grammatical propriety would require) to Christ, notwithstanding that the thing is in Exodus ascribed to God; nor is there any inconsistency, since the New Test. and the Rabbinical writings agree in representing it as the SON OF GOD, who appeared to the patriarchs, who delivered the Law by angels, and who was the ANGEL-JEHOVAH worshipped in the Hebrew Church. See Acts vii. 53, and 1 Cor. x. 4, 9. By ἐσάλειψε is meant, lit. 'made it shake as a ship at anchor is tossed by the waves.' Comp. the noble passage of Æschyl. Prom. 1080, αἰθρὴ δ' Ἐρεθίσθη βροντῇ, σφακίλῃ τ' Ἀγρίων ἀνέμων (the convulsive force of the winds) χθονὰ δ' ἐκ πυθμένων Αὐταῖς βίβαις πνίγμα κραδαίνου, Κύμα δὲ πόντου τραχεῖ ροθίῳ ἐνυγχόσσει, τῶν τ' οὐρανίων Ἀστρων δίδουσι. On this and the next verse Ebrard well remarks, 'The same Christ, who has already revealed himself on Sinai as the *lawgiver*, and who now speaks from heaven as *Mediator*, will come again as *Judge*. In proof of this passage, Hag. ii. 6, is adduced, which, in its original import, really refers to the coming of Christ to set up his kingdom in glory. Paul plainly lays emphasis on two points in the passage, first on this,—that at the second coming of the Messiah, not merely are local appearances of nature to take place on a part of the earth, but *heaven and earth*, the whole visible created world, is to be shaken and un- hinged; secondly on this,—that the shaking is to take place *ἐτι ἅπαξ*, consequently is to be such a shaking as makes any repetition superfluous, such therefore as is to un hinge and change every thing that, generally speaking, is in its nature changeable.' In the citation from Hag. ii. 7, Sept., there is represented the general sense of the Hebrew, though with a slight change of words, for adaptation to the present purpose; and οὐ μόνον—ἀλλὰ is intended to strengthen the sentiment. It would seem, too, that St. Paul did not intend to stop at οὐρανόν, but to go forward to the end of ver. 7; and, indeed, the mention of the first words would, to persons so

conversant in Scripture, readily bring to mind the whole. The words plainly predict that mighty change in religion, which was to be introduced by the promulgation of the Gospel. In these, and other descriptions given by the Prophets (as Isa. xiii. 13, and Joel ii. 10, iii. 16), of the changes which should precede, and the mighty power which should accompany, the last and perfect dispensation of Christ, the thing is represented by God's *shaking*—not, as at the giving of the Law, the earth only, but both the earth and the *heaven*, i. e. effecting a complete and total change.—To advert to a matter of reading. For *οἶσω*, Lachm., Scholz, and Tisch. edit *οἶσω*, for which there is strong external authority; to which I can make no addition. But internal evidence is in favour of *οἶσω*, as being the more likely to have been altered. Even in the passage of the Sept. the MSS. fluctuate between *οἶσω* and *οἶσω*. The latter may seem called for by the Hebrew; but, considering that the event foretold was very shortly to come to pass, the present *οἶσω* was prob. adopted to express that it was, in a manner, *just taking place*.

At v. 27, τὸ δὲ ἔτι ἅπαξ—μετάθεσιν, there is a carrying out of the sense in the passage of the Prophet in a further development, by a sort of *application* of what is contained therein. Of the words δηλοῖ τῶν σαλ. μετάθεσιν the lit. sense is, 'denotes the change of place of the things that are put into such extreme commotion, so as to be ready to fall and perish.' So Jos. Ant. iii. 7, 1, βούλεται δὲ συνακτῆσαι θά- λου, as much as to say, 'This yet once more signifieth the removal of the things that are put in commotion;' evidently meaning the abolition of the polity, rites, and ordinances of the Jewish dispensation: of which use of ἅπαξ an ex. is adduced by Carpzov from Philo, p. 305, τὸ μὲν γὰρ ἅπαξ, *τοῖς*, &c. But of ἔτι ἅπαξ no ex. has been adduced: yet it occurs in 4 passages of the Sept., Judg. xvi. 18. Hag. ii. 7. Gen. xviii. 33. Judg. vi. 3. In the *Class.* writers the only passage in which I have noted it is Polym. Strat. iv. 3, 8, where it is repeated: "Ἐτι ἅπαξ ἐπα- γάγωμεν (accedamus) ἔτι, γινώσκου, ἀπαξ. Of *σαλ.* the use here is nearly the same as in Matt. xxiv. 29, though συγκυκλίσαι used in Jos. Bell. iv. 4, 5, would have been better Greek. Of ὡς πεποιημένων the sense is, upon the whole, best explained, 'as of things that were merely created, and therefore so constituted as to be temporary.' Thus πεποιημένων will be for χειροποιήτων, *condita*, *substantia*, as opposed to τοῖς ἀσκαυτοῖς, as at viii. 2. ix. 24, τοῖς ἰσχυροῖς; it being meant, that 'the ancient order of things, viz. the Jewish dispensation, will be changed, removed, abolished, in like manner as the objects of the natural creation: all which change or abolition of the old dispensation was to take place, in order that a new one might be introduced which should undergo no change; ἵνα μείνῃ τὰ μὴ σαλευόμενα, i. e. continue to the



μενα. 28 <sup>a</sup> διὸ βασιλείαν ἀσάλευτον παραλαμβάνοντες, ἔχωμεν <sup>a</sup> 1 Pet. 2. 8.  
 χάριν δι' ἧς λατρεύωμεν εὐαρέστως τῷ Θεῷ μετὰ αἰδοῦς καὶ  
 εὐλαβείας 29 <sup>b</sup> καὶ γὰρ ὁ Θεὸς ἡμῶν πῦρ καταναλίσκον. <sup>b</sup> Deut. 4. 24.  
 Isa. 66. 15.  
 Ps. 97. 3.

end of the world unshaken, so as not to be abolished.'

28, 29. Here we have an inference from the preceding, forming a continuation of the exhortation commenced at ver. 25, to peace and holiness; and constituting, as Hyper. observes, a conclusion to the three sensory considerations preceding, espec. the last; q. d. 'Such being the case, let us,' &c. The full sense of the two vv. may be thus expressed, 'Wherefore, receiving [as an inheritance] a kingdom not to be removed (see Dan. ii. 44. vii. 18. Col. i. 18. 1 Thes. ii. 12. 2 Pet. i. 11), let us hold fast grace (of faith imparted by the Spirit), whereby we may serve God acceptably (i. e. by 'being accepted in the Beloved,' Eph. i. 6. Rom. iii. 24), with reverence and God-fearing piety; for our God is also a consuming fire (as well as Love).' See Rom. ii. 5, 16. 2 Cor. v. 10, seqq. 2 Thes. i. 7, seqq. 1 Pet. iii. 4.—But, to advert to particulars, and notice the principal expressions, which conduce to this sense: and 1) the term ἔχωμεν—which is susceptible of several senses, and is variously explained. The ancient, and several modern Expositors, as Rosenm., Dind., Stuart, Boehme, Kuin., Ebrard, and Conyb., explain, 'let us have gratitude, whereby we may serve,' &c., and they refer for an ex. to Luke xvii. 9, *χάριν ἔχουσιν*. But that will scarcely prove even that such *might* be the sense, did the context permit; but it assuredly does not; as has been ably evinced by Est. thus: 'Primum, quia non addit Apostolus, *cui gratia sit habenda*, videlicet Deo; quod alias non solet omittere. Deinde quia ἔχουσιν χάριν, *habere gratiam*, pro eo, quod est *gratias addere*, non est styl. Apostolici. Utuntur enim Apostoli passim verbo *εὐχαριστῆν*. Postremo quia non bene quadrat huic sensui quod sequitur: *per quam serviamus*.' It would rather seem that the sense is, as I long thought, 'Let us seek to have grace,' &c.; a use of ἔχουσιν (also found at Matt. xiii. 12, and Luke viii. 18, *δοτε γὰρ ἔχει, δοθήσεται αὐτῷ*), by which it signif. 'to have to good purpose, by keeping and improving it.' And so Dr. Peile, who explains the passage to mean, 'Let us have infused into us, be dutiful and submissive recipients of, the grace of God.' And so Doddr., it seems, thought, who observes, that 'in this oblique intimation, by which it is, as it were, taken for granted that we may certainly have grace if we take proper methods for obtaining it, there is something peculiarly impressive.' True; if we could be sure that this 'oblique intimation' is really conveyed; but of that, on consideration, I greatly doubt. After all, however, I finally acquiesce in the interpretation of Calv., Hyper., Beza, Est., Pisc., Capell., Bp. Fell, Hamm., Whitby, and Expositors generally, confirmed by the Pesch. Syr. Version. Upon the whole, the fullest and ablest tracing of the sense is that of Hyper., who concludes thus: 'Discent hinc Christi cives et discipuli, Regnum Christi in *gratia* et *fide* versari. Ex *gratia* scilicet *offerri*, per fidem verò apprehendi et assumi.' Comp. Eph. ii. 8, and espec. Rom. v. 2 (which is the best comment here, Δι' οὗ τὴν χάριν ταύ-

την, ἢ ἰσχύκαμεν. Thus *χάρ.* will denote the grace of regeneration through the Holy Spirit. Comp. Tit. iii. 5, with 1 Pet. i. 3. It is frivolous to argue, as Mr. Conyb. does, that the above interpretation would require *κατέχωμεν τὴν χάριν*. He cannot be unaware how very oft. *ἔχω* is used for *κατέχω* both in the New Test. (e. gr. John xiv. 20, *ὁ ἔχων τὰς ἐντολάς μου καὶ τῶν*. 1 Cor. xi. 6. Phil. iii. 9. 1 Tim. iii. 9. 2 Tim. i. 13. Heb. vi. 19. Rev. ii. 24, seqq.) and in the Class. writers. As to the Article, though it might better have been inserted, yet it may be dispensed with as being implied; and thus the sense may be expressed, 'Let us hold fast grace whereby, i. e. such grace as &c.' Robt. Steph. first saw this, and accordingly he removed the comma after *χάριν*, and rightly. 2) As to the phrase which concludes the verse, *μετ' αἰδ.*, it is from its difficulty variously interpreted; and, as oft. is the case under such circumstances, there is a variety of reading. For *αἰδοῦς*, MSS. A, C, D, and 5 cursives, with the Copt. Version, and Chrysa., have *δέους*, which is adopted by Lachm. and Tisch., but rejected by Matth., Griesb., and Scholz; rightly; since external authority is quite insufficient, and internal is against *δέους*, for had that been the original reading, who would have thought of altering it to *αἰδοῦς*? But the opposite was not unlikely to be done by Critics, who did not well understand *αἰδοῦς*, and thought the idea of *fear* necessary to be put in, as in Ps. ii. 11. Phil. ii. 11, 12, and oft. elsewhere. Besides, the authority of all the MSS. except 8 is confirmed by the Pesch. Syr. Version. Other copies, with the Vulg. and Ital. Versions, have *δέου* καὶ *αἰδ.*, and others *φόβου*, for *δέου*: which only confirms my suspicion, that the variation of reading sprang from fastidious and presumptuous Critics. It is no wonder that they should stumble at the *αἰδοῦς*, about which even the best modern Expositors are not agreed. There is no well-founded objection to 'reverence,' meaning 'filial reverence,' if, at least, we interpret the next words, 'and yet holy fear' = 'a God-fearing spirit.' I am, however, inclined to think that by *αἰδοῦς* is meant, 'modestia, humilitas,' of which sense, as will appear from Estius' note, the word *αἰδ.* is quite susceptible. That *modestia* is so used in Latin is certain, and sometimes 'modesty' in English, in our old authors, as opposed to pride and arrogance. So Shaksp., 'Much ado,' &c., Act ii. 3. And so Foxe has 'modest humility,' and others 'modest diffidence.' And I doubt not that Paul had in mind Mic. vi. 8, 'What doth the Lord require of thee, but — to walk humbly with thy God?' for such, notwithstanding what the most recent Expositors say, is the true sense, as Rosenm. maintains; and this, he remarks, is confirmed by the Chaldee Paraph., and a kindred expression in Prov. xi. 2, where the Hebrew has a near derivative of the same terms, and the Sept. has *στόμα ταπεινῶν* (read *ταπεινῶν*), as opposed to 'arrogance.' As to the accompanying term, *εὐλαβ.*, it is meant to further develop the idea here, and signif. 'a God-fearing spirit,' — a fear of offending God by any approach to self-right-

a Rom. 12.  
10. Eph. 4. 2.  
1 Pet. 1. 22.  
2 Tim. 1. 7.  
2 Tim. 2. 2. 4. 4. 5.  
b Gen. 18. 1.  
2 Tim. 1. 12.  
1 Pet. 4. 9.  
c Matt. 23.  
28.  
Rom. 12. 16.  
Col. 4. 12.  
1 Pet. 2. 3.  
d Exod. 22. 8.

XIII. 1 <sup>a</sup> Ἡ φιλαδελφία μενέτω <sup>2 b</sup> τῆς φιλοξενίας μὴ ἐπι-  
λανθάνεσθε διὰ ταύτης γὰρ ἔλαβόν τινας ξενίσαντες ἀγγέλους.  
3 <sup>c</sup> Μιμνήσκεσθε τῶν δεσμίων, ὡς συνδεδεμένοι τῶν κακοχου-  
μένων, ὡς καὶ αὐτοὶ ὄντες ἐν σώματι. 4 <sup>d</sup> Τίμιος ὁ γάμος ἐν πᾶσι,  
καὶ ἡ κοίτη ἀμίαντος· πόρνοι δὲ καὶ μοιχοὺς κρινεῖ ὁ Θεός.  
5 <sup>d</sup> Ἀφιλάργυρος ὁ τρόπος· ἀρκοῦμενοι τοῖς παροῦσιν. αὐτοὺς

eous pride. How the word comes to have this sense I have fully shown in my Lex. That Calv. alone, perhaps, of the Expositors, had this view of αἰδοῦς is plain, since he says it is here intimated that no observance is approved by God, unless accompanied with a spirit of humility and modestia.

XIII. The portion of the Epistle which now follows is occupied with particular exhortations to various duties; not, however, brought forward abruptly and unconnectedly, but closely related to each other, and with reference to the purpose and scope of the whole Epistle. 'First,' observes Ebrard, 'in vv. 1—5 we have exhortations respecting the *individual* life as such; then in vv. 7—17, respecting the relation of the individual to the doctrine and the profession; and finally, in vv. 18—25, the conclusion of the writing.'

1. ἡ φιλαδελφία μενέτω] 'let brotherly love continue to be practised;' meaning, 'let mutual love one to another, as Christians, continue to be cultivated [as heretofore], and firmly rooted in your lives and conversation.'

2. τῆς φιλοξενίας] A virtue closely connected with the foregoing, and a main evidence thereof; being one especially to be practised towards their Christian brethren, since the distress occasioned by persecution would cast many upon the charity of others.—ἔλαβόν τινας ξενίσαντες 'unconsciously entertained.' So meaning to evince that greater honour among men, and consequently reward from God, sometimes attends the discharge of this duty, than the circumstances of the case would lead us to expect. There is allusion to the cases of Abraham, and of Lot, of whom the former entertained three, and the latter, two angels. See Gen. xviii. 1, and xix. 1.

3. μιμνήσκεσθε τῶν δεσμίων, &c.] meaning, that 'they should have such a lively fellow-feeling with the prisoners, as if they were fellow-sufferers;' though from the context the term μιμη. must imply *relief* as well as sympathy.—τῶν κακοχουμένων, 'those who are suffering distress, namely, for the Gospel's sake; see supra xi. 37.—By the words ὡς καὶ αὐτοὶ ὄντες ἐν σώματι it is intimated, that they themselves are, while yet alive, exposed to similar distress, so as to need sympathy and support from others.

4. τίμιος ὁ γάμος] Strict propriety of language would lead us to supply here, as many do, ἵστι. But the foregoing and the following context being hortatory almost obliges us to supply ἵστι, which, however rare in the Class. writers, is not unfrequent in the Scriptures, as Rom. xii. 9, ἡ ἀγάπη ἀνυπόκριτος. This latter view is supported by the authority of Chrys. and Theophyl.; and it is required by the *denunciation* contained in the next words.—ἀμίαντος, i. e.

undefiled by commerce with others. Comp. Phytias ap. Stob. Eccl. p. 444, 26, τὸ περὶ τῶν ἐνάν ἡμῶν ἀδιάφορος καὶ ἐμικτος θερμαίνον ἀνδρός. Marriage may well be enjoined to be held and kept in honour by purity unstained, from its being elsewhere characterized as an holy state, and one signifying the mystical union between Christ and his Church. Nay, it is spoken of as a holy state even by the heathen philosopher Plutarch, Amat. § 4, ἥτις (scil. συνόδου ἀνδρὸς καὶ γυναικὸς) οὐ γέγονεν, οὐδ' ἵστιν ἱερωτέρα κατάξυσται.—Ἐν πᾶσι may simply mean 'among persons contracting it,' without exception on the score of peculiar engagements to piety and holiness.—In the next words, καὶ ἡ κοίτη ἀμίαντος, we have a particular injunction, intended for the married,—namely, that they should keep themselves from adultery, or uncleanness; ἡ κοίτη being a term to signify (as often in the later writers) marriage. So we have the phrase κοίτην μιαινῶν in Josephus and Plutarch. This injunction is then followed up with a solemn assurance, which seems to have reference to both the preceding injunctions; q. d. 'Let the single marry; for fornicators God will judge: let the married keep themselves pure from adultery; for adulterers God will judge,' i. e. condemn and punish. This judgment, then, the Apostle denounces not only against adultery, but fornication, which leads to it. How different from the heathen sages and legislators,—who tolerated simple fornication, as tending to preserve the virtue of married women! See Plato in his Philebus, cited in Athenæus, 511, D.

5. ἀφιλάργυρος ὁ τρόπος] scil. ἵστι. Τρόπος here stands for ἥθος, denoting, as oft. in the Class. writers, 'habits and character;' lit. 'turn of mind,' 'disposition.' Ἀρκ. τοῖς παροῦσιν, meaning, by an ellipse of πράγμασι (expressed in Dinarch, p. 94, 34), 'be content with your present condition.' So Phocyl. 4, ἀρεσθῆσαι τοῖς παρίονσι, καὶ ἀλλοτρίων ἐπείχεσθαι.—αὐτοὶ γὰρ εἰρηκεῖ, &c. Here is assigned the strongest of all reasons for this contented acquiescence,—namely, the assurance of God, that He will never forsake those who put their trust in Him; αὐτοὶ here referring to Θεοῦ just before, q. d. 'for He has Himself said in His word.' Where this is said, has been disputed. It would seem that the Apostle had espec., though not exclusively, in view Deut. xxxi. 8; for, if we there read, with the Alex., Ald., Compl., and some other MSS., οὐ μὴ σε ἀντ', οὐδ' σε μὴ ἐγκαταλίψω as is required by the sense in ἐγκατ., the difference will be only in the *change of person*—which is often resorted to in such cases for the sake of adapting what is said to the occasion in point; espec. considering that the Apostle seems also to have had in mind Josh. i. 5, ἴσθαι μετὰ σου, καὶ οὐκ ἐγκαταλείψω σε. The manner in which the citation following (from Pa. cxxviii. 6)

γὰρ εἶρηκεν Οὐ μὴ σε ἀνῶ, οὐδ' οὐ μὴ σε ἐγκαταλίπω  
 ὥστε θαρρύνοντας ἡμᾶς λέγειν Κύριος ἐμοὶ βοηθὸς, καὶ  
 οὐ φοβηθήσομαι τί ποιήσει μοι ἄνθρωπος; 7 Ἰμνη-  
 μονεύετε τῶν ἡγουμένων ὑμῶν, οἵτινες ἐλάλησαν ὑμῖν τὸν λόγον  
 τοῦ Θεοῦ ὧν ἀναθεωροῦντες τὴν ἐκβασιν τῆς ἀναστροφῆς, μι-  
 μέισθε τὴν πίστιν.

8 Ἰησοῦς Χριστὸς χθὲς καὶ σήμερον ὁ αὐτός, καὶ εἰς τοὺς  
 αἰῶνας. 9 Ἐδιδασχάις ποικίλαις καὶ ξέναις μὴ † παραφέρεσθε  
 καλὸν γὰρ χάριτι βεβαιοῦσθαι τὴν καρδίαν, οὐ βρώμασιν, ἐν

Pa. 52. 4  
 11, 12.  
 2. 118. 6  
 1. ver. 17.  
 ch. 6. 12.

Eph. 4. 14.  
 1 John 4. 1.  
 Rom. 14. 17.  
 Col. 2. 8, 16.  
 1 Tim. 4. 2.

is introduced, serves to shew that the passage was commonly employed for the purpose of consolation; q. d. in the words of Bp. Sanderson, 'Lean upon God's Providence, and repose thyself upon his promises; and contentment will follow.'

7. *μνημονεύετε* 'preserve in mind,' namely, so as to feel grateful for their instruction, and to follow their example. By the expression *τῶν ἡγουμένων* are, I apprehend, meant, not (as is commonly supposed) spiritual pastors and masters (elsewhere called *προϊστάμενοι*); but simply guides to the faith; what is here said, having regard, I conceive, not to discipline, (as further on, ver. 17, *πειθεσθε τοῖς ἡγουμένοις*), but to doctrine. *ἡγουμένων*, instead of being (what Translators usually make it) a *Present*, is, as appears from ἐλάλησαν following, an *Imperfect*. The meaning, then, is this: 'Bear in mind the spiritual guides who first guided you into the faith, by preaching to you the Gospel, and led you into the way of righteousness.' See Pa. xxiii. 3.—*ἀναθεωροῦντες*, 'attentively reflecting on.' We have here, as Theophyl. remarks, a metaphor taken from painting, in learning which art the pupils carefully look up at the picture of their master which they are copying. *Τὴν ἐκβ. τ. ἀναστ.*, meaning, 'the result of their conduct,' or manner of life; viz. as seen in their blessed exit from this life, and the termination of their earthly trials by entering into the joy of their Lord. The next words advert to the means by which they might best follow their examples and attain their end,—namely, by 'imitating their faith;' constancy in the profession of the true faith, so as not to be hurried out of course by strange doctrines; ver. 8.

8, 9. *Ἰησοῦς Χριστὸς χθὲς καὶ σήμερον, &c.*] It is not agreed what is the exact reference here,—whether to the verses which precede, or to those which follow. The former view is adopted by the ancient and very many modern Commentators, espec. Calv., and, recently, Ebrard; the latter, by some of the most eminent modern ones, espec. those of the last half century; which is preferable. But we may suppose the reference to be twofold,—namely, both to that which precedes and that which follows. And as what is here said may have been suggested by the words *μνησθε τὴν πίστιν* in the former verse, so, it would seem, in these words *Ἰησοῦς Χριστὸς, &c.*, we have a *vinculum* to unite the sentiments both at ver. 7 and ver. 9; q. d. 'Jesus Christ is always the same, yesterday, to-day, and for ever; his faith is always the same. Let, then, your faith be the same; and be not carried away, &c.' Comp. Gal. i. 8, 9. I find this view confirmed

by Est., who ably traces the ratiocination thus: "Fides vestra est in Jesum Christum, sicut et fuit vestrorum prepositorum; atqui Jesus Christus semper idem est: ergo et fides vestra eadem esse debet cum fide illorum; ideoque necesse est, ut illorum fidem imitemini;" which explanation, he adds, not only aptly conjoins this portion with the preceding, but also with the following context. "Si enim Christus semper idem est, ac proinde fides eadem; non ergo debetis mutare doctrinam fidei semel acceptam, nec aures prebere magistris alias doctrinas adferentibus." By 'Christ' may well be denoted (as at Rom. viii. 10, and Eph. iv. 20) the doctrine of Christ; yet also with a marked reference to his eternal and immutable nature and person. Here, by reference to the unchangeableness of Christ, spoken of in the preceding v. the Apostle applies himself to enforce an admonition to shun 'manifest and strange doctrines,' i. e. doctrines in themselves varying, multiform, and inconsistent, though all alike foreign to 'the truth, as it is in Jesus,' which is always the same. Such is the general sentiment; though the reading is disputed. For the t. rec. *περιφερό.* MSS. A, C, D, and very many cursives (to which I add Lamb. 1182, 1183, 1190, 1196, and several ancient *Mss. copies*), with some Versions and Fathers, have *παραφ.*, which I have, with all the Critical Editors, from Beng. to Tisch., received, espec. since internal evidence is in its favour; for though *παραφ.* and *περιφ.* in composition are perpetually confounded, yet here *παραφ.* yields a stronger and better sense,—there being here a metaphor taken from a ship carried out of its course by violent winds. So Plut. Arat. 12, has *πρὸς δὲ μέγα πνεῦμα—παραφερόμενος μόλις ἤλθοτο τῇ Ἀδριαί, and Timol. c. 6, αὶ δὲ κρίσις εἰσέπνοι, αὶ παραφέρονται ὑπὸ τῶν ἰσχυρῶν καὶ φύγων*, where the allusion is to a vessel hurried out of her course, this way and that way, by the violent Levantine winds, so as never to be able to keep any course. Here, then, the full sense intended is: 'Be not carried away [from the truth] by the gusts of diverse and novel doctrines hurrying you this way and that,' i. e. doctrines varying one from another, and all differing from the simple truth as it is in Jesus. It is, however, possible that *περιφ.* is the true reading, as thus the sense will be, 'whirled around,' as in Jude 12, where see note.—*καλὸν γὰρ χάριτι βεβαιοῦσθαι*. This is meant to show why we ought to keep to simple and certain doctrine;—and that from the end of doctrine, which is to confirm and establish us, and assure us respecting God's grace. So Calv., and recently

h 1 Cor. 9.  
12. & 10. 18.

i Exod. 29.  
14.

Lev. 4. 12.  
21. & 6. 26.

& 16. 27.  
Num. 10. 9.

k John 19.  
17, 18.

Acta 7. 58.  
1 Joh. 11. 26.

Acta 5. 61.  
m Mic. 2. 10.

Phil. 3. 20.  
ob. 11. 10, 16.

οἷς οὐκ ὠφελήθησαν οἱ περιπατήσαντες. <sup>10</sup> Ἐχομεν θυσιαστήριον, ἐξ οὗ φαγεῖν οὐκ ἔχουσιν ἐξουσίαν οἱ τῇ σκηνῇ λατρεύοντες.

<sup>11</sup> ὧν γὰρ εἰσφέρεται ζώων τὸ αἷμα περὶ ἁμαρτίας εἰς τὰ ἁγία διὰ τοῦ ἀρχιερέως, τούτων τὰ σώματα κατακαλεῖται ἔξω τῆς παρεμβολῆς. <sup>12</sup> Διὸ καὶ Ἰησοῦς, ἵνα ἀγιάσῃ διὰ τοῦ ἰδίου αἵματος τὸν λαόν, ἔξω τῆς πύλης ἔπαθε. <sup>13</sup> Τοῖνυν ἐξερχώμεθα πρὸς αὐτὸν ἔξω τῆς παρεμβολῆς, τὸν ὀνειδισμὸν αὐτοῦ φέροντες. <sup>14</sup> οὐ γὰρ ἔχομεν ὧδε μένουσαν πόλιν, ἀλλὰ τὴν μέλλουσαν

Peile. Thus *χάρις* is used nearly as at xii. 28; and as Est. well observes, 'in illa *stabile bonum animus sine inventum homines*.' Now this staidness is not formed by variety and novelty, but by simplicity and certainty: therefore diverse and novel doctrines are not to be admitted. From the words following, *οὐκ ὠφελήθησαν*, it is plain that *καλὸν ἐστὶ* here is for *συμφέρι*, as at 1 Cor. vii. 1 & 26. ix. 15. By *καρδία* is meant the *soul* of man, which is confirmed and refreshed by simple and sound Gospel doctrine, producing a heartfelt peace.

10. This is a passage which, owing to the recondite nature of the metaphors employed, involves no little difficulty. Much here depends upon the connexion of v. 10 with vv. 9 & 11, which Kuin., after a full discussion, lays down as follows: 'We Christians are not to rest on those ritual injunctions so scrupulously observed by the Jews, as to meats lawful or unlawful, and meats sacred: we have a sacred meat, and that far more precious, yet such as they who are of Moses' law cannot eat, for it is the flesh of the peculiar victim.' He further observes, that the expression of *τῇ σκηνῇ λατρεύοντες*, though properly applicable to the Jewish priests, yet is here used of those generally who approach the altar as *worshippers*. Now Christ is a peculiar victim, like that offered on the day of expiation, which even the priests were forbidden to eat. *Θυσιαστήριον* most of our best Commentators suppose to be put, by metonymy, for the *victim* offered on the altar, being suggested by the *βρώματα* preceding; q. d. 'We Christians, too, have our *sacrifice* (namely, that of Christ by his atonement, shadowed out in the Law and typified in the Lord's Supper), of which those who rest their hopes of salvation on the ritual sacrifices of the Mosaic Law (viz. Jews or Judaizers) have no right to partake;' i. e. they are not *authorized* to eat, with any hope of benefit thereby, seeing that they rest their hopes of salvation on another and very different one.—At *οὐκ ἔχουσιν ἐξουσίαν* Tisch. cancels, what even Lachm. spared, *ἐξουσίαν*, from two inferior MSS.—quite uncritically, since, from the small number of MSS. which have not the word, it is next to certain that it was omitted by accident. Indeed, the word could not here well be dispensed with. And moreover the phrase *ἔχιν ἐξουσίαν* (as used of privilege) occurs at Rom. ix. 21. 1 Cor. ix. 5, 6, and *ἔχιν ἐξουσίαν φαγεῖν* in 1 Cor. ix. 4.

11, 12. These verses are illustrative of the preceding; and, as Stuart observes, 'their chief object is to introduce Christ as an *example* of suffering, in order to impress on the Hebrews the necessity of perseverance in their Christian pro-

fession, amidst all their trials and difficulties.' There is, however, meant to be an indirect comparison between the Jewish sacrifice on the great day of atonement and the expiatory sacrifice of Christ. Indeed a regular *antithesis* runs through the whole passage, both in words and things. As, in sacrifices *περὶ ἁμαρτίας*, the victims were burnt out of the camp, so Christ was carried out of the city (according to a custom then common) and nailed to the cross. In *this* respect, too, Christ was like unto these victims,—namely, that he suffered without the gates of Jerusalem. 'The blood of the former was presented before God in the most holy place; the blood of the latter, in the eternal sanctuary above, ix. 12, 23, 24. The bodies of the beasts used for the former were consumed or destroyed without the camp; the body of Jesus was sacrificed or destroyed without the gate of Jerusalem. The atoning sacrifice of Christians is analogous, then, to that of the Jews, but of infinitely higher efficacy.' Comp. ix. 13, 14. x. 4, 12.

13. *τοῖνυν ἔξέρχ., &c.*] Most Expositors here interpret, 'let us abandon the profession of Judaism, and abide by that of Christianity.' To this sense, however, Kuin. justly objects, as little agreeable to the context; and he (in common with Rosenm., Dind., and Stuart) adopts the one assigned by Chrys.: 'Let us, after his example, patiently endure the "cruel mockings," persecutions, and revilings of the Jews;—all, in short, that is to be borne for Christ and his name's sake.' Thus, then, to 'go out to him' is to bring ourselves to the same mind as that with which he went thither, and so to consider what he there suffered for us, as to be prepared ourselves to 'endure all things' for his sake.—In the words *τὸν ὀνειδισμὸν αὐτοῦ φέροντες* there is (as at Matt. x. 38) an allusion to Christ's bearing his cross; for by the expression *τὸν ὀνειδισμὸν* is to be understood the *cause* of his reproach,—the *cross*.

14. *οὐ γὰρ ἔχουσιν, &c.*] Here is suggested a reason why they should be prepared to thus suffer for Christ's sake,—namely, 'since they have here no permanent city, but seek one yet to come,' even the *heavenly Jerusalem* above mentioned, the city which hath foundations (i. e. a permanent abode), xi. 10. xiv. 38. The full sense, express and by implication, of vv. 13, 14, is drawn forth by Dr. Peile thus: 'Therefore let us be content to have no *πόλις*, no earthly Jerusalem, or place which the Lord hath chosen for his more immediate worship and service (John iv. 21—23); but confessing ourselves, as did the Patriarchs (xi. 13—16), to be making our present life of faith our appointed way to a better life to come, be willing—yea, even rejoice—to bear the reproach

ἐπιζητούμεν. <sup>15</sup> Δι' αὐτοῦ οὖν ἀναφέρωμεν θυσίαν αἰνέσεως δια-  
παντὸς τῷ Θεῷ, τοιούτεσι καρπὸν χειλέων ὁμολογούντων τῷ  
ὀνόματι αὐτοῦ. <sup>16</sup> Τῆς δὲ εὐποιίας καὶ κοινωνίας μὴ ἐπιλαν-  
θάνεσθε· τοιαύταις γὰρ θυσίαις εὐαρεστεῖται ὁ Θεός.

<sup>17</sup> Πείθεσθε τοῖς ἡγουμένοις ὑμῶν καὶ ὑπέκτετε· αὐτοὶ γὰρ  
ἀγρυπνοῦσιν ὑπὲρ τῶν ψυχῶν ὑμῶν, ὡς λόγον ἀποδώσοντας·  
ἵνα μετὰ χαρᾶς τοῦτο ποιῶσι, καὶ μὴ στενάζοντες· ἀλυσιτελὲς  
γὰρ ὑμῖν τοῦτο. <sup>18</sup> Προσεύχεσθε περὶ ἡμῶν πεποίθαμεν γὰρ,  
ὅτι καλὴν συνείδησιν ἔχομεν, ἐν πᾶσι καλῶς θέλοντες ἀναστρέ-  
φεσθαι. <sup>19</sup> Περισσότερος δὲ παρακαλῶ τοῦτο ποιῆσαι, ἵνα  
τάχιον ἀποκατασταθῶ ὑμῖν.

of being called after the Name of One that was crucified, and despised as the self-denying subjects of a Kingdom not of this world.

<sup>15</sup> δι' αὐτοῦ οὖν ἀναφέρωμεν—Θεῷ] It is justly observed by Kuin., that the exhortation now subjoined is deduced not from what immediately preceded, but from the whole argumentation, espec. vv. 10—12. The sense is, 'By Him therefore (i. e. Christ) [as our Mediator and High Priest] let us offer up, [in return for the blessings of the Gospel, not the bloody sacrifices of animals, or the vain oblations of the fruits of the earth, but] the sacrifice of praises; i. e. by thanksgiving for his benefits; a use of αἶν. peculiar to the Hellenistic Greek, and found in the Sept. at Ps. cvii. 22, and also in the Apocrypha, at Judith xvi. 1. Ecclus. xxxii. 2, and 1 Macc. xiii. 51: καὶ εὐχαρίστησαν εἰς αὐτὴν (turrem) μετὰ αἰνέσεως καὶ βαίων. See also note on John xii. 13. The words following, τοιούτεσι καρπὸν χειλέων, &c., are explanatory of the preceding; the sense being, 'I mean the fruit or oblation of lips (a mode of expression derived from Hos. xiv. 2, καρπὸν τῶν χειλέων ἡμῶν), giving thanks to his name.' Thus, then (says Dr. A. Barrow, Sermon. viii.), while we are no longer required to yield material, we are still bound to yield spiritual sacrifices (1 Pet. ii. 5). We must burn incense still,—that of fervent devotion; and send up continually to heaven the thank-offering of praise.'

<sup>16</sup> τῆς δὲ εὐποιίας—μὴ ἐπιλανθ. Render, 'almsgiving, moreover, and contributing (to the necessity of the poor) forget not (to practise); for with such sacrifices is God well pleased,' = 'such are the sacrifices with which,' &c.

<sup>17</sup> πείθεσθε τ. ἡγούμεν.] The Apostle here reverts to the admonition at v. 7, in order to further develop the idea there. There is a natural association in the whole context, well traced by Ebrard thus: 'Paul began with the mention of those leaders of the Church who had suffered martyrdom; he had brought them forward as an example of faith: from them he passed to faith itself, as opposed to foreign doctrines; then to the obligation above all to be established in grace, to the grand development of the idea that the Jew is the excommunicated party, while the Christian, precisely when he is excommunicated, then first truly enters into the true holy of holies; finally, to the doctrine, that the internal reproduction of the sacrifice of Christ—the bearing the reproach of Christ—together with love to

the brethren, are the only sacrifices which God desires from the Christian (not as atoning sacrifices, but as thank-offerings); and love to the brethren leads him back, at last, to the duty towards the ἡγούμενοι, those, namely, who are still living.' And what are those duties? Those of ready obedience, by giving due heed to their admonitions and exhortations. And why? 'Because they vigilantly watch over your souls.' The next words, ὡς λόγ. ἀποδ., point at the principle of action which impels them to act as watchmen,—the considering them 'as those who must render an account' [at the day of judgment]; implying the awful responsibility of ministers; comp. Ezek. iii. 17, 18. In the next words, ἵνα μετὰ χαρᾶς τ. π., many refer τοῦτο to λόγον ἀποδ., and suppose an ellipsis thus: '[Obey them, I say,] that they may give this account with joy.' But this is quite inadmissible; because the account the ἡγούμεν. have to give is not of their success, but of their ἀγρυπνία to obtain it. Besides, the words must be referred to ἀγρ., as being the primary thing; and the other as introduced to show the consequences thereof. Thus the sense, as Est. says, is: 'Ut curam vestri agant cum alacritate et gaudio, et non gemant sub onere; sed levius illud ferant, dum vident, se non inaniter in vobis laborare.' The next words, ἀλυσιτελὲς γὰρ ὑμ. τ., 'for that were unprofitable for you,' are rightly referred by Calv., Hyper., and Est., not, as they are by many Expositors, to λόγον ἀποδώσ., but to ἀγρ. ὑπὲρ ὑμῶν, q. d. 'It were disadvantageous to yourselves that your pastors should exercise their heavily laborious offices among you with heavy hearts and desponding anticipations.'

<sup>18</sup> 19. προσεύχεσθε περὶ ἡμῶν· πεποίθαμεν γὰρ, &c.] The full sense is, 'Pray for us; for we trust [we merit it] by having a good conscience,—in all things studious to act righteously and holily; or ἐν πᾶσι may mean, 'in the sight of all persons.' With καλὴν συνείδησιν ἔχομεν comp. Jos. ii. 21, 7, παρ' οἷς ἂν ἀγαθὸν τὸ συνιδόντες ἔχωμεν, and 2 Cor. i. 12, ἡ καύχησις ἡμῶν αὐτῇ ἵστι, τὸ μαρτύριον τῆς συνείδησεως ἡμῶν, ὅτι ἐν ἀπλότῃ, καὶ ἐλικρινείᾳ Θεοῦ—ἀνιστράφημεν ('have conducted ourselves'),—a passage evidently from the same writer as the present. In ver. 21 and 22, Lachm. adds καὶ λόγῳ το ἔργῳ, το ποιῶν he prefixes αὐτὸς, and changes ἀνίστασθαι to ἐνίστασθαι—all on the authority of one or two MSS., and against every principle of sound criticism.

Isa. 44. 11.  
Ezek. 34. 23.  
Zech. 9. 11.  
John 10. 11.  
1 Pet. 3. 22.  
2 & 4.  
1 & 2 Thoms. 2.  
17.  
1 Pet. 5. 10.  
Phil. 2. 13.

20 ὁ δὲ Θεὸς τῆς εἰρήνης, ὁ ἀναγαγὼν ἐκ νεκρῶν τὸν ποιμένα τῶν προβάτων τὸν μέγαν ἐν αἵματι διαθήκης αἰωνίου, τὸν Κύριον ἡμῶν Ἰησοῦν, 21 καταρτίσαι ὑμᾶς ἐν παντὶ ἔργῳ ἀγαθῷ—εἰς τὸ ποιῆσαι τὸ θέλημα αὐτοῦ, ποιῶν ἐν ὑμῖν τὸ εὐάρεστον ἐνώπιον αὐτοῦ—διὰ Ἰησοῦ Χριστοῦ ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.

22 Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί· ἀνέχεσθε τοῦ λόγου τῆς παρακλήσεως καὶ γὰρ διὰ βραχέων ἐπέστεila ὑμῖν. 23 Γινώσκετε τὸν ἀδελφὸν Τιμόθεον ἀπολελυμένον, μεθ' οὗ (ἐὰν τάχιον ἔρχηται) ὄψομαι ὑμᾶς. 24 Ἀσπάσασθε πάντας τοὺς ἡγουμένους ὑμῶν, καὶ πάντας τοὺς ἁγίους. ἀσπάζονται ὑμᾶς οἱ ἀπὸ τῆς Ἰταλίας. 25 ἡ χάρις μετὰ πάντων ὑμῶν. ἀμήν.

Πρὸς Ἑβραίους ἐγράφη ἀπὸ τῆς Ἰταλίας διὰ Τιμοθέου.

20, 21. ὁ δὲ Θεὸς τῆς εἰρήνης, &c.] The full sense is, 'May God, the author of peace, who raised from the dead the great and supreme Shepherd of the sheep (even the Lord Jesus Christ), by the blood of the everlasting covenant [offered by that great Intercessor], may He make you perfect in every good work, to the doing of his will, ["which is your sanctification;"] [in order thereto] working in you the power to do what is well-pleasing in his sight;' see Phil. ii. 13. On the expression ὁ Θεὸς τῆς εἰρήνης, see Rom. xv. 33, and on τὸν ποιμένα τῶν προβάτων, John x. 11. The epithet αἰωνίου applied to διαθήκης is used by way of contrast with the temporary one of the Jewish law.—The words following, διὰ Ἰησοῦ Χριστοῦ, connect with καταρτίσαι preceding; the intermediate words being parenthetical. Render: 'for Jesus Christ his sake.' Possibly, however, they may be meant to connect with what immediately goes before: in which case the passage will imply (as Bp. Sanderson thinks, Sermons, p. 378) that our good works are pleasing unto God upon these two grounds; 1. because he worketh them in us;

2. because he looketh upon us and them in Christ Jesus. Comp. Isa. xxvi. 12.

22. ἀνίχισθε τοῦ λόγου τῆς παρακλήσεως] On the full sense of παρακλ. see note on Rom. i. 12.—καὶ γὰρ διὰ βραχέων ἐπέστεila ὑμῖν. The best mode of meeting the difficulty which has been found at διὰ βραχ. is to take the view of Thom. Aquin., the 'four words' referring to the first seventeen verses of this concluding chapter.

23. ἀπολελυμένον] 'A careful comparison of Phil. ii. 23, 24, will all but prove, (1) that the writer's meaning here was, "know that our brother Timotheus (Acts xvi. 2, 3), in whose company I shall see you, in case the Lord speed him on his way to you (1 Thess. iii. 11), has already taken his departure from Rome;" (2) that the writer, consequently, was no other than St. Paul; (3) that the Epistle to the Hebrews was written shortly after that to the Philippians, and when the Apostle had now seen so much of the issue of his long detention in Rome, as to be anticipating (v. 19) his speedy restoration to his freedom as a Christian Missionary and Evangelist.' (Pelle.)

# ΙΑΚΩΒΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

## ΕΠΙΣΤΟΛΗ ΚΑΘΟΛΙΚΗ.

I. <sup>1</sup> **ΙΑΚΩΒΟΣ**, Θεοῦ καὶ Κυρίου Ἰησοῦ Χριστοῦ δούλος, a John 7. 8.  
Acts 2. 8.  
2. 1.  
3. 18. 11.  
1 Pet. 1. 1.  
ταῖς δώδεκα φυλαῖς ταῖς ἐν τῇ διασπορᾷ, χαίρειν.

WE are now arrived at the Epistles called *Catholic*; an appellation variously accounted for, but, by the generality of Commentators, supposed to have been given, because they were addressed, not to any *particular* Church (like the Epistles of St. Paul), but to Christians in *general*. The appellation, however, was not coeval with the time when these Epistles were written, but given at a much later period; probably at the time when the Canon of Scripture was first settled. Such catholicity must be taken with much modification, and seems to denote the Christian Church, in *general* of a *country* or *clan*, as the Jewish of the Eastern or Western Dispersion, then the Churches of, as we should say, Jewish Christendom. Two of these Epistles, indeed, (2nd and 3rd John) are the farthest from Catholic, yet it is not improbable that, at the time when the appellation was first given, those Epistles had not been received into the Canon of Scripture, and that afterwards they were placed after 1st John, as being by the same writer.

But to proceed to the Epistle now under consideration;—since two Apostles of the name of James are mentioned in the New Test., there has been some doubt as to which of them was the writer of this Epistle. The learned, however, are in general agreed that it was not the son of *Zobedee*, but the son of *Alphaeus* or *Cleopas*, called 'the *Less*' and 'the *Just*;' who was Bishop of Jerusalem, and is called brother, or near kinsman, of our Lord, Gal. i. 19. He was regarded as *espec.* an Apostle to the Jews, and accordingly was at an early period appointed Bishop of the Church at Jerusalem, and as such was a prominent member of the first Council held there A.D. 49. With respect to the *date* of the Epistle, we know that this James was put to death in a tumult of the Jews, A.D. 62; and internal evidence (arising from allusions to the troubles which were then disturbing Judæa, and did not long precede the destruction of Jerusalem) is thought to show that it must have been written only a short time previous to that period; and the learned in general fix it at 60, or 61. Dr. Davidson, indeed, assigns to it as early a date as 45; thus making it the earliest of all the Epistles: but whether he has succeeded I doubt. He has, at least, shown that

the arguments for so late a date as the above mentioned are any thing but satisfactory. Perhaps here, if any where, 'in *medio tutissimus ibis*.' This Epistle (like 2nd Peter and 2nd and 3rd John) was not at first received as Canonical; but after a severe scrutiny (attesting the great caution of the primitive Church in receiving any books into their Canon), all doubts respecting its genuineness being removed, it was at a very early period admitted into the sacred Volume.

The Epistle consists of three parts: the first of which (chap. i.) is *hortatory*; the second (chap. ii.—v. 6) *accusatory*; the third (chap. v. 7—20) partly *hortatory* and *conciliatory*, partly *accusatory* and *monitory*. The *design* of the writer was, to guard Christians against the corrupt practices of the Jews, namely, such as, under the *form* of religion, denied the *power* of it; and to warn them against being deceived into the opinion, that the profession of doctrines, the possession of intellectual knowledge, and the observance of outward forms, can stand for practical religion, i. e. 'faith which worketh by love,' and moral obedience: 'thereby,' as Mr. Wesley observes, 'reproving the Antinomian spirit which had even then sprung up in the Church and infected many of its members, who perverted the glorious doctrine of justification by faith into an occasion of licentiousness.' Moreover, the Apostle here intends, not only to reprove the evil-living and the worldly-minded, and set right those who were misinformed as to the nature of the Gospel, but also to comfort and encourage those who had right notions of it, and were regulating their lives by its requisitions,—to console those who were suffering under sickness, or sinking under the persecutions of their adversaries, with the assurance, that 'the Lord is mindful of them, and can heal their sickness, in answer to prayer;' also that their adversity and the tyranny of their adversaries would be alike short, since the coming of the Lord to judgment was near at hand. Mr. Hartwell Horne has, in his Introduction, observed, that Luther in his earlier course spoke slightly of this Epistle (calling it 'an Epistle of straw'); excluding it from the sacred Canon, on account of its alleged contradiction to St. Paul's doctrine of Justification by Faith; but



b Matt. 5. 11,  
12.  
Acts 5. 41.  
Rom. 5. 2.  
Heb. 11. 34

<sup>2</sup> *ἅπαν χάριν ἡγήσασθε, ἀδελφοί μου, ὅταν πειρασμοὶ περιπέσῃτε ποικίλοις* <sup>3</sup> *γινώσκοντες ὅτι τὸ δοκίμιον ὑμῶν*  
1 Pet. 1. 6. c Rom. 5. 2. 1 Pet. 1. 7.

that more mature experience induced him subsequently to retract his opinion. But this is not correct. He never retracted the sentiment, but only removed it from the editions after 1524. Archdeacon Haro, indeed, contends that even in the preceding words of the passage, the *modes* in which they are introduced, and the scope of the context, greatly diminish the *gravamen* of the charge made against the Reformer, who, in the part of the Preface in question, in pointing out, for the instruction of Bible students, those Books of the New Test. which are of the greatest importance, first says, that 'the Gospel of St. John is to be valued far beyond the other three Gospels,' and concludes thus: 'St. John's Gospel and First Epistle, the Epistles of St. Paul, espec. those to the Romans, Galatians, and Ephesians, these are the books which set Christ before you, and teach you every thing necessary for you to believe, though you were never to hear of any other book or doctrine. Therefore the Epistle of James is quite an Epistle of straw by the side of these, for it has no true Evangelical character.' Now Luther's zealous Apologist urges in extenuation, that the obnoxious expression is not used positively, but relatively, in comparison with those books of the New Test. in which the special doctrines of the Gospel are brought forward more fully and explicitly. He bids us 'bear in mind that the Epistle in question had been turned by those who exaggerated and perverted its meaning into the main prop of those very errors concerning faith and justification which it was Luther's peculiar mission to overthrow;—and who would make a man an offender for a word uttered in the strife of so awful a conflict?' But, notwithstanding this clever special pleading, Luther must still remain liable to grave censure for using an irreverent comparison of some books of the Inspired Word with others thereof. Besides, it is untrue that the books Luther specifies do teach us every thing necessary for a Christian to know. For, not to mention the Apocalypse, there is the Epistle to the Hebrews, which has ever been regarded as the great fortress of Orthodoxy, and the Scandalum Socinianorum, evincing above the other books of the New Test. the Deity of Jesus Christ. As to Luther's allegation, that 'the Epistle has no true Evangelical character,' that depends on the determination of the long litigated question, as to the accordance in doctrine between the Apostles Paul and James, on which the reader is referred to Thos. Scott, and to Prof. Scholef. in his Two Sermons before the University of Cambridge, where the apparent discrepancy is satisfactorily removed, and the general harmony in doctrine, notwithstanding the difference in object of the two writers, is ably evinced. That difference in object is proved to a demonstration by the Prof. And as to the general harmony in doctrine, that is peculiarly well proved in the following passage of Bp. Hopkins, quoted by the Prof.: 'There is no opposition at all between the two Apostles; for St. Paul only excludes works from being the way and means of our justification, and St. James only excludes that faith which is without works.—St. Paul's scope is, to show by what we are justi-

fied; and that, he tells us, is by faith. St. James's scope is, to show *what kind* of faith that is which must justify us; not an empty, vain, fantastical faith, but such as is operative, and productive of good works. His intent is not to exclude faith from our justification, no, nor so much as to join works with it in partnership and commission; for v. 23, he tells us the Scripture was fulfilled which saith, "Abraham believed God, and it was imputed to him for righteousness;" the very place St. Paul (Rom. iv. 3. Gal. iii. 6) makes use of to prove justification by faith; and therefore when he saith a man is justified by works, he contends for nothing else than a *working faith*. St. Paul and St. James fully accorded about this doctrine of justification by faith. St. Paul affirms that it is faith alone which justifies; St. James denies that a lonely faith can justify; and we assent to both as true; for the faith which alone justifies us is not a lonely or solitary faith, but accompanied and attended by good works.'

As respects *manner* and *style*, this Epistle is characterized by deep earnestness and simple pathos, by grandeur of thought, and beauty of imagery. It possesses a singular vividness of thought and pointed terseness of expression (see Col. iv. 6), united, at the same time, with an unaffected simplicity quite apart from all logical power. We observe an almost oratorical (not rhetorical) *δυσότης* and force in the *reproptis*, yet tempered with true Christian meekness; and finally, a sound wisdom, and practical strong good sense, in the counsels, such as may well be called (in the Apostle's own words) 'the meekness of wisdom.' The composition may be characterized generally by its concise sententiousness and graphic power; the sentences rising sometimes by climax to sublimity; the diction distinguished by its neatness and general purity of expression. I cannot perceive 'the air of artificial, nor indeed 'want of easy flow,' ascribed to it by Dr. Davidson; there is every where the stamp of nature, as well as the power of truth, and as easy a flow of expression as can well be found in the N. Test.

I. 1. *Ἰησοῦ Χριστοῦ δούλου.*] On this expression see note at Rom. i. 1. That the title *ἀπόστολος* is not added, will, as Benson observes, by no means prove the writer not to have been an Apostle; since the same omission may be observed in the Epistles of St. John and those of St. Paul to the Philippians, Ephesians, and Thessalonians. As to the Inscription *ταῖς ἐκκλησίαις ταῖς ἐν τῇ διασπορᾷ*, the expression *ταῖς ἐν διασπ.* may be an abstract for the concrete *διασπαρμέναις*, as sometimes in the Sept. But there is rather an ellipse of the Particip. of *εἶμι*, 'those who are in the dispersion.' Comp. Just. Mart. cum Tryph., *ταῖς τῶν ἐν διασπ. εὐχάς*. It is true that there were properly two Dispersions; the *Eastern* (beyond the Euphrates) and the *Western*; which latter had commenced at the time of Alexander the Great, and increased so much, that, in the Apostle's age, all the commercial and manufacturing cities of Syria, Egypt, and other parts of the sea-coasts of Africa, Asia Minor, Greece, Italy, and Spain, were full of

τῆς πίστεως κατεργάζεται υπομονήν. <sup>4</sup> Ἡ δὲ υπομονὴ ἔργον τέλειον ἔχέτω, ἵνα ᾗτε τέλειοι καὶ ὁλόκληροι, ἐν μηδεὶν λειπόμενοι. <sup>5</sup> <sup>d</sup> Εἰ δέ τις ὑμῶν λείπεται σοφίας, αἰτείτω παρὰ τοῦ

<sup>d</sup> Prov. 1. 1.  
<sup>e</sup> Matt. 7. 7.  
<sup>f</sup> 21. 22.  
<sup>g</sup> Mark 11. 24.  
<sup>h</sup> John 14. 13.  
<sup>i</sup> 15. 7.  
<sup>j</sup> 16. 24.  
<sup>k</sup> 1 John 3. 22. & 5. 14.

them. The persons who formed the latter cultivated the use of the Greek tongue, as if it had been their vernacular one, because it was indispensably necessary to the commercial transactions by which they almost invariably lived. These Jews of the *Western Dispersion* were by far the most numerous; and therefore it may be thought the Apostle employed the Greek tongue; though, had he addressed himself to the *Eastern Dispersion*, he would prob. have written in the Syro-Chaldee. But the strict sense of the wording points to *all Jewish Christians out of Palestine*, and therefore must embrace both Dispersions; or rather 'to all Jews in Dispersion'; and therefore it is bootless to inquire *where* these Jewish Christians, espec. in St. James's view, were. But if the early date, so ably maintained by Dr. Davidson, be the true one, we may readily suppose with him, not, indeed, that the persons addressed were the disciples scattered abroad after the death of Stephen, Acts viii. 1, but that it, at any rate, included them; and that St. James had chiefly in view Jewish Christians scattered about in the regions of Syria, Cilicia, and the neighbouring parts, where the Greek language was espec. cultivated, and spoken by Jews. The subjoined term *χαίρειν* (sub. *λίγαι*) is the usual form of *salutation*; as we find it in Acts xv. 23 used by the Council of Jerusalem in addressing the converted Gentiles, and prob. dictated by the Apostle himself.

2. *πάσαν χαρὰν—ποικίλους*] An admonition, serving to pave the way to the first topic treated of in this Epistle,—namely, patience under affliction, and constancy in adhering to the Gospel; a subject on which the Apostle proceeds to enter without any of those preliminary considerations with which writers in general would have introduced it; as, for instance, 'Though it may seem to you hard that God's people should be so afflicted, yet consider your afflictions not as regards their *present evil*, but their *future good*; and accordingly count,' &c. *Πάσαν χαρὰν*, 'nought but joy,' i. e. a matter of pure and entire rejoicing; see Col. i. 9—11, and 1 Tim. i. 16: of which use of *πάς* several examples are adduced by Wetst. and Hottinger. Comp. Eurip. Med. 454, *πάν κέρδος ἦγον ζημιουμένη φυγῇ*. By *πειρασμοί* are denoted trials and tribulations generally, espec. such as serve to try religious faith, by proceeding from the persecutions of Heathen adversaries. The term *ποικίλους* has reference to 'the various kinds' of trial by persecution, and proceeding from unjust accusations to the most cruel deaths. *Περιπίπτειν* with a Dat. is equiv. to *ἐπιπίπτειν* etc (as Luke x. 30); though it is a stronger expression, and always used of what is calamitous, as in Thucyd. ii. 54, *τοιούτων πάθει περιπεσούσας*.

3. *γινώσκ. ὅτι—ὑπομονήν*] This is intended to confirm and illustrate the assertion of the preceding verse. There seems, too, to be a brevity in the expression, whereby a link in the chain of argument is passed over, which may be thus supplied: 'knowing as ye do, that afflictions are trials of your faith, and that it is this trying of your

faith which [alone] produces patient endurance of what God may lay upon you,' &c. True it is, as St. Paul says, Rom. v. 4, *ὑπομονὴ κατεργάζεται δοκιμὴν*: but *δοκιμὴν* differs from *δοκιμή* in this,—that the latter denotes the *proof* or *test itself*, the former, the *δοκιμασία*, or *act of proving*. The reading, indeed, is more than disputed, inasmuch as *τῆς πίστεως* is cancelled by Tisch., but retained by Lachm.; very rightly, for the external evidence for the removal of *τῆς πίστεως* is next to nothing, being only that of one cursive MS., the later Syr. Version, and a Latin Father. I say *one MS.*, for what Dr. Mill alleges, Barb. 1, is a mere shadow. And as to MS. B, which Tisch. adduces, he there stands alone, nor is there any *proof* that the MS. *has not* the words; hence we suppose their presence. Tisch. perhaps imagines that they have been foisted in from 2 Pet. i. 7; but of that there is no proof, nor the slightest probability, inasmuch as the words are indispensable to the tolerable expression of the sense intended by the Apostle. In short, there is every reason to suppose that they were in one, or say two MSS., omitted, by the negligence of the scribes.

4. *ἡ δὲ ὑπομονή—ἔχέτω*] A somewhat unusual mode of expression, put, as Hotting. thinks, for *τῆς δὲ ὑπομ. ἔργον τέλειον ἴστω*. It might have been so expressed; but with equal propriety, and more force and spirit, it has been expressed as it is, inasmuch as the true and full sense is, 'But, however (knowing, as ye do, this truth), [comp. John xiii. 17.] let (only) patience have her perfect work (obtain full scope) in you.' So Est.: 'Patentia vestra ne deficiat, sed opus suum perducit usque ad finem; sic enim erit opus absolutum atque perfectum, et re, et fructu.'—The next words, *ἵνα ᾗτε τέλ.*, point at the true end and aim of all profession of faith,—namely, to produce practical results, so that the professor may be *τέλ. καὶ ὁλόκληρ.*, terms nearly synonymous, and the latter = *ὁλοτελής*, 1 Thess. v. 23. The proper difference between the three terms is well expressed by Tittman, de Syn., p. 181, thus: 'Ὁλόκληρος est integer suis partibus; τέλειος est perfectus et solutus omnibus numeris (so ὁλοκληρία at Acts iii. 16); ὁλοτελής est omni ex parte perfectus.' The two terms in question seem, as Loesn., Hotting., and Pott suppose, to be used with allusion to the sacrificial law of the Jews, by which both the victims and the sacrificing priests were required to be *τέλειοι*, *ὁλόκληροι*, and *ἁμωμοί*. But the Apostle follows up what he has said by way of explanation, with a phrase of ordinary use, *ἐν μηδ. λειπόμενοι*, 'in nothing falling short of, deficient in nothing essential to the performance of every good work;' comp. Jos. Ant. ix. 11, 2, *οὐδμίαι ἀρετῆς ἀπελείπετο*. In requiring of them to be thus perfect, the Apostle requires no other than his Master had done before him, Matt. v. 48, *ἵνα ὡσπερ ὁ Πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς τέλειός ἐστι*. They are 'to aim at, copy,' the perfect exemplar,—that of their Divine Master.

5. *αἰ δέ τις ὑμῶν λείπεται σοφίας, &c.*] The

X x

διδόντος Θεοῦ πᾶσιν ἀπλῶς, καὶ μὴ ὀνειδίζοντος, καὶ δοθήσεται αὐτῷ. <sup>6</sup> Αἰτεῖτω δὲ ἐν πίστει, μηδὲν διακρινόμενος· ὁ γὰρ διακρινόμενος ἔοικε κλύδωνι θαλάσσης ἀνεμιζομένῃ καὶ ῥιπιζομένῃ. <sup>7</sup> Μὴ γὰρ οἴεσθω ὁ ἄνθρωπος ἐκείνος, ὅτι λήψεται τι παρὰ τοῦ Κυρίου· <sup>8</sup> ἂν ἡρ διψυχὸς ἀκατάστατος ἐν πάσαις ταῖς ὁδοῖς αὐτοῦ. <sup>9</sup> Καυχάσθω δὲ ὁ ἀδελφὸς ὁ ταπεινὸς ἐν τῷ ὕψει αὐτοῦ

o Matt. 21.

22.

Mark xi. 22.

24.

1 Tim. 2. 2.

f ch. 4. 2.

Matt. 6. 22.

24.

2 Pet. 2. 14.

2. 14.

best Expositors are in general agreed, that by *σοφία* is here meant, not 'spiritual knowledge,' but 'practical wisdom, prudence, and judgment' (as iii. 13, 15, 17. 2 Pet. iii. 15),—namely, how to act in any critical conjuncture; such being highly instrumental to the *τίσις* *ἔργων* just mentioned, by enabling them to improve their afflictions to their own spiritual benefit and the glory of God. Yet the term may also be meant to denote that 'spiritual wisdom' by which we are enabled to see *ωλεσμός*, and *ωλες*, afflictions come, and how they are to be improved; see Zwingli and Beza. The words, indeed, seem meant (as Thom. Aquin., Aret., and Calv. suggest) to anticipate a possible objection: 'But we have not the gift so to think or act.' To which it is replied, 'Seek it, then, of God,'—namely, says Oecumen., inasmuch as He it is who must originate this 'perfect work.' However, by the *wisdom* here spoken of may be understood not only the wisdom how to act and how to suffer, but how to live, or walk worthy of their high calling.—*τοῦ δίδόντος Θεοῦ πᾶσιν ἀπλῶς*, meaning, 'who giveth this, and all other good gifts, to all men,' &c. The term *ἀπλῶς* is by some ancient and by the recent Commentators in general explained *simpliciter, candidè*,—namely, as opposed to the *selfish* motives and *private* ends which too often accompany human gifts. So at Rom. xii. 8, we have ὁ μεταδίδων, ἢ ἀπλότητι. But the sense commonly assigned, *liberally, abundantly*, is far more simple and natural, and is confirmed by 1 Tim. vi. 17, 'he giveth men all things richly to enjoy.' Yet together with the idea of *liberal bounty* that of *promptitude* may be conjoined, inasmuch as God is not only 'more ready to hear than we to pray,' but, in his mercy, more ready to give than we are to ask, giving us at once more than we desire or deserve. See Calv. There is much meaning in the subjoined expression, *καὶ μὴ ὀνειδ.*; q. d. 'He does not [as men often do] rebuke those who ask with importunity, or give to them contumeliously,—or, having given, upbraid them with the benefits bestowed;' dwelling on them with that irksome commemoration, of which it is finely said by Seneca, 'lacerat animum et premit,' as implying a sort of reproach. So in a passage of Menander some one is represented as saying to such a giver, *καλῶς ποιεῖς, οὐ καλῶς ὀνειδίζεις*· ἔργον καθύλας πλούσιον *πρωχέ λόγος*; and justly it is observed by Plut., de Adul. p. 64, *ἅπαντα ὀνειδίζομένη χάρις ἐπαχθεῖ καὶ ἐχάρις*. True is the observation of Calv., that 'men, even the most liberal, are apt to make mention of former benefits, in order to excuse themselves for not bestowing future ones; God, on the contrary, is ever ready to crown former with fresh benefits without end and without limit.'—*καὶ δοθήσεται αὐτῷ*. A promise most sure and most comfortable,—but

which must, as Bp. Sanderson shows in his 2d Sermon, ad Clerum, be understood with the limitations, 'if God shall see it expedient to grant what we ask, and if we pray for it as we ought.'

6. *αἰτεῖτω δὲ—διακρ.* The full sense is, '[But he who would obtain what he asks,] let him ask [it] in firm faith, ἐν πληροφορίᾳ, full assurance,'—namely, of God's power to give, and of his willingness to bestow it, as far as shall be fitting; that being the pledge and condition of success.—*μηδὲν διακρ.*, i. e. with an undoubting reliance: a sense of *διακρ.* which has been explained at Matt. xxi. 21. Mark xi. 23. Acts x. 20. See also my Lex. This is then illustrated by comparing the state of mind of one who doubts with a wave of the sea: a figure sometimes employed in the Class. writers to designate the contrary to *γαλήνη*, or 'calm confidence.'—*ἀνεμιζομένη καὶ ῥιπιζομένη*. *Ἀνεμιζομένη* and *ῥιπιζομένη* here, as *ἀλυσσινίζομαι* and *παρφέρισθαι* at Eph. iv. 14, signify 'to be raised by the wind into waves, or ripples.' And so in Philo, cited by Wetst., we have εἰ μὴ πρὸς ἀνέμου ῥιπιζοῖτο τὸ ὕδωρ. Here we have an apt image of the mind of an unstable man, fluctuating between belief and disbelief, hope and despair. So Dio Chrysa., p. 368, speaking of the mob, *αἰα, ἔστατος κακὸν, θαλάσσης ὁμοίον, ὅτ' ἀνέμου ῥιπιζέται*.

7, 8. These verses are closely connected, and γὰρ has reference to a clause omitted; q. d. '[Let him, I say, ask in faith:] for otherwise he must not suppose he shall obtain any thing;' an assertion then confirmed by a weighty apophthegm, introduced, for greater effect, *per asyndeton*.—*διψυχος* is a very rare word, but found in Clement, 1 Ep. to the Corinthians, and the Const. Apost., and is nearly synonymous with *δύλοχος* and *ἐπώλεος*. In its present use and application it means 'a man of unsettled and fluctuating sentiments, too solicitous about the present to attain the future,—too anxious about the future to secure the present; who this moment would sacrifice all for eternity, and the next would renounce every thing for this present life.' Now it is implied that such a one will not obtain his request, because, unstable in all his purposes, he cannot ask with that undoubting faith which is indispensable in him who addresses God in prayer.

9—11. The Apostle now passes from general to particular trials,—from those of Christians in general to those of the poor in particular, as contrasted with the rich; admonishing the poor not to be cast down and depressed by their poverty, nor the rich to be puffed up by their riches; suggesting certain considerations, to the one of comfort, to the other of humiliation; but expressed, for greater force, by an *anecdotes*, or *anecdotes*. Here, then, the Apostle, having prob. in mind Jer. ix. 23, adverts to the temptations

10 ε ὁ δὲ πλούσιος, ἐν τῇ ταπεινώσει αὐτοῦ. ὅτι ὡς ἄνθος χόρτου παρελεύσεται.—<sup>11</sup> ἀνέτειλε γὰρ ὁ ἥλιος σὺν τῷ καύσωνι, καὶ ἐξήρανε τὸν χόρτον, καὶ τὸ ἄνθος αὐτοῦ ἐξέπεσε, καὶ ἡ εὐπρέπεια τοῦ προσώπου αὐτοῦ ἀπώλετο.—οὕτω καὶ ὁ πλούσιος ἐν ταῖς πορείαις αὐτοῦ μαρανθήσεται. <sup>12</sup> ἡ Μακάριος ἀνὴρ δὲ ὑπομένει πειρασμόν, ὅτι, δοκιμοὶ γενόμενοι, λήψεται τὸν στέφανον τῆς ζωῆς, ὃν ἐπηγγείλατο ὁ Κύριος τοῖς ἀγαπῶσιν αὐτόν.

<sup>13</sup> Μηδεὶς πειραζόμενος λεγέτω, ὅτι “ἀπὸ [τοῦ] Θεοῦ πειρά-

peculiar to poverty and riches respectively,—in the former to *discontent*, in the latter to *pride* and *arrogance*; and with reason, inasmuch as both conditions have their particular anæres. So it is well observed by the great Philocean Historian, ἡ μὲν πένις, ἀνάγκη τὴν τόλμαν παρέχουσα, ἡ δὲ ἐξουσία, ἔβροι τὴν πλάνησιν καὶ φρονηματι, αἱ δ' ἄλλαι εὐντυχίαι, ὁργῇ τῶν ἀνθρώπων, ὡς ἐκαστὴ τις κατέχεται ὑπ' ἀνηκίστου τινος κρείσσαντος, ἐξάγουσιν ἐν τοῖς κινδύνους. (Thucyd. iii. 46.) Against, then, the temptations to each respectively are suggested various Christian considerations, with which may be compared similar ones of St. Paul, espec. at 1 Cor. vii. 22, a passage in its nature and mode of expression closely resembling the present. In both these cases the *high* party required *lowering*, and the *low*, *raising*; and this the Gospel is fully able to effect, by the one being taught to cultivate contentment, by the other to study humility and beneficence.—καυχᾶσθω, as applied to the poor brother, signifies, 'Let him, instead of being depressed by the consideration of his humble station in life, find matter of joyful exultation, by considering his *high condition* in another view,—namely, that he is a child of God, and admitted to the privileges of the Gospel.'—ἐν τῇ ταπεινώσει αὐτοῦ, i. e. that he is brought by the fear of God, and the truth of the Gospel, to be lowly in heart, and poor in spirit: comp. Jer. ix. 23. In the words following is suggested a strong argument for the speedy cultivation of this humility, on the part of the rich,—namely, as existing in the *instability* of wealth.

10. ὅτι ὡς ἄνθος χόρτου παρᾶ.] An image frequent both in the Script. and Class. writers, taken from the ephemeral duration of the gaudy flowers of the field.

11. ἀνέτειλε γὰρ ὁ ἥλιος, &c.] Here we have the image further unfolded; γὰρ pointing at the reason of the foregoing comparison, as in a similar case, ver. 24, and elsewhere. Moreover here, as often in the parables of our Lord, the development of the imagery merges into a narration of the things signified therein.—σὺν τῷ καύσωνι, not 'with a burning heat': 1. because that sense would render the Article useless; 2. because it were (as Bp. Middl. observes) unnatural to represent the sun as rising *with its heat*, which cannot be intense, compared with that of noon. In short, the learned are agreed, that by the expression τῷ καύσωνι is denoted 'the burning wind' called in Hebrew צפ, and in the Sept. rendered by καύσων, and in Arabia called the Simoom. Now this, as we learn from Oriental travellers, often blows up at sunrise. See Chardin, Shaw, Niebuhr, and Barchhardt. The above view is, moreover, confirmed by Jonah

iv. 8, prob. in the Apostle's mind, καὶ ἰγνίτο, ἅμα τῷ ἀνατείλει τὸν ἥλιον, προστάξεν ὁ Θεὸς πνεύματι καύσωνι, συγκαίοντι, &c.—οὕτω καὶ ὁ πλούσιος, &c. Here we have the application: 'So [suddenly] periseth the rich man in the midst of his occupations.'

12. Here the subject at vv. 2, 3, is resumed, and a *gnome generalis* is subjoined, resulting from what was said at vv. 9, 10 (ver. 11 being a parenthetical illustration), and of which the sense is, 'Accordingly, or on the other hand, blessed is the man [whether he be rich or poor] that endureth temptation or trial; for,' &c. Ὁ δοκιμοὶ γενόμενοι the sense is best rendered, according to the Pesch. Syr. and Vulg. Versions, 'after he has been approved.' See note on 1 Cor. xi. 19. The term δοκ. is supposed to be an *agonistic* one, and it is illustrated by Kypke from the δοκιμασία of the Grecian ἀγῶνες. So Philo, t. i. 152, ἡ ἐκκιρμίνων γὰρ ἰσχύς, ὥστερ' ἐξ ἀγῶνος λαρεῦ, καὶ ἀποδοκιμασμένων. See note on 1 Cor. ix. 27. On στίφανος τῆς ζωῆς see note at 2 Tim. iv. 8. By ὁ Κύριος must be meant the Lord Jesus, as appears from his several declarations while on earth, in which is the oft-repeated promise, 'I will give eternal life.' See Matt. x. 37. John iv. 14. x. 28. xiv. 23.

13—18. Having spoken of the benefit of temptations in the sense of *trials*, the Apostle now touches on temptations in the more usual sense, namely, *solicitations to sin* [which may be called *internal*, as those, *external trials*]; guarding his readers against the fatal error of ascribing such temptations to God, as if impelling men to sin. Such, he says, proceed not from God, but from the *lusts of men*, which, if yielded to, will bring death rather than a crown of life; and therefore, though *trials* may be ascribed to God, yet *temptations*, in the bad sense, must not. Sin and death proceed from the lusts and wickedness of men; whereas God is not the author of evil, but the giver of all good. (Benson.) Many probably excused their immorality, by pleading (as the corruption of our nature urges men of every age to do) the force of temptation,—and seeking refuge in the doctrine of necessity, as the Pharisees did, by the very same dogma: in opposition to which, the Apostle assures them, that as afflictions are not sent by God to make men worse, but better, so when *trials* of virtue generate *temptations* to sin, no man must dare to say that he is tempted by God [thus making God the Author of sin]; for as God is not tried or tempted to moral evil (i. e. is not liable to evil, and consequently cannot be tempted to sin), so he of himself tempteth no man: a truth this, recognized even by the wisest Heathens. See Hom. Od. i. 32. So also in a passage of Epicurus, cited by Theile, it is said,

i Hœa. 13. 9.  
Matt. 5. 28.  
& 15. 19, 20.  
J Job 15. 30.  
Ps. 7. 14.  
Rom. 6. 31.  
1 Prov. 3. 6.  
John 8. 27.  
1 Cor. 4. 7.  
Mal. 3. 6.  
Rom. 11. 29.

ζομαι" ὁ γὰρ Θεὸς ἀπειραστός ἐστι κακῶν, πειράζει δὲ αὐτὸς οὐδένα. <sup>14</sup> ἕκαστος δὲ πειράζεται, ὑπὸ τῆς ἰδίας ἐπιθυμίας ἐξελκόμενος καὶ δελεαζόμενος <sup>15</sup> εἴτα ἡ Ἐπιθυμία συλλαβοῦσα τίκτει Ἀμαρτίαν ἢ δὲ Ἀμαρτία ἀποτελεσθεῖσα ἀποκίει Θάνατον. <sup>16</sup> Μὴ πλανᾶσθε, ἀδελφοί μου ἀγαπητοί <sup>17</sup> πᾶσα δόσις

τὸ θεῖον τε καὶ μακάριον, οὐτὰ αὐτὸ πρᾶγματα ἔχει, οὐτε ἰτίροιτε παρέχει, where for πράγματα I conjecture ταράγματα.

13. *πειραζόμενος*] Of course implying, as Bp. Sanderson suggests, that the person *yields* to the temptation.—The *τοῦ* before Θεοῦ is cancelled by Lachm. and Tisch., on very strong external authority. But internal evidence is rather in favour of it, as also the custom of St. James, who sometimes uses the Article with Θεός where it might be dispensed with, as, for instance, at iv. 4.

14. *ἕκαστος δὲ πειράζεται, ὑπὸ τῆς ἰδίας ἐπιθυμίας ἐξελκ., &c.*] 'But whosoever is tempted and impelled to sin, is hurried away and enticed by his *own* lust,' or evil desire. *Ἐπιθυμία* has here the Article, because it is personified; on which see note at Col. iii. 5. The term *ἐξελκεσθαι* signif. prop. 'to draw off or away,' and, in a moral sense, to draw away from the paths of virtue. So Xenophon (cited by Raphael) has *εἰ αὐτὸς ἐπιδεικνύει ἑαυτὸν μὴ ὑπὸ τῶν παρανότων ἡδονῶν ἐλκόμενον ἀπὸ τῶν ἀγαθῶν*, and Test. xii. Patr., *εἰς πορνείαν μὲ ἐξελκύσαστο*. From what follows, however, there would seem to be a metaphor taken from a *harlot*, such as is, in the Tabula Cebetis, represented as laying hold of men, and drawing them off to their company. In *δελεαζόμενος* there is a *piscatory* metaphor, added to complete the idea. So Athen., p. 308, *ἀνελκυσθεὶς δὲ οὐ δελεάζεται, οὐτε σαρκὶ οὐτε ἄλλῳ τινὶ ἐμψύχῳ*. The term is, indeed, one not unfrequently used, in this metaphorical sense, of pleasure, desire, hope, &c., agreeably to the saying of Plato, that men are caught with pleasure, as fishes with a hook and bait. So Plutarch, in a strikingly similar passage, cited by Pott, says, *τὸ γλυκὺ τῆς ἐπιθυμίας, ὥσπερ δέλιον, ἐξέλκειν ἀνθρώπου*. 'Thus, then (says Bp. Sanderson), every man's temptation, if it take effect, is merely from his own lust. It is his own act and deed, and to be imputed to himself alone. Persecutions, and all occurrences without, are not the chief causes, nor indeed causes at all, but the occasions only of the soul's fainting under them. Temptations or trials they are, but no more. The will has its natural liberty still, and it is at our choice whether we will yield or no. But every man is tempted (i. e. *cum effectus*, or so as to be overcome by the temptation) by his own lusts, of what kind soever.' By the *lust* (*ἐπιθυμία*) here spoken of ought not to be understood (what many take it to mean) ungoverned *sexual* inclination only,—but, in a general way, the vehement desire for any object (wealth, power, or fame—see 1 Cor. iii. 4), such as cannot be attained without sin. Indeed the idea of *ἐπιθυμία* here in the mind of St. James seems to have been the very one attached by St. Paul to what he calls *τὸ φρόνημα τῆς σαρκός*, Rom. viii. 6, where it is similarly said, *τὸ φρόνημα τῆς σαρκός, θάνατος*; of which expression the import is well represented in the IXth Article of

our Church by 'the lust of the flesh,' namely, that propensity to evil springing from the inward depravity of our corrupt nature.

15. *εἴτα ἡ Ἐπιθυμία συλλαβοῦσα, &c.*] Here lust, or evil concupiscence, is represented as a *harlot*, who allures men to her impure embraces, (see Prov. vii. 10,) and, from that conjunction, conceives and brings forth SIN; and when Sin is grown up, she is represented as following the same lewd courses with the same man, and the issue is DEATH, which destroys the sinner. This, then, is the true genealogy of Sin and Death. Lust is the mother of Sin, and Sin is the mother of Death, and the sinner the parent of both. Comp. Rom. vii. 8—13, though the *genealogy* there is just the *reverse*. Hence, I would observe, may be emended and illustrated a corrupt and most obscure passage of Æschyl. Agam. 738—746, where, after saying that 'Υβρις begets, to the evil of men, a new progeny, he adds, *Νεσάρ φασὶν κότον, Διμήσα τῶν ἀμαχῶν Ἀλίων θράσος μελαί-Ναε μελάρθρουσιν ἄναι, Εἰδομένην τοκεῦσιν*. I would there, with Dr. S. Butler, read *νεσάρ φασὶν κότον*, which is confirmed by a passage of Theogn., cited by Wakef.: *τίκτει τοι κόρος ὕβρις*, also by Hdtot. viii. 77. Indeed, that *κόρον* ought there to be read, is placed beyond doubt by a passage of Pind. Olymp. i. 90, *κόρῳ δ' Ἰλῆν (ῥαββὺν) Ἄταν*, where, by a similar personification as that of the Apostle, we have in Ἄτη a *personification* of human folly, by which men are hurried into vice and destruction. Finally,—with a view, probably, to the above passages of Pind. and Æschyl.,—Longin. de Sublim. § 44, after pointing out *φιλαργυρία* and *φιληδονία* as the two great diseases of the moral world, similarly says of these, that, where they abide long in any one, they soon generate fresh ones, *νεοττοποιεῖται, καὶ ταχέως γινόμενα περὶ τεκνοποιῶν, ἀλαζονίαν τε γέννησι καὶ τύφῳ καὶ τρυφῇ*; and these, it is added, breed *ὕβριν, καὶ παρανομίαν, καὶ ἀναισχυρίαν*. And so in a fine passage of Æschin. contra Timarch., p. 27, 5: *Μὴ γὰρ οἴεσθαι τὰς τῶν ἐδικημάτων ἀρχὰς αὐτὸ θῆναι, ἀλλ' οὐχ ὅτ' ἀνθρώπων δολιχγυίας γίνεσθαι*—ἀλλ' αἱ προτιτεῖσι τοῦ σώματος ἡδοναί, καὶ τὸ μῆδιν ἱκανὸν ἠγύσθαι, ταῦτα πληροὶ τὰ ληστῆρία, ταῦτ' εἰς τὸν ἐκ-ακτροκέληγτα ἐμβιβάζει, ταῦτά ἐστιν ἐκείστω ποινῇ.

16, 17. Here we have a *confirmation* of what was said at ver. 13, *ὁ γὰρ Θεὸς ἀπειραστός ἐστι κακῶν, πειράζει δὲ αὐτὸς οὐδένα* and that, as Calvin says, by an *argumentum à reprobationibus*; showing, that as God is confessedly the author of all good, to suppose him to be the author of evil were *absurd*, as well as profane. This erroneous notion, then, the Apostle refutes, by opposing to it the *contrary truth*,—namely, that so far from God being the author of moral evil, by *tempting* men to sin, he is the giver of every good gift, the great Source of all good, the GOOD BEING.

16. *μὴ πλανᾶσθε, ἀδελφοί μου &c.*] A formula

ἀγαθὴ, καὶ πᾶν δώρημα τέλειον, ἄνωθεν ἐστὶ, καταβαῖνον ἀπὸ τοῦ Πατρὸς τῶν φώτων, παρ' ᾧ οὐκ ἐνὶ παραλλαγῇ ἡ τροπῆς τοῦ ἀποσκίασμα. <sup>18 m</sup> Βουληθεὶς ἀπεκύκυσεν ἡμᾶς λόγῳ ἀληθείας, εἰς τὸ εἶναι ἡμᾶς ἀπαρχὴν τινα τῶν αὐτοῦ κτισμάτων.

m John 1. 13.  
2. 2.  
1 Cor. 4. 15.  
Gal. 4. 19.  
1 Pet. 1. 22.  
Matt. 20. 18.  
Jer. 2. 2.  
n Prov. 17.  
Eccl. 5. 1, 2.

19 n "Ὡστε, ἀδελφοί μου ἀγαπητοί, ἔστω πᾶς ἄνθρωπος ταχύς

similar to several in St. Paul's Epistles, as 1 Cor. vi. 9. xv. 33. Gal. vi. 7, soliciting serious attention to some momentous (though not sufficiently acknowledged) truth, by a caution against the opposite error. Comp. Matt. xxii. 29. Gal. vi. 7. 1 Cor. xv. 33.

17. The argument here is, that, as God is the Author of all good, it was absurd to suppose Him to be the Author likewise of evil, which would be contrary to his nature as God. By τῶν φώτων is meant, by way of climax, 'fully complete.'—τοῦ Πατρὸς τῶν φώτων. Of this expression various interpretations have been proposed; some Commentators assigning to it a physical, others, a metaphorical sense. It may be best to suppose both here intended, though chiefly the former, and that by an allusion not only to the sun, but also to the other celestial luminaries; q. d. 'the Creator of the heavenly bodies;' so called Ps. cxxxv. 7. Jer. iv. 23. In the latter and secondary sense, the expression may be understood to allude to the spiritual light, and consequently *happiness*, which is dispensed by God in the Gospel. So John i. 4, it is said, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων. In παρ' ᾧ οὐκ ἐνὶ παραλλαγῇ ἡ τροπῆς ἀποσκίασμα, there are supposed to be astronomical metaphors, suggested by the use of the term φῶτα, often denoting, in the Sept., the heavenly bodies, of which God is the Maker and Framer, thus serving to mark the immutability of God's benevolent purposes. So it is said in Mal. iii. 6, ἐγὼ Κύριος—οὐκ ἠλλοίωμαι, with reference to that immutability of the Divine purposes, of which the heathen philosophers in general frequently speak. I am, however, rather inclined to think that, although the words are all three properly technical terms in astronomy, they are here employed popularly, with only a faint allusion to their scientific acceptance; just as in our old writers the word *parallels* is used with allusion to bodies running along side by side of each other, though not in the mathematical sense *equidistantly*. This is very much the case with ἀποσκίασμα here, and still more with παραλλαγῇ, inasmuch that it seems best to suppose that it is here meant simply to be taken in the ordinary sense, for *variation*, meaning *variableness*, ἠλλοίωσις, as Heyck. interprets the word; doubtless from this passage, and evidently deriving the gloss from the ancient Commentators. Here, then, by τροπῆς will simply be denoted *mutatio*, *mutabilitas*, as in Plato, p. 102, τροπαὶ καὶ ἠλλοιώσεις, and not unfrequently elsewhere.

18. βουληθεὶς ἀπεκύκυσεν—κτισμάτων] This is meant to confirm and illustrate the above assertion, πᾶσα δόσις ἀγαθὴ, &c. The expression βουληθεὶς is by some understood of God's sovereign will or pleasure; by others, of his goodness and grace. Both senses seem intended, and the best comment on this expression is the similar one, Eph. i. 5, κατὰ τὴν εὐδοκίαν τοῦ θελήματος αὐτοῦ. In the words ἀπεκύκυσεν ἡμᾶς

λόγῳ ἀληθείας we have a recurrence to the metaphor at ver. 15; there being here given a kind of *genealogy of Righteousness* (as there of Sin), of which God is the Prime Mover. Otherwise for ἀπεκύκυσεν we should have had the usual term ἀνεγίνεσκαι, denoting our regeneration by the Gospel. See 1 Pet. i. 3, 23. This, then, is analogous to the *sonship* spoken of at Gal. iii. 26. John i. 12, seq. iii. 3, seq. Eph. iv. 22, seqq.

19—21. An *inference* (as indicated by ὥστε) is now drawn from what has been said of God's goodness in bringing men to the knowledge of him by the word of truth; and that by way of *admonition*, though Expositors are not agreed whether it regards the words immediately preceding, or others farther back. It would seem to have respect to the *whole* of what has been said concerning the dealings of God with men in the work of salvation, vv. 5, 12, 13, 17, 18; q. d. 'Since God is the liberal giver of wisdom and every good and perfect gift, the Father of lights, unchangeable in his attributes, who tempteth no man, but of his free benignity hath begotten us again by the Gospel to be the first-fruits of his creatures, and hath promised a crown of life to those who love and obey him,—therefore, let every one,' &c.—It is true, that for ὥστε, 5 MSS., A, B, C, and 2 cursives (to which I can add nothing), with the Vulg. and some later Versions, have ἵνα, which has been adopted by Lachm. and Tisch.—very uncritically, for external authority is not at all for, and internal evidences is quite against the reading—since it might well arise from an error of the scribes, though it destroys the *inference*, here intended to be drawn from what has been said; q. d. 'Such being the case, let every man,' &c. Indeed, I cannot find that ἵνα was ever used in the sense *Mind*, *know* this, as introducing a caution, or an exhortation, which the Critics here are obliged to bring in, in order to produce any sense, however lame. The general admonition here given, ἵνα πᾶς—λαλῇσαι, together with another just after subjoined, γίνεσθε ποιῆται λόγου, καὶ μὴ μόνον ἀκοῦσαι, forms, as it were, a *fact*, on which the Apostle dilates (with the exception of a digression at ii. 1—13, censuring the undue respect of persons in religious assemblies) up to iv. 12. The *substance* of what is contained in these general admonitions is,—that 'they should feel alacrity in receiving the word of truth, the Gospel, and in hearing it should be prompt to listen (comp. Eccles. v. 11, γίνου ταχύς ἐν ἀκοῇσαι), but slow to speak (i. e. dogmatically or dictatorially);' also that they should not give way to that hot-headed controversial spirit (for which the Jews were so marked, see Hor. Sat. i. 4, 12) which makes men impatient of contradiction, and apt to break out into invectives against those who oppose what they think the truth. This position the Apostle fortifies by the general axiom, that 'the angry disputation of man can never promote the knowledge nor fur-

εἰς τὸ ἀκοῦσαι, βραδὺς εἰς τὸ λαλήσαι, βραδὺς εἰς ἀργίην  
 20 ὁ ὅρη γὰρ ἀνδρὸς δικαιοσύνην Θεοῦ οὐ κατεργάζεται. 21 Διὸ  
 ἀποθέμενοι πᾶσαν ρυπαρίαν καὶ περισσεῖαν κακίας, ἐν πρᾶτῃ  
 δέξασθε τὸν ἔμφυτον λόγον τὸν δυνάμενον σῶσαι τὰς ψυχὰς  
 ὑμῶν. 22 Ὑποθέτετε δὲ ποιηταὶ λόγου, καὶ μὴ μόνον ἀκοαταί,  
 παραλογιζόμενοι ἑαυτοὺς. 23 Ὅτι εἰ τις ἀκοατῆς λόγου ἐστὶ

o Eccl. 7. 9.  
 y Col. 3. 6.  
 1 Pet. 2. 1.  
 Ps. 26. 9.  
 Acts 15. 23.  
 Rom. 1. 16.  
 q Matt. 7. 21.  
 Luke 11. 23.  
 Rom. 2. 13.  
 1 John 4. 7.  
 r Luke 6. 46.

ther the interests of true religion.' Moreover, he, at v. 21, admonishes them not to rest in *hearing only*, but so to *learn* the Gospel, as to *act upon it*. He, however, puts this as *strongly* as possible, introducing it as a conclusion from the great truth laid down at v. 18, and, at the same time, further carrying out the two admonitions just given. In doing this he, however, interweaves a fresh admonition formed on v. 15, exemplifying the evil influence of concupiscence and sin by its *evil results*. Render: 'Wherefore (such being the case), sin producing death spiritual—putting away from you all uncleanness,' &c. Thus, then, they are first to 'cease to do evil,' to lay aside all the iniquities of their former life (seeking, in the words of 2 Pet. i. 9, τὸν καθαρισμὸν τῶν πέλαι μαρτιῶν); then 'to learn to do well;' to embrace the truth with alacrity, hear and learn its doctrines with docility, and lastly to put in practice whatever knowledge they have acquired. Referring the words, however (with most recent Expositors), to those which immediately precede (ὁ ὅρη γὰρ ἀνδρὸς, &c.) the terms *ρυπαρίαν* and *περισσεῖαν κακίας* are not an Hendiad, but form a climax, including every kind of foulness of morals (what in Latin is expressed by *spurcitia*; comp. *molusmodi sordide*, 2 Cor. vii. 1), even so exceeding all bounds of turpitude, and utterly unsuitable to what might be looked for from those who are expected to be a kind of ἀπαρχὴ τῶν κτισμάτων, v. 18. Of the term δέξασθε, conjoined with ἔμφυτ., the full sense is, as Calv. expl., 'ita suscipite ut verè inseratur (verbum), ut viva fiat insitio, quæ veluti cum corde nostro coalescat.' The term ἔμφ. is usually taken to signify *engrafted*, by a metaphor, derived from the *grafting of trees*. But, in point of fact, the term never bears the sense of *engrafted*, but invariably that of *implanted*, as it may be supposed to do here. The full sense intended is, what the Pesch. Syr. Translator freely expresses by 'implanted in our nature,' the term being used according to that agricultural metaphor, by which the effects of the Gospel on the heart of man are compared to seed sown, or seedlings implanted in the ground (comp. Luke viii. 15), with allusion to that cardinal doctrine of the Gospel,—that holiness and righteousness are not *natural* to the human heart, but require first to be *implanted* there by a Divine hand, and then nurtured by the Spirit of grace. At any rate, the term implies that the heavenly doctrine is not only communicated to the *mind*, but is implanted in the *soul*,—so much so, as to produce a *second nature*. Comp. 1 Pet. i. 23, ἀναγεννημένοι—ἐκ σπορῆς—ἐφθάρτων, and 2 Pet. i. 4. So St. Barnab., Epist. § ix., terms the gift of understanding the mystical sense in the O. T., ἡ ἔμφυτος δωρεὰ τῆς διδασχῆς τοῦ Θεοῦ. And in Hdol. ix. 24, we have, καὶ μετὰ ταῦτα ἔμφυτον μαρτυκὴν εἶχε, 'divinitus donum,' 'divinitus ingeneratum, i. e. insitum.' The sense

of ἐν πρᾶτῃ is well pointed out by Calv. thus: 'Hoc verbo significat modestiam et facilitatem mentis ad discendum compositam, qualem Isaias (lvii. 15) describit, quum dicit, Super quem requiescit Spiritus meus, nisi super humilem et quietum?' Thus the expression denotes a mixture of humility and docility. Comp. Eph. iv. 2, ταπεινοφροσύνην καὶ πραότητα, where I have shown that '*meekness*' in our old writers is sometimes used for '*humility*,' and is oft. found so combined with it as to form one idea.

22. In order to trace the connexion here we must consider the *reference*, which is both to v. 19, ταχὺς εἰς τὸ ἀκοῦσαι, and to v. 21, δυνάμενον σῶσαι τ. ψυχ. ὑμ., the former directly, the latter indirectly. The full sense may be thus expressed: 'But then [in order that the word of truth may really produce those blessed effects on the soul which it was designed to do] ye must be not hearers only,' &c. That is not enough (however prompt to hear, and even to listen), ye must in *deed* carry out what the Gospel prescribes to be done. Comp. Rom. ii. 13. With the admonition καὶ μὴ μόνον ἀκοαταί we have conjoined, in the next words, παραλογιζόμενοι ἑαυτοὺς, a *warning*; it being thus intimated that, by being mere hearers only, they will but *deceive* themselves, and not attain the expected salvation. See vv. 26, 27; and comp. Matt. vii. 21. Rom. ii. 13.

23—25. Here the Apostle *illustrates* the case of the unfruitful hearer by a familiar comparison, presenting a most apt emblem thereof.

23. ὅτι εἰ τις ἀκοατῆς λόγου, &c.] meaning (as Hamm. explains) 'that the word of God is a glass, reflecting to a man the portraiture of himself, ὁποῖός ἐστι, whether there be any thing amiss in him; and he that hears the word of God and doeth it not, is as if a man should look upon and contemplate *his face* in a *looking-glass*, and no more. As for any use or effect of this looking, he *behold* and *went away*, and *presently forgot*. When he has seen what blemishes are to be corrected, to be reformed in him, he contents himself with having *seen* them, thinks no more of them, and forgets to amend them.' There is, in short, a familiar comparison, in which the word of God is represented as a *glass* reflecting to a man the portraiture of *himself*. The words καταρ. τὸ π. τῆς γαστ. αὐτοῦ may best be rendered, 'surveying his native person (or face)'; where τῆς γαστ. is a phrase for Adject. γαστρίος = γαστρίος, 'native,' such as nature has made it, in opposition to what *art* might make it. So Est., 'Ita dicitur ad differentiam *litteræ*, aut *faciæ* *faciæ*.' Thus it is the very physiognomy, the identical likeness. Comp. Artemid. On. ii. 7, where he says, κατατρίβεισθαι δὲ, καὶ ὁρᾶν τὴν ἑαυτοῦ εἰκόνα ὁμοίαν ἐν κατόπτρῳ, ἀγαθόν. It is strange that Dr. Peile should render καταρ. by 'fasteneth his gaze upon'; where the context requires quite the reverse,—namely, the



καὶ οὐ ποιητῆς, οὗτος ἔοικεν ἀνδρὶ κατανοοῦντι τὸ πρόσωπον  
τῆς γενέσεως αὐτοῦ ἐν ἐσώπτρῳ <sup>24</sup> κατενόησε γὰρ ἑαυτὸν καὶ  
ἀπελήλυθε, καὶ εὐθέως ἐπελάβετο ὁποῖος ἦν. <sup>25</sup> Ὁ δὲ παρα- 2 Cor. 2. 12.  
ch. 2. 12.  
John 12. 17.  
Luke 6. 47.  
1 Pt. 24. 12.  
ch. 2. 4.  
1 Pet. 2. 10.  
1 Pet. 12. 11.  
12.  
κίψας εἰς νόμον τέλειον τὸν τῆς ἐλευθερίας, καὶ παραμείνας,  
οὗτος, οὐκ ἀκροατῆς ἐπιλησμονῆς γενόμενος, ἀλλὰ ποιητῆς ἔργου,  
οὗτος μακάριος ἐν τῇ ποιήσει αὐτοῦ ἔσται. <sup>26</sup> Εἰ τις δοκεῖ

mere looking at it, by a careless glance. Thus the words at v. 24 may be rendered, 'for he takes a peep at himself, and is off, straightway forgetting,' &c. Est. ably traces the gist of the comparison.

25. Here the Apostle contrasts with the case of the careless that of the *attentive* hearer, and, in the above-mentioned sense, *κατανοοῦντι* is antithetically opposed to *παράκλινος*, which, as it primarily signifies 'to stoop down, for the purpose of carefully looking at' (see Luke xxiv. 12. John xx. 5, 11), sometimes, as here, denotes simply 'to look at attentively;' see 1 Pet. i. 12, *εἰς τὰ ἐπιθυμοῦσιν ἄγγελοι παράκλιναι*. Here, however, there is, by an accommodation to the same metaphor (of a looking-glass) as in the foregoing sentence, the sense to look fixedly at a glass.—*νόμον τέλειον τὸν τῆς ἐλευθερίας*. Not meaning, as some explain, the *Moral* law, as opposed to the *Ceremonial* one; for that, however it may deserve such a title in itself, cannot give liberty to such as transgress it. Nor must we, with others, explain it 'the Gospel;' but rather, in a general sense, the law of *Divine Revelation* in the Gospel, which may truly be said to be the *Law of Liberty*, and that in various respects; 1. as being in itself of a *free* spirit, not burdened with alarish ceremonies; 2. as freeing those, who embrace it and fulfil it, at once from the burdensome observances of the Mosaic Law, and from bondage to the Law of sin in their members (Rom. vii. 23), liberating them from the curse of the broken *Moral* Law, and bringing them (as St. Paul says, Rom. viii. 21) from 'the bondage of corruption into the glorious liberty of the children of God;' see Rom. viii. 12—17. Gal. iv. 21, seqq. Heb. xii. 18, seq. This, then, is no other than what St. Paul, at Rom. viii. 2, calls 'the law of the spirit of life in Christ,' which 'hath made' us 'free from the law of sin and death.' Now this is here justly styled *τέλειος*, both as being *perfect in itself*, and in its *character*, as containing a perfect rule of life (see Pt. xix. 7. Rom. xii. 2); and also as making its votaries perfect, by repairing and restoring the defaced image of God, in which man was originally created. See Col. iii. 10. 2 Cor. iii. 18. This Law is represented as a *mirror* into which the Christian may look, to judge of his true spiritual character. By the term *παράκλινος* is denoted fixedness and permanency of attention.—*ἀκροατῆς ἐπιλησμονῆς*. Here *ἐπιλησμονῆς* is a Genit. sub. for adject. There is here an indirect opposition between *ἔργον* and *λόγος*, the sense, when fully evolved, being, 'not a hearer [only of the word], but a doer [of the deed] or work enjoined in the word.'—*ἐν τῇ ποιήσει*, scil. *αὐτοῦ*, 'by his doing [i. e. what the law enjoins].' Comp. Eccles. xix. 17, *ποίησις νόμου*.

26. The Apostle here brings the admonition

close home to their bosoms, and that by drawing a marked line of distinction between true and feigned religion. Accordingly, he here—with reference, we may suppose, to certain persons among those whom he is addressing,—puts the case of one who has the reputation of piety (*δοκεῖ ὁρθῶς εἶναι*, on which form of expression see my note on Thucyd. i. 79, 1), and, as appears from what follows, 'thinketh himself,' but mistakingly, 'to be pious;' and who, moreover, doth not bridle his tongue, is *not βραδὺν εἰς τὸ λαλῆσαι*. This man's religion, it is said, is vain, and will profit him nothing. See my Lex. To advert to a matter of verbal criticism. The words *ἐν ὅμῳ*, not in A, B, C, and 5 cursives (I add Cov. 4, omitted by Mill), and almost all the Versions, were rejected by Matth. and Bengel, and have been removed from the text by Griesb., Scholz, Lachm., and Tisch., with some reason; for, though the words may seem confirmed by 1 Cor. iii. 18, *εἰ τις δοκεῖ σοφὸς εἶναι ἐν ὅμῳ* (sine v. lect.). James iii. 18, *τίς σοφὸς καὶ ἐπιστάμενος ἐν ὅμῳ*; ch. v. 13 & 14; yet these several passages only serve to render more probable the supposition that the words were introduced from the marginal *scholia*. More likely is it that they should have been *added* to the text than *withdrawn* from it. They may have been added, to make the sentiment more direct and personal; but they may have been removed, because not in their *right* place, which is in some ancient MSS. assigned to them. But it would seem that the Apostle did not use the words, in order that he might make the sentiment more *general* (and consequently more weighty), as *supr.* v. 19 & 23, *εἰ τις ἀκροατῆς*. Thus in 1 Cor. viii. 2, *εἰ τις δοκεῖ* ('seems to himself') *εἰδέναι τι*, the sentiment is *left general* for the same reason; and I am inclined to approve of what Tisch. has done in there cancelling the *ἐγώ*, from several of the best MSS., several Versions, and some Fathers; and the omission of the words there is confirmed by the passage here,—for, although two MSS. insert *ἐγώ*, which is adopted by Lachm., yet it plainly arose from certain correctors, who thought, as did the Vulg. and some other ancient Translators, that some Conjunction was wanting; not bearing in mind that such weighty *sententiae* as this, and 1 Cor. viii. 2, are by the best writers brought forward without being introduced by any Conjunction, whether continuative or otherwise. Exx. are not unfrequent in the *Class.* writers, especially Thucyd. and Aristot., and not a few occur in the New Test., e. g. James i. 19. 1 Tim. iv. 12, 19. 1 Thess. v. 15, 22. 1 Cor. vii. 12.—*ἐπαυτὸν καρδίας* is synonymous with the *παράλογ.* *ἑαυτοῦ* at ver. 22. By *not bridling the tongue* is meant, the giving loose to vain and frivolous, or boastful and slanderous, discourse. Of the metaphor in *χαλῶναι*, several examples are adduced by Wetstein.

θρησκος εἶναι [ἐν ὑμῖν], μὴ χαλινωγῶν ἡλώσσαν αὐτοῦ, ἀλλ' ἀπατῶν καρδίαν αὐτοῦ, τούτου μάταιος ἡ θρησκεία. <sup>27</sup> Ὁ θρησκεία καθαρὰ καὶ ἀμίαντος παρὰ [τῷ] Θεῷ καὶ Πατρὶ αὐτῇ ἐστὶν ἐπισκέπτεσθαι ὀρφανούς καὶ χήρας ἐν τῇ θλίψει αὐτῶν, ἄσπιλον ἑαυτὸν τηρεῖν ἀπὸ τοῦ κόσμου.

a Lev. 19. 15.  
Deut. 1. 17.  
& 16. 18.  
3 Chron. 19.  
7.  
Prov. 24. 23.  
& 26. 21.  
Ecclus. 42. 1.  
Matt. 23. 15.

II. <sup>1</sup> Ἀδελφοί μου, μὴ ἐν προσωποληψίαις ἔχετε τὴν πίστιν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τῆς δόξης. <sup>2</sup> ἐὰν γὰρ εἰσέλθῃ εἰς τὴν συναγωγὴν ὑμῶν ἀνὴρ χρυσοδακτύλιος ἐν ἐσθῇτι λαμπρᾷ, εἰσέλθῃ δὲ καὶ πτωχὸς ἐν ρυπαρᾷ ἐσθῇτι, <sup>3</sup> καὶ ἐπιβλέψῃτε ἐπὶ

27. *θρησκεία καθαρὰ — ἐστὶν*] Here, as Paley well remarks, the Apostle is describing religion, not in its *principles*, but in its *effects*. Having declared what religion is *not*, he now points out what it *is*. This, however (as Carpzov and Grot. observe), is not to be taken as a description of the *whole* of religion, but as an *illustration* of its nature and effects, by a reference to some of its principal duties, — *beneficence* and *moral purity*. See Matt. xxv. 34, seqq. — *παρὰ τῷ Θεῷ καὶ Πατρὶ*. Render: 'before God, even the Father.' 'Ἀμίαντος' is subjoined to *καθαρὰ*, both to strengthen the sense, and to correspond to the term *ἄσπιλον* in the next clause. On *ἐπισκέπτεσθαι* see note at Matt. xxv. 36. By the words following, *ἄσπιλον ἑαυτὸν*, &c., is meant the keeping oneself apart from the sinful pursuits, corrupt maxims, and evil customs of the world. See 1 John ii. 13—16. 2 Pet. ii. 18—20.

II. The connexion here is by Pott supposed to be with what immediately precedes, by a sort of illustration *et contrario*. But it is rather with the general subject of vv. 22—27 of the foregoing Chapter, — namely, the necessity of *doing*, and not merely *hearing* or believing the Gospel; implying the great truth, that the *external* part of religion is fruitless, when men live in the neglect of its *moral duties*. Indeed, the scope of this whole Chapter seems to be, that of further inculcating what was before said, on the necessity of *doing*, as well as *professing*. This the Apostle presses on their attention, by pointing out the *breach* of the duty in their general conduct, even when engaged in the performance of religious services: the *poor* being, in the places of Divine worship, treated with contumely, and *elsewhere* suffered to starve, and their miseries only visited with faint good wishes. Accordingly, the *first* part of this Chapter (vv. 1—13) is occupied in animadverting on their breach of the most important of the works of the Gospel law, — *Christian love* in its widest sense. This serves to introduce, in the *second* part (v. 14, fin.), a serious warning against an error prevalent in that age (almost *general*, indeed, amongst the Jews, and which also might lead to the neglect of *other* moral duties, as well as *charity*), — namely, that a speculative belief of the *doctrines* of the Gospel was sufficient to save men, however deficient they might be in those moral duties which it enjoins. He then proceeds to show the emptiness of such faith, and consequently its inadequacy to salvation, by some plain and familiar *examples*, tending to evince that moral *actions* are the only sure evidence of a

true and well principled *faith*, and that where these do not exist, all else is valueless.

1. *μὴ ἐν προσωποληψίαις*, &c.] From the above introductory remarks, it is clear that *μὴ* here is not (as some suppose it) *interrogative*, but *prohibitive*. And of the expression *ἐν προσωποληψίαις ἔχειν τὴν πίστιν*, the true sense seems to be, 'Do not so hold the faith of Christ, as to show respect of persons.' This *plural* use of the word *προσωποληψία* is, indeed, very rare, — perhaps no where else occurring, — inasmuch that one might suspect the *ε* to have arisen from the *ε* following, and, indeed, a few MSS. have it not. But probably that was only an *emendation*; and the common reading is defended by 2 Pet. iii. 11, *ἐν ἀγλαῖς ἀναστροφαῖς καὶ εὐσεβείαις*, and Col. iii. 22, *μὴ ἐν ὀφθαλμοδουλείαις*. Moreover, as Hottinger here observes, the plural use of abstract nouns substantive is found in good writers, — namely, 'ubi not. tam notio generalis, quam res vel eventa singularia significantur.' — *τῆς δόξης* may be construed with *πίστιν* before; but it is better joined with *τοῦ Κυρίου*; by which it will stand for *ἐνδόξου*, as in similar expressions at 1 Cor. ii. 8. Heb. ix. 5. Acts vii. 2. Eph. i. 17. And so *ἐν δόξῃ* at 2 Cor. iii. 9.

2. *ἐὰν γὰρ εἰσέλθῃ*] This is intended to illustrate by *example* what was meant by *ἐν προσ. ἔχ. τὴν πίστιν*. — *τὴν συναγωγὴν ὑμῶν*. From what is said at vv. 4, 6, 9, some Expositors would render this, not 'your place of worship,' but 'your judicial assemblies;' such being, they say, by a Jewish custom, held in the places of worship. Yet of the word *συναγωγή* to signify of itself a *judicial assembly*, no example has been adduced. Such, however, may be *included*, if the term be taken to denote (what it very well may) a *place of assembly*, whether for worship, or for judicial purposes. On either of which occasions this *προσωποληψία* would be alike improper. Certain it is that *συναγωγή* was sometimes used to denote a *Christian* place of worship; as, indeed, might be expected; the term being, in its peculiar convenience, likely to be retained, with other similar ones, by the Jewish Christians. And here, it may be observed, the singular is used *generally* for the plural. — *ἀνὴρ χρυσοδακτύλιος*, meaning (like *χρυσόχειρ* in Lucian) one who wears rings on his fingers, as the rich generally did. The word is no where else found, but it is formed analogically, like *χρυσοπλάκαμος*, &c. — *λαμπρᾷ*. 'splendid,' 'sumptuous' (so Rev. xviii. 14, *τὰ λαμπρὰ*), — namely, as opposed to the term following, *ρ. παρὰ*, *shabby*; as the word is used in Joa. Ant. vii. 11, & *ρ. πακοῖν ἐσθῆτα*.

τὸν φοροῦντα τὴν ἐσθῆτα τὴν λαμπράν, καὶ εἶπητε αὐτῷ· Σὺ κάθου ὧδε καλῶς, καὶ τῷ πτωχῷ εἶπητε· Σὺ στήθι ἐκεῖ, ἢ κάθου ὧδε ὑπὸ τὸ ὑποπόδιόν μου <sup>4</sup> καὶ οὐ διεκρίθητε ἐν ἑαυτοῖς, καὶ ἐγένεσθε κριταὶ διαλογισμῶν πονηρῶν ; <sup>5</sup> ὁ ἄκουσατε, ἀδελφοί μου ἀγαπητοί· οὐχ ὁ Θεὸς ἐξελέξατο τοὺς πτωχοὺς τοῦ κόσμου [τούτου], πλουσίους ἐν πίστει, καὶ κληρονόμους τῆς βασιλείας, ἧς ἐπηγγείλατο τοῖς ἀγαπῶσιν αὐτόν ; <sup>6</sup> ὑμεῖς δὲ ἡτιμάσατε τὸν πτωχόν. Οὐχ οἱ πλούσιοι καταδυναστεύουσιν ὑμῶν, καὶ αὐτοὶ ἔλκουσιν ὑμᾶς εἰς κριτήρια ; <sup>7</sup> οὐκ αὐτοὶ βλασφημοῦσι

3. ἐπιβλέψατε ἐπὶ] i. e. 'look upon with respect and favour,' like the Latin *inspicere*.—καλῶς is for ἐν καλῷ, 'in a good place.' So Lucian, Ver. Hist. ii. 13, καλῶς ἐκάθισιν.

4. καὶ οὐ διεκρίθητε—πονηρῶν:] On the construction and sense of this passage some difference of opinion exists. One thing is certain, that the sentence is *interrogative*; for by understanding it *declaratively*, the sense arising will be most frigid and forced. As to the sense, not a little disputed, some Expositors take it to mean, 'ye are in doubt, or hesitation.' But there is no reason to abandon the sense assigned by the ancient and most modern Expositors, 'are ye not partial?' i. e. 'do ye not, then, make partial distinctions;' and, by implication, 'acting on wrong estimates, and passing rash, if not unjust, decisions?'—ἐν ἑαυτοῖς is for ἐν ἀλλήλοις, or ἐν τῇ καρδίᾳ ὑμῶν, as Mark xi. 23. The words καὶ (οὐκ) ἐγένεσθε κριταὶ διαλογισμῶν πονηρῶν are *explanatory* of the foregoing; and the Genitive here is one not of *object*, but, by Hebraism, put for our *attributions*; q. d. 'are ye not judges who surmise evil,' (as it is said, Matt. ix. 4, ἰσχυρὶ ὑμῶν ἐνθυμησθε πονηρὰ ἐν ταῖς καρδίαις ὑμῶν:) who form your judgments on erroneous reasonings and false estimates? viz. by judging of any one's worth by his outward appearance; in short, that kind of judgment against which Christ himself warns, John vii. 24, 'Judge not according to the appearance, but judge ye righteous judgment.'

5—7. The Apostle now convicts them at once of *impiety* and of *folly* by this unjust preference; showing that the class of persons whom they *despise* are espec. objects of God's favour; while they whom they thus prefer, are those by whom Christ's followers are espec. *oppressed*.

5. οὐχ ὁ Θεὸς ἐξελέξατο τοὺς πτωχοὺς, &c.] This *choice*, and the *favour* which it implies, are to be understood only as that resulting from the better disposition towards the Gospel evinced by the class in question, from their not being entangled in the temptations which beset the rich. The term ἐξελ. is, however, not to be so understood, as to imply *respect of persons*; for that would suppose, on the part of God, no other than what is reprobated in men. See Calv.—τοῦ κόσμου τούτου. I am now of opinion that τούτου may have come from the margin, where it was supplied in order to more fully develop the sense. And, indeed, propriety might seem to require it, since there is an *opposition* between *this* world and that to come. Accordingly, had τούτου been written, it could never have been purposely cancelled; but it was not unlikely to be in the margin, and so to have come into the

text. As to the reading τῷ κόσμῳ, adopted by Lachm. and Tisch., from A, B, C, but no cursives, external authority is too slender to warrant its reception; espec. since internal evidence is not in its favour. Considering its existence in so very few MSS., all of one family, it may have arisen from error of scribes, who oft. confound *ov* and *ω*: or it may have arisen from Critics, who stumbled at the construction, though justified by 1 Cor. i. 27,—and thus brought in what was more perspicuous in expression,—'poor in the sight of the world,' as Dr. Peile renders; though I see not how the words are susceptible of that sense. As for the construction of πλουσίων, it is not so much in opposition to πτωχῶν, 'as there is,' observes Peile, 'the proleptic use of the Accus. (Jelf's Gr. Gr. § 439, 2), setting forth the effect of the verb ἐξελέξ.,' q. d. 'Hath not God chosen those who are poor as regards this world (such as the world calls poor) to be rich in respect of Faith?' I find this confirmed by Est., 'Sensus est, Deum elegisse et vocasse pauperes hujus sæculi, ut faceret eos divites caterisque donis spiritualibus divites?' He further remarks, that the Apostle says, ἀγαπῶσιν, not πιστεύουσιν, 'ne quis fide otiosus, et dilectionis vacuus, regnum sibi polliceretur.' Of course, by 'the loving' must be meant 'the practically loving,' by observing his precepts; as our Lord himself says, John xiv. 21, ὁ ἔχων τὰς ἐντολὰς μου καὶ τηρῶν αὐτάς, ἰκινῶς ἵστιν ὁ ἀγαπῶν με. That the Apostle had this passage in his mind there can be no doubt.

6. ὑμεῖς δὲ ἡτιμάσατε τὸν πτωχόν] 'Whereas ye regard not the poor man,' = 'treat him with disdain.' Comp. Theogn. 621, πᾶς τις πλούσιον ἀνδρᾷ τιμᾷ, ἀτίμῳ δὲ πτωχόν. 'This was,' as Dr. Peile observes, 'the crying sin of the ante-Christian times, both among the Heathens and the Jews' (see John vii. 48, 49, and notes); and the old leaven of Pharisaic pride and exclusiveness, though with Christian profession, had not availed to purge it out. 'Are not the rich those who lord it over you? are not they the persons who haul you into the courts of justice? are not they the persons who blaspheme, defame, or profane the honoured name [of the Redeemer] pronounced over you [at baptism]?' namely, by calling Him impostor. It is well observed by Calv., that this is not said to incite them to *avenge* themselves on the rich (for that were contrary to their Christian profession); but it is merely mentioned in order to set forth the unreasonableness of their conduct in thus paying court to their oppressors, and alighting their no injury.

d Lev. 19. 15. τὸ καλὸν ὄνομα τὸ ἐπικληθὲν ἐφ' ὑμᾶς; <sup>8</sup> εἰ μὲν τοι νόμον  
 Matt. 22. 39. τελεῖτε βασιλικόν, κατὰ τὴν γραφὴν Ἀγαπήσεις τὸν πλη-  
 Mark 12. 31. σίον σου ὡς σεαυτὸν, καλῶς ποιεῖτε <sup>9</sup> εἰ δὲ προσωπο-  
 Rom. 13. 8. ληπτέιτε, ἁμαρτίαν ἐργάζεσθε, ἐλεγχόμενοι ὑπὸ τοῦ νόμου ὡς  
 2. Gal. 3. 12. παραβάται. <sup>10</sup> Ὅστις γὰρ ὄλον τὸν νόμον τηρήσει, πταίσει  
 e Lev. 19. 15. δὲ ἐν ἐν, γέγονε πάντων ἔνοχος. <sup>11</sup> εἰ γὰρ εἰπὼν Μὴ μοι-  
 Deut. 1. 17. χεύσης, εἶπε καὶ Μὴ φονεύσης· εἰ δὲ οὐ μοιχεύσεις, φονεύ-  
 2. 18. 15. σεις δὲ, γέγονας παραβάτης νόμου. <sup>12</sup> οὕτω λαλεῖτε καὶ οὕτω  
 f Deut. 27. ποιεῖτε, ὡς διὰ νόμου ἐλευθερίας μέλλοντες κρίνεσθαι. <sup>13</sup> ἡ γὰρ  
 28. κρίσις ἀνίλεως τῷ μὴ ποιήσαντι ἔλεος [καὶ] κατακαυχᾶται ἔλεος  
 Matt. 5. 19. κρίσεως.

k Matt. 7. 28. <sup>14</sup> τί τὸ ὄφελος, ἀδελφοί μου, ἐὰν πίστιν λέγῃ τις ἔχειν, ἔργα  
 ch. 1. 22.

8. The Apostle now shows that this respect of persons involves a *violation* of the Law; here urging what is not only a positive injunction of that Law, but what forms a fundamental principle of all Divine law, and consequently extends to the Gospel likewise; for the best Expositors are agreed that the term *βασιλικός*, as it often denotes what is *principal*, or eminently good and excellent (thus Plato says, τὸ μὲν ὀρθὸν νόμος ἐστὶ βασιλικός, and in Jos. Bell. iii. 10, 8, the term *βασιλική* is used in the sense *præstantissima*), so it is here applied to this maxim, as being what Christ, Matt. xxii. 38, calls the *πρώτη καὶ μεγάλη ἐντολή*, and St. Paul, Rom. xiii. 10, and Gal. v. 14, designates as the *πλήρωμα νόμου*; with reference to the superior obligation and pre-eminence of this precept, as governing all the other duties to our neighbour.

9. εἰ δὲ προσωποληπτέιτε, &c.] q. d. 'But if ye have respect to persons [spec. if ye are partial to your own persons] that is not well,—nay, ye commit sin, being, indeed, convicted by the law as transgressors.' By the *law* is here meant the law just mentioned, or such others as more particularly forbade respect of persons, as Lev. xix. 15. Now any one may be popularly said to be *convicted* by a law, when he acts contrary to its injunctions.

10. ὅστις γὰρ—ἔνοχος] Πάντων ἔνοχος is for ἔνοχος κρίματι πάντων; meaning, 'is amenable to condemnation as a breaker of the whole body of the Law,' and consequently his punishment will be proportioned to his offence. On the proper force of the term *ἔνοχος* see note at Matt. xxvi. 66. 1 Cor. xi. 27. Here, then, the Apostle goes yet further, and affirms that he who thus offends against the particular law in question will be condemned as a transgressor of the Divine law in general, and thereby be obnoxious to the punishment of transgression; for 'who he who keepeth, or endeavours to keep, the whole of the Law, except in one point (and especially if that be against the scope of the whole), wherein he deliberately, presumptuously, and habitually offends (for the argument itself implies these limitations), he is adjudged to punishment as a transgressor of the law, quite as much as if he had broken all its precepts.' Now it was an acknowledged principle among the Jewish casuists, that the wilful breach of one law of a body of laws involves a transgression of the whole;

and accordingly the Apostle here means to say, that the same is applicable to the laws of the Christian code. And, in the present case, he who offends in one point may espec. be pronounced guilty, inasmuch as the one point concerns *Christian charity*, 'on which hang all the law and the Prophets'; see Matt. xxii. 40.

11. This verse serves to explain and illustrate what was said in the preceding; the reason of the thing, q. d. 'He is one who made the whole law; therefore whosoever offends in any one particular, whatever it may be, offends against God himself, and so is guilty of the non-obscurrence of the whole Law.—γέγονας παραβάτης νόμου, meaning (as Bp. Middl. explains), 'Thou art a violator of that morality which the whole and every part of the Law was designed to promote.'

12, 13. Of these verses, v. 12 contains a general admonition, founded, by way of inference, and that followed up at ver. 13, by a particular denunciation, serving for exemplification. The inference in question is (as Aretius observes) this: 'therefore our lives and conversation are to be so framed that we may be judged according to the law of love.'

12. οὕτω λαλεῖτε καὶ οὕτω, &c.] The word *κρίνεσθαι* here is very emphatic; q. d. 'you are to be judged by the law of liberty, of which you boast; it being shown (as Bp. Middl. remarks) that the *παραβάτης νόμου* does not act as one who shall be judged by the law of liberty. The general sense, then, seems to be that expressed by Dr. Burton: 'Do not be so fond of talking of your law of liberty, as if you might act as you pleased; but rather remember, that you will be judged by this law of liberty.' The *νόμος ἐλευθερίας* here spoken of is that of which mention was made supra i. 25, where see note. Moreover, *διὰ νόμον* is for *κατὰ νόμον*. The γὰρ, ver. 13, has reference to a clause omitted; q. d. '[And remember how you exercise judgment on earth;] for,' &c. These two clauses, ἡ γὰρ κρίσις—κρίσεις, have in them an *adagio* air; and of the term *κατακαυχᾶται* the sense seems to be that expressed by Vater, 'non solum latatur, sed confidenter expectat;' meaning (by a use of *κατὰ* found in Thucyd. iii. 83), 'has not the least fear of judgment;' which must, however, be limited in the present application, to import, that pity shown to others, as it were, disarms severe judgment.

δὲ μὴ ἔχῃ; μὴ δύναται ἡ πίστις σῶσαι αὐτόν; 15 Ἐὰν δὲ <sup>1 Luke 8. 11.</sup> <sup>1 John 8. 17.</sup> ἀδελφὸς ἢ ἀδελφὴ γυμνοὶ ὑπάρχωσι, καὶ λειπόμενοι ὡς τῆς ἐφημέρου τροφῆς, 16 εἶπη δὲ τις αὐτοῖς ἐξ ὧν “Τπάγετε <sup>m 1 John 8. 16—18.</sup> ἐν εἰρήνῃ, θερμαίνεσθε καὶ χορτάζεσθε,”—μὴ δώτε δὲ αὐτοῖς τὰ ἐπιτήδεια τοῦ σώματος· τί τὸ ὀφελος; 17 οὕτω καὶ ἡ πίστις, εἰ μὴ ἔργα ἔχῃ, νεκρά ἐστὶ καθ’ ἑαυτήν. 18 Ἄλλ’ ἐρεῖ τις· <sup>2 ch. 2. 18.</sup> <sup>3 Math. 7. 17.</sup> <sup>Rom. 8. 1.</sup> <sup>4 Cor. 8. 17.</sup> <sup>5 2. 1.</sup> <sup>6 Thess. 1. 2—18.</sup> Σὺ πίστιν ἔχεις, κἀγὼ ἔργα ἔχω· δείξον μοι τὴν πίστιν σου· † ἐκ τῶν ἔργων σου, κἀγὼ δείξω σοι ἐκ τῶν ἔργων μου τὴν πίστιν

14—26. The Apostle now reverts back to the subject treated of *supr.* i. 22—27, that they should ‘be not *hearers* only, but *doers* of the word;’ thereby showing that all but *practical* religion is vain and ineffectual for salvation. And here he glances at a kindred subject,—the error of those who (falling into the Jewish notion, that the profession of a covenanted religion was sufficient, without suitable practice,—and perverting the Gospel doctrine of justification by faith) maintained, that faith alone without works would avail for salvation. By the *supposed* case of one thus professing to have faith, but at the same time being destitute of *works*, he shows that such a faith will be *utterly unavailable* for salvation; and at *vv.* 15, 16 he *illustrates* this intuity by a familiar comparison, and one bearing upon the very failure in question. The whole passage is espec. appealed to by some writers who are opposed to the Scriptural doctrine of *Justification by Faith*; and also by others, who endeavour from hence to support views which involve the doctrine of a *mixed Justification*. In refutation of which view, and in proof of the virtual harmony of the doctrines of the two Apostles, St. Paul and St. James, the reader is referred, besides the notes on the following passage, to some remarks on this important subject in the Introduction to this Epistle, and espec. to a masterly passage of Bp. Hopkins there cited.

16. ὑπάγετε ἐν εἰρήνῃ, &c.] Forms of expression constituting such sort of common-place expressions of good will, as similar ones in Homer, *Odys.* vi. 207, πρὸς γὰρ Διὸς εἰσὶν ἔπαρτες Ζεῖνοί τε Πηλεΐδαι τε, and Menand. *ap. Stob. Serm.* p. 512, Gesn., Ἀσὶ νομίζουσθ’ οἱ πίνοντες τῶν θεῶν. The inference is, ‘As good words, even if accompanied by good *will*, do not profit the distressed; so neither does faith, without works, benefit the believer; it is of itself *dead*; i. e. utterly without effect; resembling good words to the poor, unattended with actual relief.’—τὰ ἐπιτήδεια τοῦ σώματος. This is for the purer Grecism, τὰ περὶ τοῦ σώματος. So Artem. i. 77, ἡ γὰρ τὸ σῶμα τὸ ἑαυτῆς τινὶ παρέχουσα, ἐκδίδωκε καὶ τὰ περὶ τὸ σῶμα παρέχοι αὐν.

18. ἀλλ’ ἰπρὶ τις, &c.] A passage which, with the appearance of plainness, has not a little embarrassed Expositors, both ancient and modern. And here, as in other cases of difficulty and perplexity, not a few *various readings* exist. Of these may be especially noticed that remarkable one, by which, instead of the *lectio recepta* *ἐκ*, many MSS. and most of the ancient Versions have *χωρὶς*, which has been adopted by almost all Critics, and edited by Griesb., Scholz, Lachm., and Tisch. According to this the Apostle is

supposed to prove the necessity of good works, by showing the impossibility of evincing the existence of faith *without* them; q. d. (ironically) ‘Show me now the excellence of thy faith [if thou canst] without works.’ I will not believe that the faith of which thou boastest is worthy of the name, unless thou show it me *in re*, and by thy deeds. Yet this reading, as it is inferior to the other in *external* authority, so also is it in *internal* evidence; for far more likely is it that *ἐκ* should have been altered to *χωρὶς*, than *χωρὶς* to *ἐκ*; espec. considering the occurrence of *χωρὶς* at *ver.* 20. That *χωρὶς*, the plainer, should be purposely altered to *ἐκ*, the more difficult, reading, were in the highest degree improbable; and utterly impossible is it that *χωρὶς* could be *accidentally* altered to *ἐκ*, any more than *ἐκ* to *χωρὶς*. In short, the reading in question is, Matthæi thinks, a mere ‘*correctio arguta*,’ or ingenious mode of removing the difficulty of the passage. To reject, then, a reading so strongly attested as *ἐκ*, were unwarrantable, unless it could be shown to yield either no sense, or one utterly unsuitable, which is by no means the case; for while it yields a sense equally good in itself and suitable to the context as *χωρὶς*, it is superior to it in weight of sentiment and pointedness of expression; q. d., in the words of Theile, ‘Nay, rather to such a person any one might well say, Now then thou hast faith, and I have works; now show me thy faith, if thou canst, namely, from thy works; and I could most easily show thee from my works any faith.’—On carefully reconsidering, for my ninth Edition, this perplexing question, I am of opinion that the *t. rec.* is untenable. It is impossible to extract from it any suitable sense, without doing great violence to the words; even Dr. Peile’s defence of it, however clever, is but special pleading; and his own version is liable to the same objection as those of others. However, while *χωρὶς* yields exactly the sense which the context calls for, how it could ever have been changed into *ἐκ*, it is not easy to see. Hence I cannot help suspecting that *ἐκ*, if not the true reading, is *founded upon it*; and I have little doubt, that the Apostle wrote *ἐκτὸς ἔργων*, *sine operibus*, and that *ἐκτὸς*, being written *abbreviatim*, was, by some scribe, taken as put for *ἐκ*, espec. considering that *ἐκ τῶν ἔργων* occurs in the next clause. In most, however, of the early MSS. *χωρὶς*, it seems, had place, which prob. arose from a very ancient *gloss*, for this use of *ἐκτὸς* in the sense *sine* is very unusual. It may, indeed, be urged that *χωρὶς* is used at *v.* 20. But the Apostle might here use *ἐκτὸς*, for the sake of the *correctio turn* which it imparts,—namely, *free from* works, being unburdened by them. Such also is

μον. 19<sup>ο</sup> Σὺ πιστεύεις ὅτι ὁ Θεὸς εἷς ἐστι; Καλῶς ποιεῖς· καὶ  
 τὰ δαιμόνια πιστεύουσι, καὶ φρίσσουνσι. 20 Θέλεις δὲ γινῶναι,  
 ὦ ἄνθρωπε κενέ, ὅτι ἡ πίστις χωρὶς τῶν ἔργων νεκρά ἐστίν;  
 21 Ῥ' Αβραὰμ ὁ πατὴρ ἡμῶν οὐκ ἐξ ἔργων ἐδικαιώθη, ἀνευέγκας  
 22 Ἰσαὰκ, τὸν υἱὸν αὐτοῦ ἐπὶ τὸ θυσιαστήριον; 23<sup>α</sup> Βλέπεις ὅτι  
 ἡ πίστις συνήργει τοῖς ἔργοις αὐτοῦ, καὶ ἐκ τῶν ἔργων ἡ πίστις  
 ἐτελειώθη; 23<sup>β</sup> καὶ ἐπληρώθη ἡ γραφή ἡ λέγουσα· Ἐπίστευσε  
 δὲ Ἀβραὰμ τῷ Θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιο-  
 σύνην καὶ φίλος Θεοῦ ἐκλήθη. 24 Ὁράτε [τοῖνυν] ὅτι ἐξ

the use of *ἐκτός* in Plato, p. 22, *ἐκτός ὦν τοῦ φθόνου*, and p. 188, *ἐκτός τοῦ γαλοῦν ἰστώντι*. And so Hdol. iv. 13, 3, and Soph. Ant. 4, have *ἐκτός ἀτης*. Indeed, *ἐκ* and *ἐκτ'* (*ἐκτός*) have been elsewh. confounded by the scribes, e. g. in Xen. Hipp. vii. 4, and Apol. 4. Nor is this the only passage in the N. T. where *χωρίς* has been obtruded into the text of MSS. by way of gloss for *ἐκτός*. Thus at 2 Cor. xii. 3 we have, in all the MSS. but *three* (B, D, E), *εἰτε ἐν σώματι εἰτε ἐκτός τοῦ σώματος*, for which those three have *χωρίς τοῦ σώμ.* And, though in that passage Lachm. and Tisch. have admitted *χωρίς* into the text, there cannot be the least doubt that it was either a mere gloss of the Scholiasts, or an emendation of certain Critics who wished for a more exact term. I have little doubt that some MSS. will yet be found that have *ἐκτός*. Indeed Est. (after Valerius) attests that there are such. He adds that the Pesch. Syr. and Vulg. (and he might have added the Ethiop.) Translators had that reading in their MSS.; which is quite probable; and yet he omits to avail himself of this clue to find his way out of the difficulty, and rejects *ἐκτός*, on the ground that it no where is used in the sense *sine* in Scripture, forgetting the above-cited passage of 2 Cor.

19. *σὺ πιστεύεις—φρίσσουνσι*] Here we have an *illustration* of the position at ver. 17. To show the vanity of such a faith as does not influence the conduct, the Apostle adverts to the fundamental article of all true religion, the existence of one God, the only object of worship, as distinguished from the worship paid to idols,—a doctrine held alike by the Jews and the heterodox Christians here alluded to. By the *belief* here spoken of is to be understood a merely speculative and inoperative belief; such an involuntary belief as even the *demons* entertain, who, we know, confessed Jesus to be the Christ, the Son of God. See Luke iv. 41.

20. The Apostle now proceeds to confirm the above assertion from *Scripture*.—*ἀσθρόνα κενί*, 'foolish man.' An address, like others of our Lord and of St. Paul, used by any one when inculcating that of which the truth is so obvious, as scarcely to require proof; but also employed in cases of grave and just reprehension.—*ὅτι ἡ πίστις χωρὶς τῶν ἔργων νεκρά ἐστίν*. An apophthegm which may be illustrated from the arts of common life, in which *theory* is dead (i. e. useless) if not carried into practice.—*νεκρά ἐστίν*. The Vat. MS. and two others, the Sahidic and Arm. Versions, and some MSS. of the Vulg., have *ἀργή*, which has been received into the text

by Lachm. and Tisch. But see my note on Rom. ii. 14. It has certainly the appearance of being a mere gloss, or an easier reading. *Νεκρά* thus used is meant to signify *fruitless*, *producing nothing*, like a dead tree; comp. 2 Pet. i. 8, *οὐκ ἀργοὺς οὐδὲ ἀκάρπους*.

21. In proof and illustration of the foregoing assertion, of the necessity of good works to a true justifying faith, the Apostle adduces the examples of Abraham and of Rahab. *Ἀντιτίκας* is well rendered by Prof. Scholeff., 'in offering up,' i. e. in being ready to offer him; for it is always regarded in Scripture as a real sacrifice. Abraham's justification by faith had, indeed, taken place long before this offering up of his son, and, as the Professor observes, 'all that this action did towards it was supplying the evidence of the nature of the faith by which he was justified.' For a complete refutation of the discrepancy which at first seems to subsist between St. James and St. Paul on faith and works, the reader is referred to the Introduction and Bp. Bull's Harm. Apost. Suffice it here to say, with Wesley, 'there is no contradiction between the Apostles; because, 1. they do not speak of the same faith; St. Paul speaking of *living* faith,—St. James here of *dead* faith: 2. they do not speak of the same works; St. Paul speaking of works antecedent to faith,—St. James, of works subsequent to it.'

22. *ἡ πίστις σ. τ. ἰ. α.*] 'his faith wrought with his works;' i. e. was subservient to the production of them: a rare use of *συνεργεῖν*, but of which examples are adduced from Philo. *Καὶ ἐκ τῶν ἔργων—εἰτελ.*, 'and by works his faith was rendered complete,' made available to justification by actual obedience. See 2 Cor. xii. 9.

23. *ἐπληρώθη*] meaning, as Abp. Newe, explains, 'was thus more fully verified,' though it was equally true at the time it was spoken. *Ἐκλήθη*, 'he was regarded,' accounted as. At *φίλος Θεοῦ* the Article is here not used, because *φίλος Θεοῦ* forms a *title*. The expression is used with allusion to what occurs in 2 Chron. xx. 7, and Isa. xli. 8, 'the seed of Abraham, my friend.' The title is ascribed to Abraham, not so much because God frequently appeared to and conversed with him, as because he entered into a *covenant* of perpetual friendship with him and his seed. See Gen. xxii. 16.

24. 'Here we have,' as Dr. Burton says, 'the conclusion, "Ye see, therefore, that works may contribute to show a man's justification, and the act of faith is not the only thing which proves it;"' a conclusion so suitable, and even necessary, that we cannot but censure the rashness of Lachm. and Tisch. in cutting it out, on the au-

ἔργων δικαιοῦται ἄνθρωπος, καὶ οὐκ ἐκ πίστεως μόνον; <sup>25</sup> \*Ὁμοίως δὲ καὶ Ῥαὰβ ἡ πόρνη οὐκ ἐξ ἔργων ἐδικαιώθη ὑποδεξαμένη τοὺς ἀγγέλους, καὶ ἑτέρα ὁδῷ ἐκβαλοῦσα; <sup>26</sup> Ὡς περ γὰρ τὸ σῶμα χωρὶς πνεύματος νεκρὸν ἐστίν, οὕτω καὶ ἡ πίστις χωρὶς τῶν ἔργων νεκρά ἐστίν.

III. <sup>1</sup> \*Μὴ πολλοὶ διδάσκαλοι γίνεσθε, ἀδελφοί μου, εἰδότες ὅτι μείζων κρίμα ληφύμεθα· <sup>2</sup> \*πολλὰ γὰρ πταίομεν ἅπαντες. Εἴ τις ἐν λόγῳ οὐ πταίει, οὗτος τέλειος ἀνὴρ δυνατὸς χαλιναγωγεῖσαι καὶ ὅλον τὸ σῶμα. <sup>3</sup> \*<sup>c</sup> Ἰδὲ, τῶν ἵππων τοὺς χαλινούς εἰς τὰ στόματα βάλλομεν πρὸς τὸ πείθεσθαι αὐτοὺς ἡμῖν, καὶ

a Matt. 7. 1.  
b Matt. 23. 8.  
c Rom. 2. 20.  
d 21.  
e Eccles. 7. 20.  
f Prov. 20. 9.  
g Eccles. 14. 1.  
h & 19. 18.  
i & 20. 11.  
j Matt. 12. 37.  
k ch. 1. 22.  
l 1 Pet. 3. 10.  
m Ps. 32. 2.

thority of a very few MSS., unaware, it seems, of the fact, that Particles, espec. *οὐν*, are oft. omitted through the carelessness of scribes, ignorant sometimes of the abbreviation by which they are often expressed.

<sup>25, 26.</sup> ἡ πόρνη] On the sense of this term see note at Heb. xi. 31. Ὑποδ., 'by having received into her house.' Ἐκβαλ., 'by having put them forth,' sent them away: a sense occurring in Matt. ix. 25. Ἐτέρα ὁδῷ, i.e. by a different way from that by which they had entered,—namely, by the wall. By being justified it is meant that she was justified in the same way as was Abraham,—namely, by works proceeding from faith, and also by faith made perfect by works. The same conclusion, therefore, as that expressed at ver. 24, is here implied, with a striking similitude employed to enforce it, namely, that as a lifeless corpse is not a man, so the faith which does not produce good works, is only the dead carcass of faith, and not the living and genuine Christian faith. It is not vital, and therefore fails of leading to salvation. Of τῶν ἔργων, works considered as the fruits of faith, the best comment is the parallel passage of Gal. v. 6, where see note, and espec. the passage of Theophrastus there cited.

III. On the connexion here much has been written, but little determined; and indeed some have thought there is none. It should seem that the purpose of the Chapter is to further develop the admonition supra i. 19, 'let every man be slow to speak;' the Apostle meaning thus to repress their too great fondness for talking rather than acting,—and espec. when the vice showed itself, as it too often did, by persons setting up for teachers, though without the proper qualifications for the office.

1. μὴ πολλοὶ διδάσκαλοι γίνεσθε] This may be considered as a popular and familiar mode of expression, for 'let there not be among you a πολυδιδασκαλία.' By teachers we are to understand not so much public ministers, as private instructors and monitors in religion. In giving the reason why they should avoid this evil, the Apostle, waving higher considerations, only adverts to what may be called a motive of interest—'knowing that we [who are teachers] will be called to a stricter account than others, and, if found wanting, incur severer punishment.'

2. πολλὰ γὰρ πταίομεν ἅπαντες] Γὰρ refers to a clause omitted; q. d. '[And reason have we to fear we may be found deficient:] for in many respects we all err by speaking hastily,

inconsiderately, and rashly;' lit. 'tripping in one's speech.' I doubt not that St. James had in mind Sirach xxv. 8, μακάριος—ὃς ἂν ἐν γλώσσῃ οὐκ ὀλισθήσῃ, 'doth not slip in his speech.' Implying that 'as all persons are liable to committing faults, so they who take upon themselves the office of teaching, make their liability the greater.' In the next words the Apostle enforces the caution in question, from the difficulty of governing the tongue,—adverting to one especial error into which persons, who set up for teachers, mostly run,—namely, that of too great vehemence of speech and bitterness of censure, or, in some way or other, 'speaking unadvisedly with their lips.'—εἴ τις ἐν λόγῳ οὐ πταίει, οὗτος, &c., meaning, 'If any one, indeed, offend not in speech, he is [comparatively] a perfect man; able, we may presume, [if he can govern his tongue,] to hold in subjection the other members of the body likewise;' i.e. all his appetites and passions; and 'thereby,' as Benson observes, 'he will be best able to instruct the ignorant, and rebuke the guilty.' That the assertion of the Apostle is to be understood with the above due qualification, is evident at once from the very nature of the thing, and from the whole tenour of what the Apostle is saying; from which it appears that no one comes at all near to perfection, properly speaking. Consequently, by the term perfect is to be understood in such a kind and degree of completeness as human frailty permits.

3, 4. Here we have the importance of this government of the tongue illustrated by two similitudes, in which it is shown that, as we manage the most untractable horses by bridles, ver. 3, and steer ships, even in the midst of storms, by means of a small helm,—ver. 4, so the tongue is a little member,—yet boasting great things, ver. 5. That such is its power, is further shown at vv. 6—10; from which it follows, that he who is able to govern his tongue, is able to govern his bodily passions too: thus evincing, that 'little things can effect great objects.'

3 ἰδὲ, τῶν ἵππων, &c.] q. d. 'He who has a proper controul over his tongue can govern his whole body, just as he who holds a horse by the bridle governs and turns about his whole body.' Comp. Pa. xxxii. 9, Sept., which was prob. here had in view by the Apostle. This twofold analogy of a horse and of a ship may be the more easily accounted for by considering that the ancient Greek Class. writers often institute comparisons 'de re equestri et re nauticā.' So Eurip. Hippol. 1216, ἥρπας' ἥντας χερσὶν, 'Ελακε δὲ, κάπην ὥστε ναυβέτης ἀνὴρ.



δλον τὸ σῶμα αὐτῶν μετάγομεν. <sup>4</sup> Ἰδοὺ καὶ τὰ πλοῖα, τηλεκαῦτα ὄντα, καὶ ὑπὸ σκληρῶν ἀνέμων ἐλαυνόμενα, μετώγεται ὑπὸ ἐλαχίστου πηδαλίου, ὅπου ἂν ἡ ὁρμὴ τοῦ εὐθύνοντος βοῦληται· <sup>5</sup> οὕτως καὶ ἡ γλῶσσα μικρὸν μέλος ἐστὶ, καὶ μεγαλυνεῖ. Ἰδοὺ ὀλίγον πῦρ ἥλικην ὕλην ἀνάπτει! <sup>6</sup> καὶ ἡ γλῶσσα πῦρ, ὃ κόσμος τῆς ἀδικίας. οὕτως ἡ γλῶσσα καθίσταται ἐν τοῖς μέλεσιν ἡμῶν, ἡ σπιλοῦσα δλον τὸ σῶμα, καὶ φλογίζουσα

4 Ps. 12. 3, 4.  
67. 9, 10.  
Prov. 12. 18.  
Eccl. 12. 2.  
e Prov. 12. 1.  
d 16. 27.  
e 26. 30, 31.  
Isa. 30. 27.  
Matth. 12. 11, 12, 13.

4. Ἰδοὺ καὶ τὰ πλοῖα—ὕπο ἐλαχίστου πηδαλίου] So Aristot. *oars*, *Quæst. Mech.* 1. v., *μεγίστη πλοίων κινεῖται ὑπὸ μικροῦ οἰακος*.—*μετώγεται*, 'are moved about'; a very rare idiom, for the Class. *περιάγεται*, which I can find no where else except in Schol. on Hom. Od. ix., where he explains *πόδα ὑπὸς* by *τὸν μεταγωγόν τὸ πηδάλιον*.—*ὅπου ἂν ἡ ὁρμὴ*, &c. The word *ὁρμὴ* here is not well translated *force*. It rather means, as the Pesch. Syr. renders, *impetus, will*; in which sense the term is often used by the later Historians. So in Procop. p. 67, Dionys. Hal. p. 611, and Nicoph. p. 28 (Corp. Byz.), we have *ἡ ὁρμὴ τοῦ εὐθύνοντος*, 'the will of the steersman.'

5. οὕτως καὶ ἡ γλῶσσα, &c.] The full sense is, '[As *ships* are turned about with a comparatively small implement,] so also the *tongue*, though a little member compared with the rest of the body, boasts of effecting great things.' However, the words καὶ *μεγαλυνεῖ* may best be rendered, 'and yet boasteth great things,' i. e. of effecting great things. Comp. Ecclus. xxvii., *ἀγαθὸν καὶ κακόν, [ὡς καὶ θάνατος:] καὶ (yet) ἡ κυριεύουσα ἐνδυναμεῖ αὐτῶν γλῶσσά ἐστιν*, 'is that [power] which ruleth over them;' an hyperbolic expression, to set forth the *power* of the tongue in the world. This use of *μεγαλυνεῖ*, with accus. of thing wrought or effected by the boaster, is very rare; but I find it also in Lucian, Philops. c. 38, *μή σοι ἐπιστά δόξω περὶ ἱμαντὸς μεγαλυνεῖσθαι*, i. e. boast of doing things incredible.—*ὀλίγον—ἀνάπτει*. It is not agreed whether ὕλην signif. *materialism*, 'a mass, or heap, of wood,' or *silicium*. The former sense may be confirmed from Thucyd. ii. 75, where the word signif. 'a pile of fagots'; but the latter is well supported; so Hom. Il. ii. 455, *ἥντε πῦρ ἀδελῶν ἐπιφλέγει δσπετον ὕλην*. And so the Pesch. Syr. But the former is the more usual; and it is here more agreeable to the context, for in the words following, 'the world of iniquity' is represented as inflamed by the malicious and evil tongues of men; the world being represented as ὕλη, or *fuel* for the fire, and the tongue as *the fire*. Indeed this interpretation is placed beyond doubt by Ecclus. xi. 32 (which seems to have been here present to the mind of St. James), *ἀπὸ σπινθήρος πυρὸς πληθύνεται ἀνθρακία*, 'a pile of coal (or charcoal) is filled [with fire].' Comp. also Ecclus. xviii. 10, *κατὰ τὴν ὕλην πυρὸς οὕτως ἱκκαυθίσεται*.

6. καὶ ἡ γλῶσσα—ἀδικίας] A difficulty here presents itself, chiefly turning on the term *κόσμος*, which some would *alter*, while others propose to understand it in a sense different to that usually assigned to it. The context, however, rather requires the word to be taken, in the common acception, to denote an *immense congeries*. It is justly observed by Bp. Jebb, that 'the image of

fire, thus elicited, is immediately applied to the tongue; while the image of vastness naturally induces a mention of *the world*.' 'The Apostle,' Calv. observes, 'contrasts the smallness of the tongue with the immenseness of the world, or universe.' The first clause, καὶ ἡ γλῶσσα πῦρ, forms, Dr. Peile remarks, a 'simple proposition, which the Apostle's strong sense of the evil he would describe, expands into the words that follow.' Those he ably renders thus: 'A world of iniquity, so to speak, is the tongue found among our members, defiling, as it does, the whole body, and inflaming the circulation of the animal system, and itself inflamed by hell-fire.' The only objection to this version is, that it takes for granted the use of οὕτως, for ὡς εἰπών, without sufficient warrant. Accordingly, I would prefer taking it for οὕτως ὡς, *c. πῦρ*: though, after all, the construction is anomalous. Considering the difficulty involved in the ὡς, it is no wonder that it should have been expunged by ancient Critics, as we find by MSS. A, B, C, and 5 survives (to which I can only add Lamb. 1184). Yet Bengel, Griesb., Lachm., and Tisch., with singular false judgment, have cancelled it; while Matth., Scholz, and Dr. Peile, rightly, retain it.—καὶ φλογίζουσα—*γίγνεται*; q. d. 'it is that which sets on fire, and destroys the whole course (lit. "wheel") of life from its beginning to its decline;' i. e. by raising and fostering hatred and enmity, it renders life a scene of misery. It may, however, be best explained of the inflammation of the evil passions of human nature, which inflame, not to say poison, the course of society. For, as Bp. Butler observes, 'this wantonness of speech sows the seeds of strife among men, and inflames little disgusts and offences into envied enmity, which, if let alone, would wear away of themselves.' It can scarcely, however, be said, with Kutta and Dr. Peile, that there is *medical* imagery, which there would be if *τροχὸς* were to be referred to the *circulation of the blood*. The term *τροχὸν* is best explained of the whole course of life, which is thus elegantly compared to a *wheel*, with allusion to the *vicissitudes* of life, and also to the constant recurrence of the same events, all continually tending to the same final catastrophe at the close. So St. Isidore Pelus. finely remarks on the expression: *τροχοῖσιν γάρ ἐστιν ὁ χρόνος τῆς ζωῆς, οἱ αὐτοὶ ἀνακυκλούμενοι*, 'continually turning round on itself;' an apt emblem of *life's* vicissitude. Compare Anacreon, iv. 7, *τροχὸν ἄρματα γὰρ οἶα, βίαιος τρέχει κυλισθεῖς*.—καὶ φλογίζουμένη ὑπὸ τῆς γλῶσσης, meaning (as Bp. Jebb well expresses it), 'it is also a world, itself inflamed from *hell*,' i. e. the *powers* of hell,—the Devil and his angels, who, through the medium of the evil passions of our nature, inflame men with 'darts tempered in hell,' and

τὸν τροχὸν τῆς γενέσεως, καὶ φλογίζομένη ὑπὸ τῆς γέεννης.  
 7 Πᾶσα γὰρ φύσις θηρίων τε καὶ πετεινῶν, ἔρπετων τε καὶ  
 ἐναλίων, δαμάζεται καὶ δεδάμασται τῇ φύσει τῇ ἀνθρωπίνῃ  
 8 τὴν δὲ γλῶσσαν οὐδεὶς δύναται ἀνθρώπων δαμάσαι ἀκατά- 1 Pa. 14. 2.  
 σχετον κακὸν, μεστὴ τοῦ θανατηφόρου. 9 Ἐν αὐτῇ εὐλογοῦμεν Gen. 1. 25.  
27. & 3. 1.  
 τὸν Θεὸν καὶ Πατέρα, καὶ ἐν αὐτῇ καταρώμεθα τοὺς ἀνθρώπους 2. 4.  
1 Cor. 11. 7.  
 τοὺς καθ' ὁμοίωσιν Θεοῦ γεγρονάσας 10 ἐκ τοῦ αὐτοῦ στόματος  
 ἐξέρχεται εὐλογία, καὶ κατάρρα. Οὐ χρη, ἀδελφοί μου, ταῦτα  
 οὕτως γίνεσθαι! 11 Μήτι ἡ πηγὴ ἐκ τῆς αὐτῆς ὀπῆς βρῦει τὸ  
 γλυκὺ καὶ τὸ πικρὸν; 12 μὴ δύναται, ἀδελφοί μου, συκὴ ἐλαίας

good them to sin with this instrument of all evil, the tongue.

7, 8. Other associations now arise. 'The consideration of the world and of the wheel of nature, or generation, would naturally lead a contemplative mind to expatiate over the vast scene of nature, animate and inanimate. Thus St. James introduces the whole brute creation, whether dwelling upon the earth, or beneath it, in the air, or in the waters of the sea.' (Bp. Jebb.) Of this passage the scope is to show, by a new reason, what an evil thing the tongue is—inasmuch as it continues always uncontrolled, whereas the most ferocious animals may be tamed.

7. *πᾶσα γὰρ φύσις θηρίων, &c.* Here I would not, with some, regard the term *φύσις* as pleonastic. Neither would I, with others, take the words *πᾶσα φύσις* as standing for *πάντα τὰ ἐν φύσει θηρία*, to denote what we call the various kinds of animals. It would rather seem that *φύσις* is here used, by a popular mode of expression, to denote *genus*, in that sense by which we speak of the *brute species*, or *animal creation*, as distinguished from the human species, or rational creation. Comp. a noble passage of similar expression in Soph. Ant. 342—348: *κοφροῦσιν τε φύλον ὄρ- | εἶθον ἐμφιβαλὼν ἔγχι, | καὶ θηρῶν ἀγρίων ἰθὺν, | πόσσου τ' ἰαλῶν φύσιν | στείλαισι δικτυκλώσταισι, | ἀριφραδὲς ἀνὴρ*: where all these are so many particulars intended to illustrate the power of man to tame the animals. But, to return to the present passage; in the Genitives *θηρίων, πετεινῶν, &c.*, we have Genit. of *enumeration*, equiv. to *τὰ θηρία, καὶ πετεινά, καὶ ἔρπετα, καὶ ἐναλία*. The distribution of the brute creation, here laid down, is founded on that at Gen. ix. 2, 3, and Pa. viii. 7, 8, Sept.; which passages are the best illustration of the present: nor is there any thing to contravene the *threefold* division generally adopted, suitably to the three elements, *earth, air, and water*. The same distribution is also found in the *Class.* writers; as appears from the above-cited passage of Sophocles, to which I add another from a Greek Poet, Alcman, cited by Bp. Blomfield on *Æschyl.* Choeph. 679. Finally, the words *δαμάζεται καὶ δεδάμασται*, far from being *pleonastic*, form a most *energetic* mode of expression, to imply not only that the thing may be done, but that it is habitually done.

8. *τὴν δὲ γλῶσσαν, &c.* 'but the tongue of men can no one subdue;' meaning, that 'the evils produced by the tongue are more difficult to check than any suffered from beasts the most savage.' In the words following, *καταράσκειν*

*κακόν, μεστὴ τοῦ θανατηφόρου*, there is a blending of two images; one taken from a *virulent disease*, which cannot be stopped; and the other from the bite of a *venomous reptile*, which cannot be healed. In the latter of these we may recognize an allusion to Pa. cxi. 3, 'adders' poison is under their lips.'—To advert to a matter of reading. For *καταράσκειν* Lachm. and Tisch. read *κατάσκειν*, from three MSS. and the Vulg. But, from what I have said in my suppl. note, it is evident that *κατάσκειν* cannot be admitted, and that *κατάσχειν* (which the Pesch. Translator must have had in his copy) is required by the context. Thus the sense will be, 'is an evil irrepressible,' said perhaps with allusion to the former comparison of a fire.

9—13. The Apostle now enforces the duty of restraining the tongue, on the ground of the *inconsistency* of employing to wicked and pernicious purposes that faculty of speech by which we are enabled to laud and magnify God, even the Father, q. d. the use of the tongue is to *praise God* for his benefits; the abuse of the tongue is to *curse* 'man formed after his image' (see Gen. i. 26, 27). Accordingly, 'the tongue is an organ of infinite mischief, as being the worker of contraries, such as nature itself abhors.'

9. *ἐν αὐτῇ εὐλογοῦμεν, &c.* 'That blessing and cursing should proceed from the same mouth is evidently unnatural. Hence the Apostle now proceeds to prove, by analogies of nature, that "these things ought not to be so." His analogies, however, are so derived as to complete his picture of the world. He draws our attention to the department of inanimate nature; and that every part of this visible creation may contribute to the illustration of his subject, the *four elements* (ver. 11) stand forth as representatives of unorganized matter; and (ver. 12) various kinds of *trees* as representatives, at once, of organic bodies and of vegetable life.' (Bp. Jebb.) By the grave and dignified rebuke at ver. 10, *οὐ χρη, ἀδελφοί μου, ταῦτα οὕτως γίνεσθαι*, it is shown how *unsuitable* it is, that the noblest of God's creatures should so abuse the high faculties bestowed on him by his Maker. This the Apostle then illustrates from two familiar examples, 'arguing,' as Grot. says, 'from what is *impossible in nature*, to what is *incongruous in morals*': a mode of reasoning also adopted by our Lord, Matt. vii. 16.'

11, 12. *μήτι ἡ πηγὴ, &c.* By the *interrogation* is implied strong *negation*; with allusion to which it is added, in the next clause, *οὐτως οὐδέμια, &c.* It is true that there, for *οὐδέμια*—*γλυκὴ* MSS. A, B, C, and 6 curatives, have *οὐ*

ποιῆσαι, ἢ ἄμπελος σῦκα; οὕτως οὐδεμία πηγὴ ἄλκυον καὶ γλυκὺ ποιῆσαι ὕδωρ.

h Gal. 6. 4.  
ch. 1. 21.  
Eph. 6. 8.  
1 Rom. 12.  
12.

h 13 Τίς σοφός καὶ ἐπιστήμων ἐν ὑμῖν; δεῖξάτω ἐκ τῆς καλῆς ἀναστροφῆς τὰ ἔργα αὐτοῦ ἐν πρᾶτῃτι σοφίας. 14<sup>1</sup> Εἰ δὲ ζῆλον

πικρὸν ἔχετε καὶ ἐριθείαν ἐν τῇ καρδίᾳ ὑμῶν, μὴ κατακαυχᾶσθε καὶ ψευδεσθε κατὰ τῆς ἀληθείας. 15<sup>2</sup> Οὐκ ἔστιν αὕτη ἡ

1<sup>1</sup> 1 Cor. 2. 6.  
7.

ἀλκυὸν γλυκὺ, which has been edited by Griesb. and Lachm.; but I have thought proper, with Matthæi and Scholz, to retain the t. rec.; for though the other be the more brief, it is not the more *difficult* reading; and we can better account for the longer having been cut down to a shorter and neater mode of expression, than the shorter expanded into a more diffuse and less elegant one.

13. Having cautioned them against the abuse of the tongue, the Apostle now proceeds to strike at the *root* of that evil, warning them against envy and malice in their *hearts*; assuring them that meekness, peace, and beneficence, proceed from heaven; but that envy and contention are the offspring of hell. (Benson.) We may rather suppose it to have been the intent of the Apostle first to enforce the admonition supra i. 22, γίνεσθε ποιῆται λόγου, and then, at ver. 14, to advert to the other subject. In short, as Aretius observes, 'to reduce the grand subject of the Epistle (that of adorning our Christian faith by a suitable life) to a *general proposition*,—that it is true and heavenly wisdom to thus "adorn the doctrine of God our Saviour in all things." As introductory, however, to this, he, in the words τίς σοφός, &c., glances at the original fountain of these bitter waters, *pride and vain-glory*,—the frequent offspring of false wisdom, and naturally productive of envy and contention; though at those words τίς σοφός, &c., τίς is not, as is generally supposed, put for εἰ τίς ἐστι, but has a much stronger sense; q. d. 'Is there no wise and discreet person among you? [If there be] let him show his wisdom,' &c. The Apostle prob. had in mind Jer. ix. 12, τίς (ὁ) ἀνθρώπος ἐν ὑμῖν—συνέτω (for συνίτω), and espec. Hos. xiv. 10, τίς σοφός καὶ συνέτω ταῦτα; ἢ συνέτω καὶ ἰπικγνώσεται αὐτά; where for ἢ some copies have καὶ, others τίς: the former reading is preferable; though I suspect that *neither* had place in the original, but crept in from the Syr. Version, or perhaps from the Hebrew, and the Chaldee Paraphrase. Of course it is left to be supplied from the preceding context. It is strange that so many Expositors should have wished to remove the interrogation and to take γ for the relative Pron. *qui*, and τίς, there and here, for εἰ τίς, which some MSS. have, but from a gloss. The Critics had not, it seems, the taste to perceive the force of the interrogation there and here, which serves for a *personal* appeal, as also in Pa. cvi. 43, τίς σοφός, καὶ φυλάξει ταῦτα; Comp. also infr. v. 13, κακοποιεῖ τις ἐν ὑμῖν; προσευχίσθω. I may add, that in ἐν πρᾶτῃτι σοφίας James had prob. in mind Prov. xxii. 4, Συμμ. ὕστερον πρᾶτῃτος φόβου Κυρίου, where the Sept. has γενεὰ σοφίας; though there, for γενεὰ, the true reading seems to be γένηα, (for γένηα, a form found in Hdot. ii. 108, 2,) which signifies *honorary rewards*; and this is confirmed by the Hebrew term, which

means the rewards of humility. Comp. Cratin. Chir. fr. i. 3, ἡδυλόγη σοφία βροτῶν, a wisdom not arrogant, but accompanied, as suitable to weak man, with humility. By ἐπιστήμων is here meant, 'discreet,' by the possession of that *τακτ*, so necessary to any one who has to instruct others.—δεῖξάτω ἐκ τῆς καλῆς, &c., meaning, 'Let him show, by a virtuous life and right conduct, the *works* of wisdom [as well as utter the *words*]; and that a *mild* wisdom, such as is accompanied by meekness and humility.' By the ἔργα here spoken of we may understand, with Schneckenburg, 'singula σοφίας documenta, quorum series continua τὴν καλὴν ἀναστροφήν efficit.' On the term ἀναστρ. see note at Gal. i. 13. In the expression πρᾶτῃτι σοφίας (which stands for σοφία πράξι) the Apostle glances at the proud, morose, and dictatorial dispositions of the teachers in question, and other self-appointed censors.

14. εἰ δὲ ζῆλον πικρὸν, &c.] The declarative form is here undoubtedly the true one; and the sense, however disputed, *may be*, 'But if ye have bitter envy and strife in your heart, do not boast yourselves, and lie against the *truth*;' i. e. 'the truth of plain facts.' Comp. Joa. Bell. Pref. § 1, καταψεύδονται τῶν πραγμάτων, and espec. Diod. Sic. T. i. p. 12, ἐνία δὲ καταψεύσθαι τῆς ἀληθείας. However, the Apostle's full meaning seems to be that laid down by Dr. Peile thus: 'If in your (really unregenerate and unchanged) hearts and lives ye so *belic* the *Truth* of the spiritual Man, as exemplified and embodied in JESUS (Eph. iv. 20—24), better were it that you should cease to pride yourselves on being Christians, than be found in your practice witness, not for, but *against* the religion which you profess. Comp. 2 Cor. xiii. 8.' But Dr. P. should have adduced Calvin's able tracing of the scope, on which the above representation is founded:—'Notat Apostolus *fructus*, qui ex nimia austeritate nascuntur, quæ mansuetudini est contraria. Necesse est enim, ut immodicus rigor pravæ emulationes gignat, quæ in contentionem mox erumpunt. *Emulationem* dixit *amarā*, quia non regnat nisi dum animi veneno malignitatis infecti sunt, ut omnia in amarulentiam convertant. Ergo ut vere glorierimur, nos omne Dei filios, jubet nos placide et modeste agere cum fratribus; aliqui *mentiri* nos pronuntiat, dum Christianum nomen jactamus.'

15. Having before (supra i. 5, seq.) adverted to the *want* of wisdom, and the means of *acquiring* it, the Apostle now enters upon a *description* of it, vv. 15—18; and in order to this, he makes a previous distinction between true and false wisdom,—between that which is heavenly, and that which is mere earthly wisdom; depicting both according to the true source from which they proceed, and the proper fruits by which they may be known.—οὐκ ἔστιν αὕτη, &c. Render, 'This is not the wisdom which cometh down from

σοφία ἄνωθεν κατερχομένη, ἀλλ' ἐπίγειος, ψυχικὴ, δαιμονιώδης

16 ὅπου γὰρ ζήλος καὶ ἐριθεία, ἐκεῖ ἀκαταστασία καὶ πᾶν φαύ-

11 Cor. 2. 2.  
Gal. 5. 20.

λον πρᾶγμα· 17 ἡ δὲ ἄνωθεν σοφία πρῶτον μὲν ἀγνή ἐστίν,

ἔπειτα εἰρηνικὴ, ἐπιεικὴς, εὐπειθὴς, μεστὴ ἐλέους καὶ καρπῶν

ἀγαθῶν, ἀδιάκριτος καὶ ἀνυπόκριτος. 18 Καρπὸς δὲ [τῆς]

m Prov. 11.  
15.  
Hos. 10. 12.  
Matt. 5. 9.  
Phil. 4. 11.  
Heb. 12. 11.  
a Rom. 7. 22.  
1 Pet. 2. 11.

δικαιοσύνης ἐν εἰρήνῃ σπείρεται τοῖς ποιοῦσιν εἰρήνην.

IV. 1 Ἀπόθεν πόλεμοι καὶ μάχαι ἐν ὑμῖν; οὐκ ἐντεῦθεν, ἐκ

above, but is mere earthly (i. e. animal or carnal, belonging only to the *natural* man) wisdom, nay demoniacal; meaning, such as we may conceive of demons, whose wisdom is but cunning and deceit, and is subversive of all order,—qualities the very opposite to those by which *true* wisdom (which is then described) displays itself. The implied notion of *craft* is not the *only* one here intended, nor indeed the principal one. That is τὸ πονηρόν, 'evil,' 'wickedness,' as suited to evil spirits, and derived from the Evil one ὁ πονηρός. Ψυχικὴ, 'animal,' or 'natural,' as opposed to πνευματικὴ; consequently implying the natural corruption of man, and the need of preventing grace. See more on 1 Cor. ii. 14.

16. ὅπου γὰρ [ζήλος, &c.] We have here (as Calvin observes) an *argumentum à repugnantibus*; envy producing effects the very opposite to those of *true* wisdom, as described at the next verse.—By ἀκαταστ. is meant 'disorder,' 'commotion,' 'tumult.' The best comment on these vv. are the kindred ones at 1 Cor. iii. 3. xiv. 32. 2 Cor. xii. 20, where see notes. The expression καὶ πᾶν φαῦλον πρᾶγμα, is said by *dicmas* to denote 'every sort of what is morally bad.'

17. Having shown what is *not*, the Apostle now proceeds to show what *is*, true wisdom, describing it by its *qualities*,—all in direct opposition to those of these arrogant self-constituted teachers. *First* it is *pure*, in respect of its objects, motives, and tendency, 'perfecting holiness in the fear of God;' see supra i. 27. 2. It is *peaceable* and *peace-making*, disposed to cultivate 'peace with all men,' and to promote it among them; see supra i. 19. 3. It is *gentle* and forbearing, ready to comply in all things not sinful; see ver. 3, and supra i. 21. 4. It is *easy to be persuaded* to what is reasonable, or to admit any reasonable extenuation of error. 5. It is *full of mercy and compassion*, abounding in the good fruits springing from thence, beneficence and charity to the poor and afflicted. 6. It is *impartial*, having no respect for persons or parties; comp. 1 Cor. iii. 3, 4. Finally, it is described as *free from hypocrisy*, free from the affectation of superior sanctity, which is commonly found to accompany the spiritual pride alluded to in 2 Cor. xii. 20, φουσιώσεις.

18. Now are represented the *effects* of this peaceable spirit.—καρπὸς δὲ τῆς δικαιοσύνης, &c. Here the δὲ is continuative, and serves to conclusion. Render, 'Furthermore (in short), the fruit of righteousness is sown in,' or 'by peace, for them who make peace (i. e. whose doings *make* for peace).' By σπείρεται it is intimated that *as* the οἱ ποιῶντες ἀγαθῶν sow these good fruits in and for peace, and by making peace, so shall they *reap* a rich *harvest* thereof, meaning that, 'They who cultivate a peaceful temper may assure themselves that they shall reap the fruits of it in a *harvest* never ceasing,—

namely, in a world where righteousness flourishes in eternal peace.' Comp. a similar agricultural metaphor in Antiphan. Inc. Fab. frag. iv. 4, παραβοθῶν τοῖς φίλοις, Σπείρειν τε καρπὸν χάριτος, (meaning kindness, good will to others) ἡδίστην θῶν. See note on Matt. x. 34.—To advert to a few matters of phraseology. In εἰρήνῃ there is a tacit opposition to the ἀκαταστασία above. The force of τῆς δικαιοσύνης is debated, and scarcely admits of being brought to any certain determination. Est., after ably tracing the sense, 'thinks it is this, that 'ex pace, tamquam semine, provenire vitam æternam, quæ ad fructus ac merces justitiæ, i. e. vita æterna (and so Whitby, cited in my former Edd.) vel ipsam justitiæ, tamquam fructum, colentibus pacem.' Drs. Burton and Peile think the sense is, that 'persons [accepted with God, for Christ's sake] who live peaceably on earth, sow a seed, which will produce to them righteousness (final acceptance with God), and peace in heaven.' The τῆς before δικαιοσύνη, not found in several ancient MSS. (I add Lamb. 1182, 1184) and Theoph., is cancelled by Lachm. and Tisch., with reason, since internal evidence is rather against the word, whose absence is confirmed by Phil. i. 11, καρπὸν δικαιοσύνης, and Heb. xii. 12, καρπὸν εἰρηνικῶν δικαιοσύνης, which may seem to decide the force of δικ. here, and fix it to the interpretation of Dr. Burton.

IV. From exhortations to the cultivation of peace, the Apostle slides into reprehension of the *opposite* dispositions as evinced in quarrels and disputes,—dispositions to which too many among them, espec. of those exercising the office of teachers, or arrogating to themselves that title, were prob. prone; and all to be traced to one original spring, the lusts and passions natural to the human heart. (Pott.)

1. πόλεμοι καὶ μάχαι | 'contests and strifes;' whether *civil* or *religious*, is not agreed. We may suppose *both*; the Jews being prone at once to sedition and to religious disputes. In either case the contests themselves originated in the same source, the cherished lusts of those from whom they proceeded. Here, then, the Apostle means to say (as Bp. Sanderson well expresses it), 'Marvel not to see so many scandals, divisions, distractions, and wranglings in the Church, and factions and convulsions in the commonwealth, so long as there is *pride* and selfishness in every man's bosom, or, indeed, any other lust unsubdued; for all these wars and fightings from without, what other are they than the *scum* of the pot that boils within? even the ebullitions of those lusts that war in our members, and the dictates of a corrupt nature.' Comp. 1 Pet. ii. 11. Rom. vii. 23, and notes.—To advert to a matter of verbal criticism. Lachm. and Tisch. read, from 8 MSS.

b Job 27. 9.  
 & 28. 12.  
 Ps. 66. 18.  
 Prov. 1. 20.  
 Isa. 1. 15.  
 Jer. 11. 11.  
 & 14. 12.  
 Ezek. 8. 13.  
 Zech. 7. 12.  
 Mic. 8. 4.  
 Rom. 8. 28.  
 1 John 2. 21.  
 & 3. 14.  
 c Ps. 22. 27.  
 John 16. 19.  
 & 17. 14.  
 Gal. 1. 10.  
 1 John 2. 18.  
 d Gen. 4. 8.  
 & 3. 21.

τῶν ἡδονῶν ὑμῶν τῶν στρατευομένων ἐν τοῖς μέλεσιν ὑμῶν ;  
 2 Ἐπιθυμεῖτε, καὶ οὐκ ἔχετε φονεύετε καὶ ζηλοῦτε, καὶ οὐ  
 δύνασθε ἐπιτυχεῖν μάχεσθε καὶ πολεμεῖτε, οὐκ ἔχετε δὲ, διὰ  
 τὸ μὴ αἰτεῖσθαι ὑμᾶς· 3<sup>b</sup> αἰτεῖτε, καὶ οὐ λαμβάνετε, διότι κακῶς  
 αἰτεῖσθε, ἵνα ἐν ταῖς ἡδοναῖς ὑμῶν δαπανήσγητε. 4<sup>c</sup> Μοιχοὶ καὶ  
 μοιχαλίδες, οὐκ οἴδατε ὅτι ἡ φίλια τοῦ κόσμου ἐχθρα τοῦ Θεοῦ  
 ἐστίν ; Ὅς ἂν οὖν βουλευθῇ φίλος εἶναι τοῦ κόσμου, ἐχθρὸς τοῦ  
 Θεοῦ καθίσταται. 5<sup>d</sup> ἢ δοκεῖτε ὅτι κενῶς ἡ γραφή λέγει ; Πρὸς

(I add Lamb. 1182, 1184), and some late Versions and Theoph., πῶθεν πάλ. καὶ πῶθεν μ. But this reading, which is not in the manner of the Apostle, seems a mere alteration (having for its purpose to strengthen the sense) introduced by certain half-learned Critics, who did not see that by πόλεμοι καὶ μάχαι are denoted 'quarrels and contests of all kinds between man and man,' both political and civil, may even religious. By τῶν ἡδονῶν understand 'the lustful passions,' 'cravings after sensual pleasures,' which incite men to fierce contest for the means of gratifying those lusts. Of ἡδ. as thus used for ἐπιθυμῖαι, an ex. occurs in Xen. Hist. iv. 3, 2. vi. i. 4, αἱ τοῦ σώματος ἡδοναί, and it is found sometimes in Plato. Here, however, the lusts for sensual gratifications are figuratively represented (for more lively impression) as seated in the various members of the body. Comp. Col. iii. 5. In the present passage, however, these members of the body are figuratively represented as carrying on a war against the soul. Comp. 1 Pet. ii. 11, ἐπιχρῖσθαι, and Rom. vii. 23, where see note.

2, 3. What is said in these verses is illustrative of the foregoing; there being here presented a sort of concise, but comprehensive, description of 'the carnal mind (even the passions and appetites of our corrupt nature), which is enmity against God.' And most graphically does the Apostle describe its aims and purposes, and the disappointment of those purposes, tending to make manifest its emptiness and utter folly. Of this briefly-worded passage (vv. 2, 3) the general sense is this: 'Ye eagerly pursue whatever your lusts prompt. Ye nourish a bloody hatred and envy of all who stand in the way of your designs; yet ye cannot attain to that which ye seek;' i. e. ye cannot have that which might satisfy your cravings. 'Ye battle hard [to obtain what may gratify your desires]; but ye possess [them] not. Ye have not [what would satisfy you], because ye ask not for it [even true peace and happiness]. Ye do seek, perhaps, for it, but ye obtain it not, because ye seek it amiss; i. e. only in order that you may consume [what you obtain from God] upon your lusts [where God has decreed it should not be found];' meaning, that they do not seek for what they aim at, true happiness ['our being's end and aim'], where alone it can be found, in righteous obedience to the will of him who is alone 'able to make all' happiness, as all 'grace,' to 'abound.' The various particulars above supplied are, I apprehend, no more than the context requires to be understood. And as respects the most important one, that which may be supposed to form the object of all this vehement desire and anxious striving,—namely, something that should satisfy that ardent desire of happiness natural to

the human heart, the same view is, I find, adopted by the able Commentator Theile.—For φονεύετε, some would conjecture φθονεῖτε; as thinking the former too strong a term. But for an alteration so unauthorized no real necessity exists; since the expression may very well be understood of intention rather than act; as in Sophocles, Œd. Tyr. 534, φονεῖν ὡν τοῦδε τάνδρος, a disposition, however, involving much of the guilt of actual murder. See 1 John iii. 15. At αἰτεῖτε καὶ οὐ λαμβ. there is, as Est. remarks, a pre-occupation of the plea, 'Nay, but we do ask and seek of God by daily prayer.' Answer: 'Be it so: but ye ask amiss; therefore it is that ye do not receive.' The next words serve to illustrate the import of the κακῶς (which signifies lit. wickedly), and show it to mean, 'for evil purposes,' that ye may consume what ye ask for on your lusts, i. e. in gratifying them.

4. The Apostle now resorts to the language of severe reproof, seriously warning them to abstain from those lusts whence come strifes and dissensions, and indeed from all excessive attachment to the things of this world. (Pott.) For such, Commentators in general are agreed, is adverted to in the expressions μοιχοὶ καὶ μοιχαλίδες, which may be supposed to denote spiritual adultery (see Isa. lvii. 15. Jer. iii. 8, 9, comp. with Matt. xii. 39. Mark viii. 33), or that base worldly-mindedness which sacrifices the love of God to the pleasures of the world.—ἡ φίλια τοῦ κόσμου, 'friendship with the world which lieth in sin,' which is an implied enmity to God, as being at variance with his plans for the promotion of virtue and happiness.

5. ἢ δοκεῖτε ὅτι] This *disjunctive* use of ἢ at the beginning of an interrogative sentence is rare, but occ. in Arrian, Epict. ii. 17, 'ἢ καὶ οὗτοι τὰς φωνὰς ταύτας ἀπηχοῦμαι; and Matt. xxvi. 53, ἢ δοκεῖτε ὅτι οὐ δύναμαι, &c. However, in the words following some difficulty is involved, inasmuch as, though the words purport to be a citation from Scripture, they are no where to be found there; 'nor,' observes Prof. Scholefield, 'if we take πνεῦμα in the sense of the human disposition,—as seems in this view to be necessary,—does it appear capable of explanation why this should be called "the spirit that dwelleth in us," which, on the other hand, is a very usual, and proper, and intelligible description of the Holy Spirit, who comes into believers for the very purpose. To avoid this difficulty, some resort to conjecture, while others suppose the words taken from an Apocryphal book, or regard them as an interpolation,—methods alike objectionable. It is best to suppose the expression ἡ γραφή to refer, not to any particular passage of Scripture, but only to the general tenour of Scripture in its

φθόνον ἐπιποθεῖ τὸ πνεῦμα δ κατέκρινεν ἐν ἡμῖν; <sup>6</sup> \*Μεῖζονα <sup>6</sup> Job 22. 29.  
 δὲ δίδωσι χάριν διὸ λέγει· Ὁ Θεὸς ὑπερηφάνοις ἀντιτάσ-  
 σεται, ταπεινοῖς δὲ δίδωσι χάριν. <sup>7</sup> \*Ἐποτάγητε οὖν  
 τῷ Θεῷ. ἀντίστητε τῷ Διαβόλῳ, καὶ φεύζεται ἀφ' ὑμῶν <sup>8</sup> \*ἐγγί-  
 σατε τῷ Θεῷ, καὶ ἐγγίει ὑμῖν. Καθαρίσατε χεῖρας, ἁμαρτωλοὶ,  
 καὶ ἀγνίσατε καρδίας, δίψυχοι. <sup>9</sup> \*ἡ ταλαιπωρήσατε καὶ πενθή-  
<sup>6</sup> Job 22. 29.  
<sup>7</sup> Prov. 8. 34.  
<sup>8</sup> Matt. 23. 12.  
<sup>9</sup> Luke 1. 52.  
<sup>10</sup> 14. 11.  
<sup>11</sup> 18. 14.  
<sup>12</sup> 1 Pet. 5. 5.  
<sup>13</sup> Eph. 4. 27.  
<sup>14</sup> 1 Pet. 5. 9.  
<sup>15</sup> 2 Chron.  
<sup>16</sup> Isa. 1. 16.  
<sup>17</sup> ch. 1. 8.  
<sup>18</sup> Matt. 5. 4.

declarations on the above subject, of friendship with the world, or worldly-mindedness (on which subject see John xv. 18—20. Matt. vi. 24. Luke xvi. 13, 15, &c.); also, that the verse is to be divided into two interrogative clauses. And so the passage is pointed by Carpzov, Calv., Griesb., Knapp, and Scholz. The sense, then, will be (as Prof. Scholef. renders), 'Do ye think that the Scripture speaketh in vain? Does the Spirit that dwelleth in us lust to envy?' In both cases οὕτως is, of course, to be understood, thus: 'Think ye that the Scripture speaketh in vain [or without good reason in condemning this worldliness]? No! And again, do you think that the Holy Spirit which dwelleth in us is prone to envy? does the new nature which he creates produce such fruits? See Gal. v. 22—26. No! On the contrary, he giveth more grace, in order to resist it.' This last clause, indeed, some suppose to have reference, not to envy, but to a worldly spirit. We may, however, understand it of all the unchristian dispositions above adverted to; q. d. 'Nay, so far from that, he giveth more grace than to leave those who obey his holy motions to such worldly and unchristian tempers.' Thus far in my former Edd. I would now take a somewhat different view. As to the objection advanced by the Prof. against taking πνεῦμα in the sense 'man's disposition,' as far as it is founded on the words associated with it, δ κατέκρινεν ἐν ἡμῖν, though they are highly suitable to the Holy Spirit, they are very applicable to the disposition of mind and heart of man, which may be said, by a sort of Hebraism, to dwell in him, as being inherent in him, i. e. implanted by nature, *embred*. Such is the use of *ἐμφυτοί* and *ἐστίς*, as said of dispositions inherent in man, which may be said to dwell with man, because ever *with* him to actuate him. And in this sense the words will have an additional force, by a certain energy thus imparted to the sentiment in *πρὸς φθόνον ἐπιποθεῖ*, it being thus intimated that 'this proneness to envy and jealousy is inherent in the heart of man; a truth borne out at once by Scripture and by experience. Nor is this construction and sense of *ἐπιποθεῖν* so rare but that it is found also in Ps. xlii. 1, Sept., *ἐπιποθεῖ ἡ ψυχὴ μου πρὸς σε*, and Ps. lxxx. 3, and lxi. 10. It is plain, that 'to lust towards envy,' or 'jealousy,' means 'to have a proneness towards those passions.' If the interrogation in the second clause be retained, the sense must be, 'Does the spirit dwelling in us, amended by the Spirit [from on high], have a lusting towards envy? does it produce such fruits? No, certainly!' But thus some violence is done to the words, from being necessary to suppose an ellipsis of an οὕτως *emphatic*, and to regard the οὐ as standing for οὐχι! Accordingly, it would seem better to consider the words *πρὸς φθόνον*—*ἡμῖν* as *declarative*, and to encounter, as well as we can, the difficulty involved in

γραφῇ. I am inclined to think, with Est., that 'the words are meant to be taken as a quotation from Scripture, though conveyed as a sentiment founded on experience, and abundantly confirmed by Scripture.' I entirely agree with him in regarding the words as altogether parallel to those *supr.*, v. 2 and 3, *ἐπιθυμεῖτε καὶ οὐκ ἔχετε, αἰτεῖτε, καὶ οὐ λαμβάνετε*, for the present passage breathes a tone of reproach similar to that which pervades the above; and a similar reason is there expressed *why* the askers or seekers do not receive what they ask or seek,—namely, because their spirit lusts, desires, and seeks in a *wrong spirit*, subservient only to envy. By Scripture Est. fully shows is to be understood, that which was intimated and *implied* in the foregoing αἰτεῖτε, καὶ ('and yet') οὐ λαμβάνετε. Indeed, there seems little doubt that the Apostle had in mind, and intended to suggest to the minds of those whom he addressed, the Scripture (i. e. passage of Scripture) contained in St. Matthew's Gospel as above cited, and which is accordant with various passages of the Old Test., thus putting St. Matthew's Gospel on the footing of γραφὴ θεόπνευστος 2 Tim. iii. 16. It is true that one difficulty, occasioned by taking the above view (however agreeable to the context, and suited to the Apostle's argument), is this, that in *δίδωσι*, at the beginning of the next verse, the *subject* required cannot be found in πνεῦμα: though I agree with Est. it may be fetched out of what is implied in ἡ γραφῇ. For, as observes Est., 'considering that Scripture is the word of God to man, and what the Scripture promises, God himself promises, so here *θεὸς* may very properly be understood to be implied in *Divine Scripture*.'

6. In the words here cited from Prov. iii. 34, ὑπερηφάνοις must, from the *present* application, be supposed to comprehend all the foregoing classes of persons—the envious, the vain, the censorious, the quarrelsome, the spiritually proud, and the worldly; who, as they resist the grace, and, in various ways, transgress the will of God, may be said to be ὑπερήφ., as setting themselves against God. Comp. 1 John ii. 15, 16, and *Ecchyl.* Pers. 832—6, Blomf.

Ζεῖτε τοὶ κολαστὴ τῶν ὑπερκόπων ἀγαν φρονημάτων ἱπαστιν. εὐθρονοὶ βαρεῖ. Πρὸς ταύτ' ἱκνῶν, σωφρονεῖν κεχρημένον, πινύσκει· εὐλόγοις νοουθήμασι λῆξει θεοβλαβερὺν ὑπερκόπων θράσει.

8. ἀγνίσατε καρδίας] This we must understand to be not merely (as Bp. Jebb points out) by cultivating *sincere* repentance, but also by seeking the *μεῖζονα χάριν* above mentioned, from Him who hath promised to give it, the help of the Spirit *enabling* the persons both to will and to do; to be no longer δίψυχοι, but *whole-minded*, chiefly intent on serving God, no longer fluctuating between His friendship and the friendship of the world.

σατε καὶ κλαύσατε. Ὁ γέλως ὑμῶν εἰς πένθος μεταστραφήτω, καὶ ἡ χαρὰ εἰς κατήφειαν. <sup>10</sup> Ταπεινώθητε ἐνώπιον τοῦ Κυρίου, καὶ ὑψώσει ὑμᾶς.

1 Job 22. 30.  
Prov. 22. 32.  
Matt. 23. 12.  
Luke 14. 11.  
& 18. 14.  
1 Pet. 5. 6.  
& Matt. 7. 1.  
Luke 6. 37.  
Rom. 2. 1.  
1 Cor. 4. 5.

1 Matt. 10.  
26.  
Rom. 14. 4.

11 <sup>κ</sup> Μὴ καταλαλεῖτε ἀλλήλων, ἀδελφοί· ὁ καταλαλῶν ἀδελφοῦ, καὶ κρίνων τὸν ἀδελφὸν αὐτοῦ, καταλαλεῖ νόμον, καὶ κρίνει νόμον· εἰ δὲ νόμον κρίνεις, οὐκ εἶ ποιητὴς νόμου, ἀλλὰ κριτής. <sup>12</sup> Εἰς ἐστὶν ὁ νομοθέτης ὁ δυνάμενος σῶσαι καὶ ἀπολέσαι· σὺ τίς εἶ, ὃς κρίνεις τὸν ἕτερον;

9. Here we have graphically described the workings of repentance. Of the two clauses ὁ γέλως—*μεταστραφήτω* and καὶ ἡ χαρὰ εἰς κατήφειαν, the former *reoscrutates* the state of temporary sorrow: *waiting* being but the action of the feelings when excited, not a calm habitual temper of the mind and heart. Thus it is most correctly opposed to *laughter*, also the temporary effect of temporary excitement. The latter clause describes not any thing external, or dependent in any degree on animal impressibility, but a disposition whose root is in the heart; *dejection* being a sense of sorrow mingled with shame, the daughter of contrition, and the parent of humility. So Bp. Jebb, who defines κατήφειαν by 'the feeling of mingled grief and shame that expresses itself by downcast eyes.' But it may be confined to *grief* (both that of attrition and of contrition); and agreeably to this view Plut. de Vit. Pud. c. 1, defines κατήφειαν by λύπη κατὰ βλάβην ποιούσαν, though 'regret,' or 'self-reproach,' may be conjoined. So in Thucyd. vii. 19 and 75, κατήφειαν is associated with κατὰ μνηστροφῶν αὐτῶν. Thus may arise the idea of that *mourning* for sin adverted to in Isa. lxi. 3, and Matt. v. 5, which, implying 'repentance not to be repented of, leads to solid spiritual comfort, the oil of joy for mourning, and the garment of praise for the spirit of heaviness,' so that the true Gospel mourners may become *trees of righteousness*, the *planting* of the Lord.

10. ταπεινώθητε ἐνώπιον—*ὑμᾶς* This sentence terminates the moral process, and so, while recommending them to 'turn unto' their God 'with weeping and mourning' (Joel ii. 12), for, as Bp. Jebb observes, the 'fruit of well-tempered dejection is religious humiliation before God: with this the Apostle had commenced, and with this he concludes; annexing only the sure and certain result and reward of *humiliation*, so pursued, and so attained;' at the same time he suggests, for their comfort, that 'such a sorrow,' if it be indeed that 'godly sorrow which worketh repentance' (2 Cor. vii. 10), will not be unheeded by him who is 'ever ready to forgive, and plenteous in mercy to all them that call upon him.'

11, 12. Here the Apostle takes occasion to warn them against *another* evil disposition nearly allied to a quarrelsome and envious spirit,—namely, that of *ensoriousness* and *detraction* (a subject before touched, ch. iii., but here resumed and expanded), reminding them that such arrogant censoriousness was, in effect, censuring, or setting at nought, the Christian law, which forbids such a disposition, 1. by slighting its prohibitions against detraction; 2. by sitting in *judgment* upon the *fitness* of the law rather than per-

forming it; and by thus setting up to be arbiters of the law, usurping the office at once of law-giver and judge from Him who alone has the power of condemning or acquitting, awarding destruction, or bestowing salvation. Comp. Rom. xiv. 4, which passage is the best comment on the present.

11. νόμον] By this some understand the law of Moses; others, the Gospel: but it is best, with Bp. Middl., to suppose the term here, as in Rom. ii. 25, to have reference to law in general, i. e. *moral obligation* in its most general sense, = *religion*; the Apostle meaning thus to inculcate, that 'to all religion, candour and good will are essential, whether we be Jews, Christians, or even of the number of those who are a law unto themselves. Religion of every kind forbids calumny, and accordingly he who is guilty of it, tramples on all religious sanctions by thus usurping the prerogative of the one Judge universal.'—*ποιητὴς νόμου* is, at least in this sense, an Hellenistic phrase; for in Class. usage it would only mean 'a law-maker.' It is of very rare occurrence; though I have noted it in 2 Macc. ii. 67, and ποιῆσαι νόμον in Eccles. v. 19. On the term καταλαλῶν see my *Lex*.

12. εἰς ἐστὶν ὁ νομοθέτης, &c.] meaning, 'Thou intrudest into a province that is none of thine. There is one lawgiver and Judge [and one only], who [alone] hath the right and power to save [those who obey him] and to destroy [those who disobey him; such being the case], who art thou [weak and erring mortal, thyself accountable to that one Judge], that dardest to wrest judgment from his hands, and exercise it on another?'—To advert to a matter of *reading*. After νομοθέτης, Griesb., Matth., Scholz, Lachm., and Tisch. add καὶ κριτής, from the two most ancient MSS., upwards of 40 others (to which I add Lamb. 1184), almost all the Versions, and several Fathers,—perhaps rightly; for the addition seems called for by the subsequent words, and indeed by the *Article* ὁ before νομ., since the sentiment conveyed is that 'there is one Person, who is the Lawgiver and Judge, who alone can,' &c. After σὺ very many MSS. (to which I add Lamb. 1182, 1183, 1184, 1196, and a few Mus. copies) subjoin δέ, which is adopted by Lachm. and Tisch.; but wrongly, since it is plainly an addition proceeding from those Critics who did not perceive the force of the *asyndeton*, nor call to mind a similar passage of Rom. xiv. 4, σὺ τίς εἶ ὁ κρίνων ἀλλότρου, where not a single copy has any Particle. For ἕτερον, Lachm. and Tisch. read πλησίον, from 12 MSS. (I add Lamb. 1182, 1184), the Pesch. Syr., Vulg., and other Versions, and Theophyl.; perhaps rightly; for internal evidence is quite



13 <sup>m</sup> Ἀγε νῦν, οἱ λέγοντες· “Σήμερον \* καὶ αὐριον † πορευ- <sup>m</sup> Prov. 27.  
 σώμεθα εἰς τήνδε τὴν πόλιν, καὶ † ποιήσωμεν ἐκεῖ ἐνιαυτὸν ἕνα, <sup>1</sup> Luke 12. 18.  
 καὶ † ἐμπορευώμεθα, καὶ † κερδήσωμεν.” 14 <sup>n</sup> οὔτινες οὐκ ἐπί- <sup>n</sup> Job 7. 7.  
<sup>1</sup> Eccl. 30. 6.  
<sup>1</sup> Cor. 7. 31.  
<sup>1</sup> ch. 1. 10.  
<sup>1</sup> Pet. 1. 17. 1 John 2. 17.

in its favour, ἕτερον being seemingly a mere gloss.

13—16. The Apostle next proceeds to reprove the self-sufficiency, worldly spirit, and unbelieving irreligious language, which were manifested by many in another way. (Scott.) Presuming too much on the present life, and not sufficiently considering ‘how frail’ they are (Pa. xxxix. 4), and how perpetually dependent on the providence of God, they spoke too confidently of the future.

13. Ἀγε νῦν] A form of soliciting attention, like δεῦτε δὴ in Origen’s Version of Isa. i. 18. In the words that follow, σήμερον καὶ αὐριον—κερδήσωμεν, the Apostle represents the worldly-minded persons in question as saying, what perhaps was usually only the subject of their thoughts (see Pa. xiv. l. liii. 1); but his rebuke is well pointed and just. The allusion is to the commercial business, in which almost all foreign Jews were engaged, and for the furtherance of which they had to take long journeys to distant trading places, as Tyre, Alexandria, Antioch, Ephesus, Corinth, Rome, &c. For καὶ αὐριον, Lachm. edits ἡ αὐριον from very slender external authority, and quite against internal evidence, since the ἡ is manifestly a gloss.—Ἐμπορευώμεθα. Lachm. and Tisch. adopt the Fut. Ind. form in this and the following verbs, on competent authority; which is confirmed by the circumstance that the Fut. is absolutely required by the context in ἐνιαυτὸν ἕνα here and διαξουσίαι at ver. 16.—τὴνδε τὴν πόλιν. Render: ‘this or that city,’ the purpose of the Pron. being merely to advert to some projected city. So v. 15, ποιήσωμεν τοῦτο ἢ ἑκείνο.

14. οὔτινες—αὐριον] lit. ‘ye who know not (i. e. though ye know not) [the event of] the morrow,’ i. e. whether you shall retain your wealth, or be withdrawn from all enjoyment of it by hopeless sickness, or removed from all possession of it by death. Comp. Prov. xxvii. 1, with Sophocl. Œd. Col. 567, “Ἐξοιδ’, ἀνὴρ ὦν, χῆτι τῆς ἐς αὐριον οὐδὲν πλὴν μοι σοῦ μέτεστιν ἡμέρας.—To advert to a matter of reading. For τὸ τ. αὐρ. Lachm. reads τὰ τ. αὐρ. (from MS. A, and 4 cursives, to which I add Lamb. 1182, 1184, 1185), but wrongly; for the context requires the Singular; the sense being, as the Pesch. Syr. Translator renders, ‘what shall be on the morrow,’ ‘the event of the morrow,’ by an ellipsis of ἰσόμενον, or such like. Vain were it to seek to defend the τὰ from such passages as Rom. viii. 5, τὰ τῆς σαρκὸς, for the Plural is there as much required, as the Sing. is here. In illustration of this sentiment the Apostle subjoins, ποῖα γὰρ ἡ ζωὴ ὧν; &c. ‘For what (or, how fleeting) is your life! how short a span is it at the utmost!’—αὐριον γὰρ, &c.; q. d. ‘[It is as nothing.] for ’tis a vapour, appearing for a short time, and then vanishing away,’ even as an ignis fatuus. Compare Wisd. ii. 2, 4. Similar sentiments are found in Hom. Il. vi. 146, and Horat. Art. Poët. 60. The conclusion is, that we ought not to be too anxious to provide necessities for so short a sojourn, but should cast our-

selves wholly on the protection of that God on whom we entirely depend, and study to seek his favour.—To advert to a matter of reading. Of the two γὰρ, the former is absent from MS. B (to which I add Lamb. 1184); the latter from MS. A (to which I add Lamb. 1182), and it is cancelled by Lachm. He might as well have cancelled both, since they stand on the same footing; and in each case were, I doubt not, removed by Critics, who thought one of them useless, and stumbled at the tautology, but differed as to which γὰρ to retain. That they should not have known the force of the second γὰρ is not surprising, since it is peculiar, being, I now think, not causative, but intensive (like our Engl. *why*); a use of the Particle espec. found in the case of sentences exclamatory. Render: ‘Why, ’tis a vapour, or ‘smoke.’ MS. B, and 10 cursives (to which I add Cov. 4, omitted by Mill), indeed, for ἰστ. have ἰστα, which has been received into the text by Lachm. and Tisch.; but most uncritically, since the canon which prefers the more difficult and harsh reading has its exceptions, one of which is that the reading shall not exhibit any thing wholly unprecedented, not to say incongruous; which is quite the case here, for it is not *men*, as *persons*, who are by so many writers compared with ‘smoke,’ ‘vapour,’ ‘shadow,’ or other images of what is fleeting, but ‘the life of man.’ So when αἰμις, or αἰμις, is used in Eccles., and also αἰμις αἰμις is used in the same book, it is not of the persons of men, but their state, or, as we should say, their life. As to the superiority of external authority for ἰστα, if it did exist, that could not decide the question, in cases where (as here) words are so much alike as to be continually confounded by the scribes; and here the ἰστα arose from error of scribes. The reading ἰστ. is confirmed by the Pesch. Syr. Version. “Ἐσται, found in 50 MSS., is only another error of the same kind. Instead of δὲ, Lachm. and Tisch. edit, from 6 MSS., καί; but the reading has nothing to recommend it, nor is the authority existing for it competent. I suspect that St. James wrote δὲ καί, which, indeed, is found in a great number of MSS.: and the formula is one of very frequent occurrence in N. T., though in several of the passages the καί is omitted in a few MSS., espec. where, as here, it does not seem to convey any additional sense.—ἰστα δὲ φ. Several MSS. read καὶ φ., and not a few δὲ καί, while a few very ancient ones (to which I add Lamb. 1182) have no Particle at all. There is, accordingly, the strongest evidence that there originally was none (and therefore I have now bracketed the δὲ); and this course is confirmed by supra iii. 17, πρῶτον μὲν—ἰστα in all the copies. It is true that at Heb. vii. 2 we have πρῶτον μὲν—ἰστα δὲ καί; but St. Paul is not St. James. Besides, there the καί does not belong to the δὲ, but to the following word. And in 1 Thess. iv. 17, we have πρῶτον ἰστα. Thus in the purest Class. writers ἰστα is used without δὲ, even when πρῶτον μὲν has preceded; e. g. Æschyl. Pers. 523, Θοῖοι μὲν πρῶτον ἐξασθαι θέλω, ἰστα,

στασθε τὸ τῆς αὔριον! (ποία γὰρ ἡ ζωὴ ὑμῶν; ἀτμὶς γὰρ ἐστὶν ἡ πρὸς ὀλίγον φαινόμενη, ἔπειτα [δὲ] ἀφανιζομένη) <sup>15</sup> ἀντὶ τοῦ λέγειν ὑμᾶς· Ἐὰν ὁ Κύριος θελήσῃ, καὶ ζήσωμεν, καὶ ποιήσομεν τοῦτο ἢ ἐκείνο· <sup>16</sup> νῦν δὲ καυχᾶσθε ἐν ταῖς ἀλαζονείαις ὑμῶν. Πᾶσα καύχησις τοιαύτη πονηρὰ ἐστίν. <sup>17</sup> Εἰδότε οὖν καλὸν ποιεῖν, καὶ μὴ ποιοῦντι, ἁμαρτία αὐτῷ ἐστίν.

V. 1 <sup>a</sup> Ἄγε νῦν, οἱ πλούσιοι, κλαύσατε ὀλολύζοντες ἐπὶ ταῖς ταλαπωρίαις ὑμῶν ταῖς ἐπερχομέναις. <sup>b</sup> Ὁ πλοῦτος ὑμῶν σέσηπε, καὶ τὰ ἱμάτια ὑμῶν σητόβρωτα γέγονεν <sup>c</sup> ὁ χρυσοὺς ὑμῶν καὶ ὁ ἄργυρος κατὰνται, καὶ ὁ ἰὸς αὐτῶν εἰς

&c.; and Aristoph. *Plut.* 657, 772. *Theom.* 190. *Ecc.* 62.

15. ἀντὶ τοῦ λέγειν—ἐκείνο] These words are closely connected with *σήμερον καὶ αὔριον*, the clause *ποία γὰρ—ἀφανιζομένη* being parenthetical. Render: 'instead of saying [as ye ought], If the Lord please that we live, we will do so and so.' Even the *Heathens*, indeed, used expressions of this sort, though, we may suppose, rather as words of course than with any settled belief in the Providence of God.—καὶ ζήσωμεν, καὶ ποιήσ. The Fut. Ind. form at *ποιήσ.* is preferable for the same reason as at v. 13; but propriety of language absolutely requires *ζήσωμεν*, for which there is strong external authority (confirmed by internal evidence), and it has the support of the *Pesch. Syr. Version*. Nevertheless Lachm. and Tisch. edit *ζήσωμεν*, in defiance of their own punctuation; for the reading they follow requires *Wetstein's* punctuation—*ζήσωμεν, καὶ ποιήσωμεν*.

16. νῦν δὲ καυχᾶσθε ἐν ταῖς ἀλαζονείαις ὑ.] The full sense is, 'Whereas now (as the case too frequently now is) ye pride yourselves in your vauntful projects and proud plans, [anticipating a sure success.]' Comp. 1 John ii. 16, ἡ ἀλαζονεία τοῦ βίου. Jos. Bell. iv. 3, 5, ἐπὶ λαλοῦντο—τοῖς ταλιμασίαις.

17. εἰδότε οὖν καλὸν, &c.] An inference or conclusion meant to preoccupy the possible objection, 'We all know this:' to which it is replied, 'Well, then, he who sins against light and knowledge is guilty of an aggravated offence;' lit. 'to him there is sin,' answering to what is said, Gen. iv. 7, 'sin lieth at the door.' See Luke xii. 47. John ix. 41. xv. 22. Rom. i. 20. By the term *καλὸν* is meant 'what is right,'—namely, the acknowledging of the Providence of God, the humble expression of dependence on which is bounden duty.

V. 1—6. Some Commentators suppose this portion to be addressed to the *unbelieving Jews*, among whom the Jewish Christians lived under persecution, and of whom many were rich, and led a dissolute life. Accordingly by the *miseries* here adverted to are, they think, to be understood those in which the Jews, even in foreign countries, were involved, together with those of Judæa itself, during the war with the Romans, and which the rich must have been especially exposed to suffer. I prefer, however, with others, as Carpzov, Rosenm., and Schott, to understand the Apostle's words in a more extensive view, as meant to apply *alw* to, if not exclusively intended

for, those *worldly-minded* and *nominal Christians* whom he censures supra v. 13—17; persons whose minds were wholly devoted to the business and the pleasures of this life. Here, then, enumerating the evils which shall one day overtake eventually the rich and prosperous of this world, the Apostle, we may suppose, has in view, besides particular evils belonging to particular times, those evils which in *all* times and ages may be said to result from riches abused,—evils which, in the present misery and future woe entailed on their possessors, may well be called so many 'sorrows with which they have pierced themselves through' (1 Tim. vi. 10.)

2, 3. Here, under lively imagery derived from the Prophets of old, is designated the perishable nature of all earthly possessions. See Job xiii. 28. Ps. xxi. 9. Isa. x. 16, xxvii. 11, and espec. Lam. iv. 1.—In the words ὁ πλοῦτος—κατὰνται are represented three kinds of wealth, 1. that consisting in *agricultural produce*, especially corn, wool, &c. 2. That consisting in *costly clothes*, or webs of cloth (Hdod. iv. 43). 3. That of *gold or silver*, whether in ingots, or coined into money. These are all severally represented as perishing, not by the using, but for want of use, by being hoarded up uselessly. The first kind of wealth is graphically represented as rotting in the granaries, for want of being dealt out for use. This sort of wealth is that espec. adverted to in the parable of the rich man, Luke xii. 16—21, where such riches are termed τὰ γυνήματα τῆς γῆς καίματα. By the term σέσηπε applied to this sort of wealth is denoted the rotting by mildew, or being eaten up by insects. The term σητόβρωτα applied to the garments and cloth (τὰ αγαθὰ καίματα σὺν τῇ παλλὰ, Luke xii. 19), corresponds to σὺν καὶ βρώσει in Matt. vi. 19. Comp. Menand. Frag. Incert. xii., ὁ μὲν λόγος τοῦ σιδήριον λυγίσαι—τὸ δ' ἱμάτιον ('the cloth') οἱ σήτες. By κατὰνται, as applied to the third particular (the precious metal) is denoted the growing rusty for want of being kept bright by a liberal circulation. Of this amazing of useless wealth it is well said by Philoeterus ap. Athen. p. 280, D.: Εἰς αὐτὸν οὐχὶ φρονητέον (scil. εἶναι) δεῖν ἵσταται. Περιέργον ἵσταναι ἀποκαίεσθαι παντὶ ἱσῶλον ἰδὼν ἀργύριον. So I point the passage. In vv. 2, 3, is designated the rich miser, who denieth himself what is necessary, v. 2, letting his wealth go unused (v. 3), or withholding more than is meet.—By καὶ ὁ ἰὸς αὐτῶν σὺν μαορ. is meant 'that their non-use by a liberal circulation will afford matter for their condemnation.' Comp. Eurip. Hippol. 1061, ἡ δὲ δόλος

μαρτύριον ὑμῖν ἔσται, καὶ φάγεται τὰς σάρκας ὑμῶν ὡς  
 πῦρ· ἐθησαυρίσατε ἐν ἐσχάταις ἡμέραις. <sup>d Lev. 19. 12.</sup> <sup>Deut. 24. 14.</sup> <sup>Job 24. 10.</sup> <sup>Mal. 2. 6.</sup> <sup>Ecclus. 24.</sup> <sup>Job 31. 12.</sup> <sup>Luke 16. 19.</sup> <sup>1. 2.</sup>  
 τῶν ἐργατῶν τῶν ἀμισθίων τὰς χώρας ὑμῶν, ὁ ἀπεστερημένος  
 ἀφ' ὑμῶν, κρᾶζει· καὶ αἱ βοαὶ τῶν θερισάντων εἰς τὰ ὦτα Κυρίου  
 Σαβαὼθ εἰσεληλύθασιν. <sup>5.</sup> <sup>6.</sup> <sup>7.</sup> <sup>8.</sup> <sup>9.</sup> <sup>10.</sup> <sup>11.</sup> <sup>12.</sup> <sup>13.</sup> <sup>14.</sup> <sup>15.</sup> <sup>16.</sup> <sup>17.</sup> <sup>18.</sup> <sup>19.</sup> <sup>20.</sup> <sup>21.</sup> <sup>22.</sup> <sup>23.</sup> <sup>24.</sup> <sup>25.</sup> <sup>26.</sup> <sup>27.</sup> <sup>28.</sup> <sup>29.</sup> <sup>30.</sup> <sup>31.</sup> <sup>32.</sup> <sup>33.</sup> <sup>34.</sup> <sup>35.</sup> <sup>36.</sup> <sup>37.</sup> <sup>38.</sup> <sup>39.</sup> <sup>40.</sup> <sup>41.</sup> <sup>42.</sup> <sup>43.</sup> <sup>44.</sup> <sup>45.</sup> <sup>46.</sup> <sup>47.</sup> <sup>48.</sup> <sup>49.</sup> <sup>50.</sup> <sup>51.</sup> <sup>52.</sup> <sup>53.</sup> <sup>54.</sup> <sup>55.</sup> <sup>56.</sup> <sup>57.</sup> <sup>58.</sup> <sup>59.</sup> <sup>60.</sup> <sup>61.</sup> <sup>62.</sup> <sup>63.</sup> <sup>64.</sup> <sup>65.</sup> <sup>66.</sup> <sup>67.</sup> <sup>68.</sup> <sup>69.</sup> <sup>70.</sup> <sup>71.</sup> <sup>72.</sup> <sup>73.</sup> <sup>74.</sup> <sup>75.</sup> <sup>76.</sup> <sup>77.</sup> <sup>78.</sup> <sup>79.</sup> <sup>80.</sup> <sup>81.</sup> <sup>82.</sup> <sup>83.</sup> <sup>84.</sup> <sup>85.</sup> <sup>86.</sup> <sup>87.</sup> <sup>88.</sup> <sup>89.</sup> <sup>90.</sup> <sup>91.</sup> <sup>92.</sup> <sup>93.</sup> <sup>94.</sup> <sup>95.</sup> <sup>96.</sup> <sup>97.</sup> <sup>98.</sup> <sup>99.</sup> <sup>100.</sup> <sup>101.</sup> <sup>102.</sup> <sup>103.</sup> <sup>104.</sup> <sup>105.</sup> <sup>106.</sup> <sup>107.</sup> <sup>108.</sup> <sup>109.</sup> <sup>110.</sup> <sup>111.</sup> <sup>112.</sup> <sup>113.</sup> <sup>114.</sup> <sup>115.</sup> <sup>116.</sup> <sup>117.</sup> <sup>118.</sup> <sup>119.</sup> <sup>120.</sup> <sup>121.</sup> <sup>122.</sup> <sup>123.</sup> <sup>124.</sup> <sup>125.</sup> <sup>126.</sup> <sup>127.</sup> <sup>128.</sup> <sup>129.</sup> <sup>130.</sup> <sup>131.</sup> <sup>132.</sup> <sup>133.</sup> <sup>134.</sup> <sup>135.</sup> <sup>136.</sup> <sup>137.</sup> <sup>138.</sup> <sup>139.</sup> <sup>140.</sup> <sup>141.</sup> <sup>142.</sup> <sup>143.</sup> <sup>144.</sup> <sup>145.</sup> <sup>146.</sup> <sup>147.</sup> <sup>148.</sup> <sup>149.</sup> <sup>150.</sup> <sup>151.</sup> <sup>152.</sup> <sup>153.</sup> <sup>154.</sup> <sup>155.</sup> <sup>156.</sup> <sup>157.</sup> <sup>158.</sup> <sup>159.</sup> <sup>160.</sup> <sup>161.</sup> <sup>162.</sup> <sup>163.</sup> <sup>164.</sup> <sup>165.</sup> <sup>166.</sup> <sup>167.</sup> <sup>168.</sup> <sup>169.</sup> <sup>170.</sup> <sup>171.</sup> <sup>172.</sup> <sup>173.</sup> <sup>174.</sup> <sup>175.</sup> <sup>176.</sup> <sup>177.</sup> <sup>178.</sup> <sup>179.</sup> <sup>180.</sup> <sup>181.</sup> <sup>182.</sup> <sup>183.</sup> <sup>184.</sup> <sup>185.</sup> <sup>186.</sup> <sup>187.</sup> <sup>188.</sup> <sup>189.</sup> <sup>190.</sup> <sup>191.</sup> <sup>192.</sup> <sup>193.</sup> <sup>194.</sup> <sup>195.</sup> <sup>196.</sup> <sup>197.</sup> <sup>198.</sup> <sup>199.</sup> <sup>200.</sup> <sup>201.</sup> <sup>202.</sup> <sup>203.</sup> <sup>204.</sup> <sup>205.</sup> <sup>206.</sup> <sup>207.</sup> <sup>208.</sup> <sup>209.</sup> <sup>210.</sup> <sup>211.</sup> <sup>212.</sup> <sup>213.</sup> <sup>214.</sup> <sup>215.</sup> <sup>216.</sup> <sup>217.</sup> <sup>218.</sup> <sup>219.</sup> <sup>220.</sup> <sup>221.</sup> <sup>222.</sup> <sup>223.</sup> <sup>224.</sup> <sup>225.</sup> <sup>226.</sup> <sup>227.</sup> <sup>228.</sup> <sup>229.</sup> <sup>230.</sup> <sup>231.</sup> <sup>232.</sup> <sup>233.</sup> <sup>234.</sup> <sup>235.</sup> <sup>236.</sup> <sup>237.</sup> <sup>238.</sup> <sup>239.</sup> <sup>240.</sup> <sup>241.</sup> <sup>242.</sup> <sup>243.</sup> <sup>244.</sup> <sup>245.</sup> <sup>246.</sup> <sup>247.</sup> <sup>248.</sup> <sup>249.</sup> <sup>250.</sup> <sup>251.</sup> <sup>252.</sup> <sup>253.</sup> <sup>254.</sup> <sup>255.</sup> <sup>256.</sup> <sup>257.</sup> <sup>258.</sup> <sup>259.</sup> <sup>260.</sup> <sup>261.</sup> <sup>262.</sup> <sup>263.</sup> <sup>264.</sup> <sup>265.</sup> <sup>266.</sup> <sup>267.</sup> <sup>268.</sup> <sup>269.</sup> <sup>270.</sup> <sup>271.</sup> <sup>272.</sup> <sup>273.</sup> <sup>274.</sup> <sup>275.</sup> <sup>276.</sup> <sup>277.</sup> <sup>278.</sup> <sup>279.</sup> <sup>280.</sup> <sup>281.</sup> <sup>282.</sup> <sup>283.</sup> <sup>284.</sup> <sup>285.</sup> <sup>286.</sup> <sup>287.</sup> <sup>288.</sup> <sup>289.</sup> <sup>290.</sup> <sup>291.</sup> <sup>292.</sup> <sup>293.</sup> <sup>294.</sup> <sup>295.</sup> <sup>296.</sup> <sup>297.</sup> <sup>298.</sup> <sup>299.</sup> <sup>300.</sup> <sup>301.</sup> <sup>302.</sup> <sup>303.</sup> <sup>304.</sup> <sup>305.</sup> <sup>306.</sup> <sup>307.</sup> <sup>308.</sup> <sup>309.</sup> <sup>310.</sup> <sup>311.</sup> <sup>312.</sup> <sup>313.</sup> <sup>314.</sup> <sup>315.</sup> <sup>316.</sup> <sup>317.</sup> <sup>318.</sup> <sup>319.</sup> <sup>320.</sup> <sup>321.</sup> <sup>322.</sup> <sup>323.</sup> <sup>324.</sup> <sup>325.</sup> <sup>326.</sup> <sup>327.</sup> <sup>328.</sup> <sup>329.</sup> <sup>330.</sup> <sup>331.</sup> <sup>332.</sup> <sup>333.</sup> <sup>334.</sup> <sup>335.</sup> <sup>336.</sup> <sup>337.</sup> <sup>338.</sup> <sup>339.</sup> <sup>340.</sup> <sup>341.</sup> <sup>342.</sup> <sup>343.</sup> <sup>344.</sup> <sup>345.</sup> <sup>346.</sup> <sup>347.</sup> <sup>348.</sup> <sup>349.</sup> <sup>350.</sup> <sup>351.</sup> <sup>352.</sup> <sup>353.</sup> <sup>354.</sup> <sup>355.</sup> <sup>356.</sup> <sup>357.</sup> <sup>358.</sup> <sup>359.</sup> <sup>360.</sup> <sup>361.</sup> <sup>362.</sup> <sup>363.</sup> <sup>364.</sup> <sup>365.</sup> <sup>366.</sup> <sup>367.</sup> <sup>368.</sup> <sup>369.</sup> <sup>370.</sup> <sup>371.</sup> <sup>372.</sup> <sup>373.</sup> <sup>374.</sup> <sup>375.</sup> <sup>376.</sup> <sup>377.</sup> <sup>378.</sup> <sup>379.</sup> <sup>380.</sup> <sup>381.</sup> <sup>382.</sup> <sup>383.</sup> <sup>384.</sup> <sup>385.</sup> <sup>386.</sup> <sup>387.</sup> <sup>388.</sup> <sup>389.</sup> <sup>390.</sup> <sup>391.</sup> <sup>392.</sup> <sup>393.</sup> <sup>394.</sup> <sup>395.</sup> <sup>396.</sup> <sup>397.</sup> <sup>398.</sup> <sup>399.</sup> <sup>400.</sup> <sup>401.</sup> <sup>402.</sup> <sup>403.</sup> <sup>404.</sup> <sup>405.</sup> <sup>406.</sup> <sup>407.</sup> <sup>408.</sup> <sup>409.</sup> <sup>410.</sup> <sup>411.</sup> <sup>412.</sup> <sup>413.</sup> <sup>414.</sup> <sup>415.</sup> <sup>416.</sup> <sup>417.</sup> <sup>418.</sup> <sup>419.</sup> <sup>420.</sup> <sup>421.</sup> <sup>422.</sup> <sup>423.</sup> <sup>424.</sup> <sup>425.</sup> <sup>426.</sup> <sup>427.</sup> <sup>428.</sup> <sup>429.</sup> <sup>430.</sup> <sup>431.</sup> <sup>432.</sup> <sup>433.</sup> <sup>434.</sup> <sup>435.</sup> <sup>436.</sup> <sup>437.</sup> <sup>438.</sup> <sup>439.</sup> <sup>440.</sup> <sup>441.</sup> <sup>442.</sup> <sup>443.</sup> <sup>444.</sup> <sup>445.</sup> <sup>446.</sup> <sup>447.</sup> <sup>448.</sup> <sup>449.</sup> <sup>450.</sup> <sup>451.</sup> <sup>452.</sup> <sup>453.</sup> <sup>454.</sup> <sup>455.</sup> <sup>456.</sup> <sup>457.</sup> <sup>458.</sup> <sup>459.</sup> <sup>460.</sup> <sup>461.</sup> <sup>462.</sup> <sup>463.</sup> <sup>464.</sup> <sup>465.</sup> <sup>466.</sup> <sup>467.</sup> <sup>468.</sup> <sup>469.</sup> <sup>470.</sup> <sup>471.</sup> <sup>472.</sup> <sup>473.</sup> <sup>474.</sup> <sup>475.</sup> <sup>476.</sup> <sup>477.</sup> <sup>478.</sup> <sup>479.</sup> <sup>480.</sup> <sup>481.</sup> <sup>482.</sup> <sup>483.</sup> <sup>484.</sup> <sup>485.</sup> <sup>486.</sup> <sup>487.</sup> <sup>488.</sup> <sup>489.</sup> <sup>490.</sup> <sup>491.</sup> <sup>492.</sup> <sup>493.</sup> <sup>494.</sup> <sup>495.</sup> <sup>496.</sup> <sup>497.</sup> <sup>498.</sup> <sup>499.</sup> <sup>500.</sup> <sup>501.</sup> <sup>502.</sup> <sup>503.</sup> <sup>504.</sup> <sup>505.</sup> <sup>506.</sup> <sup>507.</sup> <sup>508.</sup> <sup>509.</sup> <sup>510.</sup> <sup>511.</sup> <sup>512.</sup> <sup>513.</sup> <sup>514.</sup> <sup>515.</sup> <sup>516.</sup> <sup>517.</sup> <sup>518.</sup> <sup>519.</sup> <sup>520.</sup> <sup>521.</sup> <sup>522.</sup> <sup>523.</sup> <sup>524.</sup> <sup>525.</sup> <sup>526.</sup> <sup>527.</sup> <sup>528.</sup> <sup>529.</sup> <sup>530.</sup> <sup>531.</sup> <sup>532.</sup> <sup>533.</sup> <sup>534.</sup> <sup>535.</sup> <sup>536.</sup> <sup>537.</sup> <sup>538.</sup> <sup>539.</sup> <sup>540.</sup> <sup>541.</sup> <sup>542.</sup> <sup>543.</sup> <sup>544.</sup> <sup>545.</sup> <sup>546.</sup> <sup>547.</sup> <sup>548.</sup> <sup>549.</sup> <sup>550.</sup> <sup>551.</sup> <sup>552.</sup> <sup>553.</sup> <sup>554.</sup> <sup>555.</sup> <sup>556.</sup> <sup>557.</sup> <sup>558.</sup> <sup>559.</sup> <sup>560.</sup> <sup>561.</sup> <sup>562.</sup> <sup>563.</sup> <sup>564.</sup> <sup>565.</sup> <sup>566.</sup> <sup>567.</sup> <sup>568.</sup> <sup>569.</sup> <sup>570.</sup> <sup>571.</sup> <sup>572.</sup> <sup>573.</sup> <sup>574.</sup> <sup>575.</sup> <sup>576.</sup> <sup>577.</sup> <sup>578.</sup> <sup>579.</sup> <sup>580.</sup> <sup>581.</sup> <sup>582.</sup> <sup>583.</sup> <sup>584.</sup> <sup>585.</sup> <sup>586.</sup> <sup>587.</sup> <sup>588.</sup> <sup>589.</sup> <sup>590.</sup> <sup>591.</sup> <sup>592.</sup> <sup>593.</sup> <sup>594.</sup> <sup>595.</sup> <sup>596.</sup> <sup>597.</sup> <sup>598.</sup> <sup>599.</sup> <sup>600.</sup> <sup>601.</sup> <sup>602.</sup> <sup>603.</sup> <sup>604.</sup> <sup>605.</sup> <sup>606.</sup> <sup>607.</sup> <sup>608.</sup> <sup>609.</sup> <sup>610.</sup> <sup>611.</sup> <sup>612.</sup> <sup>613.</sup> <sup>614.</sup> <sup>615.</sup> <sup>616.</sup> <sup>617.</sup> <sup>618.</sup> <sup>619.</sup> <sup>620.</sup> <sup>621.</sup> <sup>622.</sup> <sup>623.</sup> <sup>624.</sup> <sup>625.</sup> <sup>626.</sup> <sup>627.</sup> <sup>628.</sup> <sup>629.</sup> <sup>630.</sup> <sup>631.</sup> <sup>632.</sup> <sup>633.</sup> <sup>634.</sup> <sup>635.</sup> <sup>636.</sup> <sup>637.</sup> <sup>638.</sup> <sup>639.</sup> <sup>640.</sup> <sup>641.</sup> <sup>642.</sup> <sup>643.</sup> <sup>644.</sup> <sup>645.</sup> <sup>646.</sup> <sup>647.</sup> <sup>648.</sup> <sup>649.</sup> <sup>650.</sup> <sup>651.</sup> <sup>652.</sup> <sup>653.</sup> <sup>654.</sup> <sup>655.</sup> <sup>656.</sup> <sup>657.</sup> <sup>658.</sup> <sup>659.</sup> <sup>660.</sup> <sup>661.</sup> <sup>662.</sup> <sup>663.</sup> <sup>664.</sup> <sup>665.</sup> <sup>666.</sup> <sup>667.</sup> <sup>668.</sup> <sup>669.</sup> <sup>670.</sup> <sup>671.</sup> <sup>672.</sup> <sup>673.</sup> <sup>674.</sup> <sup>675.</sup> <sup>676.</sup> <sup>677.</sup> <sup>678.</sup> <sup>679.</sup> <sup>680.</sup> <sup>681.</sup> <sup>682.</sup> <sup>683.</sup> <sup>684.</sup> <sup>685.</sup> <sup>686.</sup> <sup>687.</sup> <sup>688.</sup> <sup>689.</sup> <sup>690.</sup> <sup>691.</sup> <sup>692.</sup> <sup>693.</sup> <sup>694.</sup> <sup>695.</sup> <sup>696.</sup> <sup>697.</sup> <sup>698.</sup> <sup>699.</sup> <sup>700.</sup> <sup>701.</sup> <sup>702.</sup> <sup>703.</sup> <sup>704.</sup> <sup>705.</sup> <sup>706.</sup> <sup>707.</sup> <sup>708.</sup> <sup>709.</sup> <sup>710.</sup> <sup>711.</sup> <sup>712.</sup> <sup>713.</sup> <sup>714.</sup> <sup>715.</sup> <sup>716.</sup> <sup>717.</sup> <sup>718.</sup> <sup>719.</sup> <sup>720.</sup> <sup>721.</sup> <sup>722.</sup> <sup>723.</sup> <sup>724.</sup> <sup>725.</sup> <sup>726.</sup> <sup>727.</sup> <sup>728.</sup> <sup>729.</sup> <sup>730.</sup> <sup>731.</sup> <sup>732.</sup> <sup>733.</sup> <sup>734.</sup> <sup>735.</sup> <sup>736.</sup> <sup>737.</sup> <sup>738.</sup> <sup>739.</sup> <sup>740.</sup> <sup>741.</sup> <sup>742.</sup> <sup>743.</sup> <sup>744.</sup> <sup>745.</sup> <sup>746.</sup> <sup>747.</sup> <sup>748.</sup> <sup>749.</sup> <sup>750.</sup> <sup>751.</sup> <sup>752.</sup> <sup>753.</sup> <sup>754.</sup> <sup>755.</sup> <sup>756.</sup> <sup>757.</sup> <sup>758.</sup> <sup>759.</sup> <sup>760.</sup> <sup>761.</sup> <sup>762.</sup> <sup>763.</sup> <sup>764.</sup> <sup>765.</sup> <sup>766.</sup> <sup>767.</sup> <sup>768.</sup> <sup>769.</sup> <sup>770.</sup> <sup>771.</sup> <sup>772.</sup> <sup>773.</sup> <sup>774.</sup> <sup>775.</sup> <sup>776.</sup> <sup>777.</sup> <sup>778.</sup> <sup>779.</sup> <sup>780.</sup> <sup>781.</sup> <sup>782.</sup> <sup>783.</sup> <sup>784.</sup> <sup>785.</sup> <sup>786.</sup> <sup>787.</sup> <sup>788.</sup> <sup>789.</sup> <sup>790.</sup> <sup>791.</sup> <sup>792.</sup> <sup>793.</sup> <sup>794.</sup> <sup>795.</sup> <sup>796.</sup> <sup>797.</sup> <sup>798.</sup> <sup>799.</sup> <sup>800.</sup> <sup>801.</sup> <sup>802.</sup> <sup>803.</sup> <sup>804.</sup> <sup>805.</sup> <sup>806.</sup> <sup>807.</sup> <sup>808.</sup> <sup>809.</sup> <sup>810.</sup> <sup>811.</sup> <sup>812.</sup> <sup>813.</sup> <sup>814.</sup> <sup>815.</sup> <sup>816.</sup> <sup>817.</sup> <sup>818.</sup> <sup>819.</sup> <sup>820.</sup> <sup>821.</sup> <sup>822.</sup> <sup>823.</sup> <sup>824.</sup> <sup>825.</sup> <sup>826.</sup> <sup>827.</sup> <sup>828.</sup> <sup>829.</sup> <sup>830.</sup> <sup>831.</sup> <sup>832.</sup> <sup>833.</sup> <sup>834.</sup> <sup>835.</sup> <sup>836.</sup> <sup>837.</sup> <sup>838.</sup> <sup>839.</sup> <sup>840.</sup> <sup>841.</sup> <sup>842.</sup> <sup>843.</sup> <sup>844.</sup> <sup>845.</sup> <sup>846.</sup> <sup>847.</sup> <sup>848.</sup> <sup>849.</sup> <sup>850.</sup> <sup>851.</sup> <sup>852.</sup> <sup>853.</sup> <sup>854.</sup> <sup>855.</sup> <sup>856.</sup> <sup>857.</sup> <sup>858.</sup> <sup>859.</sup> <sup>860.</sup> <sup>861.</sup> <sup>862.</sup> <sup>863.</sup> <sup>864.</sup> <sup>865.</sup> <sup>866.</sup> <sup>867.</sup> <sup>868.</sup> <sup>869.</sup> <sup>870.</sup> <sup>871.</sup> <sup>872.</sup> <sup>873.</sup> <sup>874.</sup> <sup>875.</sup> <sup>876.</sup> <sup>877.</sup> <sup>878.</sup> <sup>879.</sup> <sup>880.</sup> <sup>881.</sup> <sup>882.</sup> <sup>883.</sup> <sup>884.</sup> <sup>885.</sup> <sup>886.</sup> <sup>887.</sup> <sup>888.</sup> <sup>889.</sup> <sup>890.</sup> <sup>891.</sup> <sup>892.</sup> <sup>893.</sup> <sup>894.</sup> <sup>895.</sup> <sup>896.</sup> <sup>897.</sup> <sup>898.</sup> <sup>899.</sup> <sup>900.</sup> <sup>901.</sup> <sup>902.</sup> <sup>903.</sup> <sup>904.</sup> <sup>905.</sup> <sup>906.</sup> <sup>907.</sup> <sup>908.</sup> <sup>909.</sup> <sup>910.</sup> <sup>911.</sup> <sup>912.</sup> <sup>913.</sup> <sup>914.</sup> <sup>915.</sup> <sup>916.</sup> <sup>917.</sup> <sup>918.</sup> <sup>919.</sup> <sup>920.</sup> <sup>921.</sup> <sup>922.</sup> <sup>923.</sup> <sup>924.</sup> <sup>925.</sup> <sup>926.</sup> <sup>927.</sup> <sup>928.</sup> <sup>929.</sup> <sup>930.</sup> <sup>931.</sup> <sup>932.</sup> <sup>933.</sup> <sup>934.</sup> <sup>935.</sup> <sup>936.</sup> <sup>937.</sup> <sup>938.</sup> <sup>939.</sup> <sup>940.</sup> <sup>941.</sup> <sup>942.</sup> <sup>943.</sup> <sup>944.</sup> <sup>945.</sup> <sup>946.</sup> <sup>947.</sup> <sup>948.</sup> <sup>949.</sup> <sup>950.</sup> <sup>951.</sup> <sup>952.</sup> <sup>953.</sup> <sup>954.</sup> <sup>955.</sup> <sup>956.</sup> <sup>957.</sup> <sup>958.</sup> <sup>959.</sup> <sup>960.</sup> <sup>961.</sup> <sup>962.</sup> <sup>963.</sup> <sup>964.</sup> <sup>965.</sup> <sup>966.</sup> <sup>967.</sup> <sup>968.</sup> <sup>969.</sup> <sup>970.</sup> <sup>971.</sup> <sup>972.</sup> <sup>973.</sup> <sup>974.</sup> <sup>975.</sup> <sup>976.</sup> <sup>977.</sup> <sup>978.</sup> <sup>979.</sup> <sup>980.</sup> <sup>981.</sup> <sup>982.</sup> <sup>983.</sup> <sup>984.</sup> <sup>985.</sup> <sup>986.</sup> <sup>987.</sup> <sup>988.</sup> <sup>989.</sup> <sup>990.</sup> <sup>991.</sup> <sup>992.</sup> <sup>993.</sup> <sup>994.</sup> <sup>995.</sup> <sup>996.</sup> <sup>997.</sup> <sup>998.</sup> <sup>999.</sup> <sup>1000.</sup> <sup>1001.</sup> <sup>1002.</sup> <sup>1003.</sup> <sup>1004.</sup> <sup>1005.</sup> <sup>1006.</sup> <sup>1007.</sup> <sup>1008.</sup> <sup>1009.</sup> <sup>1010.</sup> <sup>1011.</sup> <sup>1012.</sup> <sup>1013.</sup> <sup>1014.</sup> <sup>1015.</sup> <sup>1016.</sup> <sup>1017.</sup> <sup>1018.</sup> <sup>1019.</sup> <sup>1020.</sup> <sup>1021.</sup> <sup>1022.</sup> <sup>1023.</sup> <sup>1024.</sup> <sup>1025.</sup> <sup>1026.</sup> <sup>1027.</sup> <sup>1028.</sup> <sup>1029.</sup> <sup>1030.</sup> <sup>1031.</sup> <sup>1032.</sup> <sup>1033.</sup> <sup>1034.</sup> <sup>1035.</sup> <sup>1036.</sup> <sup>1037.</sup> <sup>1038.</sup> <sup>1039.</sup> <sup>1040.</sup> <sup>1041.</sup> <sup>1042.</sup> <sup>1043.</sup> <sup>1044.</sup> <sup>1045.</sup> <sup>1046.</sup> <sup>1047.</sup> <sup>1048.</sup> <sup>1049.</sup> <sup>1050.</sup> <sup>1051.</sup> <sup>1052.</sup> <sup>1053.</sup> <sup>1054.</sup> <sup>1055.</sup> <sup>1056.</sup> <sup>1057.</sup> <sup>1058.</sup> <sup>1059.</sup> <sup>1060.</sup> <sup>1061.</sup> <sup>1062.</sup> <sup>1063.</sup> <sup>1064.</sup> <sup>1065.</sup> <sup>1066.</sup> <sup>1067.</sup> <sup>1068.</sup> <sup>1069.</sup> <sup>1070.</sup> <sup>1071.</sup> <sup>1072.</sup> <sup>1073.</sup> <sup>1074.</sup> <sup>1075.</sup> <sup>1076.</sup> <sup>1077.</sup> <sup>1078.</sup> <sup>1079.</sup> <sup>1080.</sup> <sup>1081.</sup> <sup>1082.</sup> <sup>1083.</sup> <sup>1084.</sup> <sup>1085.</sup> <sup>1086.</sup> <sup>1087.</sup> <sup>1088.</sup> <sup>1089.</sup> <sup>1090.</sup> <sup>1091.</sup> <sup>1092.</sup> <sup>1093.</sup> <sup>1094.</sup> <sup>1095.</sup> <sup>1096.</sup> <sup>1097.</sup> <sup>1098.</sup> <sup>1099.</sup> <sup>1100.</sup> <sup>1101.</sup> <sup>1102.</sup> <sup>1103.</sup> <sup>1104.</sup> <sup>1105.</sup> <sup>1106.</sup> <sup>1107.</sup> <sup>1108.</sup> <sup>1109.</sup> <sup>1110.</sup> <sup>1111.</sup> <sup>1112.</sup> <sup>1113.</sup> <sup>1114.</sup> <sup>1115.</sup> <sup>1116.</sup> <sup>1117.</sup> <sup>1118.</sup> <sup>1119.</sup> <sup>1120.</sup> <sup>1121.</sup> <sup>1122.</sup> <sup>1123.</sup> <sup>1124.</sup> <sup>1125.</sup> <sup>1126.</sup> <sup>1127.</sup> <sup>1128.</sup> <sup>1129.</sup> <sup>1130.</sup> <sup>1131.</sup> <sup>1132.</sup> <sup>1133.</sup> <sup>1134.</sup> <sup>1135.</sup> <sup>1136.</sup> <sup>1137.</sup> <sup>1138.</sup> <sup>1139.</sup> <sup>1140.</sup> <sup>1141.</sup> <sup>1142.</sup> <sup>1143.</sup> <sup>1144.</sup> <sup>1145.</sup> <sup>1146.</sup> <sup>1147.</sup> <sup>1148.</sup> <sup>1149.</sup> <sup>1150.</sup> <sup>1151.</sup> <sup>1152.</sup> <sup>1153.</sup> <sup>1154.</sup> <sup>1155.</sup> <sup>1156.</sup> <sup>1157.</sup> <sup>1158.</sup> <sup>1159.</sup> <sup>1160.</sup> <sup>1161.</sup> <sup>1162.</sup> <sup>1163.</sup> <sup>1164.</sup> <sup>1165.</sup> <sup>1166.</sup> <sup>1167.</sup> <sup>1168.</sup> <sup>1169.</sup> <sup>1170.</sup> <sup>1171.</sup> <sup>1172.</sup> <sup>1173.</sup> <sup>1174.</sup> <sup>1175.</sup> <sup>1176.</sup> <sup>1177.</sup> <sup>1178.</sup> <sup>1179.</sup> <sup>1180.</sup> <sup>1181.</sup> <sup>1182.</sup> <sup>1183.</sup> <sup>1184.</sup> <sup>1185.</sup> <sup>1186.</sup> <sup>1187.</sup> <sup>1188.</sup> <sup>1189.</sup> <sup>1190.</sup> <sup>1191.</sup> <sup>1192.</sup> <sup>1193.</sup> <sup>1194.</sup> <sup>1195.</sup> <sup>1196.</sup> <sup>1197.</sup> <sup>1198.</sup> <sup>1199.</sup> <sup>1200.</sup> <sup>1201.</sup> <sup>1202.</sup> <sup>1203.</sup> <sup>1204.</sup> <sup>1205.</sup> <sup>1206.</sup> <sup>1207.</sup> <sup>1208.</sup> <sup>1209.</sup> <sup>1210.</sup> <sup>1211.</sup> <sup>1212.</sup> <sup>1213.</sup> <sup>1214.</sup> <sup>1215.</sup> <sup>1216.</sup> <sup>1217.</sup> <sup>1218.</sup> <sup>1219.</sup> <sup>1220.</sup> <sup>1221.</sup> <sup>1222.</sup> <sup>1223.</sup> <sup>1224.</sup> <sup>1225.</sup> <sup>1226.</sup> <sup>1227.</sup> <sup>1228.</sup> <sup>1229.</sup> <sup>1230.</sup> <sup>1231.</sup> <sup>1232.</sup> <sup>1233.</sup> <sup>1234.</sup> <sup>1235.</sup> <sup>1236.</sup> <sup>1237.</sup> <sup>1238.</sup> <sup>1239.</sup> <sup>1240.</sup> <sup>1241.</sup> <sup>1242.</sup> <sup>1243.</sup> <sup>1244.</sup> <sup>1245.</sup> <sup>1246.</sup> <sup>1247.</sup> <sup>1248.</sup> <sup>1249.</sup> <sup>1250.</sup> <sup>1251.</sup> <sup>1252.</sup> <sup>1253.</sup> <sup>1254.</sup> <sup>1255.</sup> <sup>1256.</sup> <sup>1257.</sup> <sup>1258.</sup> <sup>1259.</sup> <sup>1260.</sup> <sup>1261.</sup> <sup>1262.</sup> <sup>1263.</sup> <sup>1264.</sup> <sup>1265.</sup> <sup>1266.</sup> <sup>1267.</sup> <sup>1268.</sup> <sup>1269.</sup> <sup>1270.</sup> <sup>1271.</sup> <sup>1272.</sup> <sup>1273.</sup> <sup>1274.</sup> <sup>1275.</sup> <sup>1276.</sup> <sup>1277.</sup> <sup>1278.</sup> <sup>1279.</sup> <sup>1280.</sup> <sup>1281.</sup> <sup>1282.</sup> <sup>1283.</sup> <sup>1284.</sup> <sup>1285.</sup> <sup>1286.</sup> <sup>1287.</sup> <sup>1288.</sup> <sup>1289.</sup> <sup>1290.</sup> <sup>1291.</sup> <sup>1292.</sup> <sup>1293.</sup> <sup>1294.</sup> <sup>1295.</sup> <sup>1296.</sup> <sup>1297.</sup> <sup>1298.</sup> <sup>1299.</sup> <sup>1300.</sup> <sup>1301.</sup> <sup>1302.</sup> <sup>1303.</sup> <sup>1304.</sup> <sup>1305.</sup> <sup>1306.</sup> <sup>1307.</sup> <sup>1308.</sup> <sup>1309.</sup> <sup>1310.</sup> <sup>1311.</sup> <sup>13</sup>

† Deut. 11. 7<sup>ε</sup> Μακροθυμήσατε οὖν, ἀδελφοί, ἕως τῆς παρουσίας τοῦ Κυρίου. Ἴδου, ὁ γεωργὸς ἐκδέχεται τὸν τίμιον καρπὸν τῆς γῆς, μακροθυμῶν ἐπ' αὐτῷ, ἕως ἂν λάβῃ ὑετὸν πρῶϊμον καὶ ὄψιμον.  
 8 μακροθυμήσατε καὶ ὑμεῖς, στηρίζετε τὰς καρδίας ὑμῶν, ὅτι ἡ παρουσία τοῦ Κυρίου ἤγγικε. 9<sup>η</sup> Μὴ στενάζετε κατ' ἀλλήλων, ἀδελφοί, ἵνα μὴ [κατα]κριθῆτε ἰδού, ὁ κριτὴς πρὸ τῶν θυρῶν  
 1<sup>η</sup> Matt. 6. 12. ἔστηκεν. 10<sup>1</sup> Ὑπόδειγμα λάβετε τῆς κακοπαθείας, ἀδελφοί μου,

Expositors, as Mackn., Rosenm., Abp. Newc., and Bp. Jebb, and, of ancient ones, by Œcumen. and Theophyl. As an argument for this latter view of the sense, Bp. Middl. urges that the hypothetical use of the Article, by which τὸν δίκαιον would stand for τὸν δίκαιον, would present too strong an expression. With far greater reason may we urge against the above view, the forced and jejune sense which must thus be assigned to the words following, οὐκ ἀντιτάσσεται ὑμῖν: namely, 'the Saviour opposes not your perverseness;' or, as Dr. Burton explains, 'He is not opposing you in your career of national ungodliness and obduracy, but lets you fill up the measure of your sins.' On the whole, the latter view, —ably supported by Calv. and Est.,—seems preferable. In the concluding clause, οὐκ ἀντιτάσσεται ὑμῖν, the purpose of the Apostle is to further set forth the guilt of this cruelty and oppression, by representing it as inflicted on the helpless and unresisting; see Calv. And how little effectual resistance the oppressed poor could, in that age, make to the oppressing rich, no one, conversant with ancient literature, will need to be informed. I need only refer to the passage of Juvenal, Sat. iii. 299, 'Libertas pauperis hæc est, Pulcratus rogat, et pugnis concisus adorat, Ut liceat pascis cum dentibus inde reverti.' I must not omit to add, that the interpretation by which τὸν δίκαιον is taken to denote our Lord Jesus Christ is ably refuted by Est., who decidedly prefers to understand the poor just man; and he remarks that elsewhere in Scripture ὁ δίκαιος, in this emphatical sense, is opposed to the rich and powerful. And he adduces, as exx., Isa. lvii. Pa. xciii. 21, et al. It is remarkable that the learned theologian should have omitted to adduce Wisd. ii. 12—18, which must have been in the mind of St. James; and, accordingly, he must have intended to take τὸν δίκαιον in the generic sense. How Bentley could have brought himself to suppose that St. James wrote not οὐκ ἀντίτ., but ὁ Κύριος οὐκ ἀντίτ., I am at a loss to imagine; and still more how Bp. Middl. could call the conjecture 'ingenious.'

7. Here the Apostle turns to the Christian converts suffering under their oppression, and exhorts them patiently to endure the injuries inflicted on them, seeing that the advent of the Lord Jesus Christ approaches. This he confirms and illustrates by the example of the husbandman, and by those held out to them in the suffering Prophets. (Pott.)—μακροθυμήσατε. The term has here a double signification; namely, *patiently endure*, and *patiently wait for*. Comp. Heb. x. 36, seqq., ὑπομονὴν γὰρ ἔχτε χριστῶν, 'for need ye have of patience'—until ὁ ἐρχόμενος ἔξῃ,—a passage forming the best comment on the present. By τῆς παρουσ. τ. Κ. seems meant, by a double sense, 'the advent of Christ at the

destruction of Jerusalem,' and 'the final advent;' espec. the latter.—τὸν τίμιον καρπὸν. So called, as supplying that which forms the most necessary part of food to man, 'bread, the staff of life.' Τὸν πρῶϊμον, meaning the autumnal, as ὄψιμον does the vernal rains. Lachm. and Tisch. cancel ὑετὸν from a few MSS. But it cannot well be dispensed with. Nor is it likely to have been omitted, for, while the complete expression occurs several times in the Sept., no where do I find there the Adject. employed without ὑετὸν.

8. στηρίζετε τὰς καρδίας ὑ. i. e. 'stablish your hearts in faith and patience.'—ἤγγικε, 'hath drawn nigh;' i. e. 'is all but at hand;' which is required by πρὸ τῶν θυρῶν ἔστηκεν, just after. Comp. Matt. xxiv. 33.

9. μὴ στενάζετε κατ' ἀλλήλων.] The Common Version here is any thing but happy, whether in its textual or its marginal reading. Grudge, and groan, do not well represent the sense of the original; at least, if groan be retained, it must be understood to denote, not the groan of discontent, but the groan of querulous impatience, which likes to find fault with others, and accuse them of injuries, sometimes imaginary, and mostly exaggerated. See Calv. Some characters are naturally querulous and impatient of others' infirmities, forgetting their own; others are suspicious, and prone to resent injuries. Both classes of persons are here admonished to practise forbearance and long-suffering, lest they be condemned by their own judgment,—mindful that, with what measure they mete, it shall be measured to them again: besides which, it behoves them to consider that the common Judge of all standeth at the door. The ἵνα μὴ κατακρ. here is equiv. to ἵνα μὴ εἰς ὑπόκρισιν τίεσθῃ, at v. 12. And accordingly the κατα should be removed. Indeed it is found in very few MSS., and those of the lowest order. The ὁ before κριτῆς has no place in several MSS. and the t. rec. (the Elz. Ed.); but it is found in the Stephanic text, and in the great body of the MSS.; and it is required by propriety of language, the sense being, 'the Judge κατ' ἐξοχῆν,' who is at Acts x. 42 denominated ὁ ὠριζόμενος κρ. ζώντων καὶ νεκρῶν.

10. To encourage them to patient endurance, the Apostle now points to the examples of those who had trodden the same thorny path before them; so supplying what has ever been a powerful incentive to 'the faith and perseverance of the saints.'—ὑπόδειγμα λάβετε. On the force of ὑπόδειγμα see note at John xiii. 15.—τῆς κακοπαθείας. The expression may be understood to mean, 'constancy in enduring sufferings;' or it may with μακροθυμίας just after form an Hendiadys, to denote 'patient endurance of evils.' On the various evils endured by the Prophets, see Heb. xi. 33, seqq.—ὃ ἐλάλησαν

καὶ τῆς μακροθυμίας, τοὺς προφῆτας, οἱ ἐλάλησαν τῷ ὀνόματι Κυρίου. <sup>11</sup> Ἰδοὺ, μακαρίζομεν τοὺς ὑπομένοντας. τὴν ὑπομονὴν Ἰωβ ἠκούσατε, καὶ τὸ τέλος Κυρίου εἶδετε· ὅτι πολὺ-σπλαγχνός ἐστιν ὁ Κύριος καὶ οἰκτιρμων. <sup>12</sup> Πρὸ πάντων δέ, ἀδελφοί μου, μὴ ὀμνύετε, μήτε τὸν οὐρανὸν μήτε τὴν γῆν, μήτε ἄλλον τινα ὄραν ἢ τῷ δὲ ὑμῶν τὸ ναὶ, ναὶ, καὶ τὸ οὐ, οὐ· ἵνα μὴ ὑπὸ κρίσιν πέσητε. <sup>13</sup> *Κακοπαθεῖ τις ἐν ὑμῖν; προσ-*

k Num. 14.  
18.  
Job 1. 21, 22.  
Eccl. 40. 10.  
Ps. 106. 8.  
Matt. 5. 11.  
1 Matt. 5. 34.  
2 Cor. 1. 17.  
18.  
2 Chron.  
12.  
Ps. 50. 16.  
Eph. 5. 19.  
Col. 3. 16.

τῷ ὀνόματι Κ. This is intended to at once set forth the high character of those who 'endured the like things,' and to give greater point to the argument; q. d. 'If their high commission did not atone them from suffering; if they bore such evils, well may ye.'

11. μακαρίζομεν 'we pronounce those blessed,' agreeably to Christ's words, Matt. v. 11, 12. —τοὺς ὑπομ., 'who bear with patience the trials appointed for them by God.' On this absolute use, see note on Rom. xii. 12. Here we may suppose the Apostle to have had in mind the words of Dan. xii. 12, μακάριοι οἱ ὑπομένοντες, with which comp. Matt. xxiv. 13. —τὸ τέλος Κυρίου. Render: 'the [happy] end which the Lord wrought for him, putting an end to his sufferings;' with reference to what is said, Job xlii. 12.

12. μὴ ὀμνύετε] 'leave off swearing.' The Apostle now takes occasion to advert to one among other modes of expressing impatience, namely, by the use of angry oaths uttered under impatience, and from great provocation; for such, as Bp. Sanderson and Abp. Newc. show, are meant by the oaths here spoken of. Besides these, however, we may suppose,—espec. from the use of the solemn formula πρὸ πάντων,—that the Apostle here speaks generally of all oaths used in common conversation; such kind of swearing being, there is reason to think, very prevalent among the Jews. So Philo, vol. ii. p. 271, cited by Wetst., testifies to the prevalence of this profane practice thus: ἀλλὰ καὶ παραλαβίτω τις, εἰ βούλεται, μὴ μὴν τὸ ἀνωτάτω καὶ προσβύτατον εὐθεὶς αἰτίαν, ἀλλὰ γῆν, ἥλιον, ἀστέρας, οὐρανόν, τὸν σύμπαντα κόσμον. That the Apostle's words have nothing to do with judicial swearing, all the best Commentators are agreed. And, indeed, such is certain from the similar words of our Lord, Matt. v. 34—37, on which, doubtless, the present injunction was formed. It may be observed that the practice of the *Essenes* wholly coincided with these prohibitions. Thus we find from Jos., Bell. ii. 8, 6, that they avoided swearing, as if it were worse than perjury; though there, as in the present case, the injunction, as Whiston remarks, must be supposed to have had its particular exceptions, as on certain great and necessary occasions. Thus, in the next section, we find it related of these very *Essenes*, who are before said to have so zealously avoided swearing, that they admitted none into their brotherhood till they had taken certain tremendous oaths to perform their several duties to God and to their neighbour; so evidently not accounting this any violation of the rule 'not to swear at all.' The case is the same in the *Christian* system, as we learn from the Apostolical Constitutions, which, although they coincide with these prohibitions of

Christ and his Apostle as to swearing in general, yet they explain it elsewhere by *avoiding to swear falsely*, and to swear *often* and *in vain*. And so when they enjoin *not to swear at all*, they add that, 'If such cannot be avoided, we must *swear truly*;' which sufficiently serves to explain the nature and measures of this *general* injunction. —ἢ τῷ δὲ ὑμῶν τὸ ναὶ, ναὶ, καὶ τὸ οὐ, οὐ. This seems to have been a proverbial form of expression, to denote simple affirmation or negation; repeated, if need be, but unaccompanied with oaths. —ἵνα μὴ ὑπὸ κρίσιν πέσητε. Very many MSS., some Versions and Fathers, and some early Editions, have *eis ὑπόκρισιν*, which reading was received into the text by Matthæi, but again thrown out by Griesb., Scholz, Lachm., and Tisch.; very properly; since it admits of no tolerable sense: and external authority is of no great weight in a case like this. The reading arose, I suspect, from a blending of *ὕπο* and its gloss *eis*, putting *eis* first. Thus *ὕπο* and *κρίσιν* were causlessly joined together, and hereby the reading *eis ὑπόκρισιν* is well accounted for. That a gloss on *ὕπο* should have occurred was likely, since *πίπτειν ὑπό τι* (for *eis τι*) is of very rare occurrence, though such is found in Diod. Sic. t. ii. 269, and viii. 209 (where *ὕπ' ἐξουσίας* stands for *eis ἐξ.*, which occurs in Polyb. iv. 12), also in Polyb. iv. 15, 11.

13—18. Here the Apostle adverts to other trials of patience and resignation, namely, those of sickness, or other calamity; pointing out the best means of removing, or mitigating, the evils. And first he enjoins the use of prayer, as the best balm for the wounds of affliction, and the most effectual preservative against the allurements of prosperity.

13. *κακοπαθεῖ τις ἐν ὑμῖν; &c.*] It has been a matter of dispute, whether these words should be taken *interrogatively*, or *declaratively*. Editors vary in opinion, but recent ones, from Griesb. to Tisch., adopt the declarative,—and certainly in the *Class.* writers the older Editors adopted in such a case the interrogative,—while the *recent* Editors have preferred the declarative, e. g. in Antiph. *Διδου.* frag. ii. 5, *ἔστιν πολυτήλες τῷ βίῳ, τίς οὐ φθονεῖ*; Dind. and Meinecke reject the interrogation of the former Edd., and write *βίῳ τις*. For my own part, I am now disposed to acquiesce in the *declarative* mode, which implies a *supposition* of a case, as at 1 Cor. xiv. 26, *ψαλμὸν ἔχει, διδασχὴν ἔχει—πάντα, &c.*, where see note.—*εὐχαριστεῖ τις; ψαλλέτω*. Not meaning thus to say that cheerfulness is *always* to be so expressed (see notes on 1 Cor. xiv. 15. Eph. v. 19. Col. iii. 16); but recommending them to adapt their devotions to their present frame of mind and to external circumstances;—in *sorrow* and affliction offering up prayer and supplication; in *joy* offering 'the sacrifice of praise'

ο Mark 6. 12. *ευχέσθω* εὐθυμεί τις; ψαλλέτω. <sup>14</sup> ἄσθενεῖ τις ἐν ὑμῶν;  
 & 16. 12. *προσκαλεσάσθω* τοὺς πρεσβυτέρους τῆς ἐκκλησίας καὶ προσευ-  
 ξάσθωσαν ἐπ' αὐτὸν, ἀλείψαντες αὐτὸν ἐλαίῳ ἐν τῷ ὀνόματι τοῦ  
 Κυρίου. <sup>15</sup> Καὶ ἡ εὐχὴ τῆς πίστεως σώσει τὸν κάμνοντα, καὶ  
 ἔγερεῖ αὐτὸν ὁ Κύριος· κὰν ἁμαρτίας ἢ πεπονηκὼς, ἀφεθήσεται  
 αὐτῷ. <sup>16</sup> Ἐξομολογεῖσθε ἀλλήλοις τὰ παραπτώματα, καὶ εὐ-

(Heb. xiii. 15), giving thanks for past and present blessings, with prayer for future ones, and for grace at all times to withstand temptations.

14. *προσκαλ. τοὺς πρεσβ. τῆς ἐκκλ.* I agree with Dr. Peile, that by *τοὺς πρεσβ.* are meant the Church Presbyters, or the order of Priests, who acted as Pastors. — *προσευξάσθωσαν ἐπ' αὐτὸν* — *Κυρίου*. 'Εν τῷ ὀνόματι τοῦ Κυρίου some construe with *προσευξάσθωσαν ἐπ' αὐτὸν*; others, with *ἀλείψ. αὐτὸν ἐλαίῳ*. We may, however, suppose them to belong to *both*; the whole thing being done in dependence on the aid of God, solemnly invoked in prayer. That oil (espec. the generous oil of the East) is highly *salutary* in various disorders, will, however, by no means prove it to be here enjoined as a *medical means*; for from the Gospels (see Mark vi. 13) we learn that this (which was a general remedy among the Jews) was used by the disciples even in *conjunction* with miraculous power. Nay, our Lord himself condescended to employ certain *media* in working miracles. In the case of these presbyters, as in that of the *Apostles*, the oil may have been only used as *symbolical* of the cure to be effected by the Divine means. Upon the whole, it involves, I apprehend, the *least difficulty* to suppose that by the healing in question is meant *preternatural* healing; otherwise the strong expressions *ἡ εὐχὴ τῆς πίστεως σώσει τὸν κάμν., καὶ ἔγερεῖ α. ὁ Κ.*, and others must be taken with such a limitation as, in the present context, would involve a very great harshness. In the *next generation*, indeed, there is little doubt that the thing became a solemn *religious ceremony* comprehending a *symbolical rite*, the use of which *tended* to produce the blessings invoked, as far as was consistent with the purposes of Divine wisdom: in which case, of course, the expression *prayer of faith* would bear a very different sense to what it does in the present passage. *Here* it may be supposed to denote 'the prayer which proceedeth from that faith to which was formerly granted the power of working miracles;' see Acts iii. 16. Rom. xii. 8. 1 Cor. xii. 9. xiii. 2: in which view the *sins* (namely, sins sincerely repented of) of which it is here said that 'they shall be forgiven,' are supposed to be those of which the disorders in question were a temporal and judicial punishment; see Matt. viii. 17. John v. 14. 1 Cor. xi. 30, seq. The Apostle here says nothing about the *sick person himself* addressing the Lord of life and death, health and sickness, for his recovery: but that was so manifest a duty, as to seem unnecessary to be enjoined on any truly Christian person. Accordingly there are very few passages enjoining this duty; however, in the Old Test. one occurs in Eccles. xxviii. 9, *Τέκνον, ἐν ἀρρώστιάματι σου μὴ παράβληται* ('be not negligent of thy duty'), ἀλλὰ εὖζαι Κυρίῳ, καὶ αὐτὸς λήσεται.

16. *Ἐξομολογεῖσθε ἀλλήλοις τὰ παραπτώ-*

*ματα, &c.*] Some, regarding this as a fresh exhortation, unconnected with the preceding context, suppose it to enjoin generally a mutual confession of faults or injuries committed against each other, with a mutual supplication to God for spiritual health. This view, however, lies open to no little objection in the harshness which it involves, of assigning such a figurative sense to *λαβῆτα* in a context like the present. Hence most Expositors, with reason, connecting the exhortation with what precedes, understand the injunction not as a *general*, but a *special* one, referring only to cases of *dangerous* sickness, and when the confession and reconciliation in question would materially tend to promote the recovery of the sick person. The 'prayer' here mentioned seems intended chiefly of the injured person, who should not only forgive, but *pray* for his injurer, if penitent; though it may be also understood of all other prayers for the recovery and pardon of sins of the sick person, except those mentioned at vv. 14, 15. It seems that the Apostle here meant to recommend and extol a disposition to freely confess, on all proper occasions, the wrongs we have done to any one. Certain it is that the present passage will by no means support the Romish practice of *auricular confession*, espec. to a priest; the confession, in the present case, being supposed to be made to the *injured person*, in order to obtain his forgiveness. Finally, to encourage the use of prayers for the sick, not only on the part of ministers, but that of Christians in general, there is added the assurance, *καὶ ἡ ἐκείνων δέσποις δικαίων ἐπαγγουμένη*, meaning, that 'the earnest prayers of the righteous have great efficacy.' At least, such is the general sense; but the exact import of this peculiar expression much depends on the true nature of the form *ἐπαγγουμένη*. If it be, what many suppose it, a Middle form with reciprocal sense, it will signify '*working itself*,' equiv. to *working, Active*; and thus it will be a convertible term with *ἐπαγγελία* or *ἐπαγγελος*. As exx. of this form the Commentators who adopt the above view refer to Rom. vii. 5. 2 Cor. i. 6. iv. 12. Gal. v. 6. Eph. iii. 20. Col. i. 29. 2 Thess. ii. 7; yet, in *almost every* one of those passages (as I have shown in my notes thereon) a *Passive* force is either strongly marked or very perceptible; and in this view I am supported by Dr. Bull, Exam., p. 90, Schoettg. on Gal. and Eph., and Dindorf on Steph. Thea. in v. It is, I believe, never used as Middle, with a *true Middle force* in the Class. writers, and in them a *Passive* form is very rare; yet I have myself noticed exx. in Polyb. i. 13. 5. ix. 13, 9, Pseudo-Aristot. de Mundo, and some very late Greek writers. The question, however, is, not what it *may* mean in some of the above-enumerated passages (for in others it cannot but have a *Passive sense*), but what is its import here. Now, from the Middle form and signif. arises a very languid sense,

χεσθε ὑπὲρ ἀλλήλων, ὅπως ἰαθῆτε. πολὺ ἰσχύει δέησις δικαίου  
 ἐνεργουμένη. <sup>17</sup> Ἡλίας ἄνθρωπος ἦν ὁμοιοπαθὴς ἡμῖν, καὶ <sup>p 1 Kings</sup>  
 προσευχῇ προσηύξατο τοῦ μὴ βρέξαι· καὶ οὐκ ἔβρεξεν ἐπὶ τῆς <sup>17, 1.</sup>  
 γῆς ἐνιαυτοὺς τρεῖς καὶ μῆνας ἕξ. <sup>18</sup> Καὶ πάλιν προσηύξατο, <sup>2 18. 43. 45.</sup>  
 καὶ ὁ οὐρανὸς ἵετόν· ἔδωκε, καὶ ἡ γῆ ἐβλάστησε τὸν καρπὸν αὐτῆς. <sup>Luke 4. 25.</sup>  
<sup>19</sup> Ἀδελφοί, ἐάν τις ἐν ὑμῖν πλανηθῇ ἀπὸ τῆς ἀληθείας, καὶ <sup>Acts 14. 15.</sup>  
 ἐπιστρέψῃ τις αὐτόν, <sup>20</sup> γνωσκέτω ὅτι ὁ ἐπιστρέψας ἁμαρτω- <sup>q 1 Kings 18.</sup>  
 λὸν ἐκ πλάνης ὁδοῦ αὐτοῦ, σώσει ψυχὴν ἐκ θανάτου, καὶ καλύψει <sup>41, &c.</sup>  
 πλῆθος ἁμαρτιῶν.

whereas one strongly significant is called for by the context; and hence I agree with those Expositors who regard *ἐνεργουμένη* as a *Passive form* with *Passive sense*, denoting prayer 'wrought out and carried into effect in suitable words,' such as the just know how to employ, exactly as at Gal. v. 6, *πίστις δι' ἀγάπης ἐνεργουμένη* signifies 'faith wrought out and carried into action by deeds.' Dr. Peile's version, '*effectually put forth* in duty, called into action, and making itself felt in all its inherent efficacy,' is formed on Calvin's note, who illustrates the thing thus: 'Quotidie oramus pro tota Ecclesia, ut peccata illi Deus remittat: sed tunc vere in actu est oratio, quum succurrere contendimus illis, qui laborant.'

19, 20. To the above injunctions to mutual confession, forgiveness, and prayer for each other, the Apostle now subjoins another, to mutually co-operate in correcting each other's errors in the doctrines, or failures in the practice, of Christianity.

20. καὶ καλύψει πλῆθος αἰμα.] Expositors are not agreed whether the *covering* here spoken of is to be understood of the sins of the *convert*, or of the *converted*. The *former* interpretation is espoused by Origen and several Latin Fathers,

and of the moderns, by Hamm., Whitby, Wella, Atterbury, and Doddr.; the *latter*, by Grot., Vorst., Calv., Est., Bp. Hall, Wolf, Benson, Sherlock, Rosenm., Mackn., Abp. Newc., Pott, Scott, and almost all recent Commentators, who argue that it seems hardly consonant with the language and doctrines of the Gospel, that any sin should be forgiven, if it be unrepented, or persisted in; and if it be repented and forsaken it will be pardoned *without* the meritorious act here mentioned. Indeed, the latter interpretation is that alone suitable to the context; and how early it was adopted will appear from its being followed by the Pesch. Syr. Translator. Thus, then, we may suppose the meaning to be, that 'so doing he will cause these his sins to be covered up in the sight of God, and to be unpunished,—that Christ's atoning blood might cover the multitude of his sins, never to appear in judgment against him.' By this, however, we are only to understand that the good offices of the reformer will powerfully *lead*—be the means—to procure the forgiveness of sins and final salvation of the penitent sinner, since *conversion* does not necessarily imply *final perseverance*, and therefore can by no means ensure salvation.



# ΠΕΤΡΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

## ΕΠΙΣΤΟΛΗ ΚΑΘΟΛΙΚΗ ΠΡΩΤΗ.

a John 7. 38.  
Acts 2. 6, 9,  
10.  
James 1. 1.

I. 1\* ΠΕΤΡΟΣ, ἀπόστολος Ἰησοῦ Χριστοῦ, ἐκλεκτοῖς παρ-  
επιδήμιος διασπορᾶς Πόντου, Γαλατίας, Καππαδοκίας, Ἀσίας,

THE authenticity, and consequently canonical authority, of this Epistle, has never, until recently, been disputed. On the *time*, however, when, and the *place* where, it was written, nothing certain can be pronounced. Indeed of the history of St. Peter's life subsequent to his being at Antioch, A.D. 46, we know nothing from the New Test. That he suffered martyrdom at Rome at the close of the reign of Nero, about the year 64, we learn from the early Ecclesiastical Historians; and that his remains were deposited at Rome, we have the same testimony; to which I am enabled to add that of Procopius, Hist., p. 195, 10. But though the *time* when this Epistle was written cannot be exactly fixed, yet, from some allusions in it to the troubles in Judæa, it is supposed to have been not long before the death of the Apostle; probably about the year 63. See Prof. Steiger's *Introd.*, § 10. With respect to the *place* where it was written, the determination of that point is closely connected with the interpretation of the passage at chap. v. 13, where see note. As to the *persons* to whom it was addressed, *that*, too, is a matter of some uncertainty. They were probably the Christians dispersed through various parts of Asia Minor and the East, espec. Pontus, Galatia, Cappadocia, Asia, and Bithynia,—chiefly *Jews*, but partly, though in a small measure, *Gentiles*. As regards the *matter* contained therein, this Epistle bears a close affinity to that of the Epistle of St. James in scope and argument, adverting to the persecutions to which the Christians were exposed, exhorting to patience and resignation, perseverance in the true faith, and inculcating universal love and the practice of all the relative duties. The great purpose of the Apostle in this Epistle was to confirm the faith of believers, chiefly Jewish Christians, and to stimulate them to continue in a holy life and conversation, and 'testifying to them that this is the true grace of God in which they stood.' 'Hence,' as observes Dr. Davidson, 'the Apostle's design was to assure them, that the truths which they had received from the lips of Paul and his assistants were the unchangeable word of God, the source of all animating hope, as well as permanent comfort, which they should appropriate with the simplicity of new-born

babes; so that by means of it they might grow up to the maturity of Christian manhood. In this manner he confirms them in the faith which Paul had taught; and virtually rebukes the errorists, who had sown the seeds of corruption among them. It was also his design to exhort them to steadfastness under the trials to which they were exposed, to furnish consolation, and to regulate their conduct towards the heathen around them; that they might be sober, holy, and harmless; silencing their persecutors with well-doing. Those whom he addressed had been already rooted and grounded in the doctrines of Christianity; and therefore the Epistle is not *doctrinal*.' However, a most competent judge of such a matter, with equal exactness and point, remarks, that 'the heads of doctrine contained in it are many,—but the main (topics), and those espec. insisted on, are these three, *Faith*, *Obedience*, and *Patience* (the chief purpose being to establish Christians in *believing*, to direct them in *doing*, and to comfort them in *suffering*, after the most blessed example of their Master, the Lord Jesus).' Accordingly, continues he, 'the Epistle is a brief, but very clear summary both of the consolations and the instructions that are needful for the encouragement and instruction of a Christian pilgrim in his journey to heaven; elevating his thoughts and desires to that happiness, and strengthening him against all opposition in the way,—both that of corruption within, and temptation without.' (Abp. Leighton.) As to the *matter* of the Epistle, the style is somewhat similar to that of St. James, but has not that ready flow, nor ease of expression. There is a kind of harshness of manner, and roughness of expression, evincing an imperfect command over a foreign language. The peculiar character of the Epistle, as Dr. Davidson points out, is 'a pervading warmth of manner, corresponding to the [originally] fiery, but [now] subdued temperament of the Apostle.' However, a deep and marked earnestness appears throughout, 'as of one,' observes Dr. Davidson, 'whose soul is stirred to its very depths by the hope of future glory. With him,' continues Dr. Davidson, 'the culminating point of Christianity is *Hope*,—a well-grounded expectation of future glory, through

καὶ Βιβνίας, <sup>2 b</sup> κατὰ πρόγνωσιν Θεοῦ Πατρὸς, ἐν ἁγιασμῷ Πνεύματος, εἰς ὑπακοὴν καὶ ῥαντισμὸν αἵματος Ἰησοῦ Χριστοῦ· χάρις ὑμῖν καὶ εἰρήνη πληθυνθείη.

<sup>3 c</sup> Εὐλογητὸς ὁ Θεὸς καὶ Πατὴρ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ, κατὰ τὸ πολὺ αὐτοῦ ἔλεος, ἀναγεννήσας ἡμᾶς εἰς ἐλπίδα ζώσαν δι' ἀναστάσεως Ἰησοῦ Χριστοῦ ἐκ νεκρῶν, <sup>4 d</sup> εἰς κληρονομίαν ἀφθαρτον καὶ ἀμίαντον καὶ ἀμάραντον, τετηρημένην

Christ Jesus.' In short, the Epistle (which partakes largely of the character stamped on Peter's speeches in the Acts of the Apostles) is in every way worthy of the Apostle. In it, as might well be expected from the Apostle's character of mind and Christian experience, 'watchfulness (as observes Dr. Davidson) and sobriety are inculcated in proportion to the height of Christian attainments, and humility is often enjoined to lower pride.'

I. 1, 2. ἐκλεκτοῖς 'elected to the privileges of the Gospel, as being professing Christians.' By this term, as Bp. Hall says, are denoted 'those who, in their outward profession and in the judgment of charity, are *reputed* for the elect of God, and chosen by him to salvation.' See Rom. viii. 33. Of course it is by no means meant to be asserted that *all* such would be *ultimately saved*. They are said to be *elect*, as being admitted to the light of the Gospel, as distinguished from others who are still in the darkness of heathenism. By calling them elect κατὰ πρόγνωσιν Θεοῦ (for such is the construction), 'according to the foreknowledge of God' (on which expression see Acts ii. 23. Rom. viii. 28, seq. Eph. i. 5, and notes), the Apostle means to denote that the calling of these persons to the knowledge of the Gospel was (like every other circumstance relative to his gracious dispensation) foreknown by God.—παρρησίᾳ, for the more Class. παρρησία, though the word is used by the later Class. writers. By the expression παρρησία διασποράς are meant the Jewish Christians, dwelling as scattered sojourners over the countries subjoined. On διασπορά, see on John vii. 35. James i. 1, and my Lex. In the enumeration of those countries the Apostle (as Steiger observes) seems to have regarded the thing in his mind as if forming a circle, so traced as that the line should commence with Pontus, and terminate, after being carried round, at the same point.—Pontus. The *ἐν*, at the phrase ἁγιασμῷ Πν., means, not *through*, nor *by*, but (as in the parallel passage of 2 Thess. ii. 13, 'chosen to salvation,' ἐν ἁγιασμῷ Πνεύματος) 'in,' = 'under,' with reference to the present state of acceptance and grace in which they stand. Render: 'under sanctification of the Spirit,' 'through his sanctifying influences.' The next words, εἰς ὑπακοὴν καὶ ῥαντισμ., denote *purpose or effect*. See Calvin's able note, terminating with the words, 'Summa est: salutem nostram manare ex gratiâ electione Dei, sed eam simul considerandam esse ex fidei experientia, in eo quod Spiritu suo nos sanctificat. Postremò duos esse vocacionis nostræ effectus aut fines, nempe ut reformemur in obedientiam Dei, et Christi sanguine abluamur; utrumque autem esse opus Spiritus Sancti. Unde colligimus neque

electionem a vocatione, nec gratiam fidei iustitiam a vite novitate separandam esse.' Thus we have here a sort of sketch of the economy of our redemption, as being the free gift of God the Father, effected by the blood of God the Son. And, accordingly, we are (in the words of Thomas Scott) 'taught to ascribe our salvation to the electing love of the Father, the redemption of the Son, and the sanctification of the Spirit; and so to give glory to the Triune God.'—*χάρις ὑμῖν καὶ εἰρήνη πληθυνθείη*. The same form of salutation recurs also at 2 Pet. i. 1; and without *πληθ.* at 1 Cor. i. 3. This form is found also in the Old Test., Numb. vi. 24—26; and so a Rabbinical writer says, 'Scribit fratris filii meridei *Pax vestra multiplicetur!*' Comp. also Jude 2, *ἔλεος ὑμῖν καὶ εἰρήνη—πληθυνθείη*.

3—5. The Apostle now opens out his subject by calling on his readers to join with him in devoutly *blessing* the God and Father of our Lord Jesus Christ, for this his mercy and grace. He reminds them of the happy immortality set before them in the Gospel, and which they would *obtain*, if they continued true to their Christian profession. This view paves the way for the mention, at ver. 6, of *trials and persecutions*.

3. ὁ Θεὸς καὶ Πατὴρ τοῦ Κ. ἡ. [I. X.] On this form of expression see note at Rom. xv. 6.—κατὰ τὸ πολὺ αὐτοῦ ἔλεος. These words are highly significant, inculcating (as Luther shows) 'a most important evangelical doctrine, that it is only of the exuberant compassion of God (see Luke i. 78) that we are saved.'—ἀναγεννήσας ἡμᾶς εἰς ἐλπίδα, &c., 'who hath begotten us again unto a hope.' The best comment is at Titus iii. 5, κατὰ τὸν αὐτοῦ ἔλεον ἔσωσεν ἡμᾶς διὰ λουτροῦ ὑποκαταβάσεως, καὶ ἀνακαινώσεως Πνεύματος ἁγίου. The subjoined epithet ζώσαν is for ζωοποιούσαν, in allusion to the life and immortality brought to light by the Gospel. Comp. ὁδὸς ζωᾶς, Heb. x. 20. The 'hope' here mentioned is that of being one day (in the words of Rom. viii. 13) 'delivered from a state of bondage (to corrupt nature), and introduced into the freedom and glory of being sons of God.' This hope is represented as introduced by Christ's resurrection, inasmuch as *that* showed the possibility of our *own* resurrection, as being both a *proof* and *pledge* thereof. Thus, then, in εἰς ἐλπίδα ζωᾶς we have indicated the *end* and *result* of the *new birth* just before spoken of. In εἰς κληρονομίαν ἀφθαρτον, &c., v. 4, is shown the *object* of this hope—namely, an inheritance, here represented by such epithets as quite distinguish it from mere *worldly* inheritances; for whereas the *latter* are *corruptible* in themselves, and *fading*, as to the trivial solid comfort they impart, and its perishing nature; *this*, the inheritance to which the regenerate are entitled, is *incorruptible* in itself, and *they* will be rendered

b Eph. i. 4.  
ch. 3.  
c ver. 14.  
Rom. 8. 29.  
d 16. 26.  
e 1. 7.  
f Thess. 2.  
g Heb. 12. 24.  
h 1 Pet. 1. 3.  
i John 2. 3, 5.  
j 1 Cor. 15. 20.  
k 2 Cor. 1. 2.  
l James 1. 18.  
m 1. 5.  
n Tim. 1. 12.

o John 10.  
36, 39, & 17.  
11, 12, 15.  
Jude 1, 24.  
Eph. 2, 8.  
f Rom. 12.  
12.  
2 Cor. 4, 17.  
ch. 5, 10.  
Wisd. 2, 8.

ἐν οὐρανοῖς εἰς \* ὑμᾶς, ὅ \* τοὺς ἐν δυνάμει Θεοῦ φρουρουμένους  
διὰ πίστεως εἰς σωτηρίαν, ἐτοίμην ἀποκαλυφθῆναι ἐν καιρῷ  
ἐσχάτῳ ὅ ἐν ᾧ ἀγαλλιάσθε, ὀλίγον ἄρτι (εἰ δέον ἐστὶ) λυπη-  
θέντες ἐν ποικίλοις πειρασμοῖς, ὅ ἵνα τὸ δοκίμιον ὑμῶν τῆς  
g Prov. 17. 2. Isa. 43. 10. 1 Cor. 2. 13. James 1. 2. ch. 4. 12.

incorruptible and immortal to enjoy it. See Calv., Bena., and Scott. Of the two terms *ἀφθαρτον* and *ἀμείνων*, the former represents it as *imperishable*; the latter, as *uncontaminated* by those vices which so grievously disturb all human happiness, and untainted with that evil which, in this world, ever intermixes itself with what is good. Moreover the inheritance in question is termed *ἀμείνων*, 'never-fading,' because it never grows old, but perpetually endureth such as it is to all eternity. Finally, it is said to be 'reserved in heaven,' and consequently is out of the reach of frustration or deprivation,—on which see Col. i. 5. 2 Tim. iv. 8.

5. τοὺς ἐν δυνάμει Θεοῦ φρουρουμένους διὰ πίστεως εἰς σωτ.]. Render, '[for you] who are preserved and guarded by the powerful protection of God through faith unto salvation.' In the expression *φρουρουμένους* we have a figure derived from an *impregnable fortress*, where whatever is deposited is secure from all attacks: so forming a beautiful representation of the *complete security* of true believers under the protection of a God who is engaged by covenant to keep them safe unto salvation. By *διὰ πίστεως*, just after, are denoted the *means* through which this power of God works in us. Faith is here represented as the *medium* through which this event is brought about; q. d. 'through the exercise of a firm and settled faith, which endureth unto the end.' See Col. i. 23. Heb. iii. 6. Finally, in *εἰς σωτηρίαν* is intimated the *end* of that preservation and support; namely, final and complete salvation. *Ἐτοίμην ἀποκαλυφθῆναι*, 'ready to be revealed and imparted;' meaning, ready for them (though they are not ready for it), inasmuch as it is reserved for them. *Ἐν καιρῷ ἐσχάτῳ*, 'at the final consummation of all things,' at the day of judgment.

6. The Apostle proceeds, after expressing thankfulness to God on account of the blessings provided for believers, to console and animate them in their present condition; which, because of those blessings, notwithstanding their temporal sufferings, was as full of joy, as it was safe and gloriously distinguished. (Steiger.)—*ἐν ᾧ ἀγαλλιάσθε*, &c. Render, 'in which [circumstance] (namely, of being kept by the power of God, and in hope of his salvation) ye greatly rejoice,' &c.; meaning to say, 'this felicity ye expect, though now, for a time,—if thus it must be [by God's providence],—ye suffer annoyance under various *tribulations*.' These we may suppose to have been different in different persons. In some the trials would be from the infliction of Jewish or Heathen persecution; in others, from the temptations of the world, the flesh, and the Devil, with which all have, more or less, to contend, while in this earthly state of trial. And so, through means of sin, there would be many interruptions to that complete joy of which they should be made partakers at 'the revelation of Jesus Christ.' By the restriction involved in the words at *δίου ἑστί* (with which Luther aptly compares those infra

iii. 17, *εἰ θάλοι τὸ θάλημα τοῦ Θεοῦ*), we are taught (as Steiger observes) that 'suffering is not absolutely necessary and salutary to the faithful.' 'They must not (says Luther) lay upon *themselves* a cross out of their own will, but wait for that which God may lay upon them.'

7. ἵνα τὸ δοκίμιον—Χριστοῦ] *ἵνα* here denotes *result*; these words denoting (as Steiger says) 'God's purpose in trying the faithful, and its happy result to those who are kept in the faith.' Render: 'In order that this proof of your faith [by affliction], in importance far exceeding that of gold which perisheth, though tried in the fire, may be found [to terminate] unto praise.' Here we have a comparison, *ad minori ad majus*, between the proof of the genuineness of gold, by the assay of fire, with that of *faith*, tried in the furnace of affliction: a comparison found elsewhere in Scripture (as Prov. xvii. 3, *ὥστε τὸ δοκίμαζέσθαι ἐν καμίνῳ ἀργύρου καὶ χρυσοῦ, οὕτως ἐλεγκταὶ καρδίαι παρὰ τῷ Κυρίῳ*), and occurring not unfrequently in the Class. writers. So Seneca de Prov. 5, 'ignis aurum probat, miseria sortes viros.' Comp. Philo, p. 54, D, ἡ φρόνησις, ἥ εἰκαστὸς χρυσὸς, ἀδύλα καὶ καθαρῶ, καὶ πεπωρωμένη καὶ δοκιμασμένη, καὶ τιμὰ φύσει, ἐκεί μὲν ἔστιν ἐν τῇ τοῦ Θεοῦ σοφίᾳ. Comp. Prov. xvii. 3. xxvii. 21. Eccles. ii. 5, and 1 Cor. iii. 13, all prob. in Peter's mind. Besides the above, however, we have another point of superiority in the proof of tried faith and virtue over that of gold tried in the fire; and that is suggested by the expression *τὸ ἀπολλυμένον*, by which it is intimated, that whereas the one wears out and perishes in the use,—however approved by the fire,—the other, on the contrary, in use loses nothing of its weight and value, but rather acquires more. Moreover, besides its value being increased by time, it will also (as is intimated by the words following, *αἰρεθῇ εἰς ἔπαινον καὶ τιμὴν—Χριστοῦ*) be found to go on in increasing glory unto *eternity*, 'enduring even unto everlasting life;' for the words *ἐν ἀποκαλύψει Ἰησοῦ Χριστοῦ* are to be taken in close connexion with the preceding *δόξαν*; this revelation of Jesus Christ at the day of judgment naturally suggesting the idea of what St. Paul speaks of at Rom. viii. 19—21, 'the revelation (or manifestation), at that day, of the glory (coexistent with Christ's, Rom. viii. 17, and therefore *eternal*) of the sons of God,'—the glory which shall be then revealed at the redemption of our bodies. See Rom. viii. 23.—To advert to a matter of various reading. For *πολὸν τιμώτερον* MSS. A, B, C, and 20 cursives (to which I add Lamb. 1182, 1183, 1194, Mus. 5116, 16184) have *πολυτιμώτερον*, which has been received by Griesb., Scholz, Lachm., and Tisch. But, although external authority is rather in favour of this, yet internal evidence inclines rather for the other reading. I am now ready to agree with Matthæi that the reading *πολυτιμώτερον* arose from the *πολὸν* being erroneously conjoined with *τιμ.* Of course the *τιμ.* would then be altered to *τιμ.*

πίστεως, πολὺ τιμιώτερον χρυσίου, τοῦ ἀπολλυμένου, διὰ πυρὸς  
 δὲ δοκιμαζομένου, εὐρεθῇ εἰς ἔπαινον καὶ τιμὴν καὶ δόξαν, ἐν  
 ἀποκαλύψει Ἰησοῦ Χριστοῦ <sup>8</sup> ὃν, οὐκ εἰδότες, ἀγαπᾶτε εἰς <sup>h John 20.</sup>  
 ὃν, ἄρτι μὴ ὁρῶντες, πιστεύοντες δὲ, ἀγαλλιᾶσθε χαρᾷ ἀνεκλα- <sup>29.</sup>  
 λήτῃ καὶ δεδοξασμένῃ, <sup>9</sup> κομιζόμενοι τὸ τέλος τῆς πίστεως ὑμῶν, <sup>30.</sup>  
 σωτηρίαν ψυχῶν <sup>10</sup> <sup>1</sup> περὶ ἧς σωτηρίας ἐξεζήτησαν καὶ ἐξηρεῖ- <sup>1 Cor. 5. 7.</sup>  
 νησαν προφῆται οἱ περὶ τῆς εἰς ὑμᾶς χάριτος προφητεύσαντες, <sup>Heb. 11. 1, 7.</sup>  
<sup>1 Gen. 40. 10.</sup>  
<sup>Dan. 5. 44.</sup>  
<sup>2 P. 34.</sup>  
<sup>Hag. 2. 8.</sup>  
<sup>Zech. 6. 12.</sup>  
<sup>Matt. 13. 17.</sup>  
<sup>Luke 10. 34.</sup>

since there is no such word as *πολυτίμιος*. And as *πολυτιμ* is surely not (what Steiger calls it) the more difficult reading, so neither is it the more 'suitable,' the one being as suitable as the other. Nay, *πολὺ τιμ*, is more so, since it conveys a more *forceful* sense in a passage where force of expression might be expected; and that is a reason which, in a *theological*, though not *critical*, view, ought to have great weight. Finally, *πολὺ τιμιώτ* is confirmed by a similar idiom (prob. present to the mind of the Apostle) at 2 Cor. viii. 22, *πολὺ σπουδαιότερον*.—Τοῦ ἀπολλυμένου. Many Critics, from Grot. down to Steiger, take this as Pres. for Fut., as in 2 Pet. iii. 11, *τούτων πάντων λουμένων*, and 2 Thess. ii. 10, *ἐν τοῖς ἀπολλυμένοις*. Yet in all these passages, there is, strictly speaking, no Future sense, but the Present is used simply of what takes place customarily, and what, therefore, in a popular sense, *must* take place; and even the purest gold tried in the fire must perish by using. In *eis ἔπαινον, &c.*, Steiger remarks on the accumulation of *synonymes*. Another instance of the same is found in Artemid. Onir. iv. 2, *ἔπαινοι καὶ τιμαὶ καὶ δόξαι*. But the two terms, though *there* synonymous, are not so *here*, the sense here intended being prob. this, that 'such trial is to the praise and glory of God,' i. e. to the glory of his grace. Comp. Eph. i. 14, *eis ἔπαινον τῆς δόξης αὐτοῦ*, and i. 6, *eis ἔπαινον δόξης τῆς χάριτος αὐτοῦ*.

8. The Apostle here, after the above parenthetical digression respecting the glory that is to ensue upon the close of their trials, reverts to the present condition of believers; q. d. 'I thank God for your redemption and appointment to eternal blessedness, in the view of which you do even now rejoice, notwithstanding your preparatory sufferings; ye rejoice,' he repeats again, 'with love and confidence toward the Saviour, as though you were already crowned by him with that blessedness.' (Steiger).—*ὃν, οὐκ εἰδότες, ἀγαπᾶτε, &c.*, 'whom, though having not seen [in the flesh on earth], yet ye love; in whom, though not yet seeing, ye believe,' &c.; comp. Heb. xi. 1. John xx. 29. Steiger well remarks on the *parallelism* which here exists, and the double contrast here involved: 'Not to know, and yet to love, forming one contrast; and not to behold, but still, through faith to rejoice, forming another.' 'Here,' Calv. remarks, 'two things are propounded,—that they should love that Saviour whom they had not seen, and believe on him whom they had not beheld. Yet the former is produced by the latter; for faith is the cause of the love.' That their *loving* Christ is here placed before their *believing* on him, we may account for on this principle,—that while faith is the cause of love,—yet love, when sincere, may outrun faith, even as the loving and beloved disciple outran his

companion, and came first to the Lord (John xx. 4). To advert to a variety of reading. For *εἰδότες* 12 MSS. have *ιδόντες*, which is adopted by Lachm. and Tisch. But no change is necessary, or, indeed, expedient; since *εἰδότες* may admit of the twofold sense here required, which *ιδόντες* could not. The full sense here intended is: 'without having known, by seeing him face to face, ye love; without now beholding him, ye, by faith, rejoice in him.' By the words *ἀγαλλιᾶσθε χαρᾷ ἀνεκλήτῃ καὶ δεδοξασμένῃ* it is intimated, that the trust in question is an *inexpressibly joyful* one. And truly as the happiness prepared in another world for the righteous is so great as to be *inconceivable* to human imagination (1 Cor. ii. 9), well may the joy of its expectation and anticipation be termed, as it is here, *unspeakable*; lit. 'joy not to be spoken out, or expressed, by adequate declaration.' In the superadded epithet *δεδοξασμένη* there may be a Hebraism (formed on Ps. lxxxvii. 3, et al.) for *glorious* or *excellent*; and so the Expositors who take this view explain the term *δεδοξασμένη* in 2 Cor. iii. 10. Thus the faith in question is represented as an inexpressible and gloriously joyful one. This, however, somewhat detracts from the sense,—the Apostle meaning, I apprehend, to inculcate a *deeper* verity,—namely, that 'this exulting joy carried with it glory to the persons rejoicing in the Lord,'—a glory both *present* (inasmuch as, to use the words of Erasmus, 'the faithful are in this world *pleni gloria apud Deum*') and *future*, considering that there is laid up for them an eternal weight of glory in His presence with whom is fulness of joy. Comp. iv. 13, *ἵνα καὶ ἐν τῇ ἀποκαλύψει τῆς δόξης αὐτοῦ χαρίτε ἀγαλλιῶμενοι*,—words representing the very sense here intended by *ἀγαλλ. χαρᾷ ἀνεκλ.*, and of which the full meaning is, 'rejoice at it, and in the participation of it,' according to what we read at Col. iii. 4, *ὅταν ὁ Χριστὸς φανερωθῇ, καὶ ὑμεῖς σὺν αὐτῷ φανερ. ἐν δόξῃ*.

10. The Apostle now shows the *preciousness* of this salvation, by pointing at the deep interest taken in it by the Prophets of old, who earnestly inquired concerning it. See Luke x. 24.—*περὶ ἧς σωτηρίας—προφητεύσαντες*, meaning, 'concerning which felicity [and its nature] the Prophets studiously examined, and diligently inquired after; [the Prophets, I say,] who prophesied of the grace which was to come unto you.' The *ἐξ ἐξεζήτησαν* and *ἐξηρεύσαν* is (like our word *owl*) intensive, conveying the idea of anxious and diligent search: from which expressions it appears (as Mackn. observes) that the Prophets, in many instances, did not understand the meaning of their own prophecies, but studied them, as others did, with great care to find them out (see Dan. ix. 22. vii. 28. xii. 8), espec. as respected the Messiah. See Calv. and Est.

k Pa. 22. 7.  
Ias. 58. 3. Ac.  
Dan. 9. 24.  
Luko 14. 29.

1 Dan. 12. 9.  
12.  
Acta 2. 4.  
Eph. 3. 10.  
Heb. 11. 13.  
30.

m Luke 12.  
25. & 21. 34.  
Rom. 12. 13.  
Eph. 6. 14.  
1 Thess. 5. 6.

n Rom. 12. 2. 14  
ch. 4. 1.

11 <sup>k</sup> ἐρευνῶντες, εἰς τίνα ἢ ποῖον καιρὸν ἐδήλου τὸ ἐν αὐτοῖς  
Πνεύμα Χριστοῦ, προμαρτυρόμενον τὰ εἰς Χριστὸν παθήματα,  
καὶ τὰς μετὰ ταῦτα δόξας· <sup>12</sup> <sup>l</sup> οἷς ἀπεκαλύφθη, ὅτι οὐχ ἑαυτοῖς,  
ἡμῖν δὲ διηκόνουν αὐτὰ, ἃ νῦν ἀνηγγέλη ὑμῖν διὰ τῶν εὐαγγελ-  
λισαμένων ὑμᾶς ἐν Πνεύματι ἁγίῳ ἀποσταλέντι ἀπ' οὐρανοῦ,  
εἰς ἃ ἐπιθυμοῦσιν ἄγγελοι παρακύναι. <sup>13</sup> <sup>m</sup> Διὸ ἀναξωσάμενοι  
τὰς ὁσφύας τῆς διανοίας ὑμῶν, νήφοντες, τελείως ἐλπίσατε ἐπὶ  
τὴν φερομένην ὑμῖν χάριν ἐν ἀποκαλύψει Ἰησοῦ Χριστοῦ.  
14 <sup>n</sup> ὥς τέκνα ὑπακοῆς, μὴ συσχηματιζόμενοι ταῖς πρότερον ἐν

11. ἐρευνῶντες, εἰς τίνα—δόξας] The full sense is, 'investigating [I say] at what particular period, and in what kind of times, [whether of national prosperity or of adversity,] that would come to pass, which the Holy Spirit within them, given by Christ, had showed to them; signifying what Christ should suffer, and the glory to which he should be exalted.' Of the terms here, *τίς* and *ποῖος*, it is well observed by Steiger, 'that the former marks the object after its abstract determination, as this or that, for the object in question; the latter, its quality, its properties.' So Mark iv. 30, *τίνι ὁμοιωσάμεν τὴν βασιλείαν τοῦ Θεοῦ; ἢ ὡς ποία παραβολή*, &c., and Aristid. p. 91, *μοῦνε δὲ ποιοὺς καὶ τίνας μάστιχα ὁρῶντες*, &c., 'what sort of ships, and what particularly are they whose sight,' &c. 'Now it was natural,' says Steiger, 'that the prophets should seek for a double mark of the Advent of Christ—the announcement of the appointed distance of it as to time, and delineations of the character of that period in relation to others.' In the expression *τὸ ἐν αὐτοῖς Πνεῦμα*, &c., we have involved the doctrine of immediate internal revelation. Comp. Matt. x. 20. Gal. i. 15. Moreover, the Holy Spirit is here called 'the Spirit of Christ,' as being that given by Christ unto the Prophets.—*τ. μ. τ. δόξας*. Not 'glory,' but '*glories*,' referring both to Christ's resurrection, and to the exaltation to the right hand of God subsequent to it. See John xiii. 31. Acts iii. 13. Phil. ii. 9.

12. οὐχ ἑαυτοῖς, ἡμῖν δέ] The far greater part of the MSS. have *ὑμῖν*, which is adopted by Griesb., Scholz, and Lachm., but most uncritically, since external authority is of little weight in the case of words so much alike, and perpetually confounded, as *ἡμῖν* and *ὑμῖν*, where internal evidence must decide, and that is quite in favour of *ἡμῖν*, which is absolutely required by the context. It is, besides, strongly supported by the most ancient of MSS. (B Vat.), and the most ancient of Versions, the Pesch. Syr. The general sense of the passage runs thus: 'unto whom [I say, in answer to this earnest inquiry] it was revealed, that not for their *own* benefit, or with relation to *themselves*, but for us, and to us, they were ministers of announcing those things, things [I say] (meaning the wonders of redeeming love) over which the angels bend with admiration and deep interest, while looking into and surveying them.' This is all that can safely be gathered from the expression *ἐπιθυμοῦσιν παρακύναι*, which, as it cannot denote *perfect* knowledge on the part of the holy angels, so, neither, on the other, is it to be understood to convey the idea of a mere *hasty glimpse*, since that is not

permitted by the term *ἐπιθυμοῦσιν*,—though this term does not necessarily imply *unfulfilled* desire (for exx. of which use of *ἐπιθυμ.*, see Eccles. vi. 2. Pa. xlv. 11, besides other passages in the Sept.), or wish beyond attainment, as though the angels in heaven had a less insight into those deep things of God than the saints on earth. Such will abundantly appear from the notes on Luke xv. 16, and xvi. 21, comp. with Eccles. vi. 2, and Pa. xlv. 11. It must, at any rate, denote attentive observation—careful inspection prompted by deep interest.

13. On the above impressive representation of the glories and blessings of the Gospel (which forms the exordium of the Epistle), are now founded certain weighty exhortations to a *life* suitable to such high privileges and glorious promises.—*διὸ ἀναξωσάμενοι—χάριν*, meaning (by a metaphor derived from the custom of the Orientals, and, indeed, the ancient world in general, of girding the long flowing robes about the loins, on engaging in any active exertion): 'Such, then, being the case, gird up the loins of your mind, engage with activity in working out your salvation; or, in other words, "keep your minds and affections continually disencumbered and prepared to run the race set before you, by casting aside all carnal prejudices, and abandoning all anxious cares about the things of this life, and whatever might prevent you from understanding, embracing, and obeying the word of truth." On the term *νήφω*, to denote 'serious sober-mindedness,' see 1 Thess. v. 6, and 2 Tim. iv. 5. 'Ἐλπίζετε here signif. 'to place one's hope on, as a sure ground of faith.' So at Pa. xxxiii. 18 we have *ἐλπίζοντες ἐπὶ τῷ ἔλεος αὐτοῦ*. Τελείως some take as standing for *εἰς τέλος*, 'unto the end; while others assign to it the sense *constantly*, or *entirely*. Both senses may be united. By *χάριν* is to be understood 'the fulness of grace' to be conferred at the period in question, and of which those addressed were now to hold fast the blessed hope. Of *φερομένην ὑμῖν ἐν ἀποκαλύψει Ἰησοῦ Χριστοῦ* the full sense is, 'which is brought, or offered, to you now, and is to be conferred on you at the appearance of Christ [to judgment].'

14. ὡς τέκνα ὑπακοῆς, μὴ συσχηματίζ., &c.] Here (says Calvin) it is intimated, 1. that we are called to God through the Gospel to the privilege and honour of *adoption*. 2. That we are adopted on the *condition* of acquitting ourselves as *obedient* sons; for though obedience does not *make* sons, yet it distinguishes sons from aliens.—*ὡς τέκνα ὑπακοῆς*, &c. A Hebraism for *τέκνα ὑπακού.*—*Μὴ συσχημ.* See note on Rom. xii. 2, and comp. infra iv. 2. The full sense of

τῇ ἀγνοίᾳ ὑμῶν ἐπιθυμίαις· <sup>15</sup> ὁ ἀλλὰ κατὰ τὸν καλέσαντα ὑμᾶς <sup>ο Lev. 11. 44</sup>  
<sup>α</sup> Ἅγιον, καὶ αὐτοὶ ἅγιοι ἐν πάσῃ ἀναστροφῇ γενήθητε· <sup>16</sup> διότι <sup>ο 19. 2.</sup>  
γέγραπται· Ἅγιοι γένεσθε, ὅτι ἐγὼ ἅγιός εἰμι. <sup>ο 20. 7.</sup> <sup>α</sup> Καὶ <sup>Luke 1. 74.</sup>  
εἰ Πατέρα ἐπικαλεῖσθε τὸν ἀπροσωπολήπτως κρίνοντα κατὰ τὸ <sup>76.</sup>  
ἐκάστου ἔργον, ἐν φόβῳ τὸν τῆς παροικίας ὑμῶν χρόνον ἀναστρά- <sup>2 Cor. 7. 1.</sup>  
φητε· <sup>18</sup> εἰδότες ὅτι οὐ φθαρτοῖς, ἀργυρῷ ἢ χρυσῷ, ἐλυντρώ- <sup>ο P. Lev. 11. 44.</sup>  
θητε ἐκ τῆς ματαίας ὑμῶν ἀναστροφῆς πατροπαραδότου, <sup>19</sup> ὁ ἀλλὰ <sup>ο 19. 2.</sup>  
τιμίῳ αἵματι, ὡς ἁμνοῦ ἁμώμου καὶ ἀσπίλου, Χριστοῦ· <sup>20</sup> ὁ προ- <sup>Act 34. 19.</sup>  
γνωσμένου μὲν πρὸ καταβολῆς κόσμου, φανερωθέντος δὲ ἐπ' <sup>Job 10. 34.</sup>  
<sup>85.</sup> <sup>Rom. 2. 10.</sup> <sup>11.</sup> <sup>2 Cor. 5. 6.</sup> <sup>ο 7. 1.</sup> <sup>Eph. 6. 9.</sup> <sup>ο 7. 1.</sup>

Col. 2. 28. Phil. 2. 12. Heb. 11. 12. r 1 Cor. 6. 20. & 7. 23. s John 1. 29, 30. Acts 20. 28. 1 Cor. 5. 7. Heb. 9. 12, 14.  
1 John 1. 7. Rev. 1. 6. & 5. 9. t Acts 2. 24. Rom. 3. 25. & 16. 25. Eph. 1. 9. & 3. 9. Gal. 4. 4. Col. 1. 26. 2 Tim. 1. 9.  
Tit. 1. 2. Heb. 1. 2. Rev. 12. 3.

the verse is, 'as acting in the character of obedient children, not conforming yourselves [in practice] to what were formerly, in the time of your ignorance (comp. Eph. iv. 18. 1 Tim. i. 13), the desires of your hearts.'

15, 16. ἀλλά κατὰ τὸν καλ.—αὐτοὶ ἀγ.] 'A fine *vocativus* argumentatur. Deus nos sibi in peculium segregat: ergo iniquitamentis omnibus puros esse oportet.' (Calv.)—ἀλλά κατὰ τὴν καλίστατα, &c., meaning, 'but, conformably to the example of him [the Holy One] who hath called you [unto salvation] (see Gal. v. 8) be ye also holy.' ὁ ἀγ., indeed, was a frequent appellation of God among the Jews, q. d. *the Holy One*. Here, then, we have an argument for personal holiness, on the ground that we are bound, as obedient children, to follow the example of our heavenly Father, who hath called us to the imitation of his own holiness: a truth this which the Apostle then proceeds to confirm from certain words of Scripture, in which, as Calv. observes, we have what was a frequent exhortation of God to his chosen people of old, whom, as surrounded on all sides by the profane heathen nations, from whose pernicious example they were ever in danger of suffering, he thus calls to Himself, as though he would say, 'It is with Me that you have to do; ye are *mine*: keep yourselves, then, from the pollutions of the heathen.'

—To advert to a variety of reading. For *ὑποβόη*, MSS. A, B, C, and 11 cursives (to which I can only add Lamb. 1182) have *ἰσότης*, which has been adopted by Lachm. and Tisch. But this seems a mere Critical *alteration*, derived from the Sept., which renders the Hebrew literally, whereas the purpose of the Apostle seems to have been to give the sense untrammelled by Hebraism. The *ἰσὺ* a little after is cancelled by Lachm. and Tisch. on the authority of only two MS., A, B, with Clem. and Cyrill.; but most uncritically, for it has place both in the Hebrew and the Sept., as also in the Pesh. Syr. and other Versions. The omission may fairly be ascribed to the various position of the words *ὑποβόη* and *ἰσὺ*, in the MSS. and the Sept., some having *ἰσὺ ὑποβόη*, others *ὑποβόη ἰσὺ*, which latter is the better supported reading, and confirmed by the Hebrew. The Apostle (as observes Steiger) had already characterized believers as 'children of obedience,' and God as 'him who called them;' accordingly, he now draws their attention to this,—whether *they* had been obedient to the call, and become holy, since God is so [as the high and lofty One whose name is *Holy*, Isa. lvii. 15]

17. We have in this verse a *second* argument for holiness in the life, derived from the absolute integrity of the Divine judgment, in which no bare *title* of profession will excuse us; but the judgment will be impartial, making no distinction between Jew or Gentile (see Acts x. 34), but judging every man's profession and character by his works. See Rom. ii. 7—11. Hence it behoved them to pass the time of their earthly pilgrimage in *fear*, as well as in hope (see Heb. xii. 28), 'working out their salvation with fear and trembling' (Phil. ii. 12), lest they should 'come short of the glory of God.' Considering, too, at what a price they had been redeemed—a price so infinitely precious—they ought indeed to walk worthy of it.—*ἡ Πατέρα ἱπικαλίσθε τόν, &c.* The best founded sense is: 'If (or "inasmuch as") ye call Father (addressed by the name of Father), Him who without partiality judgeth according to each one's work,' meaning his course of actions and life. St. Peter prob. had in mind (besides the beginning of the Lord's prayer) a passage of Jer. iii. 19, *Πατέρα καλίστέ με* (where some MSS. have *ἱπικαλίσθε*, others *ἱπικαλίσασθε*). St. Peter seems there to have read *ἱπικαλίσθη*) *καὶ ἐπ' ἡμῶν οὐκ ἀποστραφίσθη*.

18, 19. Here we have a *third* argument to holy living, from the merit of that sacrifice offered for us in the precious blood of Christ.—*αἰδώς ὄντος ὁφθαλμοί, &c.*, ‘knowing [as ye do] and bearing in mind, that ye were not by corruptible things [however precious] (as gold and silver) liberated from your vain and foolish manner of life, received from your forefathers.’—*ματαίως* here signifies *vicious*, as Tit. iii. 9, with allusion both to idolatry and to the vices which it brought with it. In *ἀνθρωπότης* and *τυμὴ αἵματος* there is reference (by an allusion to the Paschal lamb) to the work of atonement, effected by the sacrifice of Christ; and in *ἀνέμου* and *ἄσπ.* there is an allusion to the *perfection* required in the legal *victims*, which typified the great sacrifice of Christ. See John i. 29.

20, 21. *προϋπεσμένον μὲν πρὸ, &c.* q.d. 'of Christ, [I say] who was fore-destined to this work of liberation and redemption, before the creation of the world,—but made his appearance in these latter times for your sakes who, through him, believe in God, that raised *Him* from the dead, and glorified Him; so that your faith and hope rest on (or should rest on) God.' *Προϋπεσμένον* is equiv. to *προόριε* (with which it is conjoined) at Rom. vii. 21. And so the word is used in Thucyd. ii. 64, fn. On the ex-

α Acts 2. 22.  
Phil. 2. 9.

π Acts 15. 9.  
Rom. 12. 10.  
Eph. 4. 2.  
1 Tim. 1. 5.  
Heb. 12. 1.  
ch. 2. 17.  
γ John 1. 12.  
δ 3. 9, 6.  
James 1. 12.  
1 John 2. 9.

ἐσχάτων τῶν χρόνων δι' ὑμᾶς <sup>21</sup> τοὺς δι' αὐτοῦ πιστεύοντας  
εἰς Θεὸν, τὸν ἐγείραντα αὐτὸν ἐκ νεκρῶν, καὶ δόξαν αὐτῷ δόντα·  
ὥστε τὴν πίστιν ὑμῶν καὶ ἐλπίδα εἶναι εἰς Θεόν. <sup>22</sup> τὰς  
ψυχὰς ὑμῶν ἡγνικότες ἐν τῇ ὑπακοῇ τῆς ἀληθείας, διὰ Πνεύ-  
ματος, εἰς φιλαδελφίαν ἀνυπόκριτον, ἐκ καθαρᾶς καρδίας ἀλλή-  
λους ἀγαπήσατε ἐκτενῶς <sup>23</sup> ἡ ἀναγεννημένοι οὐκ ἐκ σπορᾶς

pression *πρὸ καταβολῆς κόσμου*, see Eph. iii. 9; and on *δόξαν*, Acts ii. 33. iii. 13. Heb. ii. 9.—*ἐν ἐσχάτων τῶν χρόνων*, Lachm. and Tisch. adopt the reading *ἐπ' ἐσχάτου τ. χ.*, found in 11 MSS., with the Syr. Version, and Cyrill. and which derives support from a passage of Heb. i. 2, *ἐπ' ἐσχάτου τῶν ἡμερῶν*, and 2 Pet. iii. 3, *ἐπ' ἐσχάτων τῶν ἡμερῶν*, where such has place in t. rec.; though there Lachm. and Tisch. think proper to read, *inconsistently* enough, from several MSS., *ἐπ' ἐσχάτων*. Surely the reading, whether *ἐσχάτου* or *ἐσχάτων*, ought to be made the same in the same writer. And considering the character of St. Peter's style, *ἐσχάτων* is the more likely to be genuine; while, in Heb. i. 2, *ἐσχάτου* is more agreeable to the style of that Epistle. In the words *τὸν ἐγείραντα αὐτὸν ἐκ νεκρῶν* there is reference to the evidence by which it is shown that Jesus is the Christ. By the words *δι' ὑμᾶς τοὺς δι' αὐτοῦ πιστεύοντας* it is intimated that the godly alone have an interest in the benefits of this redemption; the terms *τοὺς δι' αὐτοῦ πιστεύοντας εἰς Θεόν* serving, as Calvin observes, to express in a brief way the nature of true faith. See John xiv. 6. For *πιστεύοντας*, Lachm. and Tisch. read, from two MSS. and the Vulg., *πιστοὺς*; but on insecure grounds. Even Est., in commenting on the Vulg. Version, *fideles*, is obliged to explain it as put for *credentes*. Moreover, although *πιστοὺς* may seem required by the canon which assigns the preference to the less usual form of expression, yet that canon, it may be observed, does not apply in the case of expressions wholly unprecedented, which *πιστὸς εἰς Θεόν* certainly is, for it is found no where in New Test., nor in the Sept.; nor, as far as I know, in Jos., Philo, or the Class. writers. Again, *τοὺς πιστεύοντας*, not *τοὺς πιστοὺς*, is found in Eph. i. 19, and *πάντες τοὺς πιστεύοντας* in 1 Thess. i. 7, each without v. lect. We may very well suppose the reading *πιστοὺς* to have arisen from certain scribes mistaking the abbreviation for *πιστεύοντας*.

<sup>22</sup> τὰς ψυχὰς ὑμῶν ἡγνικότες, &c.] To the above exhortation to holiness the Apostle subjoins another to charity: 'Wherefore, having purified your hearts by your obedience, through the Spirit, to the true doctrine [the Gospel], so far as to bear a sincere love to your Christian brethren, see that ye [continue to] love each other with a pure heart, and ardently.' By the truth here spoken of is, of course, to be understood the truth as it is in Jesus, or the Gospel of Christ. So in John xvii. 17 the word of God in Christ is said to be the truth. See note there.—The words *διὰ Πνεύματος*, which have no place in six MSS., and almost all the ancient Versions, have been cancelled by Scholz, Lachm., and Tisch. But, though this may seem justified by the apparently greater probability of the words

being put in than put out, yet they may have been accidentally left out in consequence of the peculiar construction of the sentence, overcharged as it is by a multitude of adjuncts, in which some one or more of them might be expected to be omitted, and then brought in at a wrong place; or, as is the case here, omitted altogether. It is difficult to imagine that so important a doctrine as that conveyed by these words,—namely, the necessity of the influence of the Holy Spirit exerted on the hearts of men, so essential both to the embracing of the Gospel, and obedience to its requirements, would have been left to be understood by implication, *eoque*. considering that we find St. Luke, when inculcating the same doctrine of the purification of the heart by cordial reception, in faith, of the Gospel, plainly expresses this doctrine by the insertion of this particular, *δοτε αὐτοῖς τὸ Πνεῦμα τὸ ἅγιον*. And though the agent in the passage of St. Luke is said to be God, and here the Holy Spirit, yet no real discrepancy exists, since we are here to understand the Holy Spirit as sent from God through the intercession of Christ (John xiv. 6). The heart or soul, as Steiger truly observes, 'needs purification in itself, [so as both to believe and obey the Gospel.] being now in a fallen condition in bondage to the flesh. The Purifier where given, and not resisted, is the Spirit; and Christians, instead of grieving Him by clinging to their old corruptions, must purify and sanctify themselves through his power.' See more in Calv. Of course, this purification must be *progressive*; for, as remarks Est., 'even justified believers need still a daily increase of this purification by faith, through the Spirit;' 'quis enim (says St. Augustine) in hac vitā sic mundus, ut non sit magis purgandus?'—*ἐκ καθαρᾶς καρδίας*. Lachm. and Tisch. cancel *καθαρᾶς* from two MSS., imagining, I suppose, that the words were foisted in from 1 Tim. i. 5. and 2 Tim. ii. 22. But surely it was more likely that they should have been left out *per hominem*—*omissionem* in two MSS., than that they should have been interpolated in all the rest. Considering, too, that they are found in all the ancient Versions except the Vulg. (and their omission there is well accounted for by Est.), and may fairly be presumed to have had place in the text as early as the formation of the Pesh. Syr., we may justly suppose them to have come from the Apostle; who, in employing them, prob. had in mind the two passages of St. Paul above noticed, and possibly Matt. v. 8, as also the words of our Lord uttered in the presence of the Apostle, as recorded by St. John, xv. 3, *καθαροὶ ἵστατε διὰ τὸν λόγον*, &c., meaning, 'the word of God in the Gospel of Christ, dwelling in them by faith.' See v. 7.

<sup>23</sup> ἀναγεννημένοι οὐκ ἐκ, &c.] These words suggest why they are expected to be thus



φθαρτῆς, ἀλλὰ ἀφθάρτου, διὰ λόγου ζῶντος Θεοῦ καὶ μένοντος εἰς τὸν αἰῶνα. <sup>24</sup> Διότι πᾶσα σὰρξ ὡς χόρτος, καὶ πᾶσα δόξα ἀνθρώπου ὡς ἄνθος χόρτου. ἐξηράνθη ὁ χόρτος, καὶ τὸ ἄνθος [αὐτοῦ] ἐξέπεσε. <sup>25</sup> τὸ δὲ ῥῆμα Κυρίου μένει εἰς τὸν αἰῶνα. Τοῦτο δέ ἐστι τὸ ῥῆμα τὸ εὐαγγελισθὲν εἰς ὑμᾶς. II. 1<sup>a</sup> Ἀποθέμενοι οὖν πᾶσαν κακίαν καὶ πάντα δόλον, καὶ ὑποκρίσεις, καὶ φθόνους, καὶ πάσας καταλαλιὰς, <sup>2</sup> ὡς ἀρτιγέννητα βρέφη, τὸ λογικὸν ἄδολον γάλα ἐπιπο-

2 Ps. 108. 18.  
Ecclesi. 14.  
18.  
Isa. 40. 6.  
1 Cor. 7. 31.  
James 1. 10.  
8. 14.  
1 John 2. 17.  
as Ps. 102.  
12. 26.  
Isa. 40. 8.  
Luke 16. 17.  
a Matt. 18. 2.  
Rom. 6. 4.  
1 Cor. 14. 20.  
Eph. 4. 22.  
26.  
Col. 2. 8.

obedient to the word of truth and kindly affectioned one to another,—namely, ‘because they have undergone a moral regeneration, which may be expected to produce the fruits of righteousness.’ Comp. infra iii. 9. John i. 10—13. iii. 3, 8, and espec. James i. 16—18, which passages form the best comment on the present. The ἀναγέννησις here spoken of is the same with the ταλιγγισία of which St. Paul speaks Tit. iii. 5, διὰ λουτροῦ ταλιγγισίας καὶ ἀνακαινώσεως Πνεύματος ἁγίου, which passage might possibly be here present to the mind of St. Peter, as suggested by the words διὰ Πνεύματος, which he had himself employed in the foregoing verse. But this regeneration and renewing of the Spirit, taken in conjunction with the purification just before spoken of, evidently adverts to the work of regeneration as carried on through the influence of the Spirit during the whole period of the Christian’s course, so that he should acquire further and further degrees of purification, among which is the perfecting holiness in the fear of God; and of this latter work of the Spirit on the mind and heart, St. Paul treats, Rom. xii. 2, and Tit. iii. 5. The expression here, μένοντες εἰς τὸν αἰῶνα, may be referred either to Θεοῦ (as it is by Grotius and Elsner, who cite Dan. vi. 26, αὐτῷ ἐστι Θεὸς ζῶν καὶ μένων), or rather to λόγου, i. e. the Gospel, which is more agreeable to the propriety of language and more suitable to the context, and is confirmed by an imitation in Papias, ap. Euseb. Hist. Eccl. viii. 39, οὐ γὰρ τὰ ἐκ τῶν βιβλίων τοσούτον με ἀφιλεῖν ὑπελάμβανον, ὅσον τὰ παρὰ ζώσης φωνῆς καὶ μυνούσης.

24, 25. In confirmation of this position, reference is now made to the words of Isa. xl. 6—8, which passage is justly regarded as prophetic of the eternal duration of the truths of the Gospel. By this, too, it may be intimated, that the carnal ordinances of the Law would soon be done away, whereas the Gospel dispensation would continue for ever. In ver. 24 the comparison is similar to those in James i. ii. & iv.

24. Here Lachm. cancels ὡς before χόρτος; and both Lachm. and (in 1st ed.) Tisch. cancel the αὐτοῦ after ἄνθος. They also change ἀνθρώπου to αὐτῆς. But these alterations are insufficiently supported, nor can we fully determine the genuine reading, unless we could know whether the Apostle here intended a citation of the words or not. Supposing that he did, the words as they stand in the t. rec.—if, at least, αὐτοῦ be, on competent authority, removed,—will fully answer that purpose. If he only intended to give the sense in substance, the text of Tisch. may be admitted; though why he should, in his 2nd ed., have restored αὐτοῦ, which he had in his 1st ed. cancelled, it is not

easy to see. However, being of opinion that the Apostle here intended a citation which was called for by the occasion (namely, offering a confirmation of what he had just said), I advocate the retaining of the t. rec., with the exception that the αὐτοῦ (which may have crept in from the margin, or have been supplied by St. Peter in order to clear the sense) should be included between brackets.

25. τὸ δὲ ῥῆμα, &c.] The full sense is, ‘but the word of the Lord is [not, like man, and all the glory of man, subject to change, but] remains, and will remain, invariable, both as to its truth and its power, verified both in its promises and its threatenings, which will be accomplished to all eternity.’—τοῦτο δὲ ἐστι, &c., meaning, ‘And that eternal truth is inherent in the very doctrine which is now preached to you.’ The reason why the Apostle here uses Κυρίου for the Θεοῦ of Isa. xl. 6, 8, Sept., Dr. Peile justly thinks, is, ‘to distinguish the better between, (1) that specific announcement of good tidings (τὸ εὐαγγελισθὲν εἰς ὑμᾶς) of which he had just before made mention as the living and abiding manifestation of the Incarnate God, our Saviour and (as dwelling now not with us, but in us), our Sanctifier; and (2) that prophetic word of promise, in which Jehovah (until that in the only Son by nature He should declare himself) had spoken by the mouth of all his holy prophets since the world began; John i. 18. Acts iii. 21. xiii. 32. Heb. i. 1, 2. 2 Pet. i. 19, 21.’ Accordingly, continues Dr. Peile, ‘we must, by τὸ ῥῆμα Κυρίου, in the present passage, understand “that which Jehovah hath spoken,” and which, because “the mouth of the Lord hath spoken it,” standeth fast for ever.’—ε. g. καὶ ὀφθήσεται ἡ δόξα Κυρίου καὶ δοῦνται πᾶσα σὰρξ τὸ σωτήριον τοῦ Θεοῦ, ὅτι Κύριος ἐλάλησεν, Isa. xl. 5.

II. Having shown that the faithful are regenerated by the word of God, the Apostle now exhorts those whom he is addressing to lead a life correspondent thereto: for the οὖν at ver. 1 seems to have reference, not, as most Commentators suppose, to what was just said, ver. 25 of the preceding Chapter, respecting the everlasting permanency and invariable certainty of the Gospel, but rather to the whole of what was said in that Chapter on the Christian’s privileges. At the same time it may be true what Steiger says, that this first verse is less the continuation than the resumption of the preceding exhortation at ver. 22, forming also the link of connexion with what follows.

2. τὸ λογικὸν ἄδολον γάλα] This is said by allusion to unadulterated wine, unmixed oil, or pure and genuine medicine; under which meta-

b Pa. 34. 2. c Pa. 115. 22. Eph. 2. 30. d Isa. 61. 6. & 68. 21. Hec. 14. 2. Mal. 1. 11. Rom. 15. 1. Eph. 3. 31. 22. Phil. 4. 15. Heb. 2. 6. & 12. 26. & 12. 15. Rev. 1. 6. & 6. 10.

θήσατε, ἵνα ἐν αὐτῷ αὐξηθῆτε [αἰ σωτηρίας]. <sup>3</sup> εἶπερ ἐγεύσασθε  
 ὅτι χρηστὸς ὁ Κύριος. <sup>4</sup> Πρὸς δὲ προσερχόμενοι, λίθον  
 ζῶντα, ὑπὸ ἀνθρώπων μὲν ἀποδοδοκιμασμένον, παρὰ  
 δὲ Θεοῦ ἐκλεκτὸν, ἔντιμον, <sup>5</sup> καὶ αὐτοὶ ὡς λίθοι ζῶντες

phor is designated pure Christian doctrine, the wholesome nursing-food of the soul. Many passages might be adduced from Plato and other Greek philosophers containing the same metaphor. After αὐξηθῆτε 42 MSS. (to which I add Lamb. 1182, 1183, and 5 ancient Mus. copies) have αἰ σωτηρίας, which words are found in almost all the ancient Versions, and were read by several Greek and Latin Fathers, and have been received into the text by Bengel, Wetst., Matth., Griesb., Scholz, Lachm., and Tisch.; in deference to whose authority I have received them in small print and in brackets. Undoubtedly they convey an important sense, serving to 'show (as Mr. Horne observes, Introd., vol. ii. p. 398) the reason why the believing Jews were regenerated, and also why they were to desire the unsullied doctrines of the Gospel, viz. that they might thereby increase, or grow up, unto salvation.' Yet it may be asked, how came words, apparently so important to the sense, to be omitted? Wetst. accounts for their omission on the supposition that they were expunged by those who thought the words would thus seem to signify that infants are excluded from salvation; while Pott supposes them to have been thrown out by those who thought they might favour the erroneous notion that we can be saved solely by the efficacy of Christian doctrine. The latter is the more probable opinion; but where, I would ask, is the proof that the integrity of the sacred text was ever so systematically tampered with from doctrinal reasons and on such slight grounds, at least by the orthodox, as to be safely returned to as a principle on which to account for the absence of words in MSS.? Until this can be established (which, I apprehend, never can, and which, if it could, would involve dangerous consequences to the certainty of our faith), I shall continue to think it far more probable that the words in question are an insertion from the early Scholiasts, and intended to complete the sense, by showing the great end here to be kept in view. In doing this, the Scholiasts adopted a phrase occurring, in the same import, *supr.* i. 5, and often in St. Paul's Epistles.

3. By a passage of the Old Test. the sentiment of *ver. 2* is amplified; into which [passage] since a little before the subject treated of had been the Christian religion under the symbol of milk, so here it seems to be introduced by the verb ἐγεύσασθε. (Pott.) Est. well remarks, that there is here a confirmation of the foregoing exhortation to the study of Christian perfection, from the sweetness already enjoyed of the Gospel. This is one of those passages in which there is no quotation, even by accommodation of number, person, &c., from the Sept., but simply an application from Pa. xxiv. 9, by way of allusion or reference, as in 2 Cor. ix. 7, ἰαροὺν γὰρ δότην ἀγαπᾷ ὁ Θεός, 2 Thess. ii. 8, taken in conjunction with ἐκποθέσθαι just before, meant to suggest, that 'as infants, in experiencing the sweetness and purity of the mother's milk, seek

it the more, and love the mother the better, so Christians having experienced the salubrity of the sincere milk of the word, should be similarly affected towards Christ.' Εἶπερ has no little significance, supposing, as Steiger says, a necessary *pre-requisite*, grounded on the internal motive which must excite to the enjoyment of Gospel truth, q. d. otherwise all this will go for nothing. The Apostle assumes that those whom he is addressing had come to Christ through a true conversion, and become experimentally acquainted with his goodness and the sweetness of his Gospel. It is (to use the words of Luther) as if he had said, 'Whosoever has not tasted it, to him it is not sweet, it has not reached his heart (for that is to taste when we with the heart believe); but they who have experienced it, who always seek after the food of the Word, to them it tastes well and is sweet,' i. e. is relished.

4, 5. These verses are closely connected; the former containing a *protasis*, the latter an *apodosis*; the purpose of the Apostle being here to exhort Christians not only to receive, but to observe and act upon the precepts of the Gospel. In fact they contain, as Aretius says, the *consequent* to the antecedent at *ver. 3*, as to the sweetness they acknowledged. Whence the inference is, that having experienced this goodness, they should frame their lives suitably thereto.

4. προσερχόμενοι] The term properly denotes approach generally, but is also used of that species of approach, which consists in any one's resorting to another as a teacher, and becoming his disciple; but it must here have a much deeper sense, as said of the Saviour, who Himself said, 'Come unto me, all ye that labour and are heavy laden,' &c., Matt. xi. 28.—λίθον ζῶντα. 'Christ is so called, not only in respect of his immortality, but also from his being to us the sole principle of spiritual and eternal life, and so at once a living and an enlightening stone; and believers are so called (*ver. 5*), we may suppose, as drawing life from Him by virtue of their union with Him as a living foundation.' (Abp. Leighton).—ἀποδοδοκιμασμένον, 'disapproved, or rejected. Αδοδοκιμασμένον, not frequently employed of Him whom the Prophet speaks of as 'despised and rejected of men,' even JESUS, whom the Jewish hierarchy refused to acknowledge. There is here an allusion to the words of Pa. cxviii. 22, where Christ is prophesied of as 'the stone which the builders rejected.'—ἐκλεκτὸν, 'select, excellent.' So in the Book of Enoch, Fabricii Cod. Pseud. V. Vet. i. 184, we have λίθον ἐκλεκτόν.

5. In the expression λίθοι ζῶντες there is an allusion to Isa. xxviii. 16, where the Prophet predicts the establishment of the Christian Church, under the image of a temple, built by God himself, of which Christ should be the corner-stone. Accordingly the Christian Church is represented as a spiritual building, whose stones are the living members of Christ's body, he himself being the Head, and the fountain of

οικοδομείσθε, οἶκος πνευματικὸς, ἱεράτευμα ἅγιον, ἀνενέγκαι  
 πνευματικὰς θυσίας, εὐπροσδέκτους τῷ Θεῷ διὰ Ἰησοῦ Χριστοῦ.  
 6 \* † Διὸ καὶ περιέχει ἐν τῇ γραφῇ Ἰδοῦ, τίθημι ἐν Σιών <sup>e Isa. 28. 16.  
Rom. 9. 33.</sup>  
 λίθον ἀκρογωνιαίον, ἐκλεκτὸν, ἔντιμον καὶ ὁ π-  
 στεύων ἐπ' αὐτῷ οὐ μὴ καταισχυνθῇ. 7 Ἰμῶν οὖν ἡ <sup>f Ps. 118. 22.  
Isa. 8. 14.  
Mat. 21. 42.</sup>  
 τιμὴ τοῖς πιστεύουσιν ἀπειθούσι δέ,—λίθον δὲ ἀπεδοκί-  
 μασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν  
 γωνίας,—καὶ λίθος προσκόμματος καὶ πέτρα σκαν-  
 δάλου <sup>g Luke 4. 11.  
Rom. 9. 33.</sup> 8 (\* οἱ προσκόπτουσι, τῷ λόγῳ ἀπειθοῦντες, εἰς δὲ καὶ <sup>h 1 Cor. 1.</sup>

life to them. They are termed *living* stones of that building, inasmuch as they live by 'the faith of the Son of God'; He being in them. From the *Temple itself* the Apostle then proceeds to the *service* of the Temple, with reference thereto applying to Christians various titles originally applied to the *Jews*. They are, he shows, 'an holy priesthood' (or, as it is said, ver. 9, 'a royal priesthood') in a higher sense than the Israelites were called 'a kingdom of priests' (Exod. xix. 6); for they are appointed to offer up spiritual sacrifices, acceptable unto God by Jesus Christ. See Rev. i. 6.—To advert to a matter of reading. For *ἱεράτευμα ἅγιον* Lachm. and Tisch. read *στὴ ἱερ. ἅγιον*, from not a few MSS., and some Fathers and late Versions; an alteration anything but well grounded, since the *στὴ* came evidently from the margin, though it was probably intended to fill up an ellipsis at *ἀνενέγκαι*. Had the learned Critics looked four verses forward to ver. 9, *ὅμοις δὲ [ἴσως] βασιλείου ἱεράτευμα*, they would not have hazarded so baseless an emendation, which, however, I find Tisch. has in his 2nd ed. abandoned, discarding the *στὴ*. With the expression *ἀνενέγκαι πνιμ. θυσίας*, comp. Philo. t. ii. p. 457, 10, *θεραπεύται Θεοῦ γαγόναι, οὐ ᾧσα καταθόντες, ἀλλὰ ἱεροκρεπίαι, τὰς ἱαντῶν διανοίας κατασκευάζειν ἀξιούντες*.

6—10. The Apostle here confirms what he had said of Christ, in relation to believers, who acquire all their glory through building upon him: and in relation to those who reject him, he reasons out of the Old Test., and in such a manner, that he strengthens the first by repeating it in a short but apposite citation (v. 6), but the other he represents at large, in words derived from other portions of Scripture, contrasting it with the relation of believers to Christ (vv. 7, 8), through which the transition is effected to the representation, set forth in the next section, of the calling of Christians in their relation to unbelievers, which transition itself contains the beginning, the principle of this representation, vv. 9, 10. (Steiger.)

6. διὸ καὶ For this very many MSS. and Versions have *διὸτι*, which reading has been adopted by Griesb., Scholz, Lachm., and Tisch. But, although external authority is in its favour, internal evidence supports *διὸ καὶ*. The formula *διὸ καὶ*, followed by a verb, is almost peculiar to Scripture, and is found in Luke i. 35. Acts x. 29. xiii. 35. xxiv. 26. Rom. i. 24. iv. 22. xv. 22. 2 Cor. i. 20. iv. 13. v. 9. Heb. xi. 12. xiii. 12; hence I cannot quite approve of its being rejected here. For *ἐν τῇ γραφῇ* Tisch. reads *ἐν γραφῇ*,

from 4 MSS.; and Lachm. reads *ἡ γραφή*, from 16 MSS. and the Vulg. But that reading plainly proceeded from a *corrector*, who stumbled at the use of *περιέχει* in a *passive* sense. Yet the idiom is not to be removed in so summary a way; otherwise *περιέχεται ἐν τῇ γραφῇ* would have been a milder emendation. But this use of neut. for passive is found elsewhere in New Test. and the Sept., as also in the Classic writers, both Greek and Latin.—Accordingly *περιέχει* is to be taken as Imper. neut. for *περιέχεται*; as in Jos. Antt. xi. 4, 7, *καθὼς ἐν αὐτῇ (scil. ἐπιστολῇ) περιέχει*. See note on Rom. ix. 33. The words cited do not quite correspond with the words either of the Hebrew or the Sept.; but they represent the *sense*, though in a somewhat compressed yet clearer form; especially in that sublimer and mystical acceptance, which was doubtless intended by the Prophet in conjunction with the primary one.—ὁ πιστεύων ἐπ' αὐτῷ, 'whosoever confideth on it,' or Him; the latter springing from the former. See Steiger. Ἐπ' αὐτῷ is added in order to complete the sense, and suit the application.—Οὐ μὴ καταισχυνθῇ, i. e. 'shall not be disappointed of his hope.' See note on John viii. 51.

7. ἱμῶν οὖν ἡ τιμὴ τοῖς πιστ. Render: 'Unto you, therefore, who [thus firmly] believe, belongs the preciousness [which I speak of].' By most Commentators, indeed, *τιμὴ* is taken as standing for *ἐντιμος*; a mode of exposition which might be tolerated as regards the *usus loquendi*; for so in Plut. de Ia. & Osir. § 5, we have, *οὐδὲν οὕτω τιμὴ Αἰγυπτίους ὡς ὁ Νεῖλος*. Yet the sense thus arising is not so apposite as that yielded by the former mode.—ἀπειθοῦσι, meaning, 'the unbelieving, and [consequently] disobedient.' In this sense the term occurs also in John iii. 36. Acts xiv. 2, and elsewhere. We have here a blending of two ideas, as in the case of *τοῖς ἀπολλυμένοις* at 2 Thes. ii. 10—12, where see note.—Λίθος προσκόμματος, meaning, 'a stone at which any one may stumble.' Just as a corner-stone, though placed to sustain the walls of a building, yet may be stumbled at by a careless passer by, to his injury. So Steiger, too, I find, explains; observing (after the ancient Commentators and Horneius), 'that the corner-stone is commonly of a twofold nature; designedly and essentially the foundation-stone of the building, accidentally and unintentionally a stumbling-block for those who incautiously turn round the corner, and drive themselves against it; but here the latter also is given as intentional.'

8. οἱ προσκόπτουσι, τῷ λόγῳ ἀπειθοῦντες] These words are explanatory of the preceding,

h Exod. 19.  
5, 6.  
Deut. 7. 6.  
& 14. 2.  
Ex. 26. 18.  
Eph. 1. 14.  
& 5. 5.  
Col. 1. 12.  
Rev. 1. 6.  
& 5. 10.  
1 Hos. 1. 10.  
1. 2. 23.  
Rom. 9. 26.  
k 1 Chron.  
29. 15.  
Ps. 30. 12.  
& 119. 19.

ἐτέθησαν.) <sup>9</sup> ἡμεῖς δὲ γένος ἐκλεκτὸν, βασιλείου ἱερά-  
τευμα, ἔθνος ἁγίου, λαὸς εἰς περιποίησιν, ὅπως τὰς  
ἀρετὰς ἐξαγγεῖλητε τοῦ ἐκ σκότους ὑμᾶς καλέσαντος εἰς  
τὸ θαυμαστὸν αὐτοῦ φῶς. <sup>10</sup> οἱ ποτὲ οὐ λαὸς, νῦν δὲ  
λαὸς Θεοῦ· οἱ οὐκ ἡλεημένοι, νῦν δὲ ἐλεηθέντες.

11 \* Ἀγαπητοί, παρακαλῶ ὡς παρόικους καὶ παρεπιδήμους,  
ἀπέχεσθαι τῶν σαρκικῶν ἐπιθυμιῶν, αἵτινες στρατεύονται κατὰ

and serve to intimate the *application*. The *con-*  
*struction* here has, indeed, been disputed; some  
(as the older Commentators in general) construing  
τῷ λόγῳ with προσκομματος; others, as the  
Pesch. Syr. Translator, and the more recent Com-  
mentators, with ἀπειθούντες. But it is well  
observed by Steiger, that the construction is only  
*grammatically*, not *exegetically*, doubtful. And  
he justly thinks, with Benson, 'that the com-  
parison here of Christ with the stone at which  
unbelievers stumble, taken in conjunction with  
the very common form of expression, ἀπειθεῖν  
τῷ λόγῳ and τῷ ἐξαγγελλῶ (as infra iii. 1, and  
iv. 17) decides in favour of the latter construction.'  
According to which he well expresses the sense  
thus: 'But to the unbelieving,—who, because  
they believe not the word, stumble upon this  
stone,' &c.—εἰς δ. Supply προσκομμα. It is  
ably evinced by Mr. Horne (Introd. vol. ii. pp.  
397, 398), that, from an examination of the fore-  
going context, the sense here cannot be, that  
'God had ordained them to disobedience (for in  
that case their obedience would have been impos-  
sible, and their disobedience would have been no  
sin); but that God, the righteous Judge of all  
the earth, had appointed, or decreed, that destruc-  
tion and eternal perdition should be the punish-  
ment of such disbelieving persons, who wilfully  
rejected all the evidences that Jesus Christ was  
the Messiah, the Saviour of the world.' There  
is here an allusion to the words of Isaiah, viii. 15;  
with which compare Matt. xxi. 44. Luke ii. 34.  
Rom. ix. 32; and see also the note on Acts  
xiii. 47.

9, 10. Here are further set forth the high *pr-*  
*ivileges* which are obtained by faith in Christ  
(see note supra iii. 4); and that in language  
originally employed to denote those of God's  
chosen people of old.

9. ὑμεῖς δὲ γένος ἐκλεκτὸν, &c.] Of these  
expressions, γένος ἐκλ. is derived from Isa. xliii.  
20; βασιλείου ἱεράτευμα, from Exod. xiv. 6;  
ἔθνος ἁγίου, from Deut. vii. 6, and xiv. 2; and  
λαὸς εἰς περιποίησιν (answering to λαὸς περι-  
ούσιος [at Tit. ii. 14], from Exod. xix. 5, and  
Mal. iii. 17. See note on Acts xx. 28, and on  
Eph. i. 13, 14.—ὅπως τὰς ἀρετὰς, &c., meaning,  
'that ye should show forth [by words and deeds]  
the excellences, or perfections, of him who hath  
called [and drawn] you from the darkness [of  
ignorance, sin, and misery] to his marvellous  
light,' namely, 'the true light,' 1 John ii. 8;  
'the light of the Lord,' Isa. ii. 5.—ἐξαγγ. lit.  
signif. 'to tell those without what is done with-  
in'; and here (as Ps. lxxi. 15, and lxxiii. 28), in  
a general way, to tell at large. 'Ἀρετὰς is not  
well rendered *praises*: it rather signifies *virtues*;  
moral attributes—'whatever calls for praise' (see  
Phil. iv. 8); meaning espec. the Divine good-

ness; though also the other attributes of faith-  
fulness and truth are included.

10. οἱ ποτὲ οὐ λαὸς—ἐλεηθέντες] Predicates  
for elevating the feeling of gratitude and confi-  
dence, derived from Hos. ii. 25. (Steiger.) The  
full sense intended is, 'who were not a people of  
God, but now are so; who were not [formerly]  
in favour with God, but now have become such,  
being received into the pale of Christ's Church.  
In οὐ λαὸς the words are to be *conjoined*, so as  
to form a sort of anomalous compound, as ἐπ'  
οὐκ ἴθνη, at Rom. x. 19. ix. 25, τὸν οὐ—λαόν  
—τὴν οὐκ ἔγγα. And so the Hebrew *u* and  
the Sept. *u* at Deut. xxxii. 21; the idiom some-  
times occurs in the Class. writers; as Thucyd. i.  
137, ἡ οὐ διάλυσιν, where see my note, and Dr.  
Peile's note here. To the passage of the O. T.  
on which these verses are formed may be added  
Mal. iii. 17, which served to suggest the expression  
here λαὸς εἰς περιποίησιν. The Prophet there  
introduces Jehovah saying of those that feared  
the Lord, *ἔσονται μοι εἰς περιποίησιν*, where  
the term *περιποίησις* signifies what the Latin  
expresses by *peculium*, a private property, lit.  
what has been acquired by purchase, and what  
thus becomes any one's *own*. Here εἰς περι-  
ποίησιν stands for *περιουσιότην*, which is used  
by Heaych. In explaining *περιούσιον*, with re-  
ference to Tit. ii. 14, *ὡς καθάριση ἑαυτῷ λαόν*  
*περιούσιον*, which passage was here probably had  
in view by the Apostle. The ideas, however, of  
both *property* and of *purchase* are here to be kept  
in view, the persons in question being the Lord's  
own peculiar *property*, and that obtained at the  
infinite price of his *own blood*. Both ideas are  
kept in view also in Acts xx. 28, *ἦν* (meaning  
the Church of Christ) *περιποιήσατο διὰ τοῦ*  
*ἰδίου αἵματος*.

11, 12. Here we have an impressive exhortation  
to *walk worthy* of so precious a Gospel, by  
abstaining from those fleshly lusts which 'drown  
men in perdition,' 1 Tim. vi. 9. See Rom. vi.  
12. James iv. 1. The nature of the argument  
here will be best understood by supposing (with  
Grot., Rosenm., and Pott) that the Apostle is  
reminding them of their situation as *παρόικοι*  
and *παραπεδήμοι* in a foreign country, strangers  
and pilgrims in this world, as compared with the  
next. After which, in the following verse, he  
takes occasion, from their situation as *Christian*  
strangers in Heathen countries, to press on them  
the duty of adorning the doctrine of God their  
Saviour in all things.

11. For ἀπέχεσθαι, very many MSS. (to  
which I add one Lamb. and one Mus. copy)  
have ἀπέχεσθαι, which reading has been adopted  
by Tisch.; while Lachm. retains the t. rec., with  
more than usual, yet misplaced caution, since the  
ὑμᾶς which it requires, and which he introduces

τῆς ψυχῆς<sup>12</sup> τὴν ἀναστροφὴν ὑμῶν ἐν τοῖς ἔθνεσιν ἔχοντες<sup>1</sup> καλὴν, ἵνα ἐν ᾧ καταλαλοῦσιν ὑμῶν ὡς κακοποιῶν, ἐκ τῶν καλῶν ἔργων, ἐποπτεύσαντες, δοξάσωσι τὸν Θεὸν ἐν ἡμέρᾳ ἐπισκοπῆς.<sup>13</sup> Ὑποτάγητε οὖν πάσῃ ἀνθρωπίνῃ κτίσει διὰ τὸν Κύριον εἴτε βασιλεῖ, ὡς ὑπερέχοντι<sup>14</sup> εἴτε ἡγεμόσιν, ὡς δι' αὐτοῦ πεμπομένοις εἰς ἐκδίκησιν [μὲν] κακοποιῶν, ἵππα-  
νον δὲ ἀγαθοποιῶν.<sup>15</sup> (ὅτι οὕτως ἐστὶ τὸ θέλημα τοῦ Θεοῦ, οἷς τ. 2. 2. ἀγαθοποιούντας φιμοῦν τὴν τῶν ἀφρόνων ἀνθρώπων ἀγνωσίαν)

merely from ancient Versions, is perhaps not found in a single MS. It may be supposed to have arisen (as also perhaps ἀνίχισθαι) from misapprehension of the construction, which is: ἀγαπᾶτε, παρακαλῶ ὡς παροίκους καὶ παρεπίδημους—ἀνίχισθαι. The intermediate and parenthetic words may be thus rendered: 'I do exhort you, as it were strangers and sojourners.' With peculiar propriety does the Apostle here say παρεπίδημους, since the Epistle was addressed παρεπίδημοι διασπορᾷ Πόντου, &c. Simil. in Heb. xi. 13, we have, ἔξουσι καὶ παρεπίδημοί εἰσιν ἐπὶ τῇ γῇ. By σαρκικαὶ ἐπιθυμίαι are here denoted not only 'fleshly lusts,' properly so called, but 'those carnal affections and passions of the mind and heart, which are equally prompted by unregenerate nature, and which are alike enmity against God.' To show the destructive tendency of these 'fleshly lusts,' and to set forth their formidable nature, the Apostle adopts in the next words a military metaphor,—representing in a strong point of view the struggle we have to maintain in this life, of the flesh against the spirit, and the fatal consequences of giving way in the contest. The same metaphor is adopted in James iv. 1. τῶν ἡδονῶν τῶν στρατευομένων ἐν τοῖς μέλεσι (where see Note).

12. τὴν ἀναστροφὴν—καλὴν. The participle ἔχοντες connects closely with ἀνίχισθαι, and consequently confirms that reading.—ἔχοντες should be rendered *keeping*, i. e. maintaining; and ἀναστροφὴν καλὴν, a creditable course of conduct. The same sense may be assigned to ἔχειν in Acts xxiv. 16, ἀπρόσκοπον συνείδησιν πρὸς τοὺς ἀνθρώπους, and also infr. iii. 16, συνείδ. ἔχοντες ἀγαθὴν. This use of ἔχειν for κατέχειν is found both in the N. T. and the Class. writers. See my Lex. N. T. The two passages, the one here, and that at iii. 16, are so very similar, that the same sense of ἔχειν must be assigned to both. The only real difference here is in the addition of ἐν ἡμέρᾳ ἐπισκοπῆς, which I am still of opinion is best explained to denote 'the time of God's visiting the hitherto unconvinced and unconverted with a full conviction of the truth of the Gospel.' And this sense is ably stated and well illustrated by Est. and Calv.—ἐποπτεύσαντες has been altered to ἐπισκοπούμεντες, from 8 MSS., by Lachm. and Tisch.; but propriety of language and the parallel passage of ii. 2 (in which there is no var. lect.) confirms ἐπισκοπεύς, 'on having surveyed' the καλὰ ἔργα.

13, 14. The Apostle now illustrates the general precept of vv. 11, 12, by adverting to the particular duties to be observed by those residing among the Heathens, both by Jewish and Gentile Christians. (Pett.) From the highest standing of

Christians he goes straight to their most ordinary obligations,—from the glorifying of their royal priesthood to their obligation to obey human authorities. (Steiger.)

13. ὑποτάγητε οὖν, &c.] Said by way of exemplifying the καλὴ ἀναστροφή above inculcated (it being certain that submission to lawfully constituted authority is the usual attendant on well-doing); though this forms only the part of a series of special and particular exhortations on which the Apostle now enters, after general exhortation.—πάσῃ ἀνθρ. κτίσει, 'all political institution,' a very rare sense of κτ., founded on the Greek κτίσις, and the Latin *creare*, as used of appointing magistrates. The term βασιλ. may here have reference to the Roman Emperor, styled by the Greeks βασιλεῖς; and the expression following, ἡγεμόσιν δι' αὐτοῦ πεμπομένοις, may be understood of the Roman governors sent out from Rome to rule over the provinces with the power of life and death. In what St. Peter here says of government, as 'a human ordinance,' and what St. Paul says, Rom. xiii. 1, that 'the powers which be (or "rule") are ordained of God,' no real discrepancy exists; for, as Bp. Sanderson observes, 'the substance of the power of every magistrate is the ordinance of God, but its accidents, to wit, the specification of the circumstances thereto belonging,—as in regard of places, persons, titles, continuance, jurisdiction, subordination, and the rest,—is a human ordinance, introduced by custom, or positive law.'

15. In this parenthetical portion there is introduced an additional argument for the above, deduced from the Divine will; thus suggesting the motive for obedience. On this, however, is engrafted another, from the good effects of a blameless conduct, inasmuch as it may thus stop the mouths of foolish calumniators,—men who know not the religion they revile; for by the term ἀγνωσίαν is espec. denoted 'unjust accusation, founded on ignorance.'—φιμοῦν τὴν—ἀγνωσίαν. The reading of MSS. 96, 142, and Clem. Alex., ἡργασίαν, is not a gloss, but rather a plainer reading; for the sense (misunderstood by Est. and other Expositors) is, 'tractions,' 'operations,' as in Plato, p. 404, B, πρὸς τινὰς ἡργασίας πραγμάτων μοχθηρῶν, τὰς δὲ χρηστῶν. So, then, St. Peter might have written; but so, it seems, he did not write: accordingly, retaining ἀγνωσίαν, we must explain as well as we can. It is best interpreted, with the Vulg., 'imprudentiam,' meaning 'accidental ignorance,' 'involuntary error, or mistake, arising from want of better information, or fuller consideration,' as oft. used in Cicero, and other of the best writers, meaning 'the ignorant talking (or "calumny") of

- p John 8. 22. 16 ὡς ἐλεύθεροι, καὶ μὴ ὡς ἐπικάλυμμα ἔχοντες τῆς κακίας  
 Rom. 6. 18. τὴν ἐλευθερίαν, ἀλλ' ὡς δούλοι Θεοῦ. 17 ὅτι Πάντας τιμήσατε,  
 1 Cor. 7. 22. τὴν ἀδελφότητα \* ἀγαπᾶτε τὸν Θεὸν φοβείσθε, τὸν βασιλέα  
 Gal. 3. 1, 13. τιμᾶτε.  
 2 Pet. 2. 19. 18 Ὅτι οἰκέται ὑποτασσόμενοι ἐν παντὶ φόβῳ τοῖς δεσπόταις,  
 q Matt. 22. οὐ μόνον τοῖς ἀγαθοῖς καὶ ἐπιεικέσιν, ἀλλὰ καὶ τοῖς σκολιοῖς.  
 31. 19 Τοῦτο γὰρ χάρις, εἰ διὰ συνείδησιν Θεοῦ ὑποφέρει τις λύπας,  
 Rom. 12. 10. 1 Tim. 2. 9. s Matt. 5. 10. t Cor. 7. 10.  
 Eph. 4. 2. Tit. 2. 9. s Matt. 5. 10. t Cor. 7. 10.  
 Phil. 2. 1. s Matt. 5. 10. t Cor. 7. 10.  
 Heb. 12. 1. s Matt. 5. 10. t Cor. 7. 10.  
 ch. 1. 22. s Matt. 5. 10. t Cor. 7. 10.  
 & 5. 5. s Matt. 5. 10. t Cor. 7. 10.  
 2 Pet. 1. 7. s Matt. 5. 10. t Cor. 7. 10.  
 1 Cor. 7. 22. s Matt. 5. 10. t Cor. 7. 10.  
 1 Tim. 2. 9. s Matt. 5. 10. t Cor. 7. 10.

foolish men.' This view I find confirmed by Grot., Rosenm., and Pott. Thus *φιμ.* is used figurat. and metaph. for 'to repress by full confutation.' Comp. Jos. de Maccab. i. 2, *φιμούντα πάντα τὰ τοῦ σματος κινήματα ὑπὸ τοῦ λογισμοῦ*.

16. ὡς ἐλεύθεροι.—*ἐλευθερίαν*]. On this text see Bp. Sanderson's Serm. 7 ad Clerum, where, after observing that 'there is not any thing in the world more generally *desired* than liberty, nor scarce any thing more generally *abused*,' he shows that 'such has been the case, even in respect of that blessed liberty which the eternal Son of God purchased for his Church.' 'Accordingly (continues he) St. Peter and St. Paul, the two chief planters of the Churches, endeavoured to early instruct believers in the true doctrine, and direct them in the right use of their Christian liberty, especially in the cases of *scandal* and of *obedience*. St. Paul usually treats of the former; St. Peter (having to deal mostly with stiff-necked and insubordinate Jews), generally the latter, and no where more fully than in this Chapter.' The learned Prelate then proceeds to show that the words of the text are to be understood as an anticipation of an objection which might be made by some new converts of the Jews; q. d. 'We have been taught that the Son of God hath made us *free*, and then we are *free indeed*, and so not bound to subject ourselves to any *masters* and *governors* upon earth,—no, not to *kings*, but much rather bound *not* to do it, that so we may *preserve* that freedom which Christ hath purchased for us, and *reserve* ourselves the more entirely for *God's service*, by refusing to be the *servants* of men. To this objection the Apostle fully replies. He tells them, that being indeed set at *liberty* by Christ, they are not therefore any more to *enthrall* themselves to any living soul, or other creature; not to *submit* to any ordinance of man, as *slaves*; that is, as if the ordinance itself did, by any proper direct and immediate virtue, bind the *conscience*. But yet, notwithstanding, they might and ought to *submit* thereunto as the *Lord's freemen*, and in a free manner; i. e. by a voluntary and unenforced *subjection* to their *power*, and *obedience* to their lawful *commands*. They must, therefore, take heed that they use not their *liberty* for an occasion to the *flesh*,—nor, under so fair a title, palliate an *evil licentiousness*, making that a *cloak* for their irreverent and undutiful carriage towards their *superiors*.' Thus, then, the general sense here intended is (as Bp. Sanderson well expresses it), 'Submit yourselves to public governors, both *supreme* and *subordinate*; be subject to your own particular masters; honour all men with those proper respects due to their stations; but do all this [not as slaves, but] as free; do it without any

impeachment of the *liberty* you have in Christ.' The term *κακία* here is, as Bp. Sanderson shows, to be taken in an extended sense, of 'sin and iniquity in general,' yet with especial reference to that particular *kind* of it before spoken of, 'in-subordination and disobedience to lawfully constituted authority.' Accordingly the injunction of St. Peter here is akin to that of St. Paul at Gal. v. 13, *μὴ τὴν ἐλευθερίαν εἰς ἀφορμὴν τῇ σαρκί*, where the expression *σάρξ* has reference to 'carnality' of every kind.

17. 'Here the Apostle closes his *general exhortation* concerning subjection to superiors with four short precepts, or aphorisms, which may not unfitly be ranged into *two combinations*. The two former into one, thus: *Honour all men*, but not all men alike. You must be ready to do all offices of respect and love, as occasion serves, to *every man*; but you are to remark that your brethren in Christ claim a nearer interest in your *affections*, and *charity* too, than they that are *without*. Honour all men, but especially *love the brotherhood*. The two latter may be ranged into one, thus: Fear God and the king, where the fear of one will consist with the fear of the other; but where they are *incompatible*, hold fast to the fear of God. Yet even in this case, where you may not *fear the king*, still you must do him all the *honour* otherwise that may be.' (Bp. Sanderson.)—*πάντας τιμᾶσατε*, 'Honour all,'—namely, to whom honour is due. See Rom. xiii. 7: a *general* injunction then *explained* by its *species*. Bp. Sanderson here shows that 'the term cannot be taken in the *full* sense, but is rather to be understood in that laxer one, by which it imports all that *esteem* or *regard*, be it more or less, which (either in justice or charity) is due to any man in respect of his place, person, or condition, according to the eminence, merit, or exigency of any of them respectively, together with the willing performance of all such just and charitable offices, as in proportion to any of the said respects can reasonably be expected.'

18. ἀλλὰ καὶ τοῖς σκολιοῖς]. Bretschn. and others render 'iniqui,' i. e. 'qui non rectā juris viā incedunt.' But that sense is forbidden by the antithetic ἀγαθοῖς καὶ ἐπεικέσιν, which requires the sense *cross-grained*, *choleric*, *ill-tempered*. However, it would seem that, as the single term *σκολ.* is opposed to the two terms ἀγαθ. and ἐπεικέσιν, it is meant to have a twofold sense corresponding to the twofold reference; and this it very well admits. As opposed to ἀγαθ., it may here signify *ungracious*; though I cannot find that it ever is so used; and therefore that can only be its sense by implication. As opposed to ἐπεικέσιν, it signifies *harsh*, *severe*, and also *choleric*, *ill-tempered*.

19. τοῦτο γὰρ χάρις]. Supply *ἐντὶ*: mean-

πάσχω· ἀδίκως. <sup>20</sup> Ποῖον γὰρ κλέος, εἰ ἀμαρτάνοντες καὶ <sup>1</sup> ch. 3. 14. <sup>2</sup> & 4. 14, 15. <sup>3</sup> u. Matt. 10. <sup>4</sup> 24. <sup>5</sup> John 12. 15. <sup>6</sup> 1 Thess. 2. 8. <sup>7</sup> Phil. 2. 5. <sup>8</sup> ch. 3. 17, 18. <sup>9</sup> 1 John 2. 6. <sup>10</sup> v. Isa. 53. 9. <sup>11</sup> 2 Cor. 5. 21. <sup>12</sup> Heb. 4. 15. <sup>13</sup> & 7. 26, 27. <sup>14</sup> 3. 9. 28. <sup>15</sup> 1 John 2. 5. <sup>16</sup> u. Matt. 27. <sup>17</sup> 26. <sup>18</sup> John 8. 46. <sup>19</sup> 40. <sup>20</sup> y. Isa. 53. 4, 5. <sup>21</sup> Matt. 8. 17. <sup>22</sup> Rom. 6. 2, 11. & 7. 6.

πολαφιζόμενοι ὑπομενεῖτε; ἀλλ' εἰ ἀγαθοποιοῦντες καὶ πά-  
σχοντες ὑπομενεῖτε, τοῦτο χάρις παρὰ Θεοῦ. <sup>21</sup> Εἰς τοῦτο γὰρ  
ἐκλήθητε, ὅτι καὶ Χριστὸς ἔπαθεν ὑπὲρ ἡμῶν, ὑμῖν ὑπολημπάνων  
ὑπογραμμὸν, ἵνα ἐπακολουθήσητε τοῖς ἰχνεσιν αὐτοῦ. <sup>22</sup> ὃς  
ἀμαρτίαν οὐκ ἐποίησεν, οὐδὲ εὐρέθη δόλος ἐν τῷ στό-  
ματι αὐτοῦ. <sup>23</sup> ὃς λοιδορούμενος οὐκ ἀντελοιδόρει, πάσχω-  
ν οὐκ ἠπέλπει παρεδίδου δὲ τῷ κρῖνοντι δίκαιος.

ing, 'This obtains acceptance with, is well-pleasing [to God]'; παρὰ Θεοῦ being here understood from Θεοῦ following, and παρὰ Θεοῦ at ver. 20. Of διὰ συνείδησιν Θεοῦ the sense is, 'through a principle of conscience as regards God,' and our duty to him, conscience being here considered as a principle guiding any one's actions (as in Rom. xiii. 5. 2 Cor. x. 25, 27, διὰ τὴν συνείδησιν), dictating to a man what to do, and warning him what not to do. See an illustration of the principle here taken for granted in Heb. xi. 25, 26.

20. The two Participles here affixed to the Verb ὑπομεν, in each clause of the sentence, and the καὶ, which seems meant to unite what ought to be kept separate, tend to render the construction here confused. It would seem that the Participles are best considered as used for Gerunds, and meant to denote limitation, as in Xen. Mem. i. 1, 18, where there are (as here) two Participles, ὀργιζομένου—ἀπειλούντων.

21—23. The Apostle now suggests a powerful motive for showing this obedience to the will of God, holding out, for their imitation, the bright example of Him who, in his sufferings for us, endured more cruel contumelies, and far greater sorrows, than we can ever be called to endure, with unshaken constancy. See Matt. xxvi. 67.—The scope and bearings of the argument at vv. 21—25, are well traced by Steiger, thus: 'We have here expressed in pregnant language, and in close succession, the double thought: 1. Ye are bound to obey Christ, because (ὅτι) he has suffered for you; 2. ye are consequently called to patient, though undeserved, suffering, because also (καὶ) Christ, while he suffered for you, suffered undeservingly, and indeed (παρὰ) with the design that ye should therein imitate him as your Pattern, [lit. "outline," by way of "copy." Comp. ἐκδοσίγμα at John xiii. 15, and see note.] By the first Christ is represented as our Master, whose call we must obey; by the second, as our Pattern, in suffering; from which it is clear, that we also must suffer patiently. These two positions are presently illustrated in an inverted order, yet so that each is distributed into two clauses, and in such a way that the two first begin with δὲ, as also the third; but the fourth, as being dependent upon the third, with ἵνα. Ver. 22 designates Christ as innocent; ver. 23, as suffering patiently,—as a Pattern; ver. 24, as a SACRIFICE for all; and ver. 24 with 25, as a PHYSICIAN AND SHEPHERD, espec. for those believing servants;—as a REDEEMER.'

21. ὑπὲρ ἡμῶν, ὑμῖν ὑπολ. I still continue to regard this as the true reading; in which I am supported by the united suffrages of Matth., Scholz, and Tisch. The t. rec. (which is that of

both Elzev. and Steph.), ὑμῶν, ὑμῖν (retained by Lachm.), rests on very slender direct authority, and has internal evidence very strongly opposed to it. It is plain that the readings ὑμῶν, ὑμῖν, and ἡμῶν, ἡμῖν (the Stephanic text) were no more than two modes of getting rid of the harshness involved in ἡμῶν, ὑμῖν. Certain it is, that ὑμῖν seems called for by the Verb following ἐπακολουθήσητε: and yet the use of ὑμῖν offers no reason why the Apostle should not have written ἡμῶν; nay, a reason there is why he should,—namely, in order to place a great cardinal doctrine of the Gospel on its broadest basis; for ἡμῶν means 'us all,' i. e. 'all Christians.' So iii. 18, Χριστὸς ἔπαθεν, ἵνα ἡμᾶς προσγ. τῷ Θεῷ. Indeed ἡμῶν (found in the Pesch. Syr.) is placed beyond doubt by a passage infra, iv. 1, Χριστοῦ οὐκ παθόντος ὑπὲρ ἡμῶν ἐν σαρκί, καὶ ὑμεῖς τὴν αὐτὴν ἰστοίαν ὀκλήσασθε, where there is the same transition of person, and the words there are made to advert to the words supra, ii. 21, by means of the Particle οὐκ, which is both resumptive and conclusive. The very same change of person from ἡμᾶς to ὑμᾶς presents itself, infra, ch. v. 10, ὃ δὲ Θεὸς ὁ καλεῖσθαι ἡμᾶς καταρτίσαι ὑμᾶς. Though there the ἡμᾶς has been changed to ὑμᾶς by Tisch. (inconsistently enough); and at iv. 1, he cancels ὑπὲρ ἡμῶν, from only three MSS., as if to get rid of evidence against his false criticism at ch. ii. 21. However, on further consideration it would seem, that the same reason which calls so strongly for ἡμῶν, calls also for ὑμῖν; and hence, although the external authority existing for it is not very strong, while trifling, indeed, is that for ὑμῶν, ὑμῖν, yet, considering that the case is not one in which MSS. have any great weight, I am inclined to give the preference to ὑμῖν, espec. since it is supported by the Pesch. Syr. Version. And as to the transition of persons in the next words, that difficulty is, as we have seen, any thing but formidable, and will be lessened if we take ἵνα in the eventual sense to signify 'so as that,' thus serving to point out the result of that example which Christ left,—namely, that the persons addressed should follow his example.—ἐπακολουθήσητε τοῖς ἰχνεσιν αὐτοῦ, answering to the expression, Rom. iv. 12, στοιχεῖν τοῖς ἰχνεσι, and 2 Cor. xii. 18, περιπατεῖν τοῖς ἰχνεσι: forms of speaking, to signify (by an idiom found alike in Hebrew, Greek, and Latin), 'the following any one's example.'

24. δὲ τὰς ἀμαρτίας—ἐύλου Said in allusion to the words of Isa. liii. 12. Of the term ἀναφάρσις the full sense here is, 'who Himself (singly) bore the punishment of our sins;' comp. Heb. ix. 27, 28; which passage and the present emphatically attest the doctrine of the vicarious and



ἀμαρτίας ἡμῶν αὐτὸς ἀνήνεγκεν ἐν τῷ σώματι αὐτοῦ ἐπὶ τὸ ξύλον, ἵνα ταῖς ἀμαρτίαις ἀπογεγόμενοι, τῇ δικαιοσύνῃ ζήσωμεν οὐ τῷ μῶλωπι αὐτοῦ ἰάθητε. <sup>25</sup> Ἦτε γὰρ ὡς πρόβατα ἡμεῖς πλανώμενα· ἀλλ' ἐπιστράφητε νῦν ἐπὶ τὸν ποιμένα καὶ ἐπίσκοπον τῶν ψυχῶν ὑμῶν.

1 Isa. 53. 6.  
Ezek. 34. 6.  
25.  
27. 34.  
Luke 15. 4.  
John 10. 11.  
Heb. 13. 20.  
a Gen. 3. 19.  
1 Cor. 7. 10.  
2. 14. 34.  
Eph. 6. 22.  
Col. 2. 13.  
Tit. 2. 5.

b Isa. 53. 12.  
1 Tim. 2. 9.  
Tit. 2. 5.  
c Ps. 65. 14.  
Rom. 2. 20.  
27. 22.  
2 Cor. 4. 12.

III. 1. Ὁμοίως, αἱ γυναῖκες, ὑποτασσόμεναι τοῖς ἰδίοις ἀνδράσιν, ἵνα καὶ εἴ τινας ἀπειθοῦσι τῷ λόγῳ, διὰ τῆς τῶν γυναικῶν ἀναστροφῆς, ἀνευ λόγου, κερδηθῶσιν, <sup>2</sup> ἐποπτεύσαντες τὴν ἐμπλοκὴν τριχῶν καὶ περιθέσεως χρυσίων ἢ ἐνδύσεως ἱματίων κόσμος· <sup>4</sup> ἀλλ' ὁ κρυπτὸς τῆς καρδίας ἄνθρωπος, ἐν τῷ

atoning nature of Christ's sufferings.—*ἵνα ταῖς ἀμαρτίαις ἀπογεγόμενοι, &c.* These words mark the purpose of this vicarious sacrifice, and are meant to intimate the bounden duty of those for whom Christ suffered,—namely, that, being freed from the *guilt* of sin, and having renounced the practices of it, by being *dead* thereto (see Rom. vi. 2), they should *live* to the purpose of righteousness. This proceeds on the acknowledged principle of ancient law,—that any one's life, when forfeited by crime, and preserved by another, should be devoted to his preserver. See more in note on Heb. xi. 28.—*οὐ τῷ μῶλωπι αὐτοῦ ἰάθητε*, meaning, 'by whose stripes and wounds (Singular taken generally for Plural) your spiritual wounds and diseases are healed.' So Isa. viii. 3, 'He hath borne our griefs and carried our sorrows;' both which expressions denote the spiritual sicknesses produced by sin. See Isa. i. 5, and note at Matt. viii. 17.

25. *ὡς πρόβατα πλανώμενα· ἀλλ' ἐπιστράφητε νῦν ἰπὶ, &c.* So writing, the Apostle had in mind Isa. liii. 6, and Ez. xxxiv. 6 & 23, and prob. the words of our Lord, Matt. xviii. 12, 13. For *πλανώμενα*, MSS. A, B, and 2 cursives (to which I add Lamb. 1196, 1 m.) have *πλανώμενοι*, which reading is adopted by Lachm. and Tisch., and is worthy of attention, begin somewhat confirmed by a kindred passage at Ps. cxix. 176, *ἐκλαλήθην ὡς πρόβατον ἀπολωλός*, and espec. Isa. liii. 6, *πάντες ὡς πρόβατα ἐκλαλήθημεν*. According to this reading the construction will be, *ἥτε πλανώμενοι, ὡς πρόβατα πλανώμενα*. But it is worthy of remark, that in the sacred writers the Participle *πλανώμενος* is, in such comparisons, joined not with the person, but with the sheep. So Isa. xlii. 14, *ὡς πρόβατον πλανώμενον*: Jer. i. 17, where it is said, 'Israel is as a scattered sheep.' Sept. *πρόβατον πλανώμενον*. At any rate, there is no sufficient warrant for receiving into the text a reading so slenderly supported, and where internal evidence draws two ways.—*ἥτε γὰρ ὑμῶν*. 'The γὰρ is meant to show the ground on which they are said to be healed: 1. because they actually needed healing; 2. but now were brought back to their original state.' (Steiger.) Here we have set forth in a strong point of view the preciousness of the salvation, by contrast with the opposite state of misery and utter destitution, represented by a most expressive and pathetic image.—In the words ἀλλ' ἐπιστράφητε νῦν, &c., we have a blending of the comparison with

the thing compared; and the term *ἐπίσκοπος* is added after *ποιμένα* by way of explaining in what sense Christ is our shepherd. See note on Matt. xxiii. 37.—*τὸν ποιμένα καὶ ἐπίσκοπον, &c.* The full sense is, 'who is both the Shepherd, and (as a true shepherd) the care-taker of your souls, as He who careth for you. Comp. ver. 7. Perhaps St. Peter had in mind Ps. cxlii. 4, 'and there is no one that careth for my soul.' Sept. *ἐκζητῶν τὴν ψυχὴν μου* ('seeketh out for'), which version forms an exact representation of the Hebr., there being an allusion to one who seeks in order to save a lost sheep: in allusion to which our Lord declares (Luke xix. 10) that 'he was come to seek and to save that which was lost.' And so, at John x. 13, he is described by implication as one 'who careth for his sheep.'

III. 1. The Apostle here carries forward the duties of obedience,—from that of subjects to sovereigns, and servants to masters,—to the domestic relations of wives to husbands.—*τοῖς ἰδίοις ἀνδράσιν*. The term *ἰδίοις* is usually regarded as standing for the pronoun *ἑαυτῶν*; but it rather seems (with Bengel and Steiger) to be emphatic, as intended to caution wives against any suspicious attentions to other men. 'Thus (observes Steiger) every time that obedience is enjoined upon women towards their husbands, *ἰδίοις* is used, while the wives of men are designated only by *ἑαυτῶν*. See 1 Cor. vii. 2.—*ἀπειθοῦσι τῷ λόγῳ*, 'are not believers in the Gospel, have not embraced the Gospel.' Τῇ ἀναστροφῇ, 'the conduct;' meaning such virtuous and prudent behaviour as the Apostle here enjoins. *Ἀνευ λόγου*, i. e. 'without any formal argument or proof:' meaning, as Steiger explains, that 'an impression should be made by the conduct upon those whom the word has not won.' Such fruits of the Gospel supplying a tacit, but powerful, proof of its beneficial tendency, and a popular argument for its truth. On *καρδ.* in this sense, namely, 'to gain over to the Gospel,' to put into the way of salvation, see note at 1 Cor. ix. 19.

3. *ὡν ἔστω οὐχ—κόσμος*] An injunction, like a similar one, 1 Tim. ii. 9, sq., to be understood in a comparative sense; the οὐ—ἀλλὰ being for *non tam—quam*. With the expression *περιθέσεως χρυσίων* may be compared similar ones in Diod. Sic. xii. 21, *καὶ περιτίθεσθαι χρυσία*, and Ælian, Var. Hist. i. 26, *κόμη περι-*

ἀφθάρτω τοῦ πράεος καὶ ἡσυχίου πνεύματος· ὃ ἐστὶν ἐνώ-  
πιον τοῦ Θεοῦ πολυτελές. <sup>5</sup> Οὕτω γὰρ ποτὲ καὶ αἱ ἄγναι  
γυναῖκες, αἱ ἐλπίζουσαι ἐπὶ τὸν Θεόν, ἐκόσμου ἐαυτὰς, ὑπο-  
τασσόμεναι τοῖς ἰδίοις ἀνδράσιν <sup>6</sup> ὡς Σάρρα ὑπήκουσε τῷ <sup>d</sup> Gen. 12. 12.  
Ἀβραάμ, κύριον αὐτὸν καλοῦσα· ἥς ἐγενήθητε τέκνα, ἀγαθο-  
ποιοῦσαι καὶ μὴ φοβούμεναι μηδεμίαν πτόησιν. <sup>7</sup> \* Οἱ <sup>e</sup> 1 Cor. 7. 2.  
ἄνδρες ὁμοίως, συνοικοῦντες κατὰ γνώσιν, ὡς ἀσθενετέρῳ σκεύει <sup>f</sup> 12. 23.  
τῷ γυναικέῳ ἀπονέμοντας τιμὴν, ὡς καὶ \* συγκληρονόμοι χάριτος <sup>g</sup> Eph. 5. 25,  
ζωῆς, εἰς τὸ μὴ \* ἐγκόπτεσθαι τὰς προσευχὰς ὑμῶν. <sup>h</sup> Col. 3. 19.

θατοί. Point, ὡν ἔστω οὐχ ὁ ἔξωθεν, ἐμπλοκῇ  
τριχῶν καὶ περιόσεις χρυσεῶν, ἢ ἀνδύσεως  
ἱματίων, κόσμος.

4-6. The Apostle now enforces his exhorta-  
tion to the internal adorning, and the conjugal  
respect, before enjoined, by showing that such had  
ever distinguished holy women in the earliest  
times. Of these the Apostle mentions in particu-  
lar Sarah, the wife of Abraham, whom he recom-  
mends as an especial example to 'women profess-  
ing godliness,' with allusion, we may suppose, to  
the more than feminine strength of mind, and  
firmness of character, which distinguished that  
excellent woman, in common with the other holy  
women here adverted to,—who were eminent  
examples at once of fearless trust in God, dutiful  
subjection to their husbands, and that undaunted  
perseverance in well-doing, from which no trepi-  
dation of feminine weakness could turn them  
aside.

4. ὁ κρυπτός τῆς κ. ἀνθρ. | i. e. 'let it extend  
to the mind,' τὸν ἰσὺ ἀνθρώπου, Rom. vii. 22;  
internal and mental, being opposed to external  
ornament; q. d. 'Vestments soon fade and wear  
out, while the internal ornament is ever-during.'  
—ἐν τῷ ἀφθάρτῳ (scil. κόσμῳ) τοῦ—ἡσυχίου  
πν., 'quiet, composed.' Comp. Aristoph. Ran.  
1000, λῆϊον ('even') πνῦμα, and Plato, τὸ  
λῆϊον καὶ ἡσυχίον ἦθος.

5. αἱ ἐλπίζουσαι ἐπὶ τὸν Θεόν | A form of  
expression derived from the Sept., and denoting  
'eminent piety and devotedness to God.'

6. κύριον αὐτὸν καλοῦσα | Thereby (it is  
meant) acknowledging her subjection; a subjec-  
tion, however, having nothing in it servile or  
slavish. — ἀγαθοποιούσαι καὶ μὴ φοβούμεναι  
μηδεμίαν πτόησιν. Of these words the true  
sense appears to be that assigned to them by Est.,  
Erasm., Carpov, and Calv.: 'not being deterred  
from persevering in their duty, or in their Chris-  
tian profession, by the timidity natural to their  
sex;' in other words, 'not being frightened out  
of the path of Christian duty by any sexual ap-  
prehensiveness.' This sense of πτόησις naturally  
arises out of the verb πτοεῖσθαι, in the sense  
used in Luke xxi. 9, and xxiv. 37. The word,  
however rare, is cited by Bretschn. from Philo,  
p. 516, and 1 Macc. iii. 25, though in another  
sense. He adds, what is more to the purpose,  
Prov. iii. 25, οὐ φοβηθήσῃ πτόησιν ἐκελθού-  
σαν.

7. Before proceeding to the general precepts at  
ver. 8, the Apostle subjoins to the above length-  
ened admonition to the women, a word or two to  
the men, to prevent any abuse on their part of the  
power committed to them, and to represent the

conjugal relation as one not merely of right, but  
of reciprocal affection. The obligation on the  
part of the husband to support the wife he does  
not touch upon; merely adverting to the higher  
and spiritual duties of the husband to the wife;  
duties partly general (consisting in that devoted  
affection which counts the welfare of another as  
its own, and therefore not according to any pre-  
scribed rule, but conformably to its own best know-  
ledge, κατὰ γνώσιν [guided by religious princi-  
ple]); and partly special, in the mutual participat-  
ion of grace, in which the married persons stand  
in respect to eternity, and in which both parties  
must seek to have themselves at present con-  
firmed. (Steiger.)—ὡς ἀσθενετέρῳ σκεύει τῷ  
γυναικέῳ. Many explain the term σκεῦος to  
signify tool, utensil, as answering to the expression  
ὄργανον, employed by Aristotle to designate the  
wife. This, however, appears any thing but the  
sense had in view by the Apostle, who, so far  
from intending thus to depreciate and degrade,  
here evidently (from what follows) means to  
elevate the weaker sex. Certain it is, that the  
above sense is by no means required by the ex-  
pression itself, σκεῦος; for this word, as it lit-  
erally signifies any thing made, so it may here very  
well have the sense creature, in reference to God  
the Creator.—ἀπονέμοντας τιμὴν. From the  
context it plainly appears that τιμὴ is here meant  
to denote 'that kind of respect, attention, and  
care, which is shown for valuable, but fragile,  
articles.' So a Rabbinical writer, cited by Schoett-  
gen, says, 'Sicut honor quidam habetur crys-  
tallinis, quia sollicitè tractantur.' So of Abraham  
it is said by Philo, vol. ii. p. 36. 9, διὰ τὴν τιμὴν,  
ἣν ἀπέμειμε τῇ γυναικί. However, the sense to  
be assigned to τιμὴν will depend on the construc-  
tion, and that hinges on the reading here adopted,  
whether συγκληρονόμοι, or συγκληρονόμοι. If  
the former, then the words ἀπονέμοντας τιμὴν  
will have to be joined with the words preceding;  
if the latter, then they must be taken with the  
words following. The former reading (which I  
edited) has been adopted by Lachm. Internal  
evidence must decide, which, though almost  
equally balanced, is rather in favour of συγκλη-  
ρονόμοι, though involving an intolerable harsh-  
ness. The ancient Versions, too, quite confirm  
συγκληρονόμοι, and make up for the slender-  
ness of authority from MSS. Thus αὐταῖς may  
be supplied from the foregoing context, and  
συγκληρονόμοι taken as in apposition with it;  
and so the sense will be, 'bestowing due respect  
to them, as to those who are joint-heirs with you  
of the grace of life.' In the words following it is  
suggested why they are entitled to be thus treated,

f Rom. 12. 16. 8 Ὁ δὲ τέλος, πάντες ὁμόφρονες, συμπαθεῖς, φιλάδελφοι, εὐσπλαγχνοι, † φιλόφρονες. 9 ἢ μὴ ἀποδιδόντες κακὸν ἀντὶ κακοῦ, ἢ λοιδορίαν ἀντὶ λοιδορίας· τούναντίον δὲ εὐλογούντες, εἰδότες ὅτι εἰς τοῦτο ἐκλήθητε, ἵνα εὐλογίαν κληρονομήσητε. 10 Ὁ γὰρ θέλων ζῶν ἁγαπᾶν, καὶ ἰδεῖν ἡμέρας ἁγίας, παυσάτω τὴν γλῶσσαν αὐτοῦ ἀπὸ κακοῦ, καὶ χεῖλη αὐτοῦ τοῦ μὴ λαλῆσαι δόλον. 11 Ἐκκλινάτω ἀπὸ κακοῦ, καὶ ποιησάτω ἁγαθόν· ζητησάτω εἰρήνην καὶ διωξάτω αὐτήν. 12 Ὅτι οἱ ὀφθαλμοὶ Κυρίου ἐπὶ δικαίους, καὶ ὅσα αὐτοῦ εἰς δέησιν αὐτῶν πρόσ-ωπον δὲ Κυρίου ἐπὶ ποιοῦντας κακά. 13 Καὶ τίς ὁ κα-

—namely, as being fellow-heirs with their husbands of the same salvation. To which is then subjoined a *further* reason, in the words αἰς τὸ μὴ ἐγκόπτεσθαι τὰς προσευχὰς ὑμῶν, meaning, 'in order to prevent that greatest evil arising from want of domestic harmony, that the minds of the parties cannot unite in prayer, and are, indeed, indisposed for that fervent supplication, which can alone reach the throne of grace.'—To advert to a matter of various reading. For the t. rec. ἐκκόπτεσθαι, all the critical Editors, from Wetst. to Scholz, Lachm., and Tisch., read ἐγκόπ., from vastly preponderating external authority, confirmed by internal evidence, when properly weighed; for, though ἐκκόπ. is the more *difficult* reading, yet it involves the objection, that the sense thus yielded, to be 'cut off, utterly destroyed,' is too *strong* for the occasion, since the jarings arising from want of due respect and kind attention would not, in the case of religious persons, be such as to utterly cut off all family and social prayer; though it would be interrupted and hindered, and spiritual benefit must be almost lost by alienation of affection.

8. Here are subjoined some general directions to Christians at large; exhorting them to mutual love and concord, kind treatment of all men, even enemies, as most likely to soften their animosity, and draw down the favour of God.—τὸ τέλος. This is best rendered by Erasmus, Grot., Rosenm., and Pott, 'in summa';=the Class. ἐν κεφαλαιῷ.—Ὁμόφρ. is equiv. to τὸ αὐτὸ φρονούντες at Rom. xii. 16. xv. 5, and τὸ ἐν φρονούντες at Phil. ii. 2. For φιλόφρονες several MSS., Versions, and Fathers, have ταπεινόφρ., which has been adopted by Griesb., Lachm., and Tisch. I cannot venture to follow their example; the t. rec. having decidedly in its favour not only *external authority*, but also, I apprehend, *internal evidence*; for, while it is most improbable that φιλόφρονες should have been introduced from the preceding φιλάδελφοι, it is not difficult to imagine that ταπεινόφρ. might, as Matth. supposes, arise from the Scholiasts or Catenists. Perhaps, however, it may be an ancient *alteration* of the homily writers; for, as Matth. observes, φιλοφροσύνη is a word occurring no where else in the New Test.; and, like φιλοξενία at iv. 9, is more of a *virtus civilis*, and far *inferior* to the rest here mentioned. On the contrary, ταπεινοφροσύνη is a *Christian* virtue of the highest rank, and very suitable here, as at Eph. iv. 2, and Col. iii. 12.

9. μὴ ἀποδιδόντες κακὸν, &c.] Comp. Rom. xii. 17. There is here, Steiger thinks, a *climax*: q. d. 'not *actively* to repay evil with evil, nor even with the *mouth* to retaliate it; but, on the contrary, to return good for evil.' See Matth. v. 44. The words following suggest a *reason* why the admonition should be observed; q. d. 'For to this end were ye called in the Gospel, that ye should obtain a blessing [from God], (meaning, "good of every kind;"') accordingly, it behoves you to wish and pray for blessings upon others.'

10—12. The matter in these verses is formed on, rather than contains a *quotation* from, Ps. xxxiv. 13, 14, though the differences are small, and the alterations only such as the better to adapt the words (which may have been partly those of the Versions of Aquila, Symm., and Theodot., as well as the Sept.) to the present purpose of *exhortation*. The commencing words savour of strong Hebraism, found also in Esth. ix. 22, ἄγων ἁγαθὰς ἡμέρας, 'to spend happy days'; yet it is not wholly unprecedented in the Class. writers, e. g. Anthol. Gr. i. 228, ὅταν θίγῃ τις ἡμέραν ἰδίαν καλὴν, for ἀγαθὴν, and some vestiges of a *similar* use of ἀγαθ. occasionally occur in Homer, Hesiod, Pindar, and Hæd.; nay, sometimes in Thucyd., e. g. iii. 82, 3, ἐν εἰρήνῃ καὶ ἀγαθοῖς πράγμασι. Such modes of expression are not confined to Hebraism, but are redolent of the simplicity of phraseology in the early ages.

12. ὅτι οἱ ὀφθαλμοί, &c.] The ὅτι seems to have reference to the admonition at ver. 9, and also the *reason* for its observance at vv. 10, 11. The same sense will arise, if, with Calvin, we suppose the words intended to suggest a powerful motive of consolation amidst evil of whatever kind,—that we are looked upon by the Lord, who will give us help in due season. In the words of ὀφθαλμοί, &c., God is represented as ever mindful of the righteous, and in the words following, ὅσα αὐτοῦ, &c., as ever ready to hearken to their petitions. Comp. John ix. 31. —πρόσωπον Κυρίου ἐπὶ. The state of the wicked, as opposed to that of the good, is here placed in contrast as to their treatment at the hands of God; and that contrast is rendered more pointed by the term πρόσωπον, which graphically represents the extreme displeasure of the Lord, the full sense being, 'is against them for their condign punishment' and utter destruction.

13. τίς ὁ κακῶς — γένησθαι;] Here we have a further confirmation of the foregoing sen-

κώσων ὑμᾶς, ἐὰν τοῦ ἀγαθοῦ μιμηταὶ γένησθε; <sup>14</sup> ἄλλ', εἰ <sup>15</sup> <sup>1</sup> Isa. 8, 12.  
καὶ πάσχετε διὰ δικαιοσύνην, μακάριοι· Τὸν δὲ φόβον αὐ-  
τῶν μὴ φοβηθῆτε, μηδὲ παραχθῆτε <sup>15</sup> <sup>1</sup> Jer. 1, 8.  
τὸν Θεὸν ἀγιάσατε ἐν ταῖς καρδίαις ὑμῶν. Ἔτοιμοι δὲ αἰεὶ <sup>15</sup> <sup>1</sup> Matt. 5, 10.  
πρὸς ἀπολογίαὶν παντὶ τῷ αἰτοῦντι ὑμᾶς λόγον περὶ τῆς ἐν ὑμῖν <sup>15</sup> <sup>1</sup> 2 Tim. 2, 22.  
ἐλπίδος μετὰ πραύτητος καὶ φόβου <sup>16</sup> <sup>1</sup> Tit. 2, 8.  
ἀγαθὴν, ἵνα, ἐν ᾧ \* καταλαλοῦσιν ὑμῶν ὡς κακοποιῶν, κατα-  
χυθῶσιν οἱ ἐπηρεάζοντες ὑμῶν τὴν ἀγαθὴν ἐν Χριστῷ ἀνα-  
στροφήν. <sup>17</sup> Κρείττον γὰρ ἀγαθοποιῶντας, εἰ θέλει τὸ θέλημα

timent, by an argument deduced from *common experience*. Hence the assertion is to be taken (as at Prov. xvi. 7) with due limitation, as to what is *ordinarily* the case. From the context, indeed, it is plain that this is not to be understood as an assurance that they shall never be *harm*ed, but only not so harmed as to be utterly *destroyed*; though 'persecuted,' yet 'not forsaken;' though 'cast down,' yet 'not destroyed.' 2 Cor. iv. 9. This, then, and other passages of Scripture concerning temporal promises (see 2 Pet. ii. 9), are, as Bp. Sanderson observes, to be understood, not as *unconditionally*, but as *commonly* true,—and not *absolutely*, but with this reservation, 'unless the Lord, in his infinite wisdom, sees cause why it should be good for us to have it otherwise.' Certain it is, as Calv. remarks, that 'if there be in our minds this deep-seated persuasion, that God's promised help is sufficient for us, we shall be quite prepared to repel all the timid distrust of unbelief.'—To advert to a matter of disputed reading. For *μιμηταὶ*, MSS. A, B, C, and 18 cursives (to which I add Lamb. 1182, 1184), have *ζηλωταὶ*, adopted by Lachm., and by Tisch. Ed. 1, but rejected in Ed. 2; rightly; since it evidently arose from an *emendation* of the Alexandrian Critics.

14. ἄλλ', εἰ καὶ πάσχετε διὰ δικαιοσύνην, μακάριοι] An assertion intended to correct the foregoing general assertion, and meant to anticipate the obvious objection, that the righteous are observed frequently to suffer at the hands of the wicked: to which it is replied, 'True, you may *suffer*; but it will be for righteousness' sake, and then yours is the blessing and reward promised of the Lord.' (See Matt. v. 10.) The connexion of these words with the following, τὸν δὲ φόβον αὐτῶν μὴ φοβηθῆτε, μηδὲ παραχθῆτε, is well traced by Steiger thus: 'Happy are ye, I say, if ye suffer persecution; but this must ye do under persecution (otherwise there is no salvation in it); ye must not quail before your persecutors, but must sanctify God (i. e. fear and honour him who is really your Lord, and not man), and that in your inmost hearts;' such a deep-seated persuasion that our help is in God being (as Calv. observes) 'the best support against the misgivings of timidity or unbelief.'

15. Κύριον δὲ τὸν Θεὸν ἀγιάσατε ἐν ταῖς καρδίαις ὑμῶν] Of these words the true purport, much misapprehended, seems to be, the recognizing the holiness, wisdom, power, and other attributes of the Lord; the holding him in deep reverence, and feeling entire confidence in him, as alone able to save to the uttermost—and all this with the whole heart, so that this inward

homage to the holiness of the Lord, and entire reliance on him who is mighty to save, shall be a deeply seated persuasion of our minds and feeling of our heart;—and that showing itself in our words and *actions*, by honouring his holy name and his word, that the name of the Lord may be glorified in us (2 Thess. i. 12). Well is it said by Abp. Leighton, 'the fear of God drives away all other fears; there is no room for them, where this great fear is; and being greater than all those, yet it disturbs not as they do; yea, it brings as great quiet as they brought trouble.'

16. συνέλθουσιν ἔχοντες ἀγαθὴν, &c.] It is not well, with some, to connect these words closely with the preceding (for thus there will arise a sense not a little forced and jejune); they must rather be taken with those in the former part of ver. 15. So Steiger explains; 'Fear God, but be ready to give an answer to *inquirers*, and *calumniators* refute by your conduct.'—ἵνα, ἐν ᾧ καταλαλοῦσιν—ἀναστροφήν. Render: 'so that, in that whereof they speak against you, as evil doers, they who thus slander your virtuous and Christian conversation may be ashamed,' i. e. put to the shame of being convicted of falsehood. For *καταλαλοῦσιν ὑμῶν ὡς κακοποιῶν*, MS. B, and 2 cursives, with some later Versions, have *καταλαλεῖσθαι*, which has been adopted by Tisch.; but on insufficient grounds, since the reading in question seems to have proceeded from some whose purpose it was to remove a certain harshness of construction, and relieve the sentence of something that seemed overloaded in the wording. It may also be remarked that, while the *Active καταλαλεῖν* occurs freq. in the Sept., and several times in the N. T., as said of *persons*, on the other hand the *Passive* form as used of *things* occurs no where, I believe, either in the Script. or the Class. writers. Certainly, there is more of propriety and suitability in the reading of the t. rec. *καταλαλοῦσιν*, or *καταλαλοῦσιν*, found in A, and 20 cursives (to which I add Lamb. 1183 and 1196), and adopted by Matth. and Lachm., and also myself, but with some hesitation, since external evidence for *-λοῦσιν* is inferior. However, internal evidence is in its favour, and it is also confirmed by the Pesch. Syr. Version. The term is best rendered 'calumniate;' and *ἐπερ*, just after, '*abtrecken*,' 'to contumeliously disparage,' 'to traduce;' a use of the term which, as said of *things*, is very rare; yet it occ. in Demosth. cont. Mid., cited in Steph. Thes.

17, 18. The Apostle here suggests, for the comfort of those suffering under the injuries of the ungodly, certain considerations deduced from

o Rom. i. 4.  
 2. 5, 6.  
 2 Cor. 13. 4.  
 Heb. 9. 15,  
 28.

p Eph. 2. 17.  
 ch. 4. 6.

τοῦ Θεοῦ, πάσχειν, ἢ κακοποιοῦντας<sup>18</sup> ὅτι καὶ Χριστὸς ἅπαξ  
 περὶ ἁμαρτιῶν ἔπαθε, δίκαιος ὑπὲρ ἀδίκων, ἵνα ἡμᾶς προσαγάγῃ  
 τῷ Θεῷ θανατωθεὶς μὲν σαρκί, ζωοποιηθεὶς δὲ [τῷ] πνεύματι  
 19 ἐν ᾧ καὶ τοῖς ἐν φυλακῇ πνεύμασι πορευθεὶς ἐκήρυξεν,

the will of God and the example of Christ,—in-  
 timating, at the same time, a sort of *warning*;  
 q. d. 'He who suffers for *crimes* can expect no  
 recompense; but he who suffers for *righteous-  
 ness' sake*, and in *God's* cause, may confidently  
 look forward to a sure reward.' Meanwhile the  
 consideration that he is suffering for good, and  
 not for evil, will be a great consolation. In the  
 words following, *ὅτι καὶ Χριστὸς ἅπαξ περὶ  
 ἁμαρτιῶν*, &c. (with which compare those supra  
 ii. 21—24), the argument is: 'If Christ suffered  
 for us, who were then evil, how much more  
 should we be prepared to suffer tribulation for  
 the glory of Christ, and the good of the Gospel.'  
*—περὶ ἁμαρτιῶν*, lit., 'on the score of, on ac-  
 count of, sins.' The var. lect. *ὥστε* is either a  
*gloss*, or an *alteration* suggested by such passages  
 as Acts ix. 16. Phil. i. 29. 2 Thess. i. 5. 1 Pet. ii.  
 21. For *ἔπαθε*, Lachm., and Tisch. (1st Ed.) read  
*ἀπέθανε*, though in his 2nd Ed. Tisch. restores  
*ἔπαθε*, very properly, since the above reading  
 may be pronounced an alteration as baseless as  
 that found in several MSS. *supra* ii. 21, which  
 our Editor has thought fit to adopt. It may  
 further be observed, that the term *παθεῖν* here  
 has a deep earnestness and impressiveness, as it  
 also has in Acts iii. 18. xvii. 3. Heb. ii. 18.  
 v. 8. ix. 26. xiii. 12. 1 Pet. ii. 19, 23. iv. 1, in  
 all which passages *πάσχειν* is preferred to *ἀπο-  
 θνήσκειν*, from our Saviour Christ being there  
 represented as suffering in the condition of a con-  
 demned malefactor for the sins of the whole  
 world, being *made* sin that he might atone for  
 the sins of men. It is true that the term *ἀπο-  
 θνήσκειν* is used to denote Christ's propitiatory  
 sacrifice in 2 Cor. v. 14, 15, but there it is only  
 on account of the antithetic term of *ζῶντας*, as  
 also in Rom. vi. 10, where *ἀπέθανε* has opposed to  
 it *ζῆ*.—*προσαγάγῃ*, might 'bring us unto a state  
 of reconciliation.' See *supra* ii. 21 and Rom. v. 2.  
*—θανατωθεὶς μὲν σαρκί—πνεύματι*. The two  
 terms *σαρκί* and *πνεύματι* are antithetically  
 opposed; the former denoting Christ's *human*  
 nature, wherein he suffered in the body; the lat-  
 ter, his Divine and spiritual nature. By this it  
 is intimated, that *as* Christ suffered in the  
 body, but was quickened and glorified in the  
 Spirit, so it will be with 'them who are  
 Christ's.'

19, 20. *ἐν ᾧ καὶ τοῖς ἐν φυλακῇ πνεύμασι*,  
 &c.] This passage, as it is not a little obscure,  
 has been variously interpreted. Many (as Beza,  
 Elen., and Mackn.) take the meaning to be, not  
 that 'the spirits were in prison at the time when  
 Christ preached to them through Noah,' but that  
 he preached by his Spirit, or Divine nature, to  
 the antediluvians, who are *now* (viz. in the age  
 of the Apostle) in prison, detained, like the  
 fallen angels, unto the day of judgment, Jude 6.  
 Thus the Apostle, they think, proposes this ex-  
 ample to his Christian brethren as a wholesome  
 warning to deter them from being corrupted by  
 those around them. This exposition, however,  
 like several others proposed, lies open to various  
 objections. Upon the whole, I know of no inter-

pretation involving so little difficulty as the *com-  
 mon* one, by which this is understood to denote  
 (according to the plain tenour of the words) that  
 Christ went down and preached (i. e. proclaimed  
 his Gospel) to the antediluvians in Hades; and  
 it is shown by Bp. Horsley (in an able Sermon  
 on this text) that 'this plain and obvious sense  
 is not to be rejected because it contains what  
 may seem strange and unaccountable; otherwise  
 scarcely any thing might be believed.' 'The in-  
 terpretation of this whole passage (continues the  
 learned Prelate) turns upon the expression "spirits  
 in prison." Now it is hardly necessary to mention  
 that *spirits* here can signify no other spirits than  
 the *souls of men*; for we read not of any preach-  
 ing of Christ to any other race of beings than  
 mankind. The Apostle's assertion, therefore, is  
 this, that "Christ went and preached to souls of  
 men in prison." The invisible mansion of de-  
 parted spirits, though certainly not a place of  
 penal confinement to the good, is nevertheless in  
 some respects "a prison." It is a place of seclu-  
 sion from the external world, a place of unfinished  
 happiness, consisting in rest, security, and hope,  
 more than enjoyment. It is a place which the  
 souls of men never would have entered, had not  
 sin introduced death; and from which there is  
 no exit by any natural means for those who have  
 once entered. The deliverance of the saints from  
 it is to be effected by our Lord's power. As a  
 place of confinement, therefore, though not of  
 punishment, it may well be called "a prison."  
 The original word, however, in this text imports  
 not of necessity so much as this, but merely "a  
 place of safe keeping;" for so this passage might  
 be rendered with great exactness: *He went and  
 preached to the spirits in safe keeping*. And the  
 invisible mansion of departed spirits is to the  
 righteous "a place of safe keeping," where they  
 are preserved under the shadow of God's right  
 hand, as their condition sometimes is described  
 in Scripture, till the season shall arrive for their  
 advancement to future glory; as the souls of the  
 wicked, on the other hand, are reserved, in the  
 other division of the same place, unto the judg-  
 ment of the great day. Now if Christ went  
 and preached to souls of men thus in prison, or  
 in safe keeping, surely he went to the prison of  
 those souls, or to the place of their custody; and  
 what place that should be but the "hell" of the  
 Apostles' Creed, to which our Lord descended, I  
 have not met with the Critic that could explain.  
 The souls in custody, or in prison, to whom our  
 Saviour went in his disembodied soul, and  
 preached, were those which *formerly* were *dis-  
 obedient*. The expression *formerly* were, or *one  
 while* had been, disobedient, implies that they  
 were recovered, however, from that disobedience,  
 and, before their death, had been brought to re-  
 pentance and faith in the Redeemer to come. To  
 such souls he went and preached. But what did  
 he preach to departed souls? and what could be  
 the end of his preaching? Certainly he preached  
 neither repentance, nor faith; for the preaching  
 of either comes too late to the departed soul.

Εὐ<sup>1</sup> ἀπειθήσασι ποτὲ, ὅτε \* ἀπεξεδέχετο ἡ τοῦ Θεοῦ μακροθυμία, q Gen. 6. 1, 4.  
14. & 7. 7.  
& 8. 18.  
Matt. 24. 29.  
Luke 17. 20.  
Rom. 2. 4.  
2 Pet. 2. 6.  
r Eph. 5. 29.  
ch. 1. 2.  
ἐν ἡμέραις Νῶε, κατασκευαζομένης κιβωτοῦ, εἰς ἣν ὀλῖγαι, τού-  
ἐστιν ὀκτὼ, ψυχαὶ διεσώθησαν δι' ὕδατος· <sup>21</sup> ἡ καὶ ἡμᾶς  
ἀντίτυπον νῦν σώζει βάπτισμα, (οὐ σαρκὸς ἀπόθεσις ῥύπου,  
ἀλλὰ συνειδήσεως ἀγαθῆς ἐπερώτημα εἰς Θεόν,) δι' ἀναστάσεως

These souls had believed and repented, or they had not been in that part of the nether regions which the soul of the Redeemer visited; nor was the end of his preaching any liberation of them from we know not what purgatorial pains, of which the Scriptures give not the slightest information. But if he went to proclaim to them the glad tidings, that he had actually offered the sacrifice of their redemption, and was about to appear before the Father as their Intercessor, in the merit of his own blood, this was a preaching fit to be addressed to departed souls, and would give new animation and assurance to their hope of the consummation in due season of their bliss; and this, it may be presumed, was the end of his preaching.' Such also is the view of the passage adopted by Bp. Pearson (on the Creed), who remarks, that 'though this preaching was not effected by an immediate act of the Son of God, as if he personally had appeared on earth, and actually preached to that old world, but by the ministry of a Prophet, by the sending of Noah, "a preacher of righteousness;" yet to do any thing by another not able to perform it without him, as much demonstrates the existence of the principal cause, as if he did it of himself without any intervening instrument.'—For the common reading ἀπαξ ἐξεδέχετο almost all the MSS. and early Editions, except the Erasmusian and Stephanic ones, have ἀπαξεδέχετο, which is preferred by almost all the Critics, and has been edited by Matth., Griesb., Knapp, Scholz, Lachm., and Tisch.; and on just grounds; for not only is external evidence in favour of that reading, but internal; since, considering the rarity of the word ἀπαξεδέχεσθαι, it is likely that the scribes should fall into error, and mistake ἀπαξ. for ἀπαξ; and then those who revised the MSS. would perceive that ἐδέχετο was not right, and would, by reference to other MSS., alter it to ἐξεδέχετο, omitting to cancel the ἀπαξ. The force of ἀπο in this compound may be illustrated from the expression ἀποκαρτοκία at Rom. viii. 19. Phil. i. 20. The term denotes 'long and anxiously waited for,'—namely, during the 120 years given the persons in question to repent on hearing the preaching of Noah. So it is said, Isa. xxx. 18, 'for the Lord will wait to be gracious,'—εἰς ἣν ὀλῖγαι, &c. I am now inclined (with Lachm. and Tisch.) to read and point, from 8 MSS., some Versions, and some Fathers, εἰς ἣν ὀλῖγαι, —τούτῃστιν ὀκτὼ ψυχαὶ—διεσώθησαν. There is a *pregnancy* of sense in διεσώθ.; the meaning, expressed in full, being: 'into which a few persons [only] embarking were saved through (i. e. out of) the water.' Similar to this is the expression in 1 Cor. iii. 15, διὰ πυρὸς σωθ., and Jos. Ant. ii. 10, 1, οἱ δὲ εἰς τὴν οὐρανὴν διεσώθησαν φεύγοντες. Thus by ὀλῖγοι διεσώθ. it is intimated that few there were (only eight souls) who, by taking refuge in the ark, were saved.

21. ἡ καὶ ἡμᾶς ἀντίτυπον—εἰς Θεόν meaning, 'The antitype to which thing (namely, what

corresponds to, and was figured by the preservation of Noah and his family in the ark) doth now save us, through the resurrection of Christ, as the ark did them; [I mean] baptism, which is not merely the putting away the filth of the flesh [by material water], but the answer of a good conscience towards God.' I cannot better express the full sense of the words of this verse than I have above done; but I now see cause to reject the sense which Wesley assigns to the important term σώζειν, because it has in it something vague and unmeaning,—in short, any thing but suitable to the forcible and significant character which belongs to the writings of St. Peter. Nor is the view adopted by Beza and Calv. to be regarded as satisfactory. Baptism is, I apprehend, here compared, not as a *second type* to the first, but as the *antitype*, the true spiritual deliverance; for this is expressly said to be the *effect* of baptism. Agreeably to this view, Est. ably paraphrases as follows: 'which water, in the thing signified by that type or figure, meaning its very antitype, which is baptism, doth now in the time of the new covenant, save us with spiritual salvation, just as that water preserved from a corporeal destruction those who were in the ark.' The same able Expositor remarks, that baptism is here said σώζειν ἡμᾶς, just as St. Paul, Tit. iii. 5, says ἰσώσειν ἡμᾶς (ὁ Θεὸς) διὰ λουτροῦ παραγγευσίας καὶ ἀνακαίνωσιν ἡμεῶν. ἀγίων, 'after the very manner that those eight were saved by that temporal deliverance by means of the ark.'—οὐ σαρκὸς ἀπόθεσις ῥύπου, meaning (according to the lit. sense of ἀπόθ.), 'not a getting rid of the filth of the flesh,' i. e., in a figurative acceptance, those evil habits and corrupt affections which defile the soul, Matt. xv. 18, and which require a washing of a different kind, even the washing of regeneration; the words being, as Est. remarks, meant to explain those which preceded,—namely, ἡ καὶ ἡμᾶς ἀντίτυπον νῦν σώζει βάπτισμα. This the Apostle does by employing a sort of *rhetorical correction* whereby to set forth, that in the sacrament itself of baptism there is not to be recognized so much the external purification (which of itself can only avail to the removal of the corporeal impurity) as the *επερώτημα* εἰς Θεόν. By the *επερώτημα* here spoken of (which has been not a little disputed) I am still of opinion is meant 'the engagement by promise, whereby we return answer to a question, whether we will do any thing proposed?' The answer in the affirmative implies a promise, or engagement. Thus Tertull. de Baptismo, c. 18, says, with allusion to the present passage, 'that the soul is consecrated, not by washing, but by answering,' alluding to the well-known questions in baptism. Mr. Rose (on Parkh. Lex. in v.) indeed remarks that, 'notwithstanding what has been said [as above], ἐπερώτημα does not occur in any of the Greek writers on the Roman law; but that ἐπερώτησις is used by them in the sense of stipulation (of

a Ps. 110. 1.  
Rom. 8. 34.  
Eph. 1. 30.  
Col. 3. 1.  
a Rom. 8. 2.  
7.  
b Rom. 14. 7.  
2 Cor. 5. 18.  
Eph. 4. 34.  
Gal. 3. 29.  
1 Thess. 4.  
10.  
Heb. 9. 14.  
c Ezek. 44. 6.  
& 46. 9.  
Acts 17. 30.  
Eph. 4. 17.

Ἰησοῦ Χριστοῦ <sup>22</sup> ὅς ἐστιν ἐν δεξιᾷ τοῦ Θεοῦ, πορευθεὶς εἰς οὐρανὸν, ὑποταγέντων αὐτῷ ἀγγέλων καὶ ἐξουσιῶν καὶ δυνάμεων.

IV. <sup>1</sup> Χριστοῦ οὖν παθόντος ὑπὲρ ἡμῶν σαρκί, καὶ ὑμεῖς τὴν αὐτὴν ἔννοιαν ὀπλίσασθε, (ὅτι ὁ παθὼν ἐν σαρκὶ πέπαυται ἁμαρτίας,) <sup>2</sup> εἰς τὸ μηκέτι ἀνθρώπων ἐπιθυμίας, ἀλλὰ θελήματι Θεοῦ τὸν ἐπίλοιπον ἐν σαρκὶ βιώσαι χρόνον. <sup>3</sup> Ἀρκετὸς γὰρ ἡμῖν ὁ παρεληλυθὼς χρόνος τοῦ βίου τὸ θέλημα τῶν ἐθνῶν κατεργάσασθαι, πεπορευμένους ἐν ἀσελγείαις, ἐπιθυμίας, οἰνο-

which sense he adduces two examples); and τὸ ἐπιρωτῆθῆναι is also used by them to denote a promise. Now this might of itself seem to afford sufficient proof of the usage in question. But in point of fact ἐπιρωτῆμα is found in those writers, from whom Dindorf in Steph. Thea. in v. adduces several exx., which leads me to animadvert on the want of judgment displayed by Lachm. and Tisch., who, for ἡμᾶς, at the beginning of the verse, read ὑμᾶς, from some 12 MSS., and the Vulg. and Syr. Versions. Now external authority, were it much greater than it here is, will not in this case suffice, where the words are so much alike, and words so constantly confounded as are ἡμᾶς and ὑμᾶς. In such a case internal evidence must decide, and that is here quite in favour of ἡμᾶς, which is as much called for by propriety of sentiment as at ver. 18.

22. ἐν δεξιᾷ τοῦ Θεοῦ] See note at Rom. viii. 34; and on the expressions ἐξουσιῶν καὶ δυνάμεων, see Eph. i. 21.

IV. The Apostle here returns to the subject he had been treating on at iii. 17, and again proposes the example of Christ, whom he enjoins them to imitate in his holiness as well as in his sufferings, notwithstanding the opposition they might encounter; and, for their comfort, he reminds them of a righteous judgment to come, when they should be rewarded, and their enemies punished.

1. Χριστοῦ οὖν παθόντος—ὀπλίσασθε] Of these words the sense, somewhat disputed, appears to be, 'Since, then, Christ suffered for us in the flesh, arm yourselves with the same temper of mind which animated him [in his sufferings], namely, that resigned, self-denying, and meek, but steadfast and resolute, frame of spirit, which results from trust in God, love to him, and zeal for his glory.—The words ὑπὲρ ἡμῶν have been cancelled by Lachm. and Tisch., on the authority of 5 MSS.,—wholly insufficient to warrant the cancelling of words which were in the text as early as the Pesch. Syr. Version. They may have been introduced from supr. iii. 18; but the interpolation would hardly have commenced so early, and extended so far, as to all the MSS. but six; for I can only add Lamb. 1182. Far more prob. is it that in those few copies the words were removed by some Critics who stumbled at the transition from ἡμῶν to ὑμεῖς, but certainly without just cause. The ἐν before σαρκί (2nd), not found in very many MSS., has been cancelled by Griesb., Scholz, Lachm., and Tisch., Ed. 1, but restored by him in Ed. 2; rightly; since internal evidence is in its favour, and it is confirmed by the Pesch. Syr. Version.

2. εἰς τὸ μηκέτι—χρόνον] In these words is expressed the result of the spirit just spoken of. Thus, it is intimated, that they would no longer live the time that might be allowed them on earth, conformably to the lust of men (i. e. the carnal), but to the will of God; see Rom. xii. 2, and 1 Thess. iv. 4, 5. Moreover, as the term ὀπλιζ., before used naturally suggests the idea of endurance, self-denial, and suffering, so, for their consolation, the Apostle throws in the additional consideration, ὁ παθὼν—ἁμαρτίας, namely, 'he that suffers adversity is [usually or naturally] freed from the dominion of sin,' the temptations of prosperity being withdrawn.

3. Here is adduced a further reason why they should live unto the will of God, by the same argument as that at Eph. ii. 1—3, the remembrance of past iniquity serving, by the feelings of shame called forth, to preserve future innocence.—ἀρκετὸς γὰρ ἡμῖν ὁ παρεληλυθὼς, &c., meaning, 'Let it suffice for the time past of our life to have practised the things to which the heathens are prone.' A similar argument is employed in Jos. Antt. ix. 12, 2, μόνον (I conj. πρῶτον) γὰρ ἀπόχη τὸ πρὸς αὐτὸν (scil. Θεόν) ἡμᾶς ἐξ-αμαρτεῖν, ἀλλὰ μὴ καινότερα τούτων ἀσθενήματα ὄρεσθαι, also in Jos. Antt. xix. 1, 12, we have ὁ παρεληλυθὼς χρόνος διεισδίδει τὸ ἐπιμέλλειν ἡμῶν ἐπὶ τοῖς οὐτα βουλευθείσι μετὰ εὐρείας. The ἡμῖν is cancelled by Lachm. and Tisch., from 7 MSS., the Syr. and Vulg. Versions;—an authority quite insufficient. For ἡμῖν a rather considerable number of MSS. have ὑμῖν. In those two readings I see no other than a certain course pursued by Critics who, not aware of the force and delicacy of the κοινωσις (a figure which we have had not unfrequently occasion to recognize in the brother Apostle of St. Peter, St. Paul) deemed it derogatory to the Apostle to apply what follows to himself, and accordingly some thought fit to remove the ἡμῖν, while others altered it to ὑμῖν.—τὸ θέλημα τῶν ἐθνῶν κατεργ., i. e. 'to practise all those depravities which were characteristic of the heathens,' τὸ θέλ. τ. ἐθν. being said by tacit opposition to θέλημα Θεοῦ, ver. 2. Comp. the use of κατεργ. at Rom. i. 27, κ. τὴν δόξησιν ἡμῶν: ii. 9. vii. 15, seqq., κατ. τὸ κακόν. And so it is occasionally used in the Class. writers. For κατεργ., the reading κατεργάσασθαι, adopted by Lachm. and Tisch. from a few MSS., is evidently a correction of style proceeding from the Critics, in consequence of the former being used by the best Greek writers, though they also, and more frequently, use κατεργάσασθαι.—πεπορευμένοι ἐν ἀσελγείαις, &c. These words (with which comp. Rom. xiii. 13) are explanatory of the foregoing. Πεπορευ- μένους depends upon ἡμᾶς, to be supplied at



φλυγίαις, κώμοις, πότοις, καὶ ἀθεμίτοις εἰδωλολατρείαις· <sup>4</sup> ἐν ᾧ ξενίζονται μὴ συντρεχόντων ὑμῶν εἰς τὴν αὐτὴν τῆς ἀσωτίας ἀνάχυσιν, βλασφημοῦντες· <sup>5</sup> οἱ ἀποδώσουσι λόγον τῷ ἐτοίμῳ ἔχοντι κρίναι ζῶντας καὶ νεκρούς. <sup>6</sup> εἰς τοῦτο γὰρ καὶ νεκροὺς εὐηγγελίσθη, ἵνα κριθῶσι μὲν κατὰ ἀνθρώπους σαρκί, ζῶσι δὲ κατὰ Θεὸν πνεύματι.

7 Πάντων δὲ τὸ τέλος ἤγγικε· σωφρονήσατε οὖν, καὶ νήψατε

κατηργάσασθαι just before. The expression may be explained, 'habitually living.' Ἀσελγείαις and the subsequent terms seem meant to *emphasize* the vices just adverted to. By ἀσελγείαις and ἐπιθυμίαις are denoted 'fornication, adultery, and other sins of uncleanness;' by οἰνοφλυγίαις, κώμοις, and πότοις, 'intemperance in drinking, and the debauchery and revelling consequent thereupon;' see Rom. xiii. 3. With the expression *πικροθυμίας ἐν ἀσελγείαις, ἐπιθυμίαις*, comp. 2 Pet. ii. 18, ἐν ἐπιθυμίαις σαρκός, ἀσελγείαις, where see note. Hence it might have been expected that here ἐπιθ. should have come *before* ἀσελγ. But the MSS. present no variation; and the ancient Versions are so negligently formed as to be of no authority. Consequently, we may regard the phraseology as intended (by a sort of hendiadyas) to denote *one complex* notion, namely, of uncontrolled sensuality, producing *acts of lasciviousness and profligacy* the most flagitious; for such is the sense that ἀσελγ. bears here and at 2 Pet. ii. 18. Finally, as respects the term εἰδωλολατρείαις, this, considering that the Jews were not guilty of idolatry properly so called, is supposed to have reference only to the *Gentile converts*; or to be meant to denote vices *as bad as* idolatry, or rather the practices usually *connected with* idolatry, and the falling into idolatrous and heathen manners, customs, and opinions, by participation (as we may imagine) in the heathen feasts to the honour of their gods. 'Ἀθεμίτ.' is a highly suitable term to the occasion; which is strangely rendered by Wakef. 'extravagancies,' whereas its true sense is, '*nefarious*,' '*nefarious*,' denoting the various forms and ceremonies of idol-worship, as alike *impious* and *abominable*, the most exact version that our language admits of. Comp. Dion. Hal. i. 41, ξυνεκτονίαις ἀθεμίτοις χρωμένων.

4. ἐν ᾧ ξενίζονται μὴ συντρεχ. The construction here is very unusual, not to say *unprecedented*, for no other ex. is, I think, of a *Genit.* after ξενίζ. However, in συντρεχόντων ὑμῶν we have rather Genitives *absolutes*, denoting either *time when* (q. d. they are surprised when you are not running, &c.), or rather Genitives of *cause why*, as Thucyd. iv. 11, ὅρων τοῦ χερσὶν χαλαροῦντος τοῦτο τριηράρχου ἀποκινούντας, 'seeing the trierarchs boggling at the place, being so difficult of approach.' True it is that ἐν ᾧ may seem to run counter to this view, and to be meant to advert to the *cause* of the wonder. But in fact there is a blending of two causes, surprise at the *thing* and at the *person*. This sense of ξενίζεσθαι is found only in the later writers, as Polyb., Plut., and Joseph.; and is by Rosenm. derived from 'the admiration with which strangers view public buildings,' &c.—εἰς τὴν—ἀνάχυσιν, lit. 'into

the same outpouring,' 'excess, of dissoluteness,' a metaphor taken from a river overflowing its banks, and inundating the neighbouring country.

5. οἱ ἀποδώσ. λόγον—νεκροῖς] The full sense is, 'Who (for all their actions) must render an account to Him who is ready to hold judgment on both quick and dead,' and, by implication, on both the just and the unjust.

6. εἰς τοῦτο γὰρ καὶ νεκροῖς—πνεύματι] In the interpretation of these obscure words it is espec. necessary to attend to the *context*. Now, according to this I see not how we can, with Whitby, Dodd., and others, assign to the term νεκροῖς the *figurative* sense '*spiritually dead*,' namely, in trespasses and sins; as understood of the Gentiles: though, taking the expression in a *physical* sense, the perplexing question arises, how the Gospel can be said to be preached to the dead? a thing no where asserted in Scripture, and contradictory to what is there said. To obviate this difficulty several expedients have been resorted to, the least objectionable of which is that of Dr. Peile, who very ingeniously traces the connexion of εἰς τοῦτο γὰρ, by considering καὶ as the copula of connexion, thus, q. d. 'dead, I say, as well as quickened unto that newness of life, in which,' &c. He lays down the sense in paraphrase thus: 'Unto this end is it that there are good tidings (see John v. 25. Eph. v. 14. Heb. iv. 1) for spiritually dead persons (i. 3. 23. Luke ix. 60. John v. 25. Eph. ii. 1, 5. v. 14. Col. ii. 13) that their state of condemnation, and estrangement from God (John iii. 36. Rom. iii. 19. v. 12, 16, 20. Gal. iii. 22. Eph. ii. 3. iv. 18), may be so far—meaning, 'may affect them no farther than'—'as they are mortal men; but that they may have life after the similitude of God their Saviour under a spiritual, and no longer under a carnal, form of being.'

7, 8. From the consideration of the awful event just adverted to, the Apostle proceeds to exhort them to the performance of those *duties* calculated to *prepare* them for it, namely, sobriety and constant prayer; to which he then subjoins mutual love, hospitality, and a right use of the gifts of God, of whatever kind.

7. πάντων δὲ τὸ τέλος ἤγγικε] I am still of opinion, notwithstanding what Drs. Benson and Mackn. urge, that τέλος cannot, without great harshness, be explained of 'the destruction of Jerusalem and the Jewish state;' and that not so much because the persons addressed had little or no concern in those events, as because the sense is foreign to the following context, namely, σωφρονήσατε οὖν, καὶ νήψατε, &c. The Apostle inculcates sober-mindedness, vigilance, and prayerfulness, on the very ground that it is no time for levity and carelessness, or remissness in prayer, in a world fast sliding from us, and from—

h Prov. 10.  
12.  
1 Cor. 13. 7.  
1 Rom. 12. 1.  
18.  
Phil. 3. 14.  
Heb. 13. 2.  
k Prov. 3. 28.

εἰς τὰς προσευχάς. <sup>8</sup> Ἡ Πρὸ πάντων δὲ τὴν εἰς ἑαυτοὺς ἀγάπην ἐκτενῆ ἔχοντες, ὅτι ἡ ἀγάπη † καλύψει πλῆθος ἁμαρτιῶν. <sup>9</sup> Ἡ φιλόξενοι εἰς ἀλλήλους, ἀνευ † γογγυσμῶν. <sup>10</sup> Ἡ ἑκάστος

which we may soon be called upon to take our departure—espec. considering that the end of the world, and the end of our earthly life, is the same to each one amongst us, and we may and ought to prepare ourselves for the sound of the last trumpet, and to rouse ourselves from the torpor of spiritual insensibility. See more in Calv., Bulling., and Est. — *νήψατε εἰς τὰς προσευχάς*, meaning, 'and [in order thereto] be vigilantly attentive to your prayers'; equiv. to the exhortation, Col. iv. 2, *τῇ προσευχῇ προσκαρτερεῖτε*. Conf. Plut. adv. Stoic. § 19, *νήψων πρός ἀρετὴν ὅδε ἐστὶ*. The plural is used here (as at Acts ii. 42, *προσκάρ. ταῖς προσευχαῖς*. Rom. xv. 30. Eph. i. 16. 1 Thess. i. 2. 1 Tim. v. 5, et al.) by way of intimating the repetition of such prayers at all fit customary seasons. Lachm. and Tisch. have cancelled the *τὰς* before *προσευχάς*, from four MSS., but wrongly, the *proof* being quite invalid, espec. considering that no other instance is there in the N. T. of *προσευχ.* in the Plural without the Article.

<sup>8</sup> *τὴν εἰς ἑαυτ. ἀγάπην ἐκτενῆ ἔχοντες*] It is well observed by Dr. Peile, that *τὴν εἰς ἑαυτ. ἀγ.* ('your mutual love') is the logical subject, and *ἐκτενῆ* the predicate, of the sentence. On the force of *ἐκτ.* Expositors differ; most of them go wrong by too much limiting the sense, which, from what I have said in my Lex., seems to mean both 'continuous,' and also 'intense,' by a metaphor taken from a rope at full stretch, which never slackens. Thus the sense may be expressed, with Dr. Peile, freely, thus: 'Keeping your love one towards another in active (and continual) exercise.' Est. well remarks, that the Apostle prefaces this injunction with *πρὸ πάντων*, 'quia nec abstinencia, nec vigilia, nec orationes, nec alia, quæ putantur pietatis opera, sine caritate placeant, et ut placeant, a caritate habent.' See also the passage of Bp. Sherlock, cited in my former Editions.—*ὅτι ἡ ἀγάπη καλύψει πλῆθος ἁμ.* This is by most ancient, and many modern, Commentators understood to mean, that 'our charity to others will induce the mercy of God to pardon our sins, i. e. be the means of procuring the pardon of our sins from him.' Yet thus there arises a sense, even with all the qualifications introduced by Bp. Sherlock, Abp. Secker, and Dr. Dodd., at variance with the whole Gospel plan of salvation, according to which the only cover for our sins is the blood of Christ, working with repentance towards God, and faith in our Lord Jesus Christ; see Calv. and Melancth., and espec. Luther, who well remarks: 'No one can cover sin for thee but faith only. My love, however, covers the sins of my neighbour. And just as God with his love covers my sins if I believe, so must I also cover the sins of my neighbour (1 John iv. 19, seq. Eph. iv. 32. Col. iii. 13, and Matt. xviii. 23—33).' Thus, then, the sense appears to be, 'for charity will cover a multitude of offences;' meaning (according to the import of the passage of Prov. x. 12, from which the present is derived) 'this charitable disposition will lead us to throw a cloak

over, and forgive, a multitude of offences in others against ourselves.' Though a deeper sense is intimated, namely, as Thos. Scott expresses, after Calv., thus, that 'as the love of God in Christ covereth the multitude of the sins of believers from his sight, so they ought to cast the mantle of love over the number of faults into which their brethren would fall in their conduct towards them, and thus hide them from their eyes, by forbearing and forgiving one another, as Christ had forgiven them.' It is possible that the Apostle had in his mind the words addressed to him by his Divine Master, Matt. xviii. 21, 22.—To advert to a question of reading. The *ἡ* before *ἀγάπην* is absent from about twenty MSS., and has been cancelled by Lachm. and Tisch., but wrongly, for, as *ἀγάπην* has the Article just before, where one might not have expected it, it cannot well be dispensed with here. The term is so used with the Article in Rom. xii. 9. Gal. 10. 1 Cor. viii. 1. xiii. 4 and 8. xvii. 13. Gal. v. 13. 1 Thess. iii. 12. Tit. ii. 2. 2 Pet. i. 7. 1 John iv. 10, and in all these cases as a noun in its most abstract sense. And, considering that St. Peter has himself so used it in his second Epistle, it is the more likely that he should so use it here. In the use just before, *τὴν* has the force of reference; and the words may be rendered, in a close version, thus: 'keeping the love [ye bear] to another intense (or fervent).'

<sup>9</sup> *φιλόξενοι, &c.*] See Rom. xii. 13. Heb. xiii. 2, and notes.—*ἀνευ γογγυσμῶν*. Lachm. and Tisch. read *γογγυσμοῦ*, from MSS. A. B. and 20 cursives (to which I add Lamb. 1182, 1183, Mus. 5116, 16, 184), and many Versions; and confirmed by internal evidence; for although *γογγυσμῶν* may derive support from Phil. ii. 14 (which passage may have been present to the mind of the Apostle here), where we have, *χωρὶς γογγυσμῶν* sine var. lect., yet the case is different here, and the singular, as denoting *disposition* (i. e. 'grudging,' 'unwillingness to bestow'), seems more suitable, and it is confirmed by the Peach. Syr. Nevertheless, Versions, in a case like this, have not their usual weight; and *γογγυσμοῦ* may have come from the Alexandrian Critics; hence I have not thought fit to disturb the t. rec.

<sup>10</sup>, <sup>11</sup>. The best Expositors, ancient and modern, are agreed that what is said in these verses has reference to the various *spiritual gifts*, by which persons were fitted to discharge various offices and duties in the Church, whether as ministers or deacons. And first there is laid down a *general* duty, which is then considered *especially*, as applied to gifts of *Christian knowledge* (as Rom. i. 11, and 1 Cor. i. 7); in advertising to which the Apostle may be supposed to espec. have in view *Ministers*; though certainly also intending to include Christians *generally*. As they regard the former, the expressions have relation to the distinct duties of *preachers of the word*, and of *deacons*. The *preacher*, it is said, 'is to speak as delivering the oracles of God,' and, consequently, what is the truth of the Gospel, and not more human notions; see note on

καθὼς ἔλαβε χάρισμα, εἰς ἑαυτοὺς αὐτὸ διακονοῦντες, ὡς καλοὶ οἰκονόμοι ποικίλης χάριτος Θεοῦ. <sup>11</sup> Εἴ τις λαλεῖ, ὡς λόγια <sup>1 Rom. 12. 6-8.</sup> Θεοῦ εἰ τις διακονεῖ, ὡς ἐξ ἰσχύος ἧς χορηγεῖ ὁ Θεός· ἵνα ἐν πᾶσι δοξάζεται ὁ Θεὸς διὰ Ἰησοῦ Χριστοῦ, ᾧ ἐστὶν ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.

12 <sup>m</sup> Ἀγαπητοί, μὴ ξενίζεσθε τῇ ἐν ὑμῖν πυρώσει πρὸς πεν- <sup>m Isa. 48. 10. 1 Cor. 3. 12. ch. 1. 7.</sup>

1 Cor. xiv. 27. The *diacon*, having various laborious duties incumbent on him (as we may imagine to have been the case), is to discharge them with the full strength supplied by God for this effect. Such, too, is, I find, the view of the passage adopted by Steiger, who acutely remarks, that 'the command of the Apostle lies in the clause with *διακονοῦντες*; the manner of this serving is determined in that with *καθὼς*; but the quality of the persons, which as well capacitates and obliges thereto, as it must be proved through the service performed, with *ὡς*, &c.' Thus, then (continues he), this last clause declares their relation to the grace of God. Christians are householders of this, and must prove themselves to be good householders (1 Cor. iv. 2); but grace is manifold in its nature (*ποικίλη*); and this peculiarity the Apostle has here principally in view.' What results from this he then proceeds to state: 'The administration is also manifold; every Christian has his peculiar office in the divine household, and not that only, but also the gift to fulfil his office, the *χάρισμα*, the capacity to administer the grace of God as a good householder, which is itself a gift of grace.' Here, we may observe, the Apostle divides the spiritual activity required (comp. Rom. xii. 11) into two leading classes,—*speaking* and *acting*. As to the former he says, let him speak the word of God as indeed such (i. e. truly); consequently with conviction, and such a manner of expression as becomes the *ἐρμηνεία* of God; comp. 1 Cor. xii. 3. 2 Cor. ii. 17.—Thus far in my former Edd. I would now, in this ninth, offer some remarks in illustration of the important subject connected with the term *χάρισμα*. And first, the words *ἕκαστος καθὼς ἔλαβε χάρισμα* may best be rendered, 'As each one of you hath received a gift of grace.' As respects the reference, I would not, with most Expositors, confine it to the gift of the *Spirit*; still less, with others, restrict it to this world's goods, for which, however, we are undoubtedly stewards. We may best suppose the reference to be to both, though to temporal blessings, perhaps, primarily, as connected with the matter of the preceding verse,—yet also secondarily to the spiritual gifts adverted to in the next verse. This view is well stated in the annotations of Grot. and Est.; but the full sense of the passage has been most satisfactorily drawn forth by Bezer and Calv., to whose notes the reader is referred. It is well pointed out by Est., that the term *χάρισμα* is meant here to denote 'every *facultas*, endowment, whether of body or mind, or estate, whereby we are enabled to benefit others, the faculty or power having been bestowed for this purpose, and this purpose only, that it should be imparted.' And nothing is so calculated to correct a tendency to think it too much to communicate of our worldly substance, or exercise for the

good of others those faculties of mind, or gifts of grace, with which we have been endowed, as the consideration that we hold them solely as stewards. It is worthy of observation that even the heathens regarded temporal blessings as the gifts of God, to be fully enjoyed, though with thankfulness to the Giver. So Alexis ap. Athen. p. 40, *τοὺς εὐτυχοῦντας* (i. e. 'persons of good fortune') *ἐπιφανέας* ('sumptuous') *δεῖ ζῆν, φανερὰν τε τὴν δόξαν τὴν τοῦ Θεοῦ ποιεῖν*. But it is also worthy of remark, that they did not hold that men were stewards of those gifts for the benefit of their fellow-creatures. The *χάρις* thus dealt out by God is termed *ποικίλη* as being 'manifold' in its nature, and 'diversified' in its application to the various exigencies of the Christian *οἰκονομία*. Comp. Rom. xii. 6—8. 1 Cor. xii. 4—12. In the words following, *ἵνα ἐν πᾶσι δοξάζεται ὁ Θεὸς διὰ Ἰησοῦ Χρ.*, there is intimated (as Steiger observes) the final end of all that has been enjoined. 'And (he adds) the *doxology* then subjoined follows naturally after the precept to consider all spiritual thoughts and words, as also the power of discharging Christian services, as gifts from God, and to be used for his glory.'—*ᾧ ἐστὶν, &c.* The reference in *ᾧ* has been disputed. Most Commentators, ancient and modern, refer it to GOD; while others, as Grotius and Hottinger, suppose it to relate to CHRIST; as at 2 Thess. i. 12. Rev. i. 6. v. 12, and 2 Pet. iii. 18. The *connection* may, indeed, seem to favour the former; every thing in the preceding context being ascribed to God. But thus, as Steiger observes, the words *διὰ Ἰησοῦ Χριστοῦ* will have too formal an air. 'Whereas (continues he) if we refer the doxology to CHRIST, then the expression in question will receive its proper emphasis, and the whole period conclude most impressively with a new thought; namely, that 'it is only through the mediation and help of Christ that God can be glorified in us and our actions; hence to him *in reality* belongs the glory which arises from these, and the power over us and all things throughout all ages.'

12—19. After the above doxology, the Apostle, abandoning the strict order, returns to recapitulate and complete the foregoing exhortations in regard to persecutions. (Steiger.) He exhorts them to patiently endure afflictions in the cause of Christ, from these several arguments: 1. that the heavier the trials are, which we have borne on earth, after the example of Christ, the greater will be our reward in heaven (ver. 13); 2. that afflictions, when suffered for conscience' sake, are no longer to be accounted such (ver. 14—fin.), since it was not, the Apostle hints, a strange or unusual thing for the people of God to be persecuted; 3. that though they suffered here, as Christ did, they should hereafter be glorified together with him; 4. that, besides the prospect of that future

n 2 Cor. i.  
10.  
P. ill. 8. 10.  
Col. i. 26.  
2 Tim. 2. 10.  
o Matt. 5.  
10, 11.  
ch. 2. 30.  
& 2. 14.

p ch. 2. 30.

q Isa. 10. 12.  
Jer. 35. 20.  
& 40. 12.  
Luke 22. 31.  
& 10. 12.

ρασμὸν ὑμῖν γινομένην, ὡς ξένου ὑμῖν συμβαίνοντος· <sup>13</sup> ἢ ἀλλὰ, καθὼ κοινωνεῖτε τοῖς τοῦ Χριστοῦ παθήμασι, χαίρετε, ἵνα καὶ ἐν τῇ ἀποκαλύψει τῆς δόξης αὐτοῦ χαρίητε ἀγαλλιώνμενοι. <sup>14</sup> Εἰ ὀνειδίζεσθε ἐν ὀνόματι Χριστοῦ, μακάριοι! ὅτι τὸ τῆς δόξης καὶ τοῦ Θεοῦ Πνεῦμα ἐφ' ὑμᾶς ἀναπαύεται· κατὰ μὲν αὐτοὺς βλασφημεῖται, κατὰ δὲ ὑμᾶς δοξάζεται. <sup>15</sup> Μὴ γάρ τις ὑμῶν πασχέτω ὡς φονεὺς, ἢ κλέπτης, ἢ κακοποιός, ἢ ὡς ἄλλοτριωσπίσκοπος· <sup>16</sup> εἰ δὲ ὡς Χριστιανός, μὴ αἰσχυνέσθω, δοξαζέτω δὲ τὸν Θεὸν ἐν τῷ μέρει τούτῳ. <sup>17</sup> ὅτι ὁ καιρὸς τοῦ ἄρξασθαι

glory, they had, at present, the Spirit of God for their comfort and support; 5. that it was an honour for any one of them to suffer,—not as a malefactor,—but as a Christian; 6. that though afflictions *dega*s with the faithful, yet the weight of the storm would fall on the unbelievers.

12. μὴ ξενίζεσθε—συμβαίν. meaning: 'Be not surprised [and therefore troubled] by, or through, the fire for trial (i. e. the severe persecution permitted for your trial) which ye now suffer;' see note on Luke xii. 49, and Calv. here. The construction here, somewhat perplexed (and as such mistaken by Translators and Expositors) is best laid down by the following: μὴ ξενίζ. τῇ ἐν ὑμῖν (scil. ὁσῃ) πυρώσει γινομένη ὑμῖν πρὸς πειρασμὸν (scil. ὑμῶν), 'Be not surprised and dismayed at the fiery trial of you' [a test of your fortitude and endurance, James i. 12]. In the term *πυρ.*, which is explained by Hesych. Lex. *δοκιμασία*, there is an allusion to the *questio* or torture by fire. Comp. Isocr. ad Demon. p. 7, τὸ χρυσίον ἐν τῷ πυρὶ δοκιμάζομαι, and so Prov. xxvii. 21, δοκιμὸν ἀργυρίου καὶ χρυσὸν πυρώσει. Comp. Prov. lvi. 10. Zech. xiii. 9, and 1 Cor. iii. 13. Simil. in Origen, t. iii. p. 575, we have *πίπτοντας εἰς τὸ πῦρ τῶν πυρώσεων*. Of this torture by fire the Commentators adduce no example, but one is supplied by a passage which I have noted Jos. Bell. iii. 7, 33, *ληφθεὶν τι, πρὸς πᾶσαν αἰκλὴν βαθάνων ἀντίσχε, καὶ μηδὲν, διὰ πυρὸς ἐξερυανῶσι τοῖς πολέμοις, περὶ τῶν ἰδῶν αἰπῶν, ἀνισταυρῶν τοῦ θανάτου καταμειδιῶν*.

13. ἀλλὰ, καθὼ—ἀγαλλ.] By this participation in the sufferings of Christ it is implied that the cause is the same, that of true religion; compare 2 Cor. i. 7. Phil. iii. 10. 2 Tim. ii. 11. Heb. x. 34.

14. εἰ ὀνειδίζεσθε, &c.] See note supra iii. 13. —ὅτι τὸ τῆς δόξης—ἀναπαύεται, 'for the glorious Spirit of God resteth on, and abideth in, you [for your support and consolation],' a use of *ἀναπ.* found in Isa. xi. 2. xiii. 21. xxxii. 16. Prov. xxi. 16. Comp. also 2 Kings ii. 16. 'Here, then, we have (as Steiger observes) shown the ground on which Christians are blessed amidst the reproaches they suffer in the cause of Christ,—because the Spirit of God rests upon them, who strengthens and glorifies them the more as he is reviled by unbelievers.—κατὰ μὲν αὐτοὺς βλασφημεῖται, &c., meaning, that while he is blasphemed and denied by the ungodly, in them he is glorified; proving himself glorious in his effects, by which he is indeed evinced to be the Spirit of God himself. So Calvin observes, that 'it cannot obstruct the happiness of the righteous, if they should have to endure reproach in the cause

of Christ, because they retain before God the entire possession of glory, being an habitation of God through the Spirit (Eph. ii. 22), with whom glory is inseparably conjoined.' The above words indeed are absent from 22 MSS. (to which I add Lamb. 1182, 1184), besides the Syr., Vulg., and other Versions, and have been cancelled by Lachm. and Tisch., but without sufficient reason. The external authority against them is not very strong, and internal evidence is in their favour; for, while it would be difficult to see why they should have been inserted, why they should have been omitted may easily be accounted for in several ways. The general sense intended is: 'although the Spirit of God be hated by heathens, and calumniated in those who profess the name of Christ, yet He is glorified among you by your patient suffering for his sake;' intimating that in hating them they in reality hate the Spirit of God which worketh in them. See John xv. 23 & 24. Thus the words declare what is perfectly apostolical, and of which the truth is verified by the experience of every age.

15. μὴ γάρ τις ὑμῶν πασχέτω ὡς φονεὺς, &c.] The connexion is: '[I speak not of suffering in a bad cause:] for let none of you so act as to suffer,' &c.—ἀλλοτριωσπίσκοπος. Of this expression (which has been variously explained) the most natural and probable sense is the one commonly assigned, 'a busybody,' 'one who intermeddles in business which does not belong to him:' a sense illustrated by Steiger from Cyprian, Epist. iv. 6, *alienas curas agens*. It is not improbable that by this term were denoted those otherwise called *λογόποιοι*, or inventors and circulators of false political reports; and as it can be proved that there were laws enacted against such, so it is not unlikely that there were laws also in force against persons convicted of busily prying into other people's affairs, exaggerating what might be true, and inventing what was false. To this hateful vice of *slander*, naturally connected with the idea of a busy, intermeddling spirit, St. Paul seems to allude, 1 Tim. v. 13, in the words *περίεργος, λαλοῦσαι τὰ μὴ διοῦντα*, whence it appears that the two terms *περίεργος* and *ἀλλοτριωσπίσκοπος* are, as nearly as may be, of the same import; the former signifying *malè sedulus*, 'one frivolously busy, occupying himself with unnecessary matters;' the latter, an intermeddler in other people's affairs. The affinity of the two terms is well illustrated by a passage of Philostr. Epist. Apoll. 59, where it is said, *εἰ μὴ περίεργος ἦς, οὐκ ἦν ἐν τοῖς ἀλλοτρίοις πράγμασι δίκαιος*, 'you would not have been a judge in other men's business.'

16. ἐν τῷ μέρει τούτῳ.] Lachm. and Tisch.

τὸ κρίμα ἀπὸ τοῦ οἴκου τοῦ Θεοῦ. Εἰ δὲ πρῶτον ἀφ' ἡμῶν,  
 τί τὸ τέλος τῶν ἀπειθούντων τῷ τοῦ Θεοῦ εὐαγγελίῳ; <sup>18</sup> καὶ <sup>1 Prov. 11. 31.</sup>  
 εἰ ὁ δίκαιος μόλις σώζεται, ὁ ἀσεβὴς καὶ ἁμαρτωλὸς  
 ποῦ φανεῖται; <sup>19</sup> "Ὡστε καὶ οἱ πάσχοντες κατὰ τὸ θέλημα <sup>2 Ps. 31. 6. Luke 22. 32.</sup>  
 τοῦ Θεοῦ, ὡς πιστῷ κτιστῇ παρατιθέσθωσαν τὰς ψυχὰς † ἑαυτῶν  
 ἐν † ἀγαθοποιᾷ.

read, from 14 MSS. and some Versions, *ἐν τῷ ὀνόματι τούτῳ*, but wrongly. The *ε* rec. is confirmed by 2 Cor. iii. 10, οὐδὲ δαδῶσται—*ἐν τούτῳ τῷ μίρῳ*, 'in this particular' (in hac parte),—a very rare idiom, of which I have noted only one ex. elsewh. in Jos. Antt. xv. 10, οὐδ' αὐτὸν ἀμείλειν τούτου τοῦ μίρου, 'this particular point.' As to the reading *ὀνόματι*, it is evidently a gloss proceeding from some whose purpose it was to explain this force of *μῆρις* by the more usual term *ὄνομα*, since *ἐν ὀνόματι* τινος, like the Latin *hoc nomine*, sometimes signifies 'on account of, on the score of.'

17, 18. Here, as Hottinger and Steiger observe, there is explained at once the *reason why*, and the *grounds on which*, the Apostle has given the foregoing exhortations; 'it being meant (as Calvin explains) that this necessity awaits the whole Church of God, that it be not only subject to the common evils of men, but also, in an eminent and peculiar way, be chastened by the hand of God. Therefore must persecutions for Christ be borne so much the more patiently.' We have here an obscure intimation of the fiery trials which were about to come upon that part of the world where the persons whom the Apostle is addressing resided: to which is then subjoined the assurance, 'that though the judgment, or affliction, in question would, according to the manner of God's dealings of old, begin with his faithful servants, it would be far from ending with them.'—To advert to a matter of philology. I agree with Mr. Green, Gr. N. T. Dial., p. 175, that the *ἐστιν* here left to be supplied, should be brought in, not before ὁ καιρὸς (and that for the reason which he gives), but before ἀπὸ τοῦ οἴκου τοῦ Θεοῦ, and that the rendering should be: 'for the proper [rather, "suitable"] commencement of judgment is from the house of God;' said in allusion to Ezek. ix. 6, ἀπὸ τῶν ἀγίων μου ἀρξάσθαι, and 'begin at my sanctuary' [holy of holies, as the word is often used in the *Épître* to the Hebrews], meaning 'the persons stationed there.' Schoettg. and Wettst. adduce many passages of the Rabbinical writers, containing the sentiment that 'national punishments, occasioned by the abounding of wicked and ungodly persons in society, never commence but with the just and godly.' The next words, τί τὸ τέλος τῶν ἀπειθῶν. (in which there is a mixture of interrogation and exclamation) advert to the end of this severely punitive justice and wholesome correction, as of children, mentioned in Acts xii. 6, with which comp. 1 Cor. xi. 37. The answer, left to be mentally supplied, may be best expressed in the words of St. Paul, Phil. iii. 19, ὡς τὸ τέλος ἀπώλειαι, meaning, as the result of the judgment in that day when the retributive power of God shall be manifested. The argument implied in εἰ δὲ πρῶτον and τί τὸ τέλος is like that at Luke xxiii. 31, εἰ ἐν τῷ ὄργῳ ζύλω ταῦτα ποιοῖσιν, ἐν τῷ ξηρῷ τί

γίνηται; From the manifest allusion to the passage of Ezekiel one can scarcely fail to see an intimation from on High, that the second and utter destruction of the temple and city by the Romans was also intended to be foreshown by the spirit of prophecy, as well as the first destruction by the Chaldeans.

18. εἰ ὁ δίκαιος μόλις σώζεται, &c.] Here many eminent Commentators, supposing the application to be the same as at ver. 17, explain the term *σώζεται* of temporal deliverance, i. e. 'is to be saved.' But while the words admit of being applied to the temporal judgments in question, they have reference chiefly to the great day of final judgment, or at least as regards the preparation for it in our earthly trials: a view in no small degree confirmed by the expression *μόλις*, of which the import is (as Steiger well expresses it), that 'it costs believers much to remain steadfast in their endurance of trials, and to glorify God. Many a struggle must be sustained, and much trouble gone through, in order to final perseverance.'

19. ἔστι καὶ οἱ πάσχοντες, &c.] With these words the Apostle closes his exhortation, recommending those who thus suffer, according to the will of God, to commit their lives and souls unto Him, as unto a faithful and merciful Creator and Preserver; and withal to continue steadfast and persevering in well-doing.—To advert to some matters connected with variety of readings. At *ὡς πιστῷ* Lachm. and Tisch. cancel *ὡς*, from 4 MSS. (to which I can add nothing) and the Vulg.; but injudiciously, since the external authority for this is next to nothing, and internal evidence is opposed to it, from the greater probability of the words being *put out* than *put in*. The Particle, indeed, is oft. omitted by the scribes, e. g. John vii. 46. James v. 5. Rev. iv. 6. See also Rev. iv. 7. xiv. 3. In these passages Tisch., I find, has not sanctioned the omission, except, indeed, in one of the above, James v. 5, *ὡς ἐν ἡμέρᾳ σφάγης*, where he ought in his 2nd Ed. to have recalled *ὡς*, as he has done in the present instance in his 2nd Ed. Finally, that the *ὡς* is to be retained may be urged from the circumstance of its being no less than indispensable to point the argument. For *ἐαυτῶν* 40 MSS., with Theophyl. and Œcumen., have *αὐτῶν*, which has been received by Lachm. and Tisch., perhaps rightly; though *ἐαυτῶν* is occasionally used for *αὐτῶν*. For *ἀγαθοποιᾷ*, Lachm. and Tisch. read *ἀγαθοποιῆσαι*, from 14 MSS., the Syr. and Arab. Versions, and Jerome. But the plural form no where else occurs: for Clemens Alex. p. 626 and 770, cited in Steph. Thes., seems to have had reference to this passage. I suspect that the *ς* arose from the *π* following at *πρὸς*, and *π* and *ς* are very similar in some ancient MSS. The plural form is not needed by the sense, since *ἀγαθοποιᾷ* may signify 'being zealous in the performance of good

a Luke 34.

b Rom. 8. 17,

18.

c Acts 20.

d 1 Tim. 3. 2.

Tit. 1. 7.

e 1 Cor. 3. 5.

f Cor. 1. 34.

g Phil. 3. 17.

h Thess. 3. 9.

i 1 Tim. 4. 12.

Tit. 2. 7.

j 1sa. 40. 11.

k Ezek. 34. 22.

l John 10. 11.

m 1 Cor. 9. 26.

n 2 Tim. 4. 5.

o Heb. 12. 20.

V. 1 <sup>a</sup> Προσβυτέρους τοὺς ἐν ὑμῖν παρακαλῶ, ὁ συμπρεσβύτερος καὶ μάρτυς τῶν τοῦ Χριστοῦ παθημάτων, ὁ καὶ τῆς μελλούσης ἀποκαλύπτεσθαι δόξης κοινωνός <sup>2 b</sup> ποιμάνετε τὸ ἐν ὑμῖν ποιμνιον τοῦ Θεοῦ, ἐπισκοποῦντες μὴ ἀναγκαστῶς, ἀλλ' ἐκούσιως· μὴδὲ αἰσχροκερδῶς, ἀλλὰ προθύμως <sup>3 c</sup> μὴδ' ὡς κατακυριεύοντες τῶν κλήρων, ἀλλὰ τύποι γινόμενοι τοῦ ποιμνίου <sup>4 d</sup> καὶ, φανερωθέντες τοῦ ἀρχιποίμενος, κομμίσθε τὸν ἀμαράντινον τῆς δόξης στέφανον.

James 1. 12. ch. 1. 4. &amp; 2. 26.

works; and, while the plural form could only denote 'good *works*', the singular taken generically will denote 'good *work*.' On maturer consideration, however, of the point, I am of opinion that *dy-as* may be the true reading; and I find it in Lamb. 1183, 1 m., Mus. 16, 184, and Cov. 2, omitted by Mill. It is also confirmed by the Pesch. Syr. Version, and by the similar idiom at 2 Pet. iii. 11, *ἐν ἀγλαῖς ἀναστροφαῖς καὶ ἐυσείλαις*.

V. The Apostle now enters upon a new series of exhortations, as to certain external distinctions in the Church; and as much depended on the conduct of the *rulers* of the Church in times so critical, he now gives particular injunctions to presbyters (namely, bishops and pastors) and teachers; exhorting the *former* to feed the flock of Christ committed to their charge; the *latter*, to obey the admonitions of their spiritual pastors and masters.

1. ὁ συμπρεσβύτερος] Here St Peter, we observe, though one of the *chief Apostles*, yet modestly styles himself simply 'a co-presbyter.'—*μάρτυς τῶν τοῦ Χριστοῦ παθημάτων*, meaning, 'an eye-witness of the sufferings and of the resurrection of Christ from the dead.'—ὁ καὶ τῆς μελλούσης ἀποκαλύπτεσθαι δόξης κοινωνός, 'and who am also a partaker of the glory which shall be revealed,'—namely, at the resurrection. See Phil. iii. 21.

2. ποιμάνετε τὸ ἐν ὑμῖν ποιμνιον τοῦ Θεοῦ] meaning (by a pastoral metaphor frequent in Scripture,—see John x. 10,—and found also in the Class. writers), that they should nourish with sound doctrine, and carefully superintend the morals of those committed to their charge.—ἐπισκοποῦντες, 'discharging the episcopal office,'—namely, the office of overlooking and taking care of the flock of Christ. In the general sense of overlooking and care-taking the word occurs in Eurip. Hec. 491, Τύχην (fortune) δὲ πάντα τῶν βροτοῖς ἐπισκοπεῖν, also in the sense 'to hold the office of superintendent, or bishop,' in Athanas. i. p. 173, and there, I believe, alone; consequently that writer must have had in mind the present passage,—a circumstance which tends not a little to confirm the genuineness of the word, which has been rashly cancelled by Tisch. (alone of all the Editors), on the authority of only three MSS.; though its place in the text was at least as early as the forming of the Pesch. Syr. Version.—μὴ ἀναγκαστῶς, alluding, we may suppose, to some who served, indeed, the office without pay, but with no *zeal*. In the words following, *μηδὲ αἰσχροκερδῶς*, there is a

reference to those who served it rather from the motive of *gain*, than from any cordial alacrity.

3. The Apostle here adverts to the fault of another class of persons,—namely, that of certain presbyters, who, though not deficient in zeal or diligence, yet gave way to a too domineering spirit (comp. 3 John 9, ὁ φιλοπρωτεύων Διοτρά.), or by seeking dominion over the consciences of their people.—κατακυρ. τῶν κλήρων, scil. τοῦ Θεοῦ, 'holding tyrannous rule over.' So Pa. x. 10, κατακυρ. τῶν πεινῶν, and ch. xviii. 13.—Of the term *κλήρων* the sense has been variously explained. By some it is understood to denote 'the possessions of the Church'; a view sufficiently supported by the signif. of the word, but, as regards the *thing itself*, little borne out by probability; and from the very expression *κατακυριεύοντες κλ.* being such a term as rather suggests the idea of *persons*, we may suppose the sense to be (as the best Commentators are agreed) 'Christian churches,' or 'congregations,' here called *κλήροι* (scil. Θεοῦ), in allusion to the division of Canaan by *κλήροι*, 'lots,' which formed so many separate *heritages*. See note on Acts i. 16.

4. κομμίσθε τὸν ἀμαράντινον τῆς δόξης στέφ.]. Here the Translators and Expositors render *am.* by *unfading*, as if *ἀμαράντινος* were formed from the Adj. *ἀμαράντος*. But such a derivative would have been superfluous. It comes from the *Substantive ἀμάραντος*, the name of the flower so called, just as *amaracanthus* is formed from *amaratus*, the flower *unfaded-marjoram*. Thus the sense (as H. Stephens well shows), is *amaranthine*, formed of *amaranth*, and therefore *unfading, perennial, eternal*. The term itself is well adapted to suggest this idea, since, as we find from Columella, x. 175, the epithet *immortal* was applied to the amaranth. That Clem. Alex. so took the word, is plain from his words in *Pædag.* iii. 8, 78, ὁ καλεῖται τοῦ ἀμαράντου στέφανος ἐπόκειται τοῖς καλῶς πολιτευμένοις. This amaranth is with great propriety placed by Milton, *Par. Lost*, iii. 354, 'fast by the Tree of Life,' since this amaranthine crown of *glory* there is called in James i. 42 (which passage Milton must also have had in mind) the crown of *life*. The term *ἀμαράντινος* is so rare as not to be found elsewhere (as far as I know) except in Philostr. *Heroic.*, c. x., στίφαιος *άμαρ*. On this topic (the future reward annexed to a faithful discharge of the office in question) the Apostles frequently touch, from the office itself being, at that period, one which carried with it much difficulty, nay, even danger, and accordingly required all the encouragement supplied by the consideration of an ample future recompense.

5<sup>a</sup> Ὁμοίως, νεώτεροι ὑποτάγητε πρεσβυτέροις πάντες δὲ ἀλλήλοις ὑποτασσόμενοι, τὴν ταπεινοφροσύνην ἐγκομβώσασθε ὅτι ὁ Θεὸς ὑπερῷανους ἀντιτάσσεται, ταπεινοῖς δὲ δίδωσι χάριν. 6<sup>a</sup> Ταπεινώθητε οὖν ὑπὸ τὴν κραταιὰν χεῖρα τοῦ Θεοῦ, ἵνα ὑμᾶς ὑψώσῃ ἐν καιρῷ 7<sup>a</sup> πᾶσαν τὴν μέριμναν ὑμῶν ἐπιρρίψαντες ἐπ' αὐτὸν, ὅτι αὐτῷ μέλει περὶ ὑμῶν.

8<sup>b</sup> Νήψατε, γρηγορήσατε, [ὅτι] ὁ ἀντίδικος ὑμῶν, Διάβολος, Prov. 3. 24.  
Rom. 12. 12.  
16.  
Eph. 5. 21.  
Phil. 2. 3.  
James 4. 6.  
Job 22. 29.  
Prov. 30. 23.  
Matt. 23. 12.  
Luke 1. 52.  
14. 11.  
15. 16.  
James 4. 10.  
1<sup>a</sup> Pt. 5. 7.  
5. 22.  
5. 23.  
Matt. 6. 26.  
26.  
1<sup>a</sup> Thess. 5. 6.  
ch. 1. 12. & 4. 7.

Luke 12. 22. Phil. 4. 6. 1 Tim. 6. 8. Heb. 12. 5. h Job 1. 7. Luke 21. 16. & 23. 51. 1 Thess. 5. 6. ch. 1. 12. & 4. 7.

5. νεώτεροι] This, being opposed to πρεσβ., which term is admitted to be one of office, must denote other persons inferior to them (as being under their superintendence), and bound to pay deference to them.—πάντες δὲ ἀλλ. ὑποτ., i. e. 'Be obedient, each according to your different ranks and stations.' Lachm. and Tisch. indeed, cancel ὑποτασσ., from 7 MSS. and the Syr. and Vulg. Versions; but wrongly, since the external authority for this is insufficient, and internal evidence adverse. It was, I doubt not, removed by certain Critics who thought it involved a tautology and overloaded the wording; though in reality it does not, since the words ἀλλήλοις ὑποτασσ. have only to be kept apart in construction from ἐγκομβ. That St. Peter did not mean to have ἀλλήλοις referred to ταπεινοφροσύνην ἐγκομβώσασθε, is highly probable from this, that he seems to have formed the phrase on the Pauline one (Col. iii. 12), ἐνδύσασθε ταπεινοφροσύνην. As respects the expression ἐγκομβ. τὴν ταπεινοφ., it was probably formed on that of St. Paul, ἐνδύσασθαι ταπειν.; and hence there is no need, with some, to seek any peculiar force in this out-of-the-way, though not, what some have accounted it, barbarous term; for that it was not such is plain from its being used by Epiphanius and Apollod. Caryet., though it was prob. known to St. Peter only from some provincial, prob. Alexandrian, use, since the noun ἐγκομβημα is used by Aquila to denote 'a girdle;' and by Pollux and others to denote 'an apron tied on with strings.' Notwithstanding that the garment was one worn only by persons of humble condition, the term in question may be meant to communicate a certain intensity to the sense of ταπεινοφ., and to intimate that the Christian is to imitate his Divine Master, who said, 'Learn of me, for I am meek and lowly of heart,' and thus to 'walk with all lowliness and meekness,' Eph. iv. 2. Perhaps, too, it is a stronger term than ἐνδύσασθαι, intimating that the Christian professor is to gird on and hold tight about him this Christian virtue, knowing that thus alone shall he be exalted (Luke i. 52. Matt. xxii. 12) and find favour with the Lord, as is intimated in the passage then adduced, Prov. iii. 34; the truth of which sentiment the experience of all ages, and the history of the world so plainly confirms, that even the great heathen writers acknowledged it; though, as might be expected, they profited little by their knowledge of the abstract truth.

6, 7. The Apostle here exhorts them at once to humble submission to whatever the hand of God may lay upon them, and pious trust in that gracious Providence ever watchful for their good.—ταπεινώθητε οὖν, &c. As respects the connexion here (far from obvious), I would now

(with Steiger) make the verse commence a new section, forming a reiterated admonition adverting to our whole life of humiliation on earth, primarily grounded on the injunction given at ver. 5, and made general towards the close, so that the οὖν should be understood to imply a further conclusion, with which compare James iv. 7, ὑποτάγητε οὖν τῷ Θεῷ.

7. ἐπιρρίψαντες ἐπ' αὐτόν.] We have here a significatio pragmatia, i. e. 'casting off all anxious cares, and reposing them on,' &c. The expression πᾶσαν τὴν μέριμναν—αὐτῶν is formed on Ps. lv. 22, and in the words ὅτι αὐτῷ μέλει περὶ ὑμῶν there is implied, what is expressed by the Psalmist there, q. d. 'He careth for you, and therefore will sustain you.'

8, 9. ὅτι ὁ ἀντίδικος ὑμῶν, &c.] Here, as an especial reason for watchfulness and circumspection, the Apostle reminds them of the attempts of that spiritual Adversary who is ever on the watch for their destruction; warning them by their vigilance to defeat, and by their steadfastness to resist, the temptations with which he is constantly assailing the faithful, espec. the temptation to apostatize, and abandon their Christian profession. It is true, the ὅτι argumentative is removed by Matth., Griesb., Scholz, and Tisch., on the authority of very many MSS. And, considering that internal evidence is against the word, I have placed it within brackets. The *asyndeton* here communicates a certain force, and is not unsuitable to the conclusion of an epistle. The words, as Steiger points out, afford a ground for the admonitions in this verse, νήψατε, γρηγορήσατε, connected with which is the more special one at ver. 9. As respects the words themselves, they are quite graphic, and their main purport points to the threat for prey, and the insiduousness with which that prey is sought by him who goeth about, like a lion in quest of prey, seeking whom he may devour. By ἐρυόμενος is denoted, not the roar or yell of the lion in his den, but the peculiar note, between a growling and a roaring sound, which is emitted by the lion when, pinched by hunger, he goes forth in quest of prey, and which he utters to drive the inferior beasts out of their lurking holes through fear. Even the term *καταπίν* is not without its graphic force, as adverting to the insatiable voracity of the lion, as bolting down his prey bodily, and so as to leave scarcely a bone to pick for his morning meal; a peculiarity in the habits of the animal to which we have an allusion in Zeph. iii. 8. 'Her princes are roaring wolves; they gnaw no bones in the morning,' as Dr. Henderson there renders, a version preferable to the commonly received one; though still better might the sense be expressed, 'they leave not [aught] for the morrow.' The Sept. Version of that passage



1 Eph. 4. 27.  
 & 6. 11, 12.  
 James 4. 7.

ὡς λέων ὠρυόμενος περιπατεῖ ζητῶν τίνα † καταπή. <sup>9</sup> ἢ ἀντί-  
 στήτε στερεοὶ τῇ πίστει, εἰδότες τὰ αὐτὰ τῶν παθημάτων τῇ ἐν  
 κόσμῳ ὑμῶν ἀδελφότητι ἐπιτελεῖσθαι.

1 Cor. 4. 17.  
 Heb. 10. 37.  
 & 12. 31.  
 ch. 1. 6.

10 κ' Ὁ δὲ Θεὸς πάσης χάριτος, ὁ καλέσας \* ὑμᾶς εἰς τὴν αἰώ-  
 νιον αὐτοῦ δόξαν ἐν Χριστῷ Ἰησοῦ, ὀλίγον παθόντας, αὐτὸς  
 † καταρτίσει ὑμᾶς, † στηρίξει, † σθενεύσει, † θεμελιώσει. <sup>11</sup> αὐτῷ  
 ἢ δόξα, καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων! ἀμήν.

1 Heb. 12. 22.

12 <sup>1</sup> Διὰ Σιλουανοῦ ὑμῖν, τοῦ πιστοῦ ἀδελφοῦ, ὡς λογιζομαι,

(which was doubtless present to the mind of the Apostle here) is: οἱ ἀρχόντες αὐτῆς (Jerusalem) ἐν αὐτῇ, ὡς λέοντες ὠρυόμενοι—οὐχ ὑπελείποντό τι ('did not leave aught for their use') εἰς τὸ πρῶν.

9. *σπεροὶ τῇ πίστει*]. This adverts to the means whereby Satan is to be resisted; and *σπερ.* stands for *σπεριὸς ὄντας*, equiv. to *σπεριούμηναι*, Particip. of *σπερ.* Comp. Acts xvi. 5, *ἐσπεριούντο τῇ πίστει*. In the next words, *εἰδότες τὰ αὐτὰ, &c.*, the argument is the same, only more strongly expressed, as in 1 Cor. x. 13, being simply this, that their sufferings are not peculiar to themselves, but are borne, and surmounted, by others, and are therefore not, as pusillanimity might suggest, insupportable; q. d. 'your brethren in the world (a world of unbelief and persecution of the truth) suffer, as you do, from a sense of duty; and on you lies the same obligation to suffer.' Thus irrelevant, if not irrelevant, is the remark of Pott, that what is here said amounts to the commonly proposed motive of consolation under suffering, 'solamen miseriae socios habuisse malorum.' Again, I must observe, the same Expositor (like others of his class) unwarrantably lowers the import of the term *ἐπιτελεῖσθαι* in assigning to it the sense *semper evenire*, a sense which has no support from correct philology, and which is quite against all sound theology. The same objection also applies to the sense *fieri, accidere, &c.* However, I can by no means coincide in the view of the term taken by Calv. and Est., who in *ἐπιτελεῖσθαι, perfici, impleri*, recognize a reference to a certain Divine decree, whereby it is the will of God that his elect should not come to glory without suffering; for the purpose of the Apostle here seems to be to suggest something in the way of practical, rather than theoretical, truth; in short, something adapted to common apprehension and common experience. Agreeably to which view, we may best assign to *ἐπιτελ.* the sense *are gone through, incurrere*, nearly equiv. to 'endured as a matter of duty.' In fact, the literal sense of *ἐπιτελεῖσθαι* is no other than this, 'to be paid,' = 'rendered as a matter of duty;' and in the present application of the term, 'to be endured as in duty bound.' Precisely such is its use in Xen. Mem. viii. 8, 8, where Socrates is made to say, εἰ δὲ βιώσωμαι πλείω χρόνον, ἴσως ἀναγκαῖον ἵσται τὰ τοῦ γήρατος (sub. παθήματα) ἐπιτελεῖσθαι, 'to go through with as a matter of duty.' Finally, the true sense and full import of the term is, I apprehend, best of all illustrated by two qualifying expressions which the Apostle has elsewhere in this same Epistle interposed on the subject of those distresses and afflictions calculated to try the

faith of believers. Thus at i. 6, setting the Christian's ground of rejoicing against his reason for *leavingness*, he says, ὀλίγον ἔσται (εἰ δὲ ὅσον ἔσται) λυπηθῆναι ἐν ποικίλοις πειρασμοῖς, 'though now for a season, if need be, ye are, &c., and again, iii. 17, κρείττον γὰρ ἀγαθοποιούστας, εἰ θέλει τὸ θέλημα τοῦ Θεοῦ, πάσχειν, &c., 'it is better, if the will of God be so, that ye suffer for well-doing,' &c.

10. <sup>1</sup> Ὁ δὲ Θεὸς πάσης χάριτος, &c.] Thus praying, not that they should be exempt from trials, but that the God of all grace [see note on Heb. x. 28] who had called them to the hope and sure earnest of eternal glory, by Christ, would, after they had suffered awhile [for the increase of their faith], make them mature and complete in holiness, establish them in the peace and hope of the Gospel, strengthen them to resist all temptations, endure all sufferings, and perform all duties; settling them immovably, as a compact building on a sure foundation, which would redound to his praise to whom glory and dominion ought to be ascribed for ever. (Scott.) The full sense is, 'May he perfect you more and more in the knowledge and practice of true religion, "that ye may be complete, in nothing wanting" (James i. 4); may he confirm you in all that regards faith and practice, that ye may be neither apostatizers nor backsliders; may he strengthen you in the performance of every good purpose; and may he settle you in the truth you profess.' As respects the disputed reading of this verse, after again weighing the conflicting evidence of MSS., Versions, &c., I am now induced to follow Origen, Matthæi, Scholz, Lachm., and Tisch., in adopting the future ind. forms *καταρτίσει, &c.*, reading also *ὑμᾶς* for the *ὑμᾶς* after *καλέσας*, and placing within brackets what has been cancelled by Lachm. and Tisch.,—namely, the *ὑμᾶς* after *καταρτίσει*. This text has the recommendation that from it the other texts here existing may without difficulty be accounted for. Though I admit that *καταρτίσει*, for which there exists considerable authority, confirmed by Heb. xiii. 21, may be the genuine reading. In the other verbs the future is called for by a decided preponderance of external authority. And the Apostle may have intended a transition from the language of pious wish and prayer to that of consolatory assurance from firm persuasion, such as we find in 1 Cor. i. 8, and Phil. i. 6, where see notes. The *αὐτὸς* is emphatic, as supra, ii. 24, and Phil. i. 6, and the doxology expresses adoring gratitude for the promised grace; q. d. 'It is God alone who can do this; and my sincere wish is that he may do it! my full persuasion is that he will do it, to whom be,' &c.

12. The Apostle here intends to briefly reca-

δι' ὀλίγων ἔγραψα, παρακαλῶν καὶ ἐπιμαρτυρῶν ταύτην εἶναι ἀληθῆ χάριν τοῦ Θεοῦ εἰς ἣν ἐστήκατε. <sup>13 m</sup> Ἀσπάζεταιται ὑμᾶς ἡ ἐν Βαβυλῶνι συνεκλεκτὴ, καὶ Μάρκος ὁ υἱὸς μου. <sup>14 a</sup> ἀσπασασθε ἀλλήλους ἐν φιλήματι ἀγάπης. Εἰρήνη ὑμῖν πᾶσι τοῖς ἐν Χριστῷ Ἰησοῦ. ἀμήν.

m Acts 12.  
12, 26.  
n Rom. 16.  
16.  
1 Cor. 16. 20.  
2 Cor. 13. 12.  
1 Thess. 5.  
20.

pitulate the substance of the Epistle, adverting to its main purpose,—*admonition and exhortation*.—ταύτην εἶναι ἀληθῆ χάριν, &c. By χάριν τοῦ Θεοῦ is meant the Christian religion; so called, as promulgating, in the Gospel, salvation by *grace*, in opposition to that by *works* in the Law. Thus far in my former Edd. I now add, that from what I have already said on these words, and from what I have remarked in my note on Rom. v. 2, it plainly appears that *here*, as there, χάριν must mean a *state* of grace: and so strong is the resemblance between the two passages, that I doubt not St. Peter had that of St. Paul in mind. It is observable that the verb *there* ἐστήκατε confirms the ἐστήκατε *here*; though for this two uncial and fifteen cursive MSS. have στήκατε, which was caught up by Lachm. and (in his 1st ed.) by Tisch., though in his 2nd ed. Tisch. has restored ἐστήκατε. However, the imperat. would here be so irrelevant that I suspect the Alexandrian Critics, stumbling at the use of the *preterite* (the force of which I have already set forth) wrote ἐστήκατε or ἐν ᾧ ἐστήκατε. The full force of χάριν I have pointed out in the above notes; and I have only to offer the following admirable remark of Bede: 'Peter began his Epistle *at* grace; he finishes it *in* grace; he has besprinkled the middle of it with grace; so that in every part of what he says he might condemn the Pelagian heresy, and might teach that the Church of Christ cannot be saved, but *by* grace.' The Apostle solemnly attests that the present announcement of grace in the Gospel (see 2 Pet. i. 12) is the *true* grace formerly promised by the mouth of the Prophets, and consequently that no other is to be expected. By ἐστήκατε is meant standing steadfast in its profession and practice. So at 1 Cor. xv. 58 we have ἰδραῖοι γίνεσθε, and xv. 1, ἐν ᾧ (scil. εὐαγγελίῳ) ἐστήκατε. Of course the *means* of standing is by *faith* in Christ. So 2 Cor. i. 24, τῇ γὰρ πίστει ἐστήκατε.

13. ἐν Βαβυλῶνι.] On the city here intended no little diversity of opinion exists. Some suppose Babylon in Egypt: an opinion, however, highly improbable in itself, and which has been completely overturned by Lardner. Others suppose, that by Babylon is here figuratively denoted *Rome*. Yet for this no stronger testimony exists than a bare *tradition* derived from *Papias*; and as it rests on no sufficient authority, so neither is it borne out by *probability*, for no tolerable reason has ever been alleged *why* the Apostle should here call Rome by the name Babylon, and withhold its *true* name. We may, indeed, justly regard it as a mere notation, first originating in error, and afterwards caught up by the Romanists, for the purpose of supporting their assertion that Peter was the first Bishop of Rome. In fact, Calv. has almost proved to a demonstration that it cannot mean the Church in Rome, arguing from Euseb., and others, who affirm it, saying what is contradictory, and does not hang together, as involving a gross anachro-

nism; whence Calv. is warranted in arguing, that since Peter had, when he wrote this Epistle, Mark then with him, as a companion, it is, *a priori*, highly probable that he wrote the Epistle from Babylon, and hence well designated that Church as 'your sister Church at Babylon.' The best founded opinion is, I apprehend, that of Erasmus, Calv., Beza, Lightf., Cave, Scaliger, Salmas., Le Clerc, Wetst., Bengel, Benson, Rosenm., A. Clarke, Steiger, Dr. Peilo, Wieseler, and Dr. Davidson, that it means Babylon in *Assyria*; though they are not agreed whether we are to understand *Seleucia*, i. e. *New Babylon*, or *Old Babylon*. We may rather suppose the *latter*; for there is no satisfactory proof that Seleucia (though it gradually stepped into the place of Old Babylon, and was, indeed, chiefly built from its ruins) ever received the name of Babylon; certainly not so early as the time of St. Peter, whatever might be the case afterwards. Though fallen from its ancient grandeur, Babylon had probably still a tolerably large population, though by no means in proportion to its size. Plutarch, in his life of Crassus, c. 17, and in his comparison of Crassus and Nicias, testifies to the existence of Babylon as a city, and speaks of Babylon and Seleucia as distinct: and so also does Strabo. Indeed it were little probable that Babylon should have come to utter desertion so soon after the founding of Seleucia; espec. since, as we learn from Pausanias, Seleucus took no *decided* steps to people his new city at the expense of the old one. In short, there is every reason to think, that Babylon was a sort of metropolis of the Eastern Dispersion of the Jews, where a great number of them had gone to settle, in addition to those who were the posterity of those that remained in Babylon, and did not return. This is strongly confirmed by a passage of Jos. Ant. xv. 2, 2, where, speaking of Hyrcanus, he says, that on being carried into captivity by the Parthians, the king permitted him to take his abode ἐν Βαβυλῶνι, ἔνθα καὶ πλῆθος ἦν Ἰουδαίων, where by Βαβυλῶν is meant (as I shall further show on some future occasion) the *country of Babylonia*, as in Philo, 587, πᾶσα γὰρ, ἡκτὸς μίρου βραχίως, Βαβυλῶν, καὶ τῶν ἄλλων σατραπιῶν, αἱ ἀμειψάσαντες ἐχουσι τὴν ἐν κύκλῳ γῆν Ἰουδαίους ἐχουσι οὐκ ἄποροι. From which, and other passages that might be adduced from *Josephus*, it appears that Babylonia was thickly peopled with Jewish colonists, and therefore the more likely was it that the Apostle of the *Circumcision* (see Gal. ii. 7—9) should go thither, by way of sojourn; as we cannot doubt he visited *other* partly thickly colonized by Jews; for, as Calv. remarks, 'cas precipue regiones lustrabat, in quibus major erat gentis eius frequentia.' And Dr. Davidson remarks, that 'there was, we know, considerable intercourse between the Babylonian and Palestinian Jews; and that, as Peter was principally the Apostle of the Jews, it was natural for him, in his travels for the propagation of the Gospel, to repair to Mesopotamia.

# ΠΕΤΡΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

## ΕΠΙΣΤΟΛΗ ΚΑΘΟΛΙΚΗ ΔΕΥΤΕΡΑ.

### Ι. <sup>1</sup> ΣΤΗΜΕΛΩΝ Πέτρος, δούλος καὶ ἀπόστολος Ἰησοῦ Χριστοῦ, τοῖς ἱσότημον ἡμῶν λαχοῦσι πίστιν ἐν δικαιοσύνῃ τοῦ Θεοῦ

OF this second Epistle the authenticity was at first called in question, yet it is quoted or alluded to by some very early Fathers, and in the second century was received into the canon. Upon the whole, the external or historical evidence for its authenticity is strong, and the internal yet more so; for if not written by St. Peter, it would indeed be a most daring fabrication: and yet if a *fabrication*, it would be one of the most artfully contrived on record;—for there is not a single particular that betrays imposture, though it has been a subject of examination for above seventeen centuries. Moreover, it would be very difficult to conceive what *motive* could have induced any one to fabricate such a composition; for here we see no attempt to support any peculiar doctrine or practice, for which the pious fraud might be supposed to have been committed. Indeed such an air of unfeigned and deep piety breathes throughout the whole, that it is difficult to imagine how a person possessed of such a spirit could deliberately indite an imposture of that kind. As to the argument of some Critics against its authenticity, derived from the dissimilarity in character of the second Chapter with that of the first Epistle, it is very inconclusive; for though it be different from *that* Epistle, it is also different from the other two Chapters of *this* Epistle. In fact, there the *subjects* are different, and (as in the case of St. Paul's Epistle to the Hebrews) different subjects call for different styles. In the case of the *first* Epistle, and the first and third Chapters of the second, the whole is simply *didactic*; whereas in the second Chapter of the present Epistle, more of energy would be requisite, and consequently a higher degree of inspiration would be vouchsafed, even like that granted to the Prophets of the Old Testament. Besides, even waiving such a principle, and supposing St. Peter's style elsewhere to be as *plain* as those Critics please, yet they will hardly deny that the style of a writer is much influenced by the feelings with which he is affected. Thus, in the present instance, we may suppose that the Apostle's strong indignation at the heresies of the Gnostics quickened his feelings, and consequently somewhat altered the usual character of his style. The above may suffice to show that internal

arguments *against* the authenticity of this Epistle are unfounded. Proceed we to advert to the internal evidence for the authenticity:—now, to pass over several arguments which are fully stated by Macknight and Horne, 1. There are the *same characteristics* (i. e. of *gravity, dignity, energy, and authority*, united with *simplicity*) observable in this second Epistle, as that which distinguishes the first. 2. There are several incidental allusions to circumstances which correspond to no other Apostle but St. Peter. 3. A truly apostolical spirit breathes through the whole. 4. The style is (with the exception of the second chap.) the same as the former Epistle, and there are repetitions of the same words and allusions to the same events. This Epistle is justly supposed to have been written very soon after the first Epistle, and shortly before the death of the Apostle. If the date assigned to the first Epistle, A. D. 63, be, as there is little reason to doubt, the true one; and if, as we can scarcely doubt, Peter was put to death in A. D. 64, this Epistle must have been written in the early part of 64. Dr. Davidson has shown that we are restricted in fixing its date to the end of A. D. 63, or the first half of 64; the latter of which is the more probable date. That it was indited from the same place, and addressed to the same persons, as the former one, is the general opinion; yet no good reason can be given why it should have been written from the *same place*. Nay, when we consider the *great reason* there is to think that the place at which the *first Epistle* was written was *Babylon*, and take in conjunction with that circumstance, the high probability that this Epistle was written but a *very short time* before the Apostle's death,—which we have the fullest evidence to show took place at *Rome*,—we seem authorized to conjecture that *this second Epistle* at least was written from *Rome*, whither it is probable St. Peter had been called,—as St. Paul was not long before,—to defend himself from the accusations of those who sought to implicate him as encouraging the rebellious spirit against the Roman government, which then pervaded the whole of Judæa and the neighbouring countries to the East.

The *design* of this Epistle is (with the excep-

ἡμῶν καὶ Σωτήρος Ἰησοῦ Χριστοῦ <sup>2</sup> χάρις ὑμῖν καὶ εἰρήνη <sup>a</sup> John 17. 2.  
 πληθυνθείη ἐν ἐπὶγνωσίᾳ τοῦ Θεοῦ, καὶ Ἰησοῦ τοῦ Κυρίου ἡμῶν. <sup>b</sup> Rom. 1. 7.  
<sup>3</sup> Ὡς πάντα ἡμῖν τῆς θείας δυνάμεως αὐτοῦ τὰ πρὸς ζωὴν <sup>c</sup> 1 Pet. 1. 2.  
<sup>d</sup> Jude 2.

tion of ch. ii.) very similar to that of the former. In its character it is, like that, *confirmatory, cautionary, and hortatory*, to confirm the brethren in the faith, and to exhort to a life suitable thereto. The Apostle first applies himself to establish his readers in the truth and profession of the Gospel. 2ndly, He cautions them against *false teachers* (whose tenets and practices he graphically describes), and warns them of the mockers and scoffers, who would soon start up, and deride their expectation of Christ's coming: then, after confuting their false assertions, he tells them *only* the day of the Lord was deferred, and having described its *circumstances* and consequences (in which there is a strong coincidence with the account given by St. Paul) he subjoins suitable *exhortations* to prepare for that momentous period; after which he concludes with a truly apostolical commendation of them to the grace of God. Soon after writing it, the holy Apostle sealed his testimony to the truth of the Gospel by martyrdom, being crucified with his head downwards,—a mode of crucifixion uniting contemptibly with cruelty the most atrocious instances of which were not unfrequent in that age (savage in the extreme, notwithstanding a civilization perhaps never exceeded); insomuch that, as Josephus tells us, the Roman soldiers often crucified their victims in that way,—and likewise by nailing them one upon another, as he says, *πρὸς χλυσίν*; and also, prob., from want of wood for the crosses;—a fact which Joe. elsewhere records.

I. 1—4. These verses contain the *introduction* to the Epistle, in which, after asserting his apostolic character, and addressing the Epistle to the Gentile converts, St. Peter salutes them, and reminds them that their Christian privileges were owing to the favour of God in Christ, and in consequence of the miraculous effusion of the Holy Spirit. (Benson.)

1. *Συνεὶς Πέτρος, δούλ. καὶ ἀπόστ. Ἰ. Χρ.]* 'The Apostle, addressing both Jews and Gentiles, as forming *one spiritual Israel*, is thus careful to describe himself, and to introduce both his purely Jewish, and his better known Christian name (comp. John i. 42. Acts xv. 14), for the very purpose (we may suppose, if we comp. 2 Cor. xi. 13—15. 2 Thes. iii. 17) of guarding the infant Church against any such counterfeit Epistle, and any such false assumption of the office of an Apostle of Christ, as by some strange fatality this Epistle was for a time held to be.' (Peile.) —*δούλος καὶ ἀπόστολος*. A peculiar designation, on which see note at Tit. i. 1. Of τοῖς *ἐσόμενοις ὑμῖν λαοῖς* *πίστιν*, the literal sense is, 'to those who have shared with us,' i. e. 'have had allotted to them like share with us in the precious faith; for the compound *ἐσόμεν.* refers, not to the *thing*, *ΠΑΙΣ*, but to the *person*, Peter, spoken of as like partaker with them, and they with him, in the faith of Christ, which they held in common with him: so Tit. i. 4. St. Paul addresses Titus as his son, *κατὰ τὴν κοινὴν πίστιν*. Comp. John xiv. 1—3. Acts xv. 8, 9. xxvi. 18. Here, then, as says Wesley, 'the faith of those

who have not seen is considered as equally precious with theirs who saw our Lord.' *Precious*, it is called, being precious as the *means* through which 'the power of God unto salvation' works that great and good end,—the salvation of man. Comp. 1 Pet. i. 5, τοὺς ἐν δυνάμει Θεοῦ φρουρουμένους διὰ πίστεως εἰς σωτηρίαν.—*ἐν δικαιοσύνῃ τοῦ Θεοῦ*, &c., 'in respect of the righteousness of our God and Saviour Jesus Christ;' (meaning the method of *justification by faith* in Jesus Christ, as opposed to the Law); for so I render, with Bp. Middl., since, according to the principles of Bp. Middleton's theory, further developed and greatly improved as it has been by Mr. Green, it appears that here, as at Tit. ii. 13, the omission of the second article was the effect of design and purpose, which purpose must necessarily be, as Mr. Green has pointed out, either that the words should be descriptive of a single person, or of two persons united in one joint agency, &c. But, in this passage and in that of Titus, the latter cannot be supposed the purpose, and therefore they must be meant of the same person who is designated as our God and Saviour;—a view supported by the authority of the Greek Fathers of the early period of the Church,—plainly evincing that the passage is to be understood as an assumption that Jesus Christ is our God and Saviour: see Dr. Pys Smith's Script. Test. vol. iii. p. 188. The term *λαχ.* has reference to salvation being considered as an *inheritance*, laid up in heaven for the righteous; see 2 Tim. iv. 8. Col. i. 5, 12. Eph. i. 11, 14, 18.

2. *χάρις ὑμῖν—Θεοῦ]* An earnest wish and prayer for every blessing upon them which can result from a right knowledge of our God and Saviour Jesus Christ.

3. *ὡς πάντα ἡμῖν—ἀρετῆς]* The construction is this, *ὡς τῆς θείας δυνάμεως αὐτοῦ πάντα τὰ πρὸς ζωὴν καὶ εὐερίαν ἡμῖν διδωρημένη, διὰ—ἀρετῆς* (δὲ ὤν—*φθορᾶς*) καὶ αὐτὸ τοῦτο, &c.; and the sense may be expressed thus:—'Inasmuch as his Divine power hath (freely) given to us, through being brought to the knowledge of Him who hath called us, through glory and goodness, all things pertaining to life and godliness.' The *apodosis* to *ὡς*, as I have pointed out, follows at v. 5; and may be expressed by '*forasmuch as*—so do ye,—add to your faith,' &c. So Dr. Peile in his note, who entirely agrees with my view of the context: his sense, however, of *διὰ δόξης καὶ ἀρετῆς* is scarcely to be deduced from the words without violence. The meaning may rather be, 'by a glorious (display of) beneficence (in the gracious plan of salvation).' The reading, however, is disputed, since for the *τ* *rer.* A, C, and a few cursives (I add Lamb. 1182, 1184), with the Vulg. Version, have *ἰδὲ δόξην καὶ ἀρετῆς*, which reading has been received by Lachm. and Tisch. And certainly it yields a very suitable sense,—'*propria gloria et virtute*,' 'by his own glorious goodness and beneficence;' comp. *χρηστότης καὶ φιλανθρωπία* found in Tit. iii. 4. I say 'suitable,' since, as Calv. observes, 'quæcumque nobis a Deo promissa sunt proprio et merito virtutis ejus et gloriæ effectus censeri debent.' Yet to produce that sense we

καὶ εὐσέβειαν δεδωρημένης, διὰ τῆς ἐπιγνώσεως τοῦ καλέσαντος  
 ἡμᾶς διὰ δόξης καὶ ἀρετῆς \* (ἡ δὲ ὧν τὰ μέγιστα ἡμῖν καὶ  
 τίμια ἐπαγγέλματα δεδώρηται, ἵνα διὰ τούτων γένησθε θείας  
 κοινωνοὶ φύσεως, ἀποφυγόντες τῆς ἐν κόσμῳ ἐν ἐπιθυμίᾳ φθο-  
 ρᾶς) ὅ καὶ αὐτὸ τοῦτο δέ, σπουδὴν πᾶσαν παρεισενέγκαντες,  
 ἐπιχορηγήσατε ἐν τῇ πίστει ὑμῶν τὴν ἀρετὴν, ὅ ἐν δὲ τῇ ἀρετῇ

b Isa. 54. 5.  
 John 1. 12.  
 Rom. 8. 16.  
 2 Cor. 13. 14.  
 Eph. 4. 24.  
 Heb. 12. 10.  
 1 John 2. 2.

should require the Article τῇ before ἰδία, as used in various passages of the N. T., and so ἰδ. is always found with the Art., except in Acts iii. 12, ὡς ἰδία δυνάμει, though there it signifies, not *propria*, but *privē*, 'peculiar.' As to Calvin's recommendation of the reading, that it removes *all ambiguity and perplexity*, strange is it that it did not occur to him that the reading might possibly be one devised for this very effect. However, the ambiguity and perplexity may be said to be rather fancied than real; and considering that the sense yielded by either reading is alike good in itself and suitable to the context, hence, I think, external authority of MSS. ought to turn the scale in this case; and that is decidedly in favour of διὰ δόξης καὶ ἀρετῆς. I find my opinion confirmed by the suffrage of Dr. Peile.

4. δι' ὧν] The ὧν is by some referred to δόξης καὶ ἀρετῆς; by others to πάντας. Both references may be meant; i. e. 'by all which things.' By ἐπαγγ. are meant the Gospel promises of pardon and salvation through Christ.—διὰ τούτων—φύσεως, meaning, it would seem, 'in order that, being stirred up by these promises, you might strive to become partakers [by imitation] of a Divine nature or disposition; namely, by that purity and holiness, which may be said to be of a Divine nature, as bearing a certain similarity to the Divine attributes, and being produced by Divine influence (see Benson and Bp. Bull's Harm. Ap. p. 46). The same idea is found in the writings of the heathen philosophers generally, especially Plutarch. See Plut. de Ser. Num. Vind. p. 550, where see Wytenb. It is to be observed, however, that the sense is, 'of a divine (not the divine) nature.' And in illustration of the sentiment as explained by Dr. Benson and Bp. Bull, I would compare what Diod. Sic. l. i. 90, says of the Egyptian kings, that 'the people honoured them as if really gods, especially since they thought they could not have the power and the will to so highly benefit their subjects without 'partaking of a divine nature,' θείας μετέχον φύσεως, implying Divine aid and influence. There may be (Bp. Bull thinks there is) in θείας κοινωνοὶ φύσεως an allusion to the participation of the influence of Divine grace in baptism, especially considering that in the words following there is some allusion to the solemn renunciation of the covetous desires of the world and the carnal desires of the flesh in baptism: but the chief reference must be to the keeping up through the whole of after-life what has been begun in baptism; so that the new man may gradually be raised up to be a perfect man, 'to the measure of the stature of the fulness of Christ.' This view of θείας and the general sense of the clause I find confirmed by Œcum., who (building on the ancient Greek Fathers) lays down the general sense thus: ὡς μυρία λαβόντες ἀγαθὰ διὰ τῆς ἐπιφανείας Χριστοῦ, δι' ὧν δυνάμει καὶ θείας φύσεως γινέσθαι κοινωνοὶ καὶ πρὸς ζῶναι καὶ

εὐσέβειαν ἀναχθῆναι, ὀφειλομέναι πολιταύεσθαι οὕτως ὡς ἐπιχορηγούμεν τῇ πίστει, &c.—ἔλθωμεν. Θείας δὲ κοινωνοὶ φύσεως γεγόμενα διὰ τῆς τοῦ Κυρίου καὶ Θεοῦ ἐπιδημίας, ἀπαρχὴν τῆς ἡμετέρας φύσεως ἐν ἑαυτοῖς ὑποστήσαντες (having assumed) τὰ καὶ ἀγαθὰ αὐτοῦ τῇ προσλήψει: αὐτὴ δὲ ἡ ἀπαρχὴ ἀγία καὶ τὸ φέρον (Rom. xi. 16): φύραμα δὲ τῆς ἀπαρχῆς οὐκ ἄλλο ἢ οἱ ἐξ ὧν ἡ ἀπαρχή. This able and perhaps just view is confirmed by Heb. ii. 11, where see note. In the words following are pointed out the means whereby this assimilation and participation are to be attained; namely, ἀποφυγ. τῆς ἐν κόσμῳ ἐν ἐπ. φθ., by 'escaping the pollutions of this wicked world, arising from carnal appetites.' Comp. ii. 20, ἀποφ. τὰ μέμνη. τοῦ κόσμου, prob. a metaphor taken from escaping from death, or dangerous infectious disease. So in Plato de Rep. p. 329, Sophocles says that he has escaped τέφροδία, ὅστις λυττώσται τινα ἀποφυγών.

5—7. The Apostle here calls on his Christian brethren not to rest on their apparent conversion, or the reformation connected with it, or even in the beginning of a renewal to a 'divine nature;' but, depending on the promises of the Gospel, and pursuing the end for which they were given, to 'cleanse themselves from all' remaining 'filthiness of flesh and spirit,' perfecting holiness 'in the fear of God.' (Scott.) To the latter he especially adverts, as the condition on which depends the former; for, as Bp. Sanderson says, 'the promises of God are true, yet they are conditional, and such as must be ever understood with a clause of reservation or exception,—i. e. of obedience, as, in the case of his threatenings, of repentance.'

5. καὶ αὐτὸ τοῦτο] Here is the apodosis to v. 3; and the full sense (rather implied than expressed) is, 'So this very thing (which God hath given you the ability to perform) do ye;' q. d. 'Since God has granted all the means of holiness (vv. 3, 4), do your part;' thus suggesting what they are to render in return for God's mercy, as shown by his thus calling them to salvation, and (as is intimated by the words following, σπουδὴν πᾶσαν παρεισενέγκαντες) in co-operation with God's grace enabling them 'both to will and to do of his good pleasure;' Phil. ii. 12, 13; in other words, 'contributing all diligence [on your part] to the grace of God in his gifts,' mentioned at vv. 3, 4; and so concurring with God's gifts of grace by their utmost diligence; thus working out their salvation by doing what is requisite on their part; comp. Phil. ii. 12—ἐπιχορηγήσατε ἐν τῇ πίστει ὑμῶν τὴν ἀρετὴν. In order to rightly understand the sense of ἐπιχορ., it is proper to ascertain the nature of the figure, which is derived from the χορηγόν, or 'person who, in ancient times, used to furnish the expenses of the players, singers, and dancers, at the public festivals.' Indeed, such was the

τὴν γνώσιν, ἐν δὲ τῇ γνῶσει τὴν ἐγκράτειαν, ἐν δὲ τῇ ἐγκρατείᾳ  
τὴν ὑπομονήν, ἐν δὲ τῇ ὑπομονῇ τὴν εὐσέβειαν, ἡ ἐν δὲ τῇ

primitive sense of the word χορηγός, which afterwards came to denote generally, *one who supplies any expense*. So in a passage of Plut. it is said of Pericles, *δαψιλὴν ἢ χορηγὸς ταῖς γυναῖξι*. Hence in like manner the verb χορηγέω has often the sense simply 'to supply,' or 'furnish.' In *ἐπιχορηγέσασθε ἐν τῇ πίστει ὑμῶν τὴν ἀρετὴν*, 'furnish forth, supply, in order (ἐπ') [one after another], we have a metaphor perhaps taken from the act of *furnishing forth* in succession the various dishes in the courses which are required to form a complete entertainment. The *ἐν* has been variously, but never satisfactorily explained, or, at least, accounted for. It would seem to be used with allusion to the *ἐν* successive, implied, or for *ἐν μίσῳ*, '*amidst*,' = 'together with,' as in Matt. ii. 6. xi. 21, et al. Thus the full sense is, 'furnish forth in addition to, and together with,' as the next link in the chain. In this enumeration of the various duties of faith and practice (forming what is well termed by Mr. Gresswell an *ascending scale* of improvement, or a *series of steps* to perfection) we may recognise that regular order and nice gradation also observable in similar enumerations of St. Paul (as Rom. v. 3, 4. 1 Tim. vi. 11. Gal. v. 22. Rom. viii. 29, 30. x. 14, 15), by which the Christian virtues are here represented as so many *links* in one beautiful *chain*, wherein FAITH constitutes the primary and leading, as CHARITY the final and *completive*, link; the former as that from which the various Christian virtues are suspended, and the latter as that in which all the others terminate. 'In this beautiful connexion (observes Bengel) each preceding grace leads to the following, and each following tempers and perfects the preceding; for though every grace bears a relation to every other, yet here they are so nicely ranged, that those which have the closest dependence on each other are placed together.' However, we are not (with some) to consider the Apostle as laying down what may be called a *system* of Christian virtues,—his purpose being mainly to *specify*, by way of *example*, the virtues essential to 'that participation of a divine nature' of which he has just been speaking. There is great truth in the remark of Dr. H. More, that 'there is more than a mere **ENUMERATION** of those divine graces; for there is also implied how naturally they rise one out of another,' as forming the several links of one common chain. See the able Exegesis of Œcumen. On the exact *nature* of the order, and arrangement in which these various virtues stand one in respect to the other, no Commentator has, on the whole, so ably treated as Bp. Warburton, in his Sermon on this text; notwithstanding that the learned Prelate has here, as on very many occasions, introduced needless, and indeed baseless refinement. One general remark may, however, be regarded as especially well founded. Every foregoing virtue gives stability to the following: moreover, 'commencing with *faith*, the Apostle, as "a wise master-builder" (1 Cor. iii. 10), chooses for his foundation that *rock* on which our Lord promised him to build the Church, as directed by the same Divine Spirit with St. Paul, who says, "other foundation can

(or ought) no man to lay, than that is laid, which is **JESUS CHRIST**." But, in order to counteract the error (then too prevalent) which regarded faith as alone sufficient to make man acceptable to his Maker, and without good works, entitled him to the rewards of the Gospel covenant, the Apostle first enjoins us to add, or build, *Virtue upon Faith*. Here, it is true, very many Commentators (as Grot., Hamm., Zeger, Dr. H. More, Bengel, Whitby, Benson, Dodd., Wells, Wesley, A. Clarke, and Scott) take *ἀρετὴ* to signify '*courage and constancy*' [in professing the faith]: a signification of the word frequent in the Class. writers, from Homer downwards. In justification of this Grot. urges, 1. the *gradation* observable in this passage; 2. the several virtues in particular then specified. Bp. Warburton, however, satisfactorily evinces, that the very beauty and correctness of that gradation depend upon *ἀρετὴ* being taken in the *general* sense, as in Phil. iv. 8, and elsewhere in Scripture. Indeed of *ἀρετὴ* in the sense *courage*, no ex. occurs either in the New Test. or the Sept. How peculiarly appropriate here is *ἀρετὴ* in the sense '*moral virtue*,' has been shown by Bp. Warburton. 'For whereas (observes he) *Faith*, while single and solitary, remained dead,—from henceforth, being thus *clothed upon* by virtue, it becomes alive and vigorous, and productive of all the fruits of grace and immortality; and *Virtue*, thus erected, receives a reciprocal advantage from *Faith*. The weakness of unguided reason, and the violence of ill-balanced passions, had reduced **MORAL VIRTUE**, both in principle and practice, to so shadowy and precarious an existence, that the wisest in the Pagan world could not forbear lamenting its helpless condition, and owning that nothing but a revelation from heaven could realize and support it. They mistook the true foundation of Morality; some placing it in the native excellence of virtue, others in the exterior benefits of which it is productive. But it was the *Dispensation of Faith* which taught us that the true foundation of Morality was compliance to the will of our Creator and sovereign Lord. It was *Faith* which enabled us to surmount all the opposition of the appetites, by holding out to us an infinite reward, and which the assistance of the Holy Spirit hath placed within our reach. But though *Virtue* be enjoined here and elsewhere in Scripture, yet if we expect to find there any regular or methodical body of morality, we shall be much mistaken. With respect to this, the New Testament, all along, refers us to *another* guide; for God, having before revealed the whole doctrine of morality by the *religion of nature*, and none of God's dispensations contradicting one another, it was enough for the first teachers of Christianity, when they preached up *Virtue*, to refer their followers for *particulars* to what natural religion taught concerning it. This being so, and that the great Pandect of the Law of Nature is to be searched and studied, in order to attain a perfect knowledge of moral duty, there is need of much pains and exercise of mind to learn that *Virtue* which we are here enjoined to build upon *Faith*.' 'By the *knowledge* next enjoined, is (he adds) to be understood know-

ὡσεβείᾳ τὴν φιλαδελφίαν, ἐν δὲ τῇ φιλαδελφίᾳ τὴν ἀγάπην.

• TH. 1. 14. 8 • Ταῦτα γὰρ ὑμῖν ὑπάρχοντα καὶ πλεονάζοντα, οὐκ ἀργούς οὐδὲ

ledge as respects the *virtue* before mentioned,—namely, that *wisdom* which is the result of the study of the Law of Nature in the pursuit of truth.' 'To understand this matter truly (continues he), we must consider, that *Virtue* consists in acting agreeably to those relations in which we stand to our common humanity, our fellow-creatures, and our Creator: for as *religion*, in the fullest sense of the word, includes the duty we owe ourself and neighbour, so *morality*, in its larger sense of the word, includes the observance of that relation we stand in towards God; and when the practice respects man it is called *virtue*; when it respects God it is *piety*. These relations are commonly distinguished into the *human*, the *social*, and the *Divine* virtues; the end and design of all which is to perfect man's nature: 1. By restraining, regulating, and directing the private and selfish appetites, according to the dictates of reason. 2. By cultivating, improving, and enlarging the social passions and affections, and employing them in the service of our species, according to the dictates of charity. 3. By exercising our understandings in the contemplation of the first Cause, and by owing our relation to him in suitable acts of rational worship, in order to unite us to our supreme Good, according to the dictates of grace.' The learned Prelate then proceeds to show the reciprocal service which *virtue* does to *knowledge*. 'Knowledge (says he) is the perception and attainment of TRUTH, and *useful knowledge* the perception and attainment of those truths which tend to the perfecting of our nature; but the carnal passions, operating adversely to such truths, cloud and darken the understanding, so as to mislead us, even in those of the most easy discovery and of the highest importance. Again, to acquire a competent share of *knowledge*, we must give all diligence in the pursuit of truth, so as to trace her throughout her hidden recesses; but it is only a *loss* for the object which can heartily engage us in the pursuit, and this can arise from nothing but the *beauty* of it. Now while *Vice* usurps the heart, *Truth*, her mortal enemy, will be a neglected guest; but when *Virtue* has assumed her seat, the passion for Truth will revive. For *Truth* and *Virtue* are twin-born sisters, and, with only a *name* of distinction, participate of one common nature; Truth being speculative *Virtue*, and *Virtue* only practical *Truth*. And now the understanding makes a free progress in knowledge, as having no headstrong appetites to mislead it, nor earthly passions to damp its affections. From henceforth the only danger is from the *opposite* quarter; lest the mind's ardent love of truth should engage it in *abstractions*, and carry it beyond the limits of those truths which are given us for our contemplation here. Now this folly so mischievous, and proceeding from a want of due consciousness of the narrow limits of the human understanding, St. Peter, in his next precept, restrains. "Add (says he) to knowledge *temperance*," i. e. sobriety, moderation, continence, in the pursuit of truth. For as *Virtue*, without *Knowledge*, falls into all kind of *fanaticism* in practice; so *Knowledge*, without *Temperance*, leads to all kind of *heresy* in

*opinion*. To render our *Temperance* complete, we are enjoined to add *Patience*, i. e. "long-suffering in bearing with the contradiction of others;" for having experienced in our own case how insensibly errors insinuate themselves into the mind; how plausibly they assume the air of truth, when called to account; how obstinately they maintain their ground, when new become suspected; and what labour is required to dispossess them, even after they are detected and exposed; having experienced, I say, all this, we shall be well inclined to bear with *patience* the contradiction of our erring brother. To *Patience* we are enjoined to add *Godliness*; and then, as St. James counsels us, we "let *patience* have her perfect work." For then by this means godliness cannot degenerate either into fanaticism or bigotry, but will remain sober and rational; and yet there is another danger to which it is obnoxious; for by long and intense exercise in holy offices, the joy and transport that elevate the mind, thus filled with its true and proper object, God, naturally dispose us to contemn all inferior things, and from despising the *things*, but too often, to despise the *persons* who delight in them; and, by making odious comparisons, like the Pharisee to the Publican, to forget our relation, our near relation, both by nature and grace, to the meanest of our species. Hence arises *spiritual pride*, the last and most fatal enemy to true *godliness*. Now for this, too, the Apostle provides a remedy. "Add (says he) to godliness *brotherly kindness*," with which commences the third and last order of this Christian building. Thus godliness placed between and supported, on each hand, by the *human* and the *social* virtues, becomes stable and permanent. And while it receives this united aid from both, it returns it back again to both. We have, then, shown the benefits *temperance* and *patience* receive from *godliness*; we are now to speak of that which *brotherly kindness* receives from it. The most beautiful and elevated branch of *brotherly kindness* is *friendship*; but friendship may be a confederacy in vice as well as a community of virtue. Hence it requires to be placed on *godliness*, whereby alone it stands secure from abuse, and brings forth all its genuine fruits of public beneficence. *Brotherly kindness* is now only liable to one disorder,—that being enjoined to be built on *godliness*, or religion, men are too apt (like the Pharisees of old) to confine *brotherly kindness* to their own sect or *pale*; but this narrow and partial benevolence the Apostle removes by enjoining them to add to brotherly kindness CHARITY, i. e. the universal love of all mankind. This regulates and perfects all the other virtues, and is itself in no want of a reformer. All the other virtues, as we have observed, degenerate both by defect and by excess: this is incapable of either. Its nature and essence secure it from defect, and its fruits and products from excess. This, then, is the *crown*, the *keystone* of this heavenly edifice, this triumphant arch of immortality; or, as the holy Apostle more emphatically calls it, the *bond of perfection*." Thus far the learned Prelate, to whose statement, as above detailed, it is impossible to deny the praise of great acumen,



ἀκάρπους καθίστησιν εἰς τὴν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐπιγνώσιν. <sup>9</sup> ὃ γὰρ μὴ πάρεστι ταῦτα, τυφλὸς ἐστὶ, μυωπά. 1 Im. 50. 10.  
Wisd. 1. 17.  
1 John 2. 9.  
11.

and consummate ability; yet it may be doubted whether certain particulars there be not too artificial, and little agreeable to the simplicity of the sacred writer. For instance, whether the term *γνώσις* can admit of the sense assigned by him may be doubted. It is by many eminent Expositors, from Calv. downwards, rendered *rationem prudenter agendi*, *prudence*,—namely, as Est. explains, ‘*eam scientiam, quæ opera virtutum dirigat et ratione moderetur, ne quid in illis sit plus aut minus; ut hac parte virtus prudentiæ significata sit*’; which interpretation he thinks confirmed by Rom. x. 2, *ἧλας—ὁ κατ’ ἐπίγνωσις*. However, he adduces as possibly true the interpretation of Oecumen., ‘*eam sententiam quæ est mysterium fidei, ut hæc non tantum modo credatis, verum etiam aliquatenus intelligentiâ assuequimini*.’ But that seems too far-fetched; and there is more simplicity, and perhaps truth, in supposing religious knowledge, deep and real, yet applied to practice (as at 1 Cor. viii. 7, 10. 2 Cor. xi. 6), so as to carry with it a holy experience in the things of God (as revealed in Scripture, and in his dealings with men). Now such will naturally produce what is here subjoined to knowledge,—namely, *temperance*, *ἐγκράτεια*, though not in that sense assigned to the word by Bp. Warburton, but rather in the usual acceptation of *self-control*, or holding the mastery over our appetites, passions, and affections. See 2 Cor. x. 5. ‘By this true knowledge and holy experience, we are taught how those passions and appetites have often deceived us, and hence arises a stronger resolution of controlling and keeping them under for the future.’ Moreover, as the sense assigned by Bp. Warburton to *ἐγκράτεια* must be rejected, so neither can his exposition of *ὑπομονή* be admitted. The term has here evidently the general sense of ‘a patient perseverance in faith and duty under suffering.’—a sense in which it frequently occurs in St. Paul’s Epistles, and a virtue with reason recommended to those groaning under Jewish and heathen persecution. Now such naturally produces *godliness* (*εὐσέβεια*) as consisting in all those holy affections which constitute the true spiritual worshipper of God; for, as Bengel truly observes, ‘*omnia pietatis impedimenta removet ὑπομονή*.’ Moreover ‘these three, *ἐγκράτεια*, *ὑπομονή*, and *εὐσέβεια* are,’ as Dr. H. More observes, ‘closely connected together: for we cannot keep close to the laws of temperance, but patient endurance will emerge therefrom, nor be kept in the spirit thereof without the invocation and acknowledgment of Divine assistance, which is a fruit of godliness properly so called.’ I must take exception to the connexion between ‘godliness’ and ‘brotherly kindness,’ as laid down by the learned Prelate, who seems not to be aware that *φιλαδελφία* here, as often in all other passages of the New Test. where it occurs, denotes ‘the mutual love of Christian brethren one to another;’ the next gradation to which is the love of *all mankind*; and the connexion between the two virtues is excellently pointed out by Dr. More, ubi supra. ‘Having (says he) gained such a victory through Divine grace over our lusts and passions, and

being transported with a high sense of thankfulness to our Redeemer and Benefactor, who wants nothing of our retributions himself, the stream of our affections is naturally driven *downwards* to his saints that dwell on earth, and profess the same religion with ourselves; and St. Peter intimates that having ‘purified our souls in obeying the truth through the Spirit,’ the result thereof is the loving our brethren. However, the purified soul cannot stop here, but the quick flame of love mounts *upwards*, and is reflected again downwards, and vibrates every way, reaching at objects in heaven and on earth; and therefore, in her pure and ardent speculations of the Godhead in his unlimited goodness, and also her observations on the capacity of the whole creation of receiving good both from him and from one another, she overflows those narrow bounds of brotherly love, and spreads out into that ineffably ample and transcendently divine grace and virtue, *UNIVERSAL LOVE*, which is the highest accomplishment the soul of man is capable of either in this life or that which is to come, and thus at last becomes ‘perfect,’ as her Father which is in heaven is perfect;’ even in humble imitation of that God who is LOVE, 1 John iv. 8. Here, then, as the Apostle begins with *faith*, so he ends with *love*, those being the two leading virtues of the Christian, and hence so frequently associated. See 1 Thess. iii. 6. v. 8. 2 Thess. i. 5. 1 Tim. i. 5. 2 Tim. ii. 22.

8. ταῦτα γὰρ—ἐπιγνώσιν] The sense is, ‘For if those virtues reside in and abound (i.e. be on the increase) in you, they will show you to be those whose knowledge of the religion of Christ is not barren and unfruitful in good works [such as religious knowledge should produce].’ By *ἐπάχρ.* is meant such as abide in for constant exercise. Similarly it is said in Plato, a. lii. 99, *ὃ δὲ ἐπάχρει ταῦτα πάντα* (meaning the five constituents of happiness) *οὕτως ἐστὶν εὐδαιμόν.* The subjoined *καὶ πλεονάζοντα* signifies, ‘and continually increasing,’ being on the increase. The words following, *καθίστησιν εἰς—ἐπίγνωσις*, are not well rendered in our Authorized Version and that of Abp. Newc., ‘they make you that ye shall be,’ &c. Rather, ‘efficient, reddunt,’ equiv. to ‘efficient;’ ‘exhibebunt,’ ‘will show you to be;’ which is the sense that the word bears in Thucyd. ii. 42, and Soph. Antig. 657, *ψευδὴ γ’ ἑμᾶντων οὐ καταστήσονται πόλει*.

9. ὃ γὰρ μὴ πάρεστι—ἀμαρτιῶν] The full sense is, ‘He who is destitute of these moral virtues, and yet expects salvation by the Gospel, which imperatively enjoins them, is blind, or sees very little into the true nature of it, and forgets that he was cleansed from his former sins [only on condition of renouncing sin in future].’—*τυφλὸς ἐστὶ*. Supp. *τὸν νοῦν*, which is expressed in Soph. Œd. T. 371, meaning that he is wilfully blind, closing his eyes that he may not see. Comp. Matt. xiii. 6. Acts xviii. 17, also Marc. Anton. iv. 29, *καταμύων τῷ νοῦν δμματι*, ‘the intellectual eye.’ In *μυωπάων*, which is a stronger term than *καταμύων*, it is intimated ‘that he blinketh the light of truth which stares him in the face.’ Comp. Theodor. Stud. p. 366,

ζων, λήθην λαβὼν τοῦ καθαρισμοῦ τῶν πάλαι αὐτοῦ ἁμαρτιῶν.  
 10 <sup>o</sup> Διὸ μᾶλλον, ἀδελφοί, σπουδάσατε βεβαίαν ὑμῶν τὴν κλήσιν  
 καὶ ἐκλογὴν ποιέεισθαι ταῦτα γὰρ ποιοῦντες οὐ μὴ πταίσητέ  
 ποτε. 11 οὕτω γὰρ πλουσίως ἐπιχορηγηθήσεται ὑμῖν ἡ εἰσόδος  
 εἰς τὴν αἰώνιον βασιλείαν τοῦ Κυρίου ἡμῶν καὶ Σωτῆρος Ἰησοῦ  
 Χριστοῦ.

12 Διὸ οὐκ ἀμελήσω αἰεὶ ὑμᾶς ὑπομνησκῶν περὶ τούτων,  
 καίπερ εἰδόντας, καὶ ἐστηρυμένους ἐν τῇ παρουσίᾳ ἀληθείας.  
 13 <sup>†</sup> Δίκαιον δὲ ἡγοῦμαι, ἐφ' ὅσον εἰμὶ ἐν τούτῳ τῷ σκηνώματι,

οἷον τιμὴ λήμῃ τῇ τῆς σαρκὸς προστάθεια ('passionate attachment to') *μνησάμενος*. The phrase *λήθην λαβὼν* is so rare, that the only exx. I have noted of it elsewhere are in Jos. Antt. ii. 9, 1, and Ælian, V. H. iii. 18. Hist. An. iv. 35. But *λήθην λαβὼν* is a stronger expression than *ἔχειν* or *λαβόμενος*, since it implies 'a willing forgetfulness, a choosing to forget'; similarly as *τυφλὸς* just before, which signifies 'choosing to be blind'; which is the very case of those designated by Isaiah as 'the blind who have eyes [but will not use them]'.  
 10. διὸ μᾶλλον—σπουδ.—ποιεῖσθαι] 'Here,' as Calv. says, 'the Apostle draws the conclusion, that this is the only way to prove ourselves elected of God and not called in vain, if we have, corresponding to the profession of faith, a good conscience and an upright conversation. And he infers that we ought the rather to give diligence thereto, because he had before said, that faith must not be barren and unfruitful.' Here, it is plain, the terms *κλήσις* and *ἐκλογὴ* are synonymous, simply denoting 'admission into the Christian covenant'; and this being conditional, there was (as Mr. Slade observes) no impropriety in the converts being enjoined to 'make their calling sure and effectual.' They were, at that time, in a state of election; but it was a state from which they might fall: they were elect only so long as they were careful to maintain faith and good works.—οὐ μὴ πταίσητέ ποτε. The full sense is, 'ye shall by no means ever fail of attaining salvation': an idea further unfolded in the words following, v. 11, οὕτω γὰρ πλουσίως—Χριστοῦ, where there is a resumption of the same metaphor, though only by way of allusion to the above *ἐπιχορηγία*; the sense of the words at vv. 10, 11, ταῦτα γὰρ ποιοῦντες—Βασιλείαν, being, 'for by so doing (i. e. by thus *furnishing forth* the various virtues and graces of the Christian character, and thus striving to make your calling and election sure) you shall by no means ever fail [of salvation]; for there shall be abundantly *furnished forth* to you the entrance into the everlasting kingdom';—namely, the kingdom which Christ, as God, will for ever possess in heaven, after having delivered up his mediatorial kingdom on earth unto the Father; see note on Eph. v. 5, and comp. 1 Cor. xv. 24. Dan. vii. 27. iv. 34. vi. 26. vii. 14. Ps. cxlv. 13. Rev. xiv. 6.

In vv. 12—15 the Apostle alludes to his Lord's prophecy respecting his martyrdom; see John xx. 18, 19. Moreover, from hence to iii. 13, he warns his readers against false teachers; promising a brief mention of the reasons for which

he thought proper to again and again urge them to hold fast that part of pure doctrine, which was by the false teachers not only corrupted, but even derided.

12 διὸ οὐκ ἀμελήσω] Several MSS. and the Vulg. read διὸ μὲλλήσω, which is adopted by Lachm. and Tisch. But the external authority for this reading is slender, and internal evidence is against it. It has, indeed, not any character of genuineness. The Fut. *μὲλλήσω* is, as Est. observes, hardly in use in the Class. writers, and never in the Script. ones; whereas *οὐκ ἀμελήσω* is, as he says, highly suitable to the context, the sense being, that the Apostle will not be wanting in his duty of *reminding*, however they might be in theirs of *attending* to admonition. Yet because this might seem to imply *distrust*, the Apostle modestly softens it by a correction similar to that of St. Paul, Rom. xv. 14; q. d. (in the words of Calvin) 'you do indeed hold the truth of the Gospel with all sincerity and constancy, and I say not this as though I thought you wavering; but in so momentous a matter warnings are never superfluous; and therefore they ought never to be *unrepeated*.'—ὑμᾶς ὑπομνησκῶν περὶ τούτων. In this use of *ὑπομνησκῶν*, there is included, under the sense of *reminding*, that of *suggesting* and *teaching*, by a peculiarity found also in Xen. *Æcon.* xvi. 8, ἀρξομαι σε τῆς γαστριᾶς ὑπομνησκῶν; οἷα γὰρ εἰ ἐπιστάνῃ σοι πᾶν πολλὰ φράσω. In 2 Tim. ii. 14, and Tit. iii. 1, the tense of *teaching* by suggestion is also, as also in Xen. *Cyrop.* vi. 4, 5. In *ἐστηρυμένους ἐν τῇ παρουσίᾳ ἀληθείας*, there seems to be a metaphor taken from a nail fastened in a sure place: *ἐστηρυμένοι ἐν τόπῳ πιστῷ*, as it is said in Isa. xxii. 25. The words ἐν τῇ παρουσίᾳ ἀληθείας are capable of several senses. On reconsidering this somewhat difficult point, it seems to me that the Apostle does not intend any special truth, whether, as Dr. Burton supposes, the true doctrine now being preached, as opposed to impending *heresy*, but the truth of Christ generally, or his Gospel, 'veritatem' (as Calv. says) in cuius possessionem certa fide jam ingressi erant. Comp. Rom. viii. 18, 24, 25. 1 Cor. ii. 9. xiii. 9—12. Nevertheless, it should seem, that by the truth of the Gospel the Apostle espec. adverts to that representation of it, 'quoad *genus*,' which the Apostle had been summarily, but carefully, laying down *supr.* vv. 5—8. I find this view confirmed by the suffrage of Est., who explains ἐν τῇ παρουσίᾳ ἀληθείας, by 'in hoc *genere* doctrine' [Evangelii] de quo nunc scribo vobis: which seems a better account of the force of

διεγείρειν ὑμᾶς ἐν ὑπομνήσει· <sup>14</sup> εἰδὼς ὅτι ταχινή ἐστιν ἡ ἀπόθεσις τοῦ σκηνώματός μου, καθὼς καὶ ὁ Κύριος ἡμῶν Ἰησοῦς Χριστὸς ἐδήλωσέ μοι. <sup>15</sup> Σπουδάσω δὲ καὶ ἐκάστοτε ἔχειν ὑμᾶς μετὰ τὴν ἐμὴν ἐξοδὸν τὴν τούτων μνήμην ποιείσθαι. <sup>16</sup> Οὐ γὰρ σεσοφισμένοις μύθοις ἐξακολουθήσαντες ἐγνωρίσαμεν ὑμῖν τὴν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ δύναμιν καὶ παρουσίαν, ἀλλ' ἐπόπται γενηθέντες τῆς ἐκείνου μεγαλειότητος. <sup>17</sup> Λαβὼν γὰρ παρὰ Θεοῦ Πατρὸς τιμὴν καὶ δόξαν, φωνῆς ἐνεχθείσης αὐτῷ τοιάσδε ὑπὸ τῆς μεγαλοπρεποῦς δόξης· "Οὗτός ἐστιν ὁ Υἱός μου ὁ ἀγαπητός, εἰς ὃν ἐγὼ εὐδόκησα!"

John xi.  
18, 19.  
2 Tim. i. 4.

h. Matth. 17.

1-4.

John i. 14.

1 Cor. i. 17.

2. 2. 20, 4. 12.

2. 4. 14.

1 John i. 1.

2. 14.

1 Matt. 2. 17.

2. 17. 8.

Mark i. 11.

2. 9. 7.

Luke 3. 22.

2. 9. 20.

Col. 1. 12.

parousy than that of Calv. However, Peter seems not to have meant his words to be taken with any rigid exactitude.

13, 14. 'Hic clarius exprimit, quam utilis adeoque necessarius sit monitionum usus, quia fideles incitare convenit; alioqui enim obrepit a carne torpor.' (Calv.)

13. σκηνώματι.] See note on 2 Cor. v. 1. Of this word, as denoting the human body, an example occurs in Eurip. Heracl. 690, σμικρὸν τὸ εὖν σκίωμα.

14. εἰδὼς ὅτι, &c.] The full sense is, '[I am the more earnest herein,] as knowing,' &c. In the expression ἀπόθεσις τοῦ σκηνώματός μου there is a twofold allusion to the body, as a tabernacle, or temporary tent-house of the soul, to be some time abandoned, &c., and to the body as a garment to the soul, to be put off at death. The same twofold allusion is found at 2 Cor. v. 2, where see note. In the next words, καθὼς καὶ ὁ Κύριος—μοι, the Apostle alludes to the words of Christ, John xxi. 18, sq. But whether καθὼς will admit of the sense assigned to it by Benson, 'in the manner which,' may be doubted. It is plain that Christ foretold to Peter his martyrdom, as he also did to Paul (see 2 Tim. iv. 6); but the question is, whether these words of the Apostle were founded on any fresh revelation, as to the speedy approach of that event? This the ancients say was the case. It seems highly probable that he had another revelation; but it is very possible that he had not; and the words, it is evident, may be explained upon another supposition.

15. σπουδάσω δέ.] 'I will, I say, endeavour,' namely, by committing his admonitions (such as those which follow) to writing.

16. The Apostle now proceeds to exhort them to constancy in the faith, assuring them that it does not rest (as the infidels or false teachers asserted) on mere ingenious fable, but on solid truth, even the testimony of eye-witnesses.—οὐ γὰρ σεσοφισμένοις, &c. Render: 'For we did not follow cunningly devised fables, when we made known unto you,' &c. The connexion, indeed, of these words with the preceding is not very obvious, and accordingly disputed. It seems to be chiefly with ver. 14, though partly with ver. 15. As to the former, it is not merely his death that he alludes to, but his martyrdom, according to the prophecy in John xxi. 18. The Apostle, therefore, meant to advert to the reason why he is so ready to encounter death, and so anxious to establish others in the faith; namely, from his thorough confidence in the truth and

certainty of that which he preached; intending thus to hint that they may feel the same confidence as reposed on the basis of *undoubted* verity. In ἐξακολουθεῖν we have a stronger term than ἀκολουθεῖν; of which the sense is, 'to follow any person or thing to the abandonment or exclusion of all others.' So ἐξ. μύθοις in Joa. Antt. Proem. § 4. Σεσοφισμένοις here is equiv. to πτελασμένοις in Diod. Sic. vol. ii. 134, μύθοις ἡγοῦνται πτελασμένοι τὰς περὶ τῶν Ἀσυχουίδων ἀρχαιολογίας.—Δύναμιν καὶ παρουσίας is for παρουσίας δυνατήν, with reference to the second advent of our Lord to judgment.—ἀλλ' ἐπόπται γενηθένται, 'but [we make known to you that coming in power at the second advent to judgment], after having been eye-witnesses of his majesty,—if at least ἐπόπται is to be taken, as almost all Expositors think it should, for αὐτόπται. But some deeper sense seems intended; and, considering that those who were admitted to be eye-witnesses of the more secret mysteries of the pagan religion by the last initiation, were called ἐπόπται, as distinguished from the μυσταί, whether lower or higher,—so the sense here intended seems to be, 'admitted to the most intimate view and acquaintance with his glorious majesty;' alluding to the august scene of the transfiguration, Matt. xv. 5. Nor is this metaphorical sense without example. So, in Greg. de Theolog., it is said, τοῦτο εἰδότες ἐν οἱ ἡγγυτέρω Θεοῦ, καὶ τῶν ἀντιχειρῶν αὐτοῦ κριμάτων ἐπόπται καὶ θεωροί.

17. The scope of this verse is, as Aretius points out, that of illustration; and the γὰρ is, as often, put by way of explanation. In fact, as Calv. remarks, 'the Apostle here selects one pre-eminently memorable instance, in which Christ, clothed with a celestial glory, afforded the three disciples a conspicuous proof of his divine greatness.' At λαβὼν γὰρ we may supply ἢν, equiv. to ἔλαβεν,—at least as the framer of the Peach. Syr. Version took it, and as the Commentators explain it. Since, however, this involves something precarious and unsatisfactory, it is better to refer the anomaly to the head of *anacoluthon*, supposing the sentence to be left incomplete in consequence of the *interposed* words φωνῆς ἐνεχθείσης—εὐδόκησα, just as in Joa. Antt. v. 1, 5, the same is observable in the case of the participle φέροντες, and at ch. ii. 1, προσλαβείσα.—Φωνῆς ἐνεχθείσης—εὐδόκησεν. Render, 'such a voice from the exalted glory being pronounced over them, saying,' &c.; see note at Matt. xvii. 5 seqq. Comp. Plut. Vit. J. Cæs. 1, φωνῆς ἐνεχθείσης πρὸς Καίσαρα.

k Ps. 118.  
106.  
John 6. 25.  
2 Cor. 4. 6.  
Rev. 22. 10.

18 καὶ ταύτην τὴν φωνὴν ἡμεῖς ἠκούσαμεν ἐξ οὐρανοῦ ἐνεχθείσαν,  
σὺν αὐτῷ ὄντες ἐν τῷ ὄρει τῇ ἁγίῳ. 19 καὶ ἔχομεν βεβαί-  
τερον, τὸν προφητικὸν, λόγον ὃ καλῶς ποιεῖτε προσέχοντες, ὡς

19, καὶ ἔχομεν βεβαίτερον, τὸν προφητικὸν, λόγον.] In this passage, not a little disputed as to the interpretation, the difficulty chiefly turns on the expression *βεβαίτερον*, concerning which it has been doubted whether the comparative has here a *comparative force*, or whether it denotes only a *high degree of the positive*. Again, the *comparative force* being retained, the question is, whether there is a comparison intended between the sure evidence afforded by Prophecy, and that supplied by the Transfiguration; or whether we are to suppose that the Apostle speaks of the evidence of prophecy being confirmed by the miraculous event in question. Some eminent Commentators, ancient and modern (as Grot., Wolf, Benson, Dodd., Wetst., Abp. Newcome, Bp. Middl., Mackn., A. Clarke, and others) adopt the latter opinion; according to which the sense is supposed to be: 'We have the prophecies of the Old Testament concerning the Messiah more confirmed by the event of his transfiguration; for if Jesus had not been the Messiah predicted in them, such a miracle would not have been wrought to verify his pretensions.' And so Dr. Henderson (Lect. on Insp.) explains the meaning to be, that 'now that the most important of the prophecies of old had received their fulfilment in the appearance, sufferings, and glorification of the Redeemer, their certainty was confirmed, and their authority heightened in the minds of believers.' Yet notwithstanding that the sense just stated is *permitted by the words*, and is not at variance with the context, we may rather give the preference to the former view of the sense, which has been adopted by the generality of Expositors, including Estius, Menoch., Calv., Beza, Grot., Salmas., Whitby, Scott, and Bp. Warburton, Sherlock, and Horsley; from whose able discussions it is clear that the sense in question is more agreeable to the scope of the whole Epistle, espec. this Chapter; the object of the context being not so much the *personal character of Jesus*, as the *truth of the Gospel* in general. 'The doctrine (says Bp. Sherlock) which the Apostle all along applies himself to prove is, that we have a far more sure word of prophecy, in evidence of the future coming of Christ in power. In order to this, he had just told them that he had been himself an eye-witness of Christ's majesty or glory. To this, indeed, it might be objected, that although his testimony showed that Christ himself had been glorified, it was no proof that he would ever again return in glory and power. Accordingly, the Apostle may be supposed to reply: 'It is true that all future events can be learned only from God. All other arguments can amount to no more than probabilities and presumptions; and a great presumption it is that Christ shall come in glory, inasmuch as we have already seen him glorified; and it is a further evidence of his power to deliver his servants, since God has openly declared him to be his well-beloved Son. But to assure us that he will indeed so come, and so use his power, "we have a more sure word of prophecy:" that is, we have the very word of God, speaking by his Prophets, to assure us of the certainty of this future event.

No comparison is here intended between miracles and prophecy, as arguments for the truth of the Gospel; for St. Peter speaks only of the coming of Christ in power. And by the "more sure word of prophecy" are to be understood, not merely the prophecies of the Old Testament, but probably also of the New.' The above is strongly confirmed by the researches of Bp. Horsley, in four masterly Sermons on vv. 20, 21. He understands 'the Prophetic word' of the entire volume of the prophetic writings, whether of the Old or New Test., then extant, or hereafter to be promulgated; i. e. the prophecies of the Christian Church, together with the prophetic writings of the Old Test. Dr. Henderson, however, in an elaborate examination of this whole passage, confines it exclusively to the Old Testament prophecies, the ancient prophetic oracles of the Jews, which, having been written by men under a prophetic impulse, came to be spoken of under the general designation of *προφηταίαι*, *prophecies*.

By pointing the words as above, much, I conceive, of the difficulty which attaches to the passage will be removed; the construction, I apprehend, being, καὶ ἔχομεν βεβαίτερον λόγον, τὸν προφητικὸν (λόγον). Thus the τὸν προφ. λόγος is in position with, and exetetical of, the former. By λόγος προφ. is meant the entire Volume of the prophetic writings, whether of the Old or the New Test. To this λόγος προφ. they are enjoined to take heed, ὡς λύχνῳ φαῖνεντι ἐν ἀσχηρῷ τόπῳ, prob. meaning, 'a discovery from heaven of the schemes of Providence, which, however imperfect, is yet sufficient for the comfort and support of good men, under all the discouragements of the present life.' With the somewhat rare expression λόγος βεβ. comp. λόγος ἰχυρὸς in Thucyd. iii. 83. l. By ἀσχη. is denoted not dark, but *thoroughly*; for, from the idea of 'drought,' ἀσχη. necessarily follows that of *droughtiness*, 'equality,' carrying with it the idea of *darkness* and *dreariness*. So in a passage of Aristot., cited by Wetst., τὸ στίλβον καὶ λαμπρὸν is opposed to τῷ ἀσχηρῷ καὶ δλαμπτῷ. There may, however, be included an *under sense*, by way of allusion to the world, as a *dark and dreary* abode, full of misery.—ὃ καλῶς ποιεῖτε προσέχοντες, ὡς λόγῳ, &c., 'unto which word ye do well to give heed (Heb. iv. 12. James i. 21) as unto a lamp.' 'To give heed to prophecy' is to carefully trace its real import, and, laying to heart in full faith its substance, so to ascertain its fulfilment in due time. Of these words (somewhat obscure from the boldness of the figurative imagery employed) the meaning, Dr. Henderson thinks, is that 'this prophetic word, though, when compared to the sun, it might be said to be only a lantern, the light of which but dimly discovers the objects upon which it shines, yet it would afford certainty to all who availed themselves of its aid.' Bp. Horsley, taking a more correct and enlarged view, explains 'the word of prophecy' to mean, 'a discovery from heaven of the schemes of Providence, which, however imperfect, is yet sufficient for the comfort and support of good men, under all the discouragements of the present life; as it furnishes

λύχνῳ φαίνοντι ἐν αὐχμηρῷ τόπῳ, ἕως οὗ ἡμέρα διαυγάσῃ, καὶ  
 φωσφόρος ἀνατείλῃ ἐν ταῖς καρδίαις ὑμῶν. <sup>20</sup> <sup>1</sup> τοῦτο πρῶτον <sup>1</sup> Rom. 12. 8.  
 γινώσκοντες, ὅτι πᾶσα προφητεία γραφῆς, ἰδίᾳς ἐπιλύσεως οὐ

a demonstration,—not of equal evidence, indeed, with that which the final catastrophe will afford, but a certain demonstration,—a demonstration drawn from fact and experience, rising in evidence as the ages of the world roll on; and, in every stage of it sufficient for the passing generation of mankind, “that the Most High ruleth in the kingdoms of the earth,” “that there is a God who will judge the world in righteousness.”—*ἕως οὗ ἡμέρα διαυγάσῃ, καὶ φωσφόρος ἀνατ.*, meaning, ‘until the day or time [of clearer knowledge] arise, even the day-star [of spiritual discernment] rise in your hearts;’ in other words, ‘till a long series of events, yet hid in futurity, shall arise, to give gradual testimony; until at length what before was obscure shall become clear and intelligible, and the whole evidence be developed in one unclouded blaze of conviction.’

20. *πᾶσα προφητεία γραφῆς, ἰδίᾳς ἐπιλύσεως οὐ γίνεται*. Of this verse the sense has been nearly as much disputed as that of the preceding. The various interpretations (as detailed by Dr. Henderson, Lect. on Div. Insp. p. 559) are as follows: 1. No prophecy is of arbitrary interpretation. 2. No prophecy is of separate or detached interpretation. 3. All prophecy is not to be literally interpreted. 4. No prophecy could be explained by the prophets themselves. 5. No prophecy can be interpreted by the unassisted powers of the reader. 6. No prophecy is of self-solution. 7. No prophecy can be rendered *incautid*. 8. No prophecy is the result of private or *uninspired disclosure*. Of these the second interpretation (by which the words are supposed to import that the sense of no prophecy is to be determined by an abstract consideration of the passage itself, but by taking it in conjunction with other portions of Scripture relating to the subject) while it is one admitted by the words themselves, and expresses what is perfectly true in itself, and presents a rule applicable to the prophetic writings beyond all other parts of Scripture, yet it is one little agreeable to the context. The only sense permitted by the general tenour of the whole passage is, I conceive, that adopted by Knapp and Fritzsch, and further developed by Bp. Horsley (in four able Sermons on this text), who supposes the Apostle to lay down as a *leading principle* (well representing the import of the words *τοῦτο πρῶτον γινώσκοντες*), that ‘not any prophecy of Scripture is of self-interpretation,’ i. e. its own interpreter; or (as Dr. Pye Smith expresses it) ‘it was essential to the scheme of prophecy that it should not be of self-solution, meaning, that it could not be explained from itself by any scrutiny of its own terms, till light should be cast upon it by the event; for the Scripture prophecies are not detached predictions of separate independent events, but are united in system, all terminating in one great object—the promulgation of the Gospel, and the complete establishment of the Messiah’s kingdom.’ And the reason is evident from the next verse, which (as Bp. Horsley shows) means ‘that the predictions of the prophets did not, like their own private thoughts and sentiments, originate in their own minds. The prophets, in the exercise of

their office, were necessary agents, acting under the irresistible impulse of the omniscient Spirit, who made the faculties and the organs of those holy men his own instruments for conveying to mankind some portion of the treasures of his own knowledge. Futurity seems to have been delineated in some sort of emblematical picture presented by the Spirit of God to the prophet’s mind, which, preternaturally filled and heated with this scenery, in describing the images obtruded on the fantasy, gave pathetic utterance to wisdom not its own.’ In this view Dr. Peile entirely coincides; and, as an illustration of our text, and forming a summary of the train of thought which dictated and pervades our Apostle’s last solemn exhortation, he refers to the words of Hosea vi. 1–3, and then remarks thereon, ‘Have we not here a Scripture prophecy, which, sent forth as a lantern, to guide and shed a gleam of comfort on the desolation of God’s ancient people, was yet not such as to reveal its depth of spiritual meaning, until the Day of Christ had dawned upon the world, and that Light that should lighten the Gentiles also had so arisen in our hearts by faith, that now we see what Hosea and the righteous men of his day saw not:—the ulterior reference which this “prophetic utterance” had to those times of world-wide reconstitution of man’s lost estate (*χρόνος ἀποκαταστάσεως πάντων*: Acts iii. 21), in which while it is manifestly in the way to be, we cannot yet say it is fulfilled. To take heed then unto the word wherein He hath spoken to them, through whom alone cometh the moral and spiritual light of every man—this has been the wisdom and well-doing of God’s Israel from the beginning. And be his light, be his day of acceptance of grace, what it may, still must the *Israelite* indeed be forward to believe that “then shall he know, if he follow on to know the Lord.”’ The meaning of the verse may be best thus expressed freely, but faithfully, thus: ‘Having this (great Truth) fully known to us,—that no Scripture prophecy is (a matter) of private interpretation,’ or, as Dr. Peile explains, ‘hath the property of self-interpretation.’ That the true sense of *ἐπιλ.* is, not what Dr. Henderson (on Inspir.) supposes, *information*, but *interpretation*, is evident from the context; and that the word admits of this sense I have already shown by several exx. of the verb *ἐπιλύω*; to which I now add exx. of the verbal noun in Symm. Version of Hos. iii. 4, and Heliod. i. 19, *ὀνειράτων ἐπιλ.*, and iv. 9, *χρησθέντων ἐπιλ.* I find this view of *ἐπιλυσις*, and that above laid down of the whole verse, confirmed by the suffrage of Mr. Green, Gr. N. T. Dial., p. 268, who expresses the general sense of vv. 20, 21, thus: ‘Since prophecy did not arise from man’s devising, but by the dictation of the Holy Spirit, it is not one of those kinds of writing which contain every necessary element of the interpretation of their own matter, but requires the aid of something extraneous, being not intelligible even to those who gave utterance to it.’—To advert to a matter of criticism and interpretation. At v. 21 Scholz and Lachm. cancel the *οὐ* before *ἀγιοι* (which I had before placed within brackets), and with some

α 2 Sam. 22. γίνεταί. 21 οὐ γὰρ θελήματι ἀνθρώπου ἠνέχθη ποτὲ τροφή  
 1 Tim. 5. 10. τεῖα, ἀλλ' ὑπὸ Πνεύματος ἁγίου φερόμενοι ἐλάλησαν [οἱ] ἄγιοι  
 1 Pet. 1. 11. Θεοῦ ἄνθρωποι.

α Deut. 18. 1.  
 Matt. 24. 11.  
 Acts 26. 20.  
 1 Cor. 11. 10.  
 1 Tim. 4. 1.  
 2 Tim. 3. 1, 5.  
 Jude 4, 15.  
 II. 1<sup>a</sup> Ἐγένοντο δὲ καὶ ψευδοπροφῆται ἐν τῷ λαῷ, ὡς  
 καὶ ἐν ὑμῖν ἔσονται ψευδοδιδάσκαλοι, οἵτινες παρεισάξουσιν  
 αἵρέσεις ἀπώλειαι, καὶ τὸν ἀγοράσαντα αὐτοὺς δεσπότην ἀρνού-  
 μενοι, ἐπάγοντες ἑαυτοῖς ταχυνὴν ἀπώλειαν <sup>2</sup> (καὶ πολλοὶ ἐξ-

reason, as will appear from what I have said in note on 1 Tim. vi. 11, where I have fully treated on this important expression, ἄγιοι τοῦ Θεοῦ, or Θεοῦ. To the strong authority for its removal supplied by A. C. G. and above 20 cursives, I add 2 Lamb. and 7 Mus. copies. Tisch. indeed, has edited ἀπὸ Θεοῦ ἄνθρωποι from MS. B and 4 cursives; to which I add Lamb. 1182, very insufficient authority; and opposed by internal evidence; it being a mere *critical alteration* to get rid of tautology, though the expression no where occurs in the N. Test. or the Sept. As to the term φερόμενοι, this use of φέρωμαι of 'being Divinely inspired' is very rare; the only ex. which I can adduce is Job xvii. 1, Sept., πνεύματι φερόμενος, with which comp. Rev. xvii. 3, and xxi. 10, add Joe. Bell. vi. 5, 2, ὅταν ἡμεῖς τὸ τοῦ Θεοῦ λάβῃ πνεῦμα, and espec. Jos. Ant. iv. 6, 5, ὅταν ἡμεῖς Θεοῦ λάβῃ πνεῦμα, φωνᾷ δὲ βούλεται καὶ λόγους, οὐδὲν ἡμῶν εἰδότες, ἀφίησιν, which passage has a remarkable bearing on what is here said as to the origin and nature of prophecy.

II. From the mention of true and Divinely inspired prophets, the Apostle takes occasion to advert to *false* prophets; and, intimating that there had been such among the Jews, forewarns his readers that there will be at least *false teachers* among Christians; men of corrupt lives, promulgating false doctrines to support evil living, and ingratiating themselves with the people, in order to make a greater gain by preaching the Gospel. The *end* of those men he contrasts with that of the pious and virtuous,—and after showing that, as in the case of the wicked before the Flood, *destruction* would as surely befall the one, as *preservation* be extended to the other; he, in order the more effectually and forcibly to forewarn them of the persons in question, enters, as it were, *more Prophetica*, into a beautifully graphic *description* of the false teachers, and thus proclaims the hopeless condition of those who should be deluded by them. There is something very peculiar in the character and style of this Chapter, as compared with those of the preceding and following Chapters; on which discrepancy, and its probable cause, Dr. Peile makes the following able remarks: 'Like the stern and appalling denunciation of his country's Rulers, into which St. James is suddenly transported in ch. v. 1—6, it is plainly to be distinguished from its context by "something of prophetic strain;" and, together with the kindred chapter written by St. Jude, and parts of the second and fourth chapters of St. John's First Epistle, may be traced to that very remarkable Discourse which our Lord held with his "Apostles of the Circumcision," as detailed in Matt. xxiv. 1—25. Mark xiii. 1—23, and as connected

with which comp. the promise given in John xiv. 25, 26.'

1. Ἐγένοντο δὲ — ἀπώλειαν] The sense is, 'There were, however, also *false* prophets among the [Israelitish] people; and thus, too, will there be among you *false teachers*, who shall introduce pernicious heresies, even denying the Lord that purchased them [with his own blood]; bringing thereby on themselves speedy destruction.' On the persons here meant by these *false teachers*, much difference of opinion exists. Some suppose them to have been the *Gnostics*, or *Nicolaïans*; others, *Judaizers*, holding opinions similar to those of the *Montanists* of the second and third centuries. I am myself at present inclined to agree with Dr. Peile, in holding, with Calv., 'non unum notari a Petro tempus; quam dicit *erant falsi doctores*, sed omnes potius etates comprehendi: Christianos enim cum veteri Populo confert. Hanc igitur doctrinam ad tempus nostrum accommodare docet, ne hæc tentatio nos frangat, quum insurgere videmus falsos doctores, ut Dei veritatem oppugnent. Ceterum illos nos admonet Spiritus Dei ad intenti animus *ad cavendum*; atque huc spectat tota descriptio quam mox subjiciet.'—By the very strong expression αἵρέσεις ἀπώλειαι is meant such dogmas as produce or occasion destruction to those who receive them. The next words are explanatory of the *nature* of the ruinous heresies in question; and by those which follow it is suggested that the *persons* originating them bring upon *themselves* the very destruction which they occasion to others, and that a *swift* destruction. Comp. Lysias c. Erat. 96, ταχύνει παρ' αὐτοῦ τὴν τιμωρίαν κομίσθαι. See note on Matt. xxiv. 6. Dr. Peile is of opinion, with Calv., 'that these heresies are less doctrinal, than sectarian and schismatical;' and Calv. would suggest *sectarianism* as an apt translation of αἵρεσις, in the abstract, on which Dr. Peile has some instructive remarks. By the term πωσιδᾶς is denoted the *surreptitious craft* with which the doctrines and practices in question were introduced. A more *definite* charge is couched in the next words, καὶ τὸν ἀγοράσαντα ἀρνούμενοι, of which the sense depends upon the *reference* supposed in *δεσπότης*, whether to *God* or to *Christ*. The *latter* seems the more correct view; for, as to the passages of the Old Test. cited in proof of the former interpretation, they are not quite to the point, and the latter is almost demanded by ἀγοράσαντα. Thus δεσπ. will, as often, be for Κύριον. We are not, however, to understand that they denied Jesus to be the *Messiah*; for otherwise they could not have been Christians at all. We may suppose the meaning to be, that 'they denied him who purchased them (i.e. their Redeemer) to be their Lord.'

ακολουθήσουσιν αὐτῶν ταῖς \*ἀσελγείαις, δι' οὗς ἡ ὁδὸς τῆς ἀλη-  
 θείας βλασφημηθήσεται.)<sup>3 b</sup> καὶ ἐν πλεονεξίᾳ πλαστοῖς λόγοις  
 ὑμᾶς ἐμπορεύονται· οὗς τὸ κρίμα ἐκπαλαί οὐκ ἀργεῖ, καὶ ἡ  
 ἀπώλεια αὐτῶν οὐ νυστάζει. \* Εἰ γὰρ ὁ Θεὸς ἀγγέλων ἁμαρ-  
 τησάντων οὐκ ἐφέλσατο, ἀλλὰ σειραῖς ζόφου, ταρταρώσας, παρ-  
 ὁ Deut. 32.  
 1 Tim. 6. 2.  
 Tit. 1. 11.  
 Jude 4.  
 Job 4. 18.  
 Luke 8. 31.  
 John 8. 44.  
 1 John 8. 2.  
 Jude 6.  
 Rev. 20. 2.

2. καὶ π. ἱξακολ.—τ. ἀσελγείαις] To fix the interpretation, the reading must first be ascertained. Now, for the t. rec. ἀσελγείαις, most of the MSS. have ἀσελγ. (which I find in almost all the Lamb. and Mus. copies), adopted by all the Critical Editors, from Bengel to Tisch., whom I have followed, since it is supported by both external and internal evidence. Mackn., indeed, defends the t. rec.; but on grounds very insecure. The word was not a well-known one, at least in its present sense, to the Transcribers, nor even to the Revisers; who, stumbling at the term, brought in ἀπελγείας, as furnishing a sense which they could understand. The sense intended, as appears from the context, is not so much 'disolute practices' as licentious ways of handling the doctrines of the Gospel, so as to occasion the simple truth as it is in Jesus, —the pure Gospel,—to be disparaged as superstitious and fanatical, or, at any rate, not sufficiently intellectual, and enlightened, to suit the votaries of a Gospel of men, not of God and Christ. That ἀσελγ. is quite susceptible of this sense will appear from what I have said in my Lex. in v. I find this view of the sense confirmed by Est., who explains ἀσελγ. of 'impure doctrines'; though he thinks the sense perditiones, ἀπελγείας, is meant to be conjoined, as pointing at the destruction into which the followers of false doctrine will be hurried, equally with the teachers and disseminators thereof, referring to 2 Tim. iii. 13. But that seems a very erroneous view, which the learned Expositor would not have fallen into, had he understood the true force of ἀσελγ. The foregoing interpretation is exceedingly confirmed by a quite parallel passage of St. Jude (formed on that of St. Peter), v. 4, τὴν τοῦ Θεοῦ χάριν μετατίθεται εἰς ἀσελγείαν, where the preceding and following context requires the term ἀσελγ. to be taken of doctrine especially. As exx. of a similar use of ἱξακολουθ. comp. Isa. lvi. 11, πάντες ταῖς ὁδοῖς αὐτῶν ἐξηκολούθησαν, and espec. Test. xii. P. p. 628, ἐξακολουθήσουσι τοῖς ποιητοῖς διαβουλοῖς, and further Amos ii. 4, οἱς (ε. κατὰ τοὺς) ἐξηκολούθησαν οἱ πατέρες αὐτῶν, meaning, τὰ ματαία of idolatry and practical infidelity. The expression ὁδὸς τ. ἀλθθ., as said of the true Gospel, is illustrated by reference to Lucian, Hermot. 46, μίαν ἵλτοτο ἐξ ἀπασῶν ὁδῶν, ἀληθῆ τε δοκιμάσας καὶ πειρὰς παθόν, ἀπὸ μόνῃ ἀγνὶ εὐθὺ τῇ εὐδομῳνίᾳ. But there is no allusion either here, or at Acts ix. 2, to a sect in Philosophy; though some, it seems, in ancient, as well as modern times, thought so. And to that I ascribe the strange reading in the Alex. MS., also in No. 9, and in the Æthiop. and Sahid. Versions,—δόξα, meaning, 'a tenet of Philosophy,' or 'a body of such, forming a system.'

3. καὶ ἐν πλεονεξίᾳ—ἐμπορεύονται] meaning, 'And through covetousness, they will make a mere gain of you (i. e. of teaching you) by words fashioned, made up to deceive.' Comp.

Isa. p. 70, λόγοις πτελασμένοις ἀξιώσει πιστεύειν ὑμᾶς: Jos. Bell. iv. 4, 3, ἐκ τῶν ἐπιπλαστών λόγων: Antt. iv. 6, 1, ἡγχεῖται ἡγῶν τοῖς λόγοις, where there exists an acknowledged corruption, the best mode of removing which is to suppose that before τοῖς four letters, namely πλσ., were eaten away by a worm, or otherwise effaced in some very ancient archetype. Now ἡγχεῖται πλσστοῖς supplies the very sense wanted, by πλσστοῖς being denoted what is *fashioned*, and made up for the nonce; a metaphor taken from dishonest traders who put off their bad wares, so making them up for sale as to appear good articles; comp. Goldsm., 'with doctrines *fashioned* to the varying hour.' With this use of ἡγχεῖται. comp. that in the phrase ἐμπορεύεσθαι φιλοσοφίαν in Philo, p. 943, and Themist. p. 298, 'to make gain of Philosophy.' Here there is, by an anomaly, a use of the person for the thing, as in Ezek. xxvi. 21, καμήλου καὶ κριοῦ ἐν οἷς ἐμπορεύονται σι, and Heliod. Æth. vi. 7, τὸν Κνήμονα ἐμπορεύεται ποικίλως ἱφιλκόμενον, where, although the accus. is referred by Loesn. solely to ἱφιλ., it seems meant as much for ἡγχεῖται. The sense is, that Nausicles is striving by every sort of attraction and inveiglement to *make a gain of him*, i. e. to gain him as a suitor for his daughter, and obtain him as a future son-in-law. At the words τὸ κρίμα—οὐκ ἀργεῖ,—νυστάζει, we have a singular mode of expression as respects the two verbs ἀργεῖ and νυστάζει, whereby predicates are ascribed to the *things* κρίμα and ἀπάλ., which properly belong to the *persons* exercising judgment and inflicting destruction. Certainly the phraseology is such as would be rather suitable to poetry, and that lyric, whereby what is properly applicable only to *persons* is ascribed to *things*; though the idiom sometimes occurs in the Class. prose writers; e. gr. Ælian ap. Suidam, p. 790, οὐ μὴν ἐκάθυεν ἡ τοῦ Θεοῦ πρόνοια. And so our great Poet has: 'Why sleeps the thunder in the upper sky?'

4—9. Of these verses the scope is to exemplify the method of God's judgment in such cases, and to verify what was before said, that God visits vice with punishment, and virtue with rewards.

4. εἰ γὰρ ὁ Θεὸς ἀγγέλων ἁμαρτησάντων, &c.] In ἁμαρτησάντων there is reference to the rebellion of the fallen angels. In the words σειραῖς ζόφου, ταρταρώσας (one of almost Æschylean boldness) the term ταρταρώσας is supposed to be derived from the *Heathen*, and σειραῖς ζόφου from the *Jewish* forms of speaking on this subject; Tartarus being a part of *Hades*, in which criminals were represented as confined till the day of judgment. Be that as it may, the fallen angels here are not spoken of as being in actual torments, but only *adjudged* to them, and meanwhile committed to the security of chains of darkness; i. e. to places where utter darkness holds them as it were enchained. So Wied. xvii.



d Gen. 7. 21.  
1 Pet. 3. 10,  
20.  
Jude 14, 15.

e Gen. 19. 24.  
Num. 36. 10.  
Deut. 29. 23.  
Isa. 13. 19.  
Jer. 50. 40.  
Ezek. 16. 40.  
Hos. 11. 5.  
Amos 4. 11.  
Jude 7.  
f Gen. 19.  
7, 8, 16.  
g Ps. 119.  
159.  
h Ezek. 9. 4.  
i Ps. 34. 17,  
19.  
1 Cor. 10. 13.  
j Jude 4, 7,  
8, 10, 12.

ἔδωκεν εἰς κρίσιν \* τηρουμένους<sup>5 d</sup> καὶ ἀρχαίου κόσμου οὐκ ἐφείσατο, ἀλλ' ὄγδοον Νῶε δικαιοσύνης κήρυκα ἐφύλαξε, κατακλυσμὸν κόσμῳ ἀσεβῶν ἐπάξας<sup>6 \*</sup> καὶ πόλεις Σοδόμων καὶ Γομόρρας τεφρώσας καταστροφῇ κατέκρινεν, ὑπόδειγμα μελλόντων ἀσεβεῖν θεεικώς<sup>7 i</sup> καὶ δίκαιον Δὼτ, καταπονόμενον ὑπὸ τῆς τῶν ἀθέσμων ἐν ἀσελγείᾳ ἀναστροφῆς, ἐρρύσατο—8 \* βλέμματι γὰρ καὶ ἀκοῇ ὁ δίκαιος, ἐγκατοικῶν ἐν αὐτοῖς, ἡμέραν ἐξ ἡμέρας ψυχὴν δικαίαν ἀνόμοις ἔργοις ἐβασάνιζεν<sup>9 h</sup> οἷδε Κύριος εὐσεβεῖς ἐκ πειρασμοῦ ῥύεσθαι, ἀδίκους δὲ εἰς ἡμέραν κρίσεως κολαζομένους τηρεῖν<sup>10 i</sup> μάλιστα δὲ τοὺς ὀπίσω σαρκὸς ἐν ἐπιθυμίᾳ μiasμοῦ πορευομένους, καὶ κυριότητος καταφρονούντας (ποληται, αὐθάδεις, δόξας οὐ τρέμουσι βλασφημοῦντες !)

17, of the wicked, *ἀλύσαι σκότους ἰδίθησαν*. Hdol. v. 77, where, in an Athenian inscription in the Acropolis, it is said of captives held in fetters, *Δισμῶ ἐν ἀχλύσιντι σιδιρίῳ ὄβρεσαν ὕβριν*. Here the persons are thrust down 'to chains of darkness, and the undying worm,' Milt. Par. L. vi. 739.

5. ὄγδοον Νῶε] meaning, by an idiom frequent in the best writers, 'Noah with seven others.'—*Κήρυκα δικαιοσύνης*, meaning, 'a herald to proclaim to the world tidings of the righteousness that is by faith,' and of which it is said, Heb. xi. 7, that he was himself an heir.—'Ἐφύλαξε, &c.' So in Ecclus. xlv. 17, he is represented as *κατέλειμμα τῇ γῇ*.

6. καταστροφῇ κατέκρινεν] i. e. 'executed punishment upon them by utter destruction.' See note on Rom. viii. 3.—'ὑπόδειγμα—ταπεικώς,' having made them a type and example of the future punishment of the wicked.' See Ecclus. xlv. 16.

7. καταπονόμενον—ἀναστροφῆς] 'wearied out (comp. Ps. xciv. 10, Sept.) by the profligate behaviour of men who trampled on all laws.'

8. βλέμματι γὰρ καὶ ἀκοῇ] These words denote the mode in which he was daily annoyed with witnessing their wicked conduct. Render, 'at sight and report [of their dissolute course of life],' just before spoken of. There is something *γραφικόν* in the mode of expression βλ. καὶ ἀκ.: and in the words καταπονόμενον ὑπὸ τῆς τῶν ἀθέσμων ἐν ἀσελγείᾳ ἀναστροφῆς, there seems to be especial reference to the abominable conduct spoken of in Gen. xix. 4—10.—*ψυχὴν δικαίαν—ἐβασάνιζεν*. A remarkable permutation of construction, for *ἐβασάνιζτο* [κατὰ] *ψυχὴν δικαίαν ἀνομ. ἔργοις*, scil. αὐτῶν. The expression well corresponds to *καταπονόμενον* just before, and was probably formed on 2 Mac. viii. 2. *τὸν ὑπὸ πάντων καταπονόμενον*. The Apostle may also be supposed to have had in mind Isa. xliii. 2, espec. in the Versions of Aquila, Symm., and Theodot.

9. οἷδε Κύριος εὐσεβεῖς—τηρεῖν] 'In the two members, of which this sentence is composed, we have (as Calvin observes) a *twofold answer* returned, to quell the uneasy misgivings of the oppressed righteous, when they see the ungodly in such prosperity, 'flourishing like a green bay-tree,' while themselves seem abandoned to hopeless adversity. To which purpose is a passage of Ps.

lxxiii., where the same process of *stumbling* is described, occasioned by beholding the prosperity of the wicked and the distressful state of the righteous; where the *suggestions of frail nature* are finely depicted, and then are introduced, in opposition thereto, the *considerations of Divine grace*, by a reference, 1. to the examples of the saints; 2. to the difficulty of judging concerning God's dispensations; and, 3. (as here) to the *final issue* of things at the day of judgment. Here, then, the Apostle means to say, that 'if God punished *formerly* the wicked, and preserved the good, he surely, in the exercise of his own wise providence, will *καίτοις ἡμῶν*, in *all future times*, to punish the one and preserve the other, either by relieving them out of trial (for such is the import of *πειρασμοῦ*), or preserving them under it. Thus *Lot's* trial was, that 'his righteous soul was vexed with witnessing the deeds of the ungodly around him;' and from that trial he was delivered by their being removed out of the way in the destruction of Sodom and Gomorrah, just as the righteous will, at the day of judgment, be delivered from this, as well as all other trials and tribulations (see Rev. xxi. 4), by the evil being for ever separated from the good. See Matt. xiii. 49. At *εἰς ἡμέραν κρίσεως κολαζομένους τηρ.*, comp. 4 Mac. xii. 12 and Jude 7; the former of which passages was prob. in Peter's mind. On the force of *πειρασμοῦ* see note on 2 Cor. xii. 17.

10. Here what has been before said is now more directly *applied* to the persons in question, who are most graphically *characterized*.—*τοὺς ὀπίσω σαρκὸς—πορευομένους*. Render, 'who live conformably to the flesh, in the lust of pollution,' i. e. in carnal and polluting practices. Then is represented their *insubordination* and *rebellion* against any such lawful authority as might check their vicious practices; and while (as at ver. 13) setting forth the greatness of their guilt, the Apostle breaks out into a parenthetical exclamation at their wickedness—'Audacious and self-willed are they! they scruple not to speak evil even of rulers in high stations.' *Αὐθάδεις* means lit. *self-pleasers* (for *αὐτοαδίας*), 'self-willed persons,' to whom nothing approves itself but their own conceits, and who will have their own way in every thing, and say and do what they please: of which character a spirited sketch is given by Theophrast., Char. Eth. xv.

11 ἡ ὅπου ἄγγελοι, ἰσχύϊ καὶ δυνάμει μέζοντες ὄντες, οὐ φέρουσι Jude 9.  
κατ' αὐτῶν παρὰ Κυρίῳ βλάσφημον κρίσιν. 19<sup>1</sup> Οὗτοι δέ, (ὡς <sup>1</sup> Jer. 12. 2. <sup>2</sup> Jude 10.  
ἄλογα ζῶα, φυσικὰ, γεγενημένα εἰς ἄλωσιν καὶ φθοράν,) ἐν οἷς  
ἄγνοοῦσι βλασφημοῦντες, ἐν τῇ φθορᾷ αὐτῶν † καταφθαρή-  
σκονται, 13<sup>m</sup> κομιούμενοι μισθὸν ἀδικίας· ἡδονὴν ἡγοούμενοι τὴν <sup>m</sup> Jude 12.  
ἐν ἡμέρᾳ τρυφῆν, (σπίλοι καὶ μῶμοι!) ἐντρυφῶντες ἐν ταῖς  
† ἀπάταις αὐτῶν, συνευωχούμενοι ὑμῖν 14 ὀφθαλμοὺς ἔχοντες  
μεστοὺς μοιχαλίδος καὶ ἀκαταπαύστους ἁμαρτίας δαλεάζοντες  
ψυχὰς ἀστηρίκτους, καρδίαν γεγυμνασμένην \* πλεονεξίας ἔχον-

11. οὐ φέρουσι κατ' αὐτῶν, &c.] The reference in κατ' αὐτῶν is disputed. Some suppose it to be to δέξας just before; others, to τολμηταί, αὐθάδεις. It is, however, better, with Benson and Abp. Newcome, to refer it to ἀγγέλων ἀμαρτ. at ver. 4; unless we read καθ' αὐτῶν (from some MSS. and the Vulgate Version), meaning those of their own body, i.e. the bad angels; which seems placed beyond doubt by the parallel passage of Jude 9. The argument is, that 'the persons in question calumniate those of high reputation and dignity, their *brethren*, while the *angels*, exalted as they are above them in power, do not speak calumniously, or with *viluperation*, of their fellow angels,' even though the very reverse of *εὐδοξοῖ*.

12-16. Here the change is brought home, and the persons in question described, under various characters; 1. as, like the *animals*, devoid of reason, and guided solely by their animal senses and instincts (as if created only to be taken and destroyed), and thereby speaking evil of things which they do not understand, viz. the laws and measures of their rulers. 'These (it is added) shall utterly and justly perish by their own corrupt practices,' or, as the parallel passage of Jude 10 (on which see note) seems to call for, 'by the corruption, the abuse, of the things, or doctrines, which they, through ignorance, calumniate.' However, the exact sense depends on the *reading*, which is disputed, inasmuch as for καταφθαρ. MSS. A, B, C<sup>1</sup>, and 4 cursives, with some MSS. of the Vulg., and also some later Versions, have καὶ φθαρ., which is prob., though not certainly, the true reading, since internal evidence is in its favour, and καὶ is oft. confounded with κατὰ in composition by the scribes. If καὶ φθαρ. be the true reading, the sense is, that 'through their corruption (of the doctrines) will they (the corrupters) themselves perish.'

12. φυσικὰ is put, by an idiom of ordinary Greek, for ψυχικά (used in the parallel passage of Jude 19); denoting 'those who are governed by the animal passions of human nature, and consequently are not under the guidance of the spirit or soul.' For γεγενημένα Lachm. and Tisch. edit γεγεν., from several MSS.; a manifest alteration proceeding from certain Critics, who did not perceive that the sense, quite satisfactory, of γεγενημένα is 'brought into being.'

13, 14. Here are introduced more *special* charges,—those of gross sensuality, nay, profligacy.

13. ἡδονὴν ἡγοούμενοι] Here ἡδονὴν is *emphatic*, the full sense being, 'regarding this rather as a matter of gratification, and priding themselves in their *shame*,'—for sensual gratification in the

day-time was, in ancient times, ever regarded as a matter of utter silliness; see 1 Thess. v. 7, and note; an allusion to which occurs in Eurip. *Melag. frag. 22*, τὸ φῶς δ' ἀνάγκη προστίθῃσι σωφρονεῖν.—'Εντρυφῶντες ἐν ταῖς ἀπάταις, &c. These words seem intended to further unfold the idea at ἡδονὴν—τρυφήν preceding, and the full sense may be as follows: 'who, by means of their deccita, contrive to live luxuriously; constant attendants at your feasts.' This mode of taking the passage yields an excellent sense, and involves no harshness; for ἐν may very well be taken for *by*, and ἐντρυφῶντες for ἐν τρυφῇ διάγοντες; since of ἐντρυφῆς in the sense *luxuriari* exx. are not rare.—To advert to a matter of various reading. For ἀπάταις, the reading of only two MSS. and some Versions, ἀγάταις was preferred by Erasmus and Grot., and has been received into the text by Lachm. and Tisch. (1st edit.), but not on good grounds, since internal evidence is as much against it as external authority. It might possibly arise from an error on the part of the scribes; but it may most probably be ascribed to *alteration* by Critics, suggested by the words of Jude, ver. 12, οὗτοί εἰσι ἐν ταῖς ἀγάταις ὑμῶν σπιλάδες, proceeding from sciolists who were at a loss to see how ἀπάταις could comport with ἐντρυφ. Yet the two passages are any thing but parallel. The expressions employed in the above were indeed used with a view to the present of St. Peter, though only so far employed as that the idea implied in σπιλοὶ and μῶμοι, ἐντρυφῶντες and συνευωχούμενοι *here is there more fully evolved*. Tisch. has in his 2nd ed. prudently recalled ἀπάταις.

14. ὀφθ. μιστ. μοιχ.] i.e. 'by their looks they show the lasciviousness of their hearts.' Comp. Eurip. *Hippol. 525*, 'Ἐρως, ἔρως δ' κατ' ὀφθαλμῶν Στάζειν πόθον. The eyes are here spoken of as the especial inlets and outlets of adulterous passion; and, as giving entrance to sin, they are, in the words following ἀκαταπαύστους ἁμαρτίας, by a peculiar mode of expression, whereby that is attributed to *things* which properly belongs to *persons*, represented as *committing* that to which they thus give entrance. However, for ἀκαταπαύστους, many MSS. and some Versions have ἀκαταπαύστου, and two MSS. have ἀκαταπάστου, which has been edited by Lachm. But neither is admissible, and the latter is wholly undeserving of attention, as being a word no where found, and which, if it ever existed, would yield a sense here wholly unsuitable,—namely, *unembroidered*. For πλεονεξίας, almost all the MSS., at least of any note (I add most of the Lamb. and all the Mus. copies), have πλεονεξίας, which has

h Num. 22.  
7, 31.  
Jude 11.

o Jude 13.  
13

p Acts 2. 40.  
Jude 16.  
ch. 1. 4.

τες, κατάρας τέκνα! <sup>15</sup> Καταλιπόντες [τὴν] εὐθείαν ὁδόν, ἐπλανήθησαν, ἐξακολουθήσαντες τῇ ὁδῷ τοῦ Βαλαὰμ τοῦ Βοσὸρ, ὃς μισθὸν ἀδικίας ἠγάπησεν, <sup>16</sup> ἔλεγξιν δὲ ἔσχεν ἰδίας παρανομίας· ὑποζύγιον ἄφωνον ἐν ἀνθρώπου φωνῇ φθεγξάμενον ἐκώλυσε τὴν τοῦ προφήτου παραφρονίαν. <sup>17</sup> Οὗτοί εἰσι πτηγαὶ ἄνδρες, † νεφέλαι ὑπὸ λαίλαπος ἐλαννόμεναι, οἷς ὁ ζόφος τοῦ σκότους εἰς αἶωνα τετήρηται. <sup>18</sup> Ὑπέρρογκα γὰρ ματαιότητος φθεγγόμενοι δελεάζουσιν ἐν ἐπιθυμίαις σαρκὸς, ἀσελγείαις, τοῖς

been received by Griesb., Scholz, Lachm., and Tisch. I have now admitted it, since it has internal evidence, no less than external authority, in its favour, being the mere *difficult* reading, though one quite correct in phraseology, since this construction of the genit. with participles and adjectives derived from verbs is found both in the best Class. writers and in the New Test., e. g. John vi. 45, διδάκτοι Θεοῦ. 1 Cor. ii. 13, ἐν διδακτοῖς Πνεύματος λόγους.

15. καταλιπόντες—ἐπλανήθησαν] meaning, that 'they have utterly forsaken "the right way" of scriptural truth and holy obedience, and quite gone astray; not merely from an erroneous judgment, but from the corruption of their hearts.' The force of the comparison, ἐξακολ., &c., rests on this, that 'as Balaam, for the gratification of his own inveterate covetousness, counselled the Moabites to entice the Israelites into illicit connexion with their women, and thus lead them into idolatry and draw on them the heavy punishment of God; so these false teachers, by giving Christians a licence to commit immorality, in like manner called forth the vengeance of God.'—μισθὸν ἀδικίας ἠγ. Of the moral character of Balaam we know nothing; but it is plainly implied in the Old Test. history, and confirmed by Philo, Josephus, and all the Jewish Interpreters, that covetousness tempted him to commit so base a violation of his duty as a Prophet;—just as in the case of these false teachers, avarice and sensuality tempted them to falsify the Gospel, that they might make it the more productive of gain, to expend on their own lusts. There is great force in the term ἠγάπησαν, with which I would comp. Soph. Antig. 1048 (of Tiresias), τῷ ἀδικίῳ φίλῳ.—Καταλιπόντες τὴν εὐθείαν ὁδόν. The τὴν is on strong authority (to which I add all the Lamb. and several Mus. copies) cancelled by Griesb., Matth., Scholz, Lachm., and Tisch.

16. ἔλεγξιν δὲ ἔσχεν ἰδίας παρανομ., &c.] Render: 'But he received reproof for his transgression: a dumb beast, speaking with man's voice, repressed the Prophet's madness.'

17. οὗτοί εἰσι—ἀνδρες.] A most lively comparison, to designate the persons in question as promising much, but constantly disappointing the expectations of those who seek the refreshment of Gospel truth;—specious, but deceiving, as wells destitute of water, and clouds that bring no rain; than which no disappointment can, in Eastern countries, be greater, and of which the former sometimes not merely disappoint, but lure travellers to destruction. By the highly figurative expression (formed on the image of Tartarus, adverted to supra v. 4) is designated a place and state of woe the most dismal, with which

compare Matt. viii. 12. xlii. 13. xxv. 30.—νεφέλαι. Griesb., Scholz, Lachm., and Tisch. read ὀμίχλαι, from MSS. A, B, C, and many cursives (to which I add Lamb. 1184), and the Vulg., and with a certain support from internal evidence, as existing in the circumstance that νεφ. has every appearance of being a gloss or easier reading.

18. ὑπέρρογκα—φθεγγ., &c.] We have here the same sentiment as at ver. 17; the meaning being, that these persons were not only wicked themselves, but the cause of wickedness in others. At ὑπέρρογκα supply ῥήματα, 'swelling words of empty boasting.' So Aristoph. Ran. 971, speaks of certain diction as οἰδοῦσαν ὑπὲρ κομπασμάτων καὶ ῥημάτων ἱταχθῶν. Thus in ματαιότη. there is an allusion to that folly (κατ' ἔξοχον), boasting. See 2 Cor. xii. 11.—τοὺς ὄντως ἀποφυγόντας, &c., 'those who had really disengaged themselves from,' &c. Such is the sense, if the t. rec. be genuine. But there is a variety of reading. Some of the most ancient MSS., with nearly all the ancient Versions, and some Greek and Latin Fathers, have ὀλίγως, others ὀλίγον, which latter has been adopted by almost all the recent Editors, and with reason. No instance have I noted of ὄντως (equiv. to ἀληθῶς) joined with any participle except ὡς, ὅσως, ὅν. Moreover, the sense assigned to ὄντως is harsh and jejune, and such as cannot be elicited from the words without considerable violence. Estius, after an able discussion of the reading and construction, satisfactorily shows that the words τοὺς ἀναστρέφ. must be governed of the participle preceding, τοὺς ἀποφυγόντας; and he lays down the full sense of this obscurely worded passage thus: 'Verbis tamantibus, id est, grandibus, superbis ac fastu plenis, vanissimis tamen, inescant seductores illi per concupiscentias carnis ad lasciviam prone, cui permittunt, quidquid libet eos; qui paululum, id est, imperfecte, nec satis firma fide (vel potius paululum, id est, non multo antea, sed nuper admodum conversi ad Christum) effigurant ac recesserunt ab eis, qui in errore conversantur, scilicet infidelitatis et vitæ carnalis; cujusmodi conversatio erat in ethnicismo ac Judaismo.' The above presents a fair representation of the sense; but the learned Commentator, while he evidently rejects the reading ὄντως, does not make out a good case for either of the two other readings. There is something most feeble in thus understanding paululum to denote imperfectly; far preferable is the sense non multo antea. But that is a sense not to be elicited from paululum any more than from ὀλίγως, which word is indeed so rare, that only three examples of it have been adduced even in Steph. Thes. (ed. Paris), and those only

† ὄντως ἀποφυγόντας τοὺς ἐν πλάνῃ ἀναστρεφόμενους· <sup>19</sup> ἔλευ- <sup>q John 8. 24.</sup>  
 θερῖαν αὐτοῖς ἐπαγγελλλόμενοι, αὐτοὶ δοῦλοι ὑπάρχοντες τῆς <sup>Bom. 4. 10.</sup>  
 φθορᾶς ᾧ γάρ τις ἡττηται, τούτῳ καὶ δεδούλωται. <sup>Gal. 3. 12.</sup> <sup>1 Pet. 2. 16.</sup> <sup>Jude 4.</sup> <sup>1 Matt. 12.</sup>  
 ἀποφυγόντες τὰ μιάσματα τοῦ κόσμου ἐν ἐπινώσει τοῦ Κυρίου <sup>45. 50.</sup>  
 καὶ Σωτῆρος Ἰησοῦ Χριστοῦ, τοὺτοις δὲ πάλιν ἐμπλακέντες <sup>Heb. 6. 4.</sup>  
 ἡττώνται, γέγονεν αὐτοῖς τὰ ὄσχατα χείρονα τῶν πρώτων. <sup>20</sup> <sup>21</sup> <sup>22</sup> <sup>23</sup> <sup>24</sup> <sup>25</sup> <sup>26</sup> <sup>27</sup> <sup>28</sup> <sup>29</sup> <sup>30</sup> <sup>31</sup> <sup>32</sup> <sup>33</sup> <sup>34</sup> <sup>35</sup> <sup>36</sup> <sup>37</sup> <sup>38</sup> <sup>39</sup> <sup>40</sup> <sup>41</sup> <sup>42</sup> <sup>43</sup> <sup>44</sup> <sup>45</sup> <sup>46</sup> <sup>47</sup> <sup>48</sup> <sup>49</sup> <sup>50</sup> <sup>51</sup> <sup>52</sup> <sup>53</sup> <sup>54</sup> <sup>55</sup> <sup>56</sup> <sup>57</sup> <sup>58</sup> <sup>59</sup> <sup>60</sup> <sup>61</sup> <sup>62</sup> <sup>63</sup> <sup>64</sup> <sup>65</sup> <sup>66</sup> <sup>67</sup> <sup>68</sup> <sup>69</sup> <sup>70</sup> <sup>71</sup> <sup>72</sup> <sup>73</sup> <sup>74</sup> <sup>75</sup> <sup>76</sup> <sup>77</sup> <sup>78</sup> <sup>79</sup> <sup>80</sup> <sup>81</sup> <sup>82</sup> <sup>83</sup> <sup>84</sup> <sup>85</sup> <sup>86</sup> 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στολήν, ἐν αἷς διεγείρω ὑμῶν ἐν ὑπομνήσει τὴν εἰλικρινὴ διά-  
νοιαν, <sup>2</sup> μνησθῆναι τῶν προειρημένων ῥημάτων ὑπὸ τῶν ἁγίων  
προφητῶν, καὶ τῆς τῶν ἀποστόλων ἡμῶν ἐντολῆς, τοῦ Κυρίου  
καὶ Σωτῆρος· <sup>3</sup> <sup>b</sup> τοῦτο πρῶτον γινώσκοντες, ὅτι ἐλεύσονται ἐπ'  
ἐσχάτου τῶν ἡμερῶν ἐμπαίκεται, κατὰ τὰς ἰδίας αὐτῶν ἐπιθυ-  
μίας πορευόμενοι, <sup>4</sup> <sup>c</sup> καὶ λέγοντες· “Ποῦ ἔστω ἡ ἐπαγγελία  
τῆς παρουσίας αὐτοῦ; ἀφ’ ἧς γὰρ οἱ πατέρες ἐκοιμήθησαν, πάντα

b 1 Tim. 4. 1.  
2 Tim. 2. 1.  
Jude 18.

c Isa. 6. 10.  
Jer. 17. 15.  
Ezek. 12. 25.

earth for the righteous. Thus it highly behoved them to *prepare* for that awful consummation by holiness and steadfastness in the faith. (Benson.)

1. ταύτην δὴ, — ἐπιστολήν.] Render: ‘This second Epistle, beloved, now write I unto you;’ meaning that this which he is now writing is the second of two Epistles. — διεγείρω ἐν ὑπομν. ‘I stir, by way of remembrance, your pure and well-disposed disposition.’ So Plato, εἰλικρινεῖ τῇ διανοίᾳ χροῖμενοι. Comp. supr. i. 13, and note. By εἰλικρινὴ is meant ‘pure of, free from, all leaven of prejudice against the truth;’ implying the being *fully disposed* to embrace it and act upon it; for it is not, as some Commentators have supposed, the *mind*, or intellectual faculty, that is denoted by διάνοιαν, but the *disposition*, or *affections* of the mind, as directed by the *will*. Comp. Eph. ii. 3, ποιοῦντες τὰ θελήματα — τῶν δεινομένων, and see note.

2. μνησθῆναι τῶν προειρ. — Σωτῆρος.] The general sense is, ‘So as to be (constantly) mindful of the things before announced by the holy Prophets, and of the injunction of our Lord and Saviour [at the hands of] us his Apostles.’ It is true that this version depends upon a disputed point of reading. For ἡμῶν very many MSS. (to which I can add Lamb. 1183, 1184, 1196, and 2 ancient Mus. copies) have ὑμῶν, which has been adopted by Matth., Lachm., and Tisch., but not on good grounds. External authority has no great weight in the case of words so much alike, and constantly confounded by the scribes, as ἡμῶν and ὑμῶν: and internal evidence is quite in favour of ἡμῶν, from ὑμῶν involving no little harshness, and being liable to objection, which has been ably stated by Est., who gives up the Vulg. and its reading ὑμῶν as indefensible, also pointing out (with his characteristic acuteness) the origin of the false reading as far as concerns the Vulg. Strange is it that such perplexity should have been occasioned to the Commentators by what is so common in the best Greek writers, espec. Thucyd., and not rare even in Jos. and Philo, namely, a slight transposition of the words from the natural and more usual order, and what, when only duly adjusted, will stand thus: καὶ τῆς ἐντολῆς ἡμῶν τῶν ἀποστόλων τοῦ Κυρίου καὶ Σωτ. That Jude must have had ἡμῶν in his copy (as also had the Pesch. Syr. Translator), is plain from the 17th verse of his Epistle, written with this mind.

3. τοῦτο πρῶτον γινώσκοντες, &c.] By πρῶτον is to be understood not so much what was to happen *first*, as a *premise*, espec. to be attended to, from which, to conclude they ought to remember the predictions of the Prophets, and the injunctions of the Apostles; see Benson, and the note on i. 20, and comp. John xiii. 19. At ἐπ’ ἐσχάτου τ. ἡμ. supply μέρους, *hereafter*; the expression not denoting any precise time, but

either a remote or soon approaching period, as best suits the context. The sense, however, partly depends on the reading, which varies. Thus, for ἐπ’ ἐσχάτου τῶν ἡμερῶν, Lachm. and Tisch. read, from A, B, C, and about 12 cursives (I add Lamb. 1182), ἐσχάτως; but without reason, since external authority for that reading is insufficient, and internal evidence against it, inasmuch as ἐσχάτου is the more *difficult* reading, and defended by Heb. i. 2, ἐπ’ ἐσχάτου τῶν ἡμερῶν, and 1 Pet. i. 20, ἐπ’ ἐσχάτου τῶν χρόνων, as Tisch. himself there reads, thus incurring the charge of *inconsistency here*. Moreover, the reading ἐσχάτου here is confirmed both by the Pesch. Syr. Vera. and Jude, ver. 18. Before ἐμπαίκεται the words ἐπ’ ἐμπαίγεσθαι are found in several ancient MSS. (I add Lamb. 1184) and some Versions, as also some Fathers (as Chrys. and Cyrill.), and have been admitted into the text by Griesb., Scholz, Lachm., and Tisch. External authority is, indeed, such as is scarcely sufficient to warrant their being brought in; yet in aid of this comes internal evidence, which is somewhat in its favour, considering that the words could not have proceeded from the Catenists or the Scholiasts, since there is no vestige of them there, and the words would have been more likely to be put out than put in. They derive strong support from the Pesch. Syr. and Vulg. Versions, Chrys., and Cyrill., as also Augustin. de Civ. Dei, xx. i. 18, where it is said: ‘venient in novissimis dierum illusiones illudentes,’ and Jerome adv. Jov. i. 25, and lastly by Antioch. Ptol., a Greek Father of the fifth century. They may be supposed to have been omitted, from the similarity of the initial syllables ἐμπαυ. Not a few such expressions are to be met with in the Old Test., and some in the New, when, by a similar association of a word with another co-derivative of some verb, an intensity of sense is conveyed, however difficult it may be to express that sense in one term.

4. λέγοντες· “Ποῦ ἔστω, &c.] By αὐτοῦ is plainly meant *Christ*. From the character of the persons, this cannot import any inquiry into the promises of Christ’s coming in Scripture; nor is it to be thought (with some) that they expected his second coming, and thought it long. It is merely to be regarded as a popular form of expression, in which was implied a disbelief that he would come *at all*, and an insinuation that there was no hope of an event so long delayed. By his *coming* is meant his coming to *judgment*, as appears from the answer to those scoffers, vv. 5—13. — ἀφ’ ἧς γὰρ — κτίσταις, meaning, ‘Our fathers have successively died, nor has any one come to life; and as from the creation of the world all things are carried on by an alternate course of living and of dying, so does the order of nature remain the same. Thus they will

οὕτω διαμένει ἀπ' ἀρχῆς κτίσεως." <sup>5</sup> Ἄνθ' αὐτοὺς  
τοῦτο θέλοντας, ὅτι οὐρανοὶ ἦσαν ἐκπαλαι, καὶ γῆ ἐξ ὕδατος καὶ  
δι' ὕδατος συνεστῶσα, τῷ τοῦ Θεοῦ λόγῳ, <sup>6</sup> δι' ὧν ὁ τότε  
κόσμος ὕδατι κατακλυσθεὶς ἀπώλετο. <sup>7</sup> Οἱ δὲ νῦν οὐρανοὶ  
καὶ ἡ γῆ τῷ αὐτοῦ λόγῳ τεθησαυρισμένοι εἰσὶ, πυρὶ τη-  
ρούμενοι εἰς ἡμέραν κρίσεως καὶ ἀπωλείας τῶν ἀσεβῶν ἀν-  
θρώπων. <sup>8</sup> Ἐν δὲ τούτῳ μὴ λανθανέτω ὑμᾶς, ἀγαπητοί,  
ὅτι μία ἡμέρα παρὰ Κυρίου ὡς χίλια ἔτη, καὶ χίλια ἔτη ὡς  
ἡμέρα μία. <sup>9</sup> Οὐ βραδύνει ὁ Κύριος τῆς ἐπαγγελίας, ὡς τινὲς  
βραδυτῆτα ἡγοῦνται· ἀλλὰ μακροθυμεῖ εἰς ἡμᾶς, μὴ βουλόμενος

fancy that what has been so long deferred will never come to pass.' 'It is (observes Bp. Shuttleworth) too early yet in the history of mankind for infidelity to derive an argument against Revelation from this circumstance; but we can readily imagine that should the continuance of the present order of the universe be still maintained through a vast succession of ages yet to come, the time may arrive when the misgiving here alluded to may begin seriously to shake the firmness of the conviction of the most sincere believers. Under such a supposition, then, there appears to be much mercy in the arrangements of Providence, which have thus *anticipated* a formidable objection of Infidelity, and suggested a satisfactory argument, from which every humble Christian may, to the latest possible duration of time, derive increased faith and consolation under that procrastinated *hope* which *makes the heart sick*.'

5—7. To this objection of the scoffers, that all things remained the same from the beginning of the creation, and therefore would continue so, St. Peter answers, that this is not the fact; for the world had been once destroyed by water, and would be again by fire.—*λανθάνει αὐτοὺς τ. θέλ.* This is commonly supposed to import a wilful ignorance of what they might have known, but *cared not* to know. The sense, however, rather seems to be, 'it escapes the notice of those who opine (or give it as their opinion) that,' &c. And so Hdian., v. 3, 11, *εἰκόνα ἤλιον ἀνέργαστον εἶναι θέλουσι*. By οὐρανοὶ we are to understand, not 'the ethereal,' but 'the *aërial* heavens.' Of the words following, καὶ γῆ ἐξ ὕδατος καὶ δι' ὕδατος συνεστῶσα, the most prob. sense appears to be that assigned by Capel., Kypke, Elsner, Roennn., and Pott, 'the earth, with its atmosphere (i.e. the aerial heaven), being formed out of water, and consisting by means of water; *συνιστ.* being for *συστασιν* ἔχουσα. So Thales said that πάντα ἐξ ὕδατος συνεστάναι; as also did other philosophers. So, too, Philo de Plant. Noë, p. 215, says, *ἐκ γῆς ἀπέστη καὶ παντὸς ὕδατος, καὶ αἶρος, καὶ πυρὸς—συνίστη δὲ ὁ κόσμος, and Max. Tyr. Diss. xxv. p. 253, τῷ Διὶ νύματι γῆ συνίστη, &c.* The Apostle thus means to confute those deriders, by proving that things had *not* continued as they were from the creation; and that such an assertion supposes utter ignorance on their part of what they might have known, both from the book of Revelation, and, indeed, the book of Nature;—ignorance of the natural constitution of the earth, which, he pro-

ceeds to say, is physically ordained to bring on its own destruction by fire at some future period, as it did formerly by water.

6, 7. On these verses see, for illustration, Jos. Antt. i. 1, 1, and 2, 3, where he says that Adam foretold, that *ἔσθαι ἀφανισμόν τῶν ὅλων, τὸν μὴ κατ' ἰσχύον πυρὸς, τὸν ἑτερον δὲ κατὰ βίαν καὶ πλήθον ὑδάτων*.

7. οἱ δὲ νῦν οὐρανοὶ—*ἀνθρώπων*]. 'From the circumstantial manner in which the final conflagration of the heavens and the earth is contrasted with the destruction of the old world, it is plain that the Apostle has given, not a figurative, but a real representation of what will hereafter take place.' See Abp. Sharp, in D'Oyly and Mant.

8, 9. The Apostle here proceeds to show *why* the Lord defers the last judgment; namely, out of his long-suffering, and that the sinner may come to repentance; and this he prefaces with a saying found in Pa. xc. 4, and oft. occurring in the Rabbinical writers.

9. οὐ βραδύνει—*ἡγοῦνται*] meaning, 'The Lord does not procrastinate respecting his promises, as some account what he doth to be dilatoriness.'—*οὐ βραδύνει—τῆς ἐπαγγελίας*. At τ. ἐπαγγ. there is a Genit. of reference, *quod attinet ad*, 'as to his promise,' i.e. in performing it. And of this use of the Genit. after verbs exx. occur in the Class. writers (see Matth. Gr. Gr. § 357), yet only in the instance of some verbs, and under certain restrictions, not comprehending βραδύνω. However, this does not amount to a *solecism*, since βραδύνω is used in the very same sense, at least with the dative case, in Sept. Deut. vii. 10, οὐχὶ βραδύνει τοῖς μισοῦσιν [αὐτόν] and often in Jos. In short, all the irregularity consists in βραδύνει being used where βραδύς ἴσθι would have been more classically correct, since *Adjectives* are not unfrequently so used by the best writers. By *promise* is meant *fulfilment of promise*; namely, that he would return to judgment. The scoffers had prob. said, that either God had really made no such engagement to judge all men according to their works; or that, if he had, he had not leisure to fulfil it. The argument is, that the *delay* of the catastrophe in question does *not* proceed from God's dilatoriness in making his assurance good (by coming to judgment and putting a final end to this mundane system); espec. if we consider that the measure of time with the Deity and with men is quite different; *time* being as nothing to Him in whose sight *all* is eternity; but that He delays from *long-suffering*, in order that all may have the opportunity of repentance.

1 Ps. 102. 17. τινὰς ἀπολέσθαι, ἀλλὰ πάντας εἰς μετάνοιαν χωρήσαι. 10<sup>1</sup> Ἦξει  
 Isa. 51. 9. Matt. 24. 35. 43. 44.  
 1 Thess. 5. 2. Rev. 2. 8. 4. 16. 8. 20. 11. & 21. 1.  
 δὲ [ἡ] ἡμέρα Κυρίου ὡς κλέπτῃς [ἐν νυκτὶ]· ἐν ᾗ οἱ οὐρανοὶ  
 ροιζήδον παρελεύσονται, στοιχεῖα δὲ καυσούμενα λυθήσονται,  
 καὶ γῆ καὶ τὰ ἐν αὐτῇ ἔργα κατακαήσεται. 11 Τούτων οὖν  
 πάντων λυομένων, ποταποὺς δεῖ ὑπάρχειν ὑμᾶς ἐν ἀγlais ἀνα-  
 k Ps. 80. 3. 2 Thess. 1. 8.  
 1 Isa. 66. 17. & 68. 1. Rev. 21. 1.  
 στροφαῖς καὶ εὐσεβείαις, 12<sup>k</sup> προσδοκῶντας καὶ σπειδόντας  
 τὴν παρουσίαν τῆς τοῦ Θεοῦ ἡμέρας, δι' ἣν οὐρανοὶ πυρούμενοι  
 λυθήσονται, καὶ στοιχεῖα καυσούμενα τήκεται. 13<sup>1</sup> Καινοῦς δὲ

10. Ἦξει δὲ ἡ ἡμέρα Κυρίου] That is, 'the day of judgment'; see 1 Thess. v. 2; and comp. Rev. iii. 3. Lachm. and Tisch. cancel the ἡ before ἡμ., from B, C, and 2 cursives, and Cyrill. The Article is, indeed, used at 1 Cor. v. 5, and 2 Thess. ii. 2. But there it is called for by the one before Κυρίου. At 1 Thess. v. 2, indeed, the Article is used, notwithstanding that Κυρ. has it not, at least in the t. rec.; though there several of the best MSS. and some early Editions are without the Article, which propriety would certainly reject, and which is unnecessary with Κυρίου; for that adjunct so evidently adverts to one day alone that, from the very notoriety of it, the Article is needless; and prob. St. Paul did not employ it there. And, considering that St. Peter evidently transufes what St. Paul there says to this passage of his Epistle, the reading here may well follow the reading there. The words ἐν νυκτὶ are absent from several MSS., Versions, and Fathers, and have been cancelled by Scholz, Lachm., and Tisch. They may have been an interpolation from Eph. v. 2, and probably were, since they could not well be omitted by accident in so many MSS. Throughout this passage St. Peter had in view Judith xvi. 1, with which comp. Lucret. v. 93, seqq.—οἱ οὐρανοὶ ροιζήδον παρελεύσονται, 'with a mighty crash': ἡχητικόν, as Hesych. explains. So in Hero ap. Museum, 359, we have ροιζήδον προκρήρυτοι δι' ἡλιβάτων τίνας πύργους. By this we may understand that the world will pass away only as to the purpose it had served; for, as Benson observes, 'it is not necessary to suppose, with some, that the world will be annihilated, or removed, with its atmosphere, from its present orbit to another.' The full sense of παρελεύσονται is finely expressed by Shakesp. in the words, 'shall dissolve, And, like the base fabric of a vision, Leave not a wreck behind!'—στοιχεῖα δὲ καυσ.—κατακ. Many think that στοιχ. cannot denote the elements properly so called, but the heavenly bodies. But the usual signification of the word may be retained; see Benson. It denotes the component parts, those on which the Creator (as it were) went in the work of creation. In the καυσούμενα κατακαήσεται there is something quite graphic. That the world is to be destroyed by fire was the opinion of many eminent ancient Philosophers. And, considering the antiquity, and almost universality, of the opinion, Dr. Burnet, Theor. Tellur. vol. ii. p. 30, forcibly observes, 'We have heard, as it were, the cry of "Fire!" through all antiquity, and among all the people of the earth. Let us examine what attestation the Prophets and Apostles give to this ancient doctrine of the conflagration of the world. The Prophets saw the world on

fire at a distance, and more imperfectly, as a brightness in the heavens, rather than as a burning flame. But Peter describes it as if he had been standing by, and seen and heard the crackling flames.'

11. τούτων οὖν π. λυομ., ποτ. δεῖ ὑμᾶς:] 'Doctrinam superiorem de mundi per ignem transmutatione Apostolicè convertit (Petrus) ad exhortationem. Ceterum exhortatio ratiocinatione constat hujusmodi: Mundus, qui nostri causâ conditus est, incendio solvetur, purgabitur, innovabitur, ut nostrum, id est, electorum atque iustorum fiat receptaculum; quantum igitur nos ipse, ut in habitaculum illud recipiamur, puros et sanctos esse convenit!' (Ret.) The interpretation, however, depends on the reading, which is disputed. For οὖν, MSS. B, C, and 9 cursives (to which I can only add Lamb. 1182), have οὕτως, which is edited by Tisch. But external authority is insufficient, and internal evidence is against the reading, for the οὖν is almost indispensable to the argumentation, by way of inference, and to the scope; to which οὕτως would be inapposite, and present a sense feeble and jejune. I suspect that οὖν (confirmed by the Peach. Syr. and Vulg. Versions) was first omitted in some very ancient copies through the carelessness of scribes (who oft. pass over that and other Particles), and that then οὕτως was brought in by Critics, who, justly deeming a Particle of some kind necessary, to point the inference, supplied οὕτως, which appeared to them as applicable here as at v. 4, with διαμαίει. Other Critics, however, supplied δι, or γάρ, while the Leicester MS. (I find from Jacks.) has τούτων οὖν πάντων λυομένων, which plainly shows that the οὕτως originated in a marginal Scholium.—ποταποὺς δεῖ ὑπάρχειν, &c. We should here have expected first an interrogation, and then an answer to it. The question and answer, however, are intermingled, and the interrogation here, as often, partakes of the nature of exclamation.—ἐν ἀγlais ἀναστροφαῖς καὶ εὐσεβείαις. Εὐσεβ. is explanatory of ἀγ. ἀναστ. The use of the word in the plural is so rare, that not even the last Edition of Steph. Thea. contains any ex. I have, however, met with one in Jos. Ant. xviii. 5, 3, οὐδὲν ἀφελὸν καὶ πλεονέκτην, οὐδ' ἄλλῃ ἀλλ' ὅτι τῶν ἐπιτηδευμάτων, διὰ τῶν πρὸς τὸ θεῖον εὐσεβειῶν, 'acts of piety'; so the Vulg. 'pietatis'; where the plural is used with reference to a collective body of people.

12. σπειδόντας] properantes, 'hastening on in anticipation,' 'furthering as far as earnest wishes and prayers can do it.' Comp. Isa. xvi. 5, σπειδόμενοι δικαιοσύνην.

13. καινοῦ δὲ οὐρ.—προσδοκ., &c.] 'Occurrit huic objectioni, "Si cœlum transibit, &c.



οὐρανούς καὶ γῆν καινὴν κατὰ τὸ ἐπάγγελμα αὐτοῦ προσδοκῶμεν,  
 ἐν οἷς δικαιοσύνη κατοικεῖ. <sup>14</sup> Διὸ, ἀγαπητοί, ταῦτα προσ- m 1 Cor. 1. 8.  
Phil. 1. 10.  
1 Thess. 2.  
12. & 5. 23.  
n Rom. 2. 4.  
ver. 8.  
 δοκῶντες, σπουδάσατε ἄσπιλοι καὶ ἀμώμητοι αὐτῷ εὐρεθῆναι  
 ἐν εἰρήνῃ <sup>15</sup> καὶ τὴν τοῦ Κυρίου ἡμῶν μακροθυμίαν σωτηρίαν o Rom. 8. 19.  
1 Cor. 15. 24.  
1 Thess. 4.  
15.  
 ἡγείσθε. Καθὼς καὶ ὁ ἀγαπητὸς ἡμῶν ἀδελφὸς Παῦλος κατὰ  
 τὴν αὐτῷ δοθείσαν σοφίαν ἔγραψεν ὑμῖν, <sup>16</sup> ὡς καὶ ἐν πάσαις  
 ταῖς ἐπιστολαῖς, λαλῶν ἐν αὐταῖς περὶ τούτων. Ἐν οἷς ἐστὶ

Nullumne amplius erit cœlum? Nulla terra?" Respondet, "Erunt quidem, sed nova," &c. *Sed cœlos novos ac terras novam* (i. e. Novum Universum); nam id Hebræi nominibus *cœli et terræ* solent exprimeret. Gen. ii. 1. Pa. xxxiii. 6. xxiv. 8. cxlvi. 6. Acta xiv. 15. xvii. 24. Apoc. xxi. 1. (Gerhard and Grot.) It is well observed by Dr. Burton, that 'this need not signify that there will be another heaven and earth similar to the present, but a different [and yet, *mutatis mutandis* (1 Cor. xv. 44—50), a strictly analogous] state of things.'—κατὰ τὸ ἐπάγγελμα. Lachm. edits from MS. A. and some copies of the Vulg. and Ital. Versions, καὶ τὰ ἀγγέλλετε: but external authority is far too weak (I find it in all the Lamb. MSS.); and internal evidence is against it, since it yields a very forced and frigid sense. The reading, I doubt not, arose from the blunder of an ancient scribe, for καὶ and κατὰ are continually confounded; and the Plural τὰ may have arisen from the α of the next word; or it may have originated with a Critic, who thought the Plural here required by the Plural, *supr. i. 4.* But the Singular is required by *supr. v. 9.* and justified by *Isa. lxxv. 17.* 'Behold I create new heavens and a new earth,' and by the very nature of what is promised,—the resurrection of the body unto eternal life, 1 Tim. ii. 8, *ἐπαγγελίαν ἔχον ζωῆς*, where only a very few MSS. have *ἐπαγγελίας*. So also Heb. vi. 17. Yet the Plural is supported by 2 Cor. vii. 1. Heb. viii. 6. xi. 33, 39, and in some copies Rom. ix. 4. But there is no sufficient evidence for the Plural here. As to the καὶ τὰ, that reading is equally weak, and quite indefensible, for the reasons I have given; whereas the sense in κατὰ τὸ, or τὰ, is excellent, and found also in Acts xiii. 23, κατ' ἐπαγγελίαν. Gal. iii. 29, κατ' ἐπαγγελίαν κληρονομίαν (since v. 1.). Polyb. ix. 38, 2, κατὰ τὴν ἐπαγγελίαν.

14, 15. διὸ, ἀγαπ.—ἡγείσθε] The full sense is, 'Wherefore, seeing that you expect such things [as some time to happen], earnestly strive, by being unspotted and blameless, acquitted of blame in His sight, to be found of Him in peace; and reckon [as you justly may], that this long-extended forbearance of the Lord is meant to be our salvation; i. e. to promote it, by giving us an opportunity for working it out.'—ταῦτα, not 'the promises,' but 'the new heavens and earth, the advent of Christ to judgment,' &c.; or, rather, all the things mentioned in the context.—To advert to some particulars of interpretation. *Σπoudῶ*, is here used (as at 2 Tim. ii. 15. Heb. iv. 11, and 2 Pet. i. 10) of 'working out our salvation' (Phil. ii. 12), and making our calling and election sure, *supr. i. 10.*—*Ἀντὶ* is by the Commentators construed with *ἐμειθῆναι*, or taken as standing for *παρ' αὐτοῦ*; but its true construction seems to be with *ἀσπιλοι καὶ ἀμώμητοι*, as

is plain from the parallel passages in Col. i. 22, *ἀμώμονι καὶ ἀνγκλήτῳ κατανώπιον αὐτοῦ*, scil. τοῦ Θεοῦ, and Jude 24. Heb. ix. 14, *ἀμώμον τῷ Θεῷ*. Thus, in the present case, αὐτῷ stands for *ἐνώπιον αὐτοῦ*, and at *ἐμμεθ.* may be supplied, from αὐτῷ preceding, *παρ' αὐτοῦ*. I have pointed accordingly.—'Ἐν εἰρήνῃ means 'in peace with *their great* JUDGE,' that 'peace which passeth all understanding.' See note on Rom. ii. 10.

15. καθὼς καὶ ὁ ἀγαπητός, &c.] We may suppose the Apostle to here refer generally to those Epistles of St. Paul which were written to the Asiatic Churches; for though addressed to particular Churches or persons, they were intended for general circulation, and in all of them he has written of the things mentioned, *vv. 14, 15*; as, for instance, Eph. ii. 3—5. Col. i. 21. 1 Tim. ii. 4.

16. *πάσαις ταῖς ἐπιστολαῖς*] Lachm. and Tisch. cancel *ταῖς*, on the authority of only 6 MSS. But that would be against grammatical propriety, considering that the Article, when put for the Possessive Pronoun (which here the context absolutely requires), cannot be left understood.—*ἐν οἷς ἐστὶ διανοήτα τ.—ἀπώλειαν*. Here some difference of opinion exists as to the sense, which mainly depends upon the reading. Instead of the t. rec. *οἷς*, MSS. A, B, and 16 cursives (to which I add Lamb. 1182), and some Fathers have *αἷς*, 'the Epistles'; which is preferred by Beza, Mill, Beusson, and Bp. Malby, in a Sermon on this text, who thinks that 'it agrees far better with the context; though (for reasons which will readily occur to the minds of Critics) the other might, at an early period, usurp its place.' Accordingly it is edited by Lachm. Yet the weight of authority is, we see, decidedly in favour of *οἷς*, which is retained by all the Editors, except Lachm.; and with reason; since internal evidence is quite in its favour, the other having arisen from a misunderstanding of the reference in *οἷς*, 'the antecedent to which,' as observes Dr. Peile, 'is to be sought in the words καθὼς—ἔγραψεν ὑμῖν'. The Apostle, he continues, 'meant to say, that, in what Paul has advanced to combat that great trial of the faith of the Hebrew Christians, the persecution which they had drawn upon themselves by deserting that imposing ritual, and that Ecclesiastical Polity, from which the God of their fathers had given no indication of having withdrawn His Presence, *there are* [as Heb. x. 32—37. xii. 1—13. xiii. 8—14, 20, 21. Rom. ix. 22, 23. Gal. iii. 1—5. iv. 9—11, 28—31. v. 1—12. 1 Thess. ii. 14. 2 Thess. i. 4—10. 1 Tim. i. 16; comp. under this view, with 1 Pet. i. 6, 7. iv. 12—19. v. 9, 10. 2 Pet. ii. 9. iii. 17, 18] *some things hard to be understood*.' By the term *ἀμώμους* is to be understood, not so much *unblemished*, as un-

δυσνόητά τινα, ἃ οἱ ἀμαθεῖς καὶ ἀστήρικτοι στρεβλοῦσιν, ὥς  
καὶ τὰς λοιπὰς γραφάς, πρὸς τὴν ἰδίαν αὐτῶν ἀπώλειαν.  
p Mark 12. 17 ῥ' Ὑμεῖς οὖν, ἀγαπητοὶ, προγινώσκοντες φυλάσσεσθε, ἵνα μὴ  
τῇ τῶν ἀθέσμων πλάνῃ συναπαχθέντες, ἐκπέσητε τοῦ ἰδίου  
στηριγμοῦ. 18 αὐξάνετε δὲ ἐν χάριτι καὶ γνώσει τοῦ Κυρίου  
ἡμῶν καὶ Σωτῆρος Ἰησοῦ Χριστοῦ. αὐτῷ ἡ δόξα καὶ νῦν καὶ  
εἰς ἡμέραν αἰῶνος! ἀμήν.

quainted with the subjects there discussed, and the manner of discussing them; including, of course, the style.—*Ἀστήρικτοι*, i. e. 'having no fixed principles of Christian doctrine to guide them'; or, as Dr. Peile interprets, 'having no root, no preparation of the heart, to keep them steady;' which may be included in the other as the principal sense, and confirmed and illustrated by James i. 8, *ἀνὴρ διψ. ἀκατάστατος ἐν πάσαις ταῖς ὁδοῖς*. Comp. *supr.* ii. 14, *ψυχὰς ἀστήρικτους*, and Gen. xlix. 4. By *τὰς λοιπὰς γραφάς* we must understand all the Scriptures of the New Test. then extant, including, Dr. Burton thinks, the Scriptures mentioned at 2 Thess. ii. 1—3, 15, as well as of the Old Test. —*πρὸς τὴν ἰδίαν αὐτῶν ἀπώλειαν*. Render, 'in suam perniciem' (so *supra* ii. 1, we have *αἰρέσεις ἀπωλείας*, 'highly pernicious heresies'), 'to their great spiritual injury,' and consequently tending to the perdition of their souls.

17. *προγιν. φυλάσσεσθε*] The full sense is, 'by taking forewarning, be on your guard, lest, being hurried away with the error of the lawless and disobedient (= *ἀνόμοιοι καὶ ἀνυποτάκτοι*, 1 Tim. ii. 9).—*ἐκπίσ. τοῦ ἰδίου στηρ.*, 'ye fall from your own fixed steadfastness;' said in tacit opposition to the 'unfixedness' of the *ἀστήρικτοι* mentioned *supr.* 16; which would be the case if they were hurried away with them into the

erroneous notions of licentious and lawless persons,—the false teachers, who perverted the Scriptures, and corrupted the doctrines of the Gospel, whereby those who were carried away with them would fall from their stability in the faith, and obedience of the Gospel. There is the same metaphor in Luke xxii. 52. Rom. i. 11. xvi. 25. 1 Pet. v. 10. *supr.* i. 12, *ισταριγμίστου ἐν τῇ ἀληθείᾳ*. But I would not refer it, with Dr. Benson, to a *high tower*, from which they might fall; but to a *pillar*, or *column*, so firmly fixed on its foundation and pedestal, that it cannot incline from the perpendicular, and fall; as the Apostle may have had in mind St. Paul's similar phrase, 1 Cor. xv. 58, *ἰδρωταὶ γίνεσθε, ἀμειτακίνητοι*, where see my note. On the force of the expression *ἐκπίπτειν* see note at Gal. v. 4.

18. *αὐξάνετε*] Here, as in other verbs, there is implied a notion of *endeavour*, i. e. 'strive to be continually growing:' an injunction, as is truly observed by Bp. Bull, Exam. p. 82, which has no bounds short of the high perfection attainable by the grace of Christ; so that we are held bound 'to be ever increasing' in virtue, *εἰς μέτρον ἡλικίας τελείας*, as Clem. Alex. says. Whence it is plain that the Romish doctrine of works of supererogation is utterly excluded.

# ΙΩΑΝΝΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

## ΕΠΙΣΤΟΛΗ ΚΑΘΟΛΙΚΗ ΠΡΩΤΗ.

Ι. 1. Ὁ ἦν ἀπ' ἀρχῆς, ὃ ἀκηκόαμεν, ὃ ἑώρακαμεν τοῖς ὀφθαλμοῖς ἡμῶν, ὃ ἔθεασάμεθα, καὶ αἱ χεῖρες ἡμῶν ἐψηλά- 2 Luke 24.  
30.  
John 1. 1, 14.  
& 20. 27.  
3 Pet. 1. 16.

Of this Epistle the authenticity has been almost universally admitted, except by Marcion and the other early heretics. That it is from St. John is plain, though the writer's name is neither prefixed nor subjoined; its authenticity being attested at once by external testimony and internal evidence; the former on the testimony of Polyc., Papias, Irenæus, Clem. Alex., and others, down to Origen and Euseb. As the present composition has none of the characteristics of an Epistle (being without inscription, salutation, &c.), it has by some (as Michaelis) been thought more proper to denominate it a *treatise*: an opinion, however, ably refuted by Lücke, who well observes that Michaelis, measuring these Epistles by a Pauline standard, does not bear in mind the peculiar manner of St. John; and judges of the form of apostolical literature according to the form of the moderns. We may best steer a middle course, regarding this composition as a *didactic address*, with the internal character, though not the external form, of an Epistle. The time, however, when it was written, is exceedingly uncertain. Some assign to it as early a date as A.D. 68; others, as late a one as the end of the first century. The arguments for an early date seem to preponderate; yet there is no sufficient reason, with the generality of Critics, to suppose it written so early as even the year 68. We may rather adopt the opinion of those who think it was written at least after the destruction of Jerusalem, and before the writer's exile to Patmos. Beyond that period we seem forbidden to carry it, for certain reasons strongly stated by Benson, Hales, and others. Moreover, the same reasons of probability, which exist for an early, rather than a late date to St. John's Gospel serve to establish an early date for this Epistle. However, whether these reasons for the early date of St. John's Gospel be so valid as I have heretofore supposed, I now incline to doubt. That the Epistle was written after the Gospel, I regard as nearly certain; for though references to the Gospel in the Epistle have been traced, yet the allegations have not been proved. All we can safely say is, that the Apostle supposes

his readers to be not only hearers of his preaching, but familiar with the substance of his written Gospel, cannot be doubted, for the strong reasons given by Dr. Davidson; and that it was written shortly after his Gospel, would appear from somewhat strong internal evidence. The fact of the Epistle being, as has been shown, a kind of Supplement to the Gospel, containing a forcible and pointed application of its doctrines, strongly confirms this view. I should, however, be induced to embrace the view of Dr. Lardner, who assigns an intermediate date to the Gospel and Epistle, — namely, about A.D. 80, were it not for the Epistle bearing on its face such strong marks of a date as late as the close of the first century. With this, Dr. Davidson observes, agrees the tone of it, which is characteristic of old age. Upon the whole I am inclined to agree with him, that 'the Gospel was sent forth to the Christian world at large (though communicated in substance long before in the East) about A.D. 97, and the Epistle soon after.' Whether, however, there intervened, as Dr. Davidson thinks, three years between the Gospel and the Epistle, is more than can safely be asserted. However, there is nothing to forbid as early a date as A.D. 90 for the Gospel, and about A.D. 92 for the Epistle; which dates may after all approximate nearly to the truth. As to the place where it was written, — if the Gospel, as there is no reason to doubt, was written at Ephesus, so must the Epistle; and on this point the opinion of antiquity is as weighty as it is decisive. The great purpose of St. John in this Epistle was, as Dr. Lücke says, to exhort his readers to constancy and firmness in the faith, to draw their attention to the chief defects in the Christianity commonly professed, but espec. to impress on their minds the commandments to sanctification and brotherly love, and thus preserve them from the seductions of Antichrist; but, united therewith, is a subordinate, but yet highly important one, of preserving them from doctrinal error; on the precise nature of which, and the character of the seducers and antichrists, much difference of opinion exists. From the profound investigations

ἡ John 1. 1, 2.  
 Rom. 16. 26.  
 Col. 1. 26.  
 2 Tim. 1. 10.  
 Tit. 1. 2.  
 1 John 17.  
 1 Cor. 1. 9.  
 φησαν, περὶ τοῦ Λόγου τῆς ζωῆς· <sup>2</sup> (καὶ ἡ ζωὴ ἐφανερώθη, καὶ ἐωράκαμεν, καὶ μαρτυροῦμεν, καὶ ἀπαγγέλλομεν ὑμῖν τὴν ζωὴν τὴν αἰώνιον, ἥτις ἦν πρὸς τὸν Πατέρα, καὶ ἐφανερώθη ἡμῖν) <sup>3</sup> δ' ἐωράκαμεν καὶ ἀκηκόαμεν, ἀπαγγέλλομεν ὑμῖν, ἵνα

of Dr. Lücke, it appears to have been the intent of St. John, in this Epistle, to encounter both the Docetic heresy as to the humanity of Jesus Christ, and the Antinomian heresy of those who, grossly misinterpreting the language of St. Paul as to the νόμος, or revealed Law of God, perverted the Christian liberty into an antichristian libertinism,—confounding all moral distinctions, and deciding as to what was or was not sin, not according to the revealed Law of God, but according to an indefinite so called Christian feeling of their own. To guard against this antichristian error, seems to have been one of the immediate occasions of writing the Epistle, though such may not have been its main purpose. As to the contents of the Epistle, it is best divisible into three Parts, and an Introduction,—namely, i. 5—ii. 28, 29—iv. 6, 7—21; the Introduction being at i. 1—4; of which Parts see Dr. Davidson's summary view, or Dr. Peile's Analysis. The connexion is not so loose and disjointed as some suppose (though it requires no little care and skill to trace it), there being, as Dr. Davidson observes, 'sufficient connexion between the several Parts to give it unity and comprehensiveness.' As to the disputed question respecting the persons to whom it was addressed, there is reason to coincide in the opinion of those who think that it was intended as a kind of circular letter, or general address to the Christians, espec. Gentile Christians, of all the Churches, espec. in Asia Minor. The style of this Epistle is, like that of the Gospel, simple and unadorned, without any pretension to rhetorical art or logical method, and in which the sense is quite as much to be traced from the context, as deduced from the words themselves,—of which the brevity in certain cases occasions no little obscurity,—where, in short, the words in themselves are plain, but the exact import, as to the course of thought, difficult to be determined; or, again, where the sentences, considered separately, are plain, but the connexion between them is by no means clear. So that although, upon the whole, the general sense is sufficiently clear and adequate, yet as strict precision is not found, it is occasionally more difficult there to determine the exact sense than in the Epistles of St. Paul. As to the character of the Epistle, it is distinguished by an artless but dignified simplicity, and unaffected mildness and benevolence, united with a paternal authority, by which it has something in it exceedingly impressive,—such, in short, as we may emphatically style 'speaking the truth in love.' It is, indeed, in all respects worthy of 'the disciple whom Jesus loved.'

1—4. These verses form a sort of *proems* to the Epistle, in which the Apostle commences with adopting the same *declaratory* style as in his Gospel, entering at once upon the great subject of his present discourse,—namely, 'that uncreate and self-existent Excellency (the Λόγος τῆς ζωῆς) which had been from the beginning, as co-equal and co-eternal with the Father, and had at length become incarnate for the salvation of

men.' Thus the Apostle, as observes Bp. Horsley, opens with the fundamental topics of God's perfections, man's corruption, and Christ's proposition.

1. δ' ἦν ἐπ' ἀρχῆς, &c.] Of this passage the construction is much cleared by throwing ver. 2 into a parenthesis, according to the punctuation which I have adopted. As to its interpretation, it has been not a little disputed whether by δ' ἦν ἐπ' ἀρχῆς, and τοῦ Λόγου τῆς ζωῆς, be meant a *thing* (i.e. the word of eternal life in the Gospel), or a *person*,—namely, the Redeemer, as God manifest in the flesh. That there is a reference to the Gospel is unquestionable; and quite manifest, too, is it that there is a reference to the Logos, otherwise, as says Dr. Pye Smith, the plain parallelism with the first verse in the Gospel of St. John will be lost; and indeed this is required by the whole context: though (as the same learned writer observes) it would still remain clear that Christ is personally intended under the epithet (ver. 2) ἡ ζωή, 'the life,' 'the eternal life,' and 'that which was from the beginning'; for the predicates to these agents can only be affirmed of a *personal agent*. Under these circumstances, the best mode of solving the difficulty will be to suppose, with Dr. Lücke, that there is here a *twofold* reference,—first, to the doctrine of the Gospel, and secondly, to the Logos. Thus τοῦ Λόγου τῆς ζωῆς is put for Λόγος ζωοποιῶντος (compare John i. 4), meaning, 'the life-giving Logos.' The several expressions, ἀκηκόαμεν, ἐωράκαμεν, ἰδυσάμεθα, and ἠψαλάφησαν, are meant to denote, by climax, information and knowledge of the most complete kind; ἰδυσάμεθα expressing the ideas of closer contemplation and more intimate familiarity than ἐωράκαμεν. In εἰ χεῖρες ἡμῶν ἠψαλάφησαν we have a figurative mode of expressing any thing being ascertained to be true by the most minute examination. Comp. Acts xvii. 27, εἰ ἄρα γε ψηλαφήσεις αὐτὸν καὶ εὐρεῖς. From the χεῖρες being here expressed, there may be supposed to be an allusion to what is related in Luke xxiv. 39, and John xx. 27; prob. meant to indirectly refute the notion of some heretics, that Jesus had not a substantial body.

2. ἡ ζωὴ] for ὁ Λόγος τῆς ζωῆς just before. Render: 'And this life (meaning Author of life, and Giver of life, the Word) was manifested [among us], and we Apostles have seen it, and do witness and declare unto you [the message of] that eternal Life, or Word, which was with the Father (see John i. 1, 2), and was manifested unto us [in the flesh].' See iii. 5. John i. 14. 1 Tim. iii. 16.

3. δ' ἐωράκαμεν καὶ ἀκηκ., &c.] 'that [I say] which we have seen and heard, announce we unto you;' as the Apostle had already done in his Gospel.—ἵνα—κοινωνίαν ἔχητε μεθ' ἡμῶν, &c. The expression κοινωνίαν ἔχειν here simply denotes *participation* in the blessings and privileges of the Gospel; but in the words just after, ἡ κοινωνία δὲ ἡ μετὰ τοῦ Πατρὸς καὶ μετὰ

καὶ ὑμεῖς κοινωνίαν ἔχῃτε μεθ' ἡμῶν καὶ ἡ κοινωνία δὲ ἡ ἡμέ-  
 τέρα μετὰ τοῦ Πατρὸς καὶ μετὰ τοῦ Υἱοῦ αὐτοῦ Ἰησοῦ Χρι-  
 στοῦ. <sup>4</sup> καὶ ταῦτα γράφομεν ὑμῖν, ἵνα ἡ χαρὰ ὑμῶν ᾗ πεπλη-  
 ρωμένη. <sup>5</sup> Καὶ αὕτη ἐστὶν ἡ \*ἀγγελία, ἣν ἀκηκόαμεν ἀπ'  
 αὐτοῦ καὶ ἀναγγέλλομεν ὑμῖν, ὅτι ὁ Θεὸς φῶς ἐστὶ, καὶ σκοτία  
 ἐν αὐτῷ οὐκ ἔστιν οὐδεμία. <sup>6</sup> Ἐὰν εἴπωμεν ὅτι κοινωνίαν ἔχο-  
 μεν μετ' αὐτοῦ, καὶ ἐν τῷ σκότει περιπατῶμεν, ψευδόμεθα, καὶ  
 οὐ ποιοῦμεν τὴν ἀλήθειαν. <sup>7</sup> Ἐὰν δὲ ἐν τῷ φωτὶ περιπατῶμεν,  
 ὡς αὐτὸς ἐστὶν ἐν τῷ φωτὶ, κοινωνίαν ἔχομεν μετ' ἀλλήλων, καὶ  
 τὸ αἷμα Ἰησοῦ Χριστοῦ τοῦ Υἱοῦ αὐτοῦ καθαρίζει ἡμᾶς ἀπὸ  
 πάσης ἁμαρτίας. <sup>8</sup> Ἐὰν εἴπωμεν ὅτι ἁμαρτίαν οὐκ ἔχομεν,

43 John 12.

e John 1. 20.

e 8. 12.

e 8. 12.

e 12. 25, 30.

1 Tim. 6. 16.

James 1. 17.

f Heb. 9. 14.

1 Pet. 1. 19.

Rev. 1. 6.

e 1 Kings 8.

e 2 Chron. 8.

e 2 Chron. 8.

e Job 9. 2.

Prov. 20. 9.

e 1 Cor. 7. 30.

James 2. 2.

τοῦ Υἱοῦ, &c., and at ver. 7, *κοινωνίαν ἔχομεν μετ' ἀλλήλων*, are inculcated the doctrines, (1) of the communion of believers with the Father and the Son, by participation of those blessings, which God the Father hath promised to those that are in covenant with Him, and (2) of that communion which the saints have one with another, by love. 'In order (says Lücke) to guard against the misconception, that the mutual communion of the disciples of Jesus with each other, and with him, is only a human and arbitrary institution, St. John, by way of explanation, adds, that the Apostolical Christian communion has its root, and is grounded on the communion with the Father and the Son.'

4. This verse serves to more precisely indicate the object of the present Epistle.—*Καὶ ταῦτα γράφομεν ὑμῖν, ἵνα*, &c., 'and [accordingly] these things write we unto you, that your spiritual joy (that joy in the Lord spoken of in Phil. iii. 1. iv. 4), [which you have from that communion] may be complete.' This joy, it is shown further on, would alone be attained by faith, as evinced in a life agreeable to the precepts of the Gospel.

5. *καὶ αὕτη ἐστίν*, &c.] Here, and in the verses following, St. John more fully opens the nature of that message, which the Apostles had heard from Jesus Christ, and were to deliver to the world.—For *αὕτη ἐστίν*, Tisch. edits *ἐστὶν αὕτη*, from a vast majority of the MSS.; while Lachm. (mirabile dictu!) retains the t. rec., and very properly; for it is quite in the manner of the Apostle's writing, while the other may be characterized as a more classic position, and as such brought in by the Reviser of the Alex. MS. I am now of opinion that the t. rec. *ἐπαγγελία* is an error of the scribes for *ἀπαγγελία*, which was a gloss on *ἀγγελ.*, adopted by me, with all the Critical Editors; and which I find in Lamb. 1184. The sense here seems to include the notions of *message* and *declaration*. To show the true nature of the doctrine contained in this *ἀγγελία*, the Apostle lays down, in the words following, a fundamental and unquestionable position, that 'God is the great Fountain of light and purity, unclouded by any shadow of darkness or pollution whatever.'

6. On this verse comp. 2 Cor. vi. 14. 'To have fellowship, or communion, with Christ,' is a periphrasis (characteristic of St. John) to denote 'being a Christian,' at least by profession. *Περιπατεῖν ἐν τῷ σκότει* is a very forcible

mode of expression to denote 'the habitual commission of sin in the course of a sinful life.' In the words *ψευδόμεθα, καὶ οὐ ποιοῦμεν τὴν ἀλήθειαν* we have another forcible expression, alike characteristic of St. John, at least as regards *ποιεῖν τὴν ἀλήθ.*, which is found in his Gospel, iii. 21. Though, indeed, it is not so peculiar to him, but that it is occasionally (however rarely) found in the Sept., e. g. 2 Chron. xxxi. 21, *ἐποίησε—τὸ ἀληθές*. The expression corresponds to that of St. Paul, Eph. iv. 15, *ἀληθεύειν*.

7. Here are strongly contrasted the blessed effects of the opposite conduct.—*ἐὰν δὲ ἐν τῷ φωτὶ περιπατῶμεν*, &c., meaning to say (as Lücke expresses it) that 'only he who is in deed and in truth in communion with God, and accordingly like God himself, is in the light, and likewise removes from himself all darkness, and walks in the Divine light (*ἐν τῷ φωτὶ*), i. e. strives to become like unto God,—only such an one is a true Christian,—only such an one really belongs to the holy fraternal community of Christians,—only such an one can become conscious of Christ's redeeming power, and experience its effect on himself.' The expression *κοινωνίαν μετ' ἀλλήλων* must, from the context (see ver. 6), denote the holding mutual communion with God, and He with us; implying that *communion of the saints* elsewhere spoken of.—*καὶ τὸ αἷμα Ἰησοῦ Χριστοῦ*, &c. In these words (forming the counterpoint to the preceding) we have pointed out the blessed effects of that communion, and consequent imitation of the Divine perfections. Render: 'And [then] the blood (i. e. sacrifice) of Jesus Christ his Son cleanseth us from all [repented and forsaken] sin'; i. e. by ratifying the covenant of pardon to the truly penitent. See infra ii. 2, and Bp. Bull's Harm. p. 56.

8—10. While the Apostle strenuously insists on the necessity of an habitual holy walk, as the effect and evidence of the knowledge of God in Christ Jesus, and of communion with him; he guards with as much care against self-righteous pride, as against an antinomian perversion of the Gospel. (Scott.)

8. *ἐὰν εἴπωμεν ὅτι ἁμαρτίαν οὐκ ἔχομεν*, &c.] For those are said to deny that they have sinned, who deny that they have incurred guilt by sin, and so either excuse or palliate what they have done, and dissemble the fault.—*ἐαυτοὺς πλανῶμεν, καὶ ἡ ἀλήθεια οὐκ ἐστὶν ἐν ἡμῖν*, meaning, that 'they who so speak or think only

h Ps. 37. 5.  
Prov. 23. 13.

ἐαυτοὺς πλανῶμεν, καὶ ἡ ἀλήθεια οὐκ ἔστιν ἐν ἡμῖν. <sup>9</sup> Ἐὰν ὁμολογῶμεν τὰς ἁμαρτίας ἡμῶν, πιστός ἐστι καὶ δίκαιος, ἵνα ἀφῇ ἡμῖν τὰς ἁμαρτίας, καὶ καθάρσιν ἡμᾶς ἀπὸ πάσης ἀδικίας.

<sup>10</sup> Ἐὰν εἴπωμεν ὅτι οὐχ ἡμαρτήκαμεν, ψεύστην ποιούμεν αὐτὸν, καὶ ὁ λόγος αὐτοῦ οὐκ ἔστιν ἐν ἡμῖν.

a Rom. 8. 34.  
1 Tim. 2. 5.  
Heb. 7. 24.  
25. & 9. 24.  
b John 4. 42.  
Rom. 8. 26.  
3 Cor. 5. 18.  
Col. 1. 20.  
ch. 4. 10, 14.

II. <sup>1</sup> Τεκνία μου, ταῦτα γράφω ὑμῖν, ἵνα μὴ ἁμαρτήτε· καὶ ἂν τις ἁμάρτη, παράκλητον ἔχομεν πρὸς τὸν Πατέρα, Ἰησοῦν Χριστὸν, Δίκαιον, <sup>2</sup> καὶ αὐτὸς ἰλασμός ἐστι περὶ τῶν ἁμαρτιῶν ἡμῶν οὐ περὶ τῶν ἡμετέρων δὲ μόνον, ἀλλὰ καὶ περὶ ὅλου τοῦ

deceive themselves, and truth and holiness have no place in their hearts' (see Bp. Bull's Harm. p. 56). This assertion is repeated at ver. 10, with the additional declaration, that by thus denying the consciousness of sin in ourselves, we do not only deceive ourselves, but make God a liar, i. e. (by a form of expression occurring also at Job xxiv. 25) we contradict what he has himself declared, that 'all have sinned and come short of the glory of God' (Rom. iii. 20, 23), and in short renounce his word (ὁ λόγος αὐτοῦ οὐκ ἔστιν ἐν ἡμῖν); his word (i. e. his revelation in the Gospel, see John v. 38) has no place in or about our hearts. See James i. 21.

9. ἰὰν ὁμολ.—ἀδικίας] To those who are convinced of, and acknowledge, sin (ἰὰν ὁμολογῶμεν τὰς ἁμαρτίας), humbly casting themselves on the mercy of God for repented and forsaken sin,—to these, it is shown, 'God is faithful to forgive them their sins,' &c.; i. e. he is so faithful to his promises, and just to his covenant engagements [to Christ their surety], as to forgive them their sins, and purify them from all unrighteousness. 'This revelation of God's righteousness, or method of bringing man back to be *as* *was* again with his Maker, St. Paul has represented under this one view: 'God is just, and yet, without any compromise of his justice, ready to acquit the transgressor whose plea for mercy is faith in Jesus: Rom. iii. 26.' (Peile.) 'God (as Lücke observes) is faithful to his promises because He is righteous; his righteousness makes him keep what He has promised and revealed as the law of the New Covenant, that the repentant and reforming sinner shall receive from him free pardon of former offences, and a new power of life.' 'The Apostle (observes Dr. Peile) interweaves the words καὶ δίκαιος, καὶ δὲ Divina justitia: "He is so faithful *at once*, and just, as to forgive us our sins, and hold us clear of all imputation of unrighteousness." Comp. Ps. xxxii. 5. Prov. xxviii. 13. Ezek. xviii. 30—32. Heb. viii. 10—12. x. 15—23.'

II. 1—11. The same argument is here continued; and to promote that holiness, which it is the great business of the Apostle to recommend in this Epistle, he urges the propitiation and intercession of Christ, and the necessity of showing our love to God by Christian love and charity, and by overcoming that immoderate love of the world so inconsistent with the love of God.

1. ταῦτα γράφω ὑμῖν, ἵνα, &c.] meaning to say, that 'his great purpose in writing what he is now writing, is to warn them against sin, that they may not fall into it,' &c. wilfully and habi-

tually.—καὶ ἰὰν τις ἁμάρτη, παράκλητον ἔχομεν, &c., meaning, that 'if, indeed, any one (through human frailty) do sin, he need not despair; for in that case we have an advocate or intercessor with the Father:' i. e. One who, standing at the right hand of God, intercedes for us with God, or, as it is said in Heb. vii. 25. ix. 24, prays for us as the eternal High Priest; see note on John xiv. 16. So in Philo we have the terms παρακαλεῖν and παράκλητος frequently used of the Jewish High Priest interceding with God for the sins of the people. From the absence of the Article at Δίκαιον Bp. Middl. thinks that we are forbidden to take it (as is commonly done) for τὸν Δίκαιον. And while, on the one hand, he is not for the disjunction of Δίκ. from the proper name, and uniting it (as is done by Benson, Wakef., and most recent Commentators) with παρακλ., he, on the other hand, thinks the version 'Jesus Christ the Righteous,' beyond the original. He would, therefore, render, 'Jesus Christ, a righteous person.' Yet to assign so frigid a sense merely because such seems required by the canons of the Greek Article, is surely to defend the *Greek* of the Apostle at the expense of something of far more consequence; and to rest thus much on a minute propriety, in a writer so little exact as St. John, is any thing but judicious. Moreover, the rendering of our common Version, 'the Righteous,' is demanded by the context, from which it plainly appears that Δίκαιος is to be referred not to παράκλητον, which precedes, but to ἰλασμός, which follows. So Lücke well remarks that the words καὶ αὐτὸς, ver. 2, are not casual, but explicative, equivalent to *idemque ille*, and standing, indeed, by a use frequent in St. John, for the relative *he*; it being here the purpose of the Apostle to show that the office of Christ as Intercessor with God is founded on this, that he himself [the Righteous] became the ἰλασμός (answering to ἱλαστής in Levit. vi. 6, and often in the Septuagint) for our sins. Certainly there was a propriety in here styling Jesus Christ the Righteous or Just one (as Acts iii. 14. vii. 52. xii. 14), with allusion to that suffering of 'the just for the unjust' (1 Pet. iii. 18), whereby he made atonement for our sins. In short, the title was here introduced (as Mackn. observes) to make us sensible of the *dignity* of our Advocate, and of the *efficacy* of his Intercession on our behalf, founded on the merit of his death.

2. περὶ ὅλου τοῦ κόσμου] meaning, all mankind, the whole community of mankind, comprehending men of every description, good and bad, believers and unbelievers (see the Conserra-

κόσμου. <sup>3</sup> Καὶ ἐν τούτῳ γινώσκουμεν, ὅτι ἐγνώκαμεν αὐτὸν, ἔάν τὰς ἐντολὰς αὐτοῦ τηρῶμεν. <sup>4</sup> ὁ λέγων "Ἐγνώκα αὐτόν," <sup>c ch. 1. 6 & 4. 20.</sup> καὶ τὰς ἐντολὰς αὐτοῦ μὴ τηρῶν, ψεύστης ἐστὶ, καὶ ἐν τούτῳ ἡ ἀλήθεια οὐκ ἐστίν. <sup>5</sup> ὁ δὲ ἂν τηρῇ αὐτοῦ τὸν λόγον, ἀληθῶς ἐν τούτῳ ἡ ἀγάπη τοῦ Θεοῦ τετελειώται. <sup>d John 12. 25. & 14. 31, 32. ch. 4. 12, 13.</sup> Ἐν τούτῳ γινώσκουμεν, ὅτι ἐν αὐτῷ ἐσμέν. <sup>e John 15. 4, 5.</sup> Ὁ λέγων ἐν αὐτῷ μένειν, ὀφείλει, καθὼς ἐκεῖνος περιεπάτησε, καὶ αὐτὸς οὕτως περιπατεῖν. <sup>f ch. 2. 11. & John 6. 1 Pet. 2. 21.</sup> Ἄδελφοί, οὐκ ἐντολὴν καινὴν γράφω ὑμῖν, ἀλλ' ἐντολὴν πα-

tion Prayer in our Communion Service); the 'whole world,' as Dr. Barrow well remarks, 'being here, as often in St. John, said in contradistinction from *all Christians*, to denote all such as had not embraced Christianity.' So at 1 Tim. iv. 10, it is affirmed that God 'is the Saviour of all men, especially of them that believe;' and at John iv. 42, and infra iv. 14, Christ is said to be 'the Saviour of the world.' 'Hence,' as observes Bp. Beveridge, 'all particular persons comprehended under that general designation are capable of receiving the benefit of Christ's sufferings, if they will but apply them rightly to themselves.' So speaking, then, 'the Apostle (as Lücke observes) refers to the distinction between Christians and non-Christians generally; and that, we may suppose, in order to check the self-complacent pride of Christian *particularism* and spiritual pride against the world that lay in error and sin; by directing the attention of believers to God's *universal grace*.'

3—6. Here, by way of further unfolding what was said supra i. 5, 6, the Apostle shows the necessity of true and heartfelt repentance and reformation; evincing that a mere outward profession, unaccompanied by holiness of life, is vain and fruitless; also that the only sure test of a *saving knowledge* of Christianity is an *habitual obedience* to God's commandments. 'Postquam doctrinam illam de gratuita peccatorum remissione tractavit, iterum ad exhortationes redit illi annexas, et quæ ab ea dependent. Ac primo quidem admonet non otiosam esse Dei notitiam, quæ ex Evangelio concipitur, sed parere ex se obedientiam' (Calv.); q. d. 'accordingly (*καί*), by this practical test, may we ascertain whether we know him (God in Christ), if we are keeping his commandments; obedience being represented as the only test of true knowledge.—'Ἐγνώκαμεν has here,' observes Lücke, 'a *practical sense*;' namely, as far as the *knowledge* of God leads men to *obedience* to God's commandments. That this passage has nothing to do with the doctrine of *Assurance* has been fully evinced by Cudworth, in an admirable Discourse on this text,—who well observes, that 'the best assurance that any one can have of his interest in God is the conformity of his soul to God.'

4. ὁ λέγων "Ἐγνώκα, &c." Here there is a *probatio e contrario*, and the sentiment is the same with, or very similar to, that further on, ver. 9; the *test* in either case being deficient, and consequently the pretence being evinced to be false. See more in Calv.

5. ὁ δὲ ἂν τηρῇ, &c.] Meaning, that 'he who keepeth God's commandments is he alone who truly loves God; since in him love produces its proper effect, and is carried to its due height;' see

2 Cor. xii. 9. From the context it fully appears that here *ἡ ἀγάπη τοῦ Θεοῦ* cannot mean (as many Commentators explain) the love of God to us (as at iv. 9), but *our love to God*; as infra v. 15. iii. 16. v. 3, and often in the *Gospel* of St. John; namely, as Dr. Peile explains, 'that surpassing Love' (John iii. 16. xv. 9. 11. Rom. v. 8. viii. 31—35. Eph. iii. 19. 1 Thess. i. 13, et al.) which gave the *Word*, or *Son of God* to be, in Man reconsecrated 'that engrafted newness of life, which shall be a sanctifying leaven within us, to fill up the measure of the *fullness* of God, and of the CHRIST.' By the strong term *τῆς αἰ* is meant, as Calv. and Peile point out (referring to iv. 12. 17. 18. John xvii. 23. Phil. ii. 12. Heb. v. 9. vii. 28), '*is fully developed*,' hath attained its purposed end.' See more in my Lex. in v. In the next words we have the same sentiment as supra v. 5, with the substitution of the synonymous phrase *ἐν αὐτῷ εἶναι*. This and other phrases occurring in St. John's writings, denoting communion with God, are meant to denote moral assimilation to God, which can only be attained by the profession and practice of the religion he enjoins. To this claim, when made, of abiding in God (on which and the consequences of the contrary, see John xv. 2), is, at ver. 6, applied the same test to prove its reality as at i. 5, 7, on *communion* with God; namely, whether the *conduct* be habitually conformed to the example of God, as consistent disciples imitate their master; with reference to the example of Jesus Christ, 'the Righteous,' who, while on earth, always did that which was well-pleasing to the Father (John viii. 29), keeping his commandments, and abiding in his love (John xv. 10).

7. 'A new paragraph commences here, extending over 5 vv., and suggested to the Apostle by the words of his Divine Master, John xiii. 34, 35, and xv. 12' (Peile). Thus, we may render, 'Brethren, it is not a new commandment that I am writing unto you, but an old commandment, which ye had from the beginning (of the Gospel), Mark i. 1. Acts v. 42. That old commandment is the word (or Gospel message) which ye have been hearing from the beginning, Luke i. 2 (v. 8). Again, however, it is a new commandment that I write unto you, and this is a real verity, both as in Him and in you, for the darkness [of imperfect revelation] is passing away, and the true Light [of God in Christ] is now shining,' John i. 8, 9. Such is, I apprehend, the general sense; though as to the exact *interpretation* a difference of opinion exists, espec. as to the *particular* commandment here meant. Some suppose it to be the injunction to the love of God and obedience to him contained in the immediately *preceding* verses, 3—6; while others



λαίαν, ἣν εἵχετε ἀπ' ἀρχῆς· ἡ ἐντολὴ ἡ παλαιά, ἔστιν ὁ λόγος  
 ὃν ἠκούσατε ἀπ' ἀρχῆς. <sup>8</sup> πάλιν ἐντολὴν καὶ νῦν γράφω ὑμῖν,  
 ὃ ἔστιν ἀληθὲς ἐν αὐτῷ καὶ ἐν ὑμῖν ὅτι ἡ σκοτία παράγεται,  
 καὶ τὸ φῶς τὸ ἀληθινὸν ἤδη φαίνει. <sup>9</sup> ὁ λέγων ἐν τῷ φωτὶ  
 εἶναι, καὶ τὸν ἀδελφὸν αὐτοῦ μισῶν, ἐν τῇ σκοτίᾳ ἐστὶν ἔως  
 ἄρτι. <sup>10</sup> Ὁ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ, ἐν τῷ φωτὶ μένει καὶ  
 σκάνδαλον ἐν αὐτῷ οὐκ ἔστιν. <sup>11</sup> ὁ δὲ μισῶν τὸν ἀδελφὸν αὐτοῦ  
 ἐν τῇ σκοτίᾳ ἐστὶ, καὶ ἐν τῇ σκοτίᾳ περιπατεῖ, καὶ οὐκ οἶδε  
 ποῦ ὑπάγει, ὅτι ἡ σκοτία ἐτύφλωσε τοὺς ὀφθαλμοὺς αὐτοῦ.  
<sup>12</sup> Γράφω ὑμῖν, τεκνία, ὅτι ἀφένονται ὑμῖν αἱ ἁμαρτίαι διὰ τὸ

g John 1. 9.  
 & S. 12.  
 & S. 34.  
 & S. 12.  
 Rom. 13. 13.  
 1 Thess. 5.  
 h 1 Cor. 13. 2.  
 3 Pet. 1. 19.  
 ch. 2. 14, 15.  
 1 John 13. 23.  
 3 Pet. 1. 19.  
 k ch. 2. 14.

1 Luke 34.  
 47.  
 Acts 4. 13.  
 & S. 38.

understand him to allude to the commandment in the following verses, to 'love one another as Christ had loved them.' Now, this precept might be called *old*, as having been inculcated from the beginning of the Gospel by Christ himself, and recorded in the Apostle's Gospel, xiii. 34, 35, to which passage he probably alludes. And yet, though an old commandment, it might, on the other hand (*πάλιν*, as in Matt. iv. 7), be called *new*, either as being Christ's new commandment,—that first enjoined by him so as to be made the badge of distinction to the true professors of his religion,—or because urged from *new* and superior motives and obligations, and enforced by a new and perfect example:—new also, if we consider the *standard* to which the duty was raised, *καθὼς ἠγάπησα ὑμᾶς*, and thus to be performed in a new manner, and made a peculiar characteristic of the Christian religion. In fact, the precept, if not absolutely new, as being a part of the law of nature, and a precept of the Jewish religion, was yet new as regarded the persons to whom it was promulgated, considering the sentiments and practice of the age, when selfishness had almost eaten out all practical religion. Thus considered, it might be regarded as new, both with respect to Christ and to themselves; for such seems to be the import of the words *ὃ ἔστιν ἀληθὲς ἐν αὐτῷ καὶ ἐν ὑμῖν*, which I have thrown into a parenthesis; whereby will be removed the great difficulty of making the words *ὅτι ἡ σκοτία παράγεται—φαίνει* connect with the preceding. They refer to what was just before said, *πάλιν ἐντολὴν καὶ νῦν γράφω ὑμῖν*, and may either be understood, as some suppose them (see Whitby and Bp. Horsley), to assign a reason for calling the precept of brotherly love a new commandment, namely, as receiving additional authority from the light of the Gospel; or, as meant to suggest *why* this new precept should be observed in a new and far more perfect manner; namely, since the comparative darkness of Judaism is fast passing away, and the true light of Gospel truth is shining among them in full splendour; and they may therefore well be expected to evince the *works* of light, inasmuch as *Christians* might be expected to be more exact in their obedience to God, and more abounding in love to one another and to all men, than ever believers had been under the darker dispensation of the Law. Specious, however, as is this latter view, it involves so much harshness, and so disturbs the natural connexion of this whole portion of the chapter, that it cannot safely be adopted. The *former* one is therefore to be preferred, as

involving far less difficulty than the other,—*espec.* according to the mode of explanation adopted by Dr. Lücke, who lays down the following statement of the context: 'St. John having said of the imitation of Christ, ver. 6, and of the walking in the light, that this is for his readers an old, long known, yet never an obsolete, but ever a new, commandment, he adds, with reference to this contrast, that this *ἐντολὴ* is certainly true and established (*ἀληθὲς*), and that its truth and certainty is grounded, partly on the example of Christ, who thus walked in the light, ver. 6, partly on the experience of his readers. For, as to the latter point, he means to say, that among them (inasmuch as they do now walk in the light) the darkness of error and sin (in which they lived ere they became Christians) is already vanishing (*παράγεται*), and that the true light of the true knowledge and love of God is now shining forth among them.' According to the above connexion, he adds, vv. 9, 10 will connect well with vv. 6—8. Now, the chief virtue of the Christian life, of the life in the light, and the chief injunction of Christ is, according to St. John, *brotherly love*: love is also, according to St. Paul, the fulfilment of the law, the bond of perfection, Gal. v. 14. Col. iii. 14. With reference to this principle, and proceeding from that which is general to that which is more special, St. John says, ver. 9, *ὁ λέγων ἐν τῷ φωτὶ εἶναι*, 'whoever thinks that he is a true Christian, and yet hates his brother, he still is (*ἐστὶ ἀρτι*) in the darkness of non-Christianity.'

9—11. Here we have the foregoing sentiment further developed. 'He alone, it is said, who loveth his brother is he who really abideth in light; nor is there any thing in him likely to occasion his falling into offence or sin (with allusion to Ps. cxix. 165); whereas he who hateth his brother is habitually and continually in darkness, not knowing whether he is going (see Job xi. 9) and as men walking in the dark know not the course they are pursuing, nor at what they stumble, so such an one, not aware of the dangers that beset his path, is therefore likely to meet with many *σκάνδαλα* or stumbling-blocks in the way.' Thus, then, it is meant, that he who loveth not his brother is in utter ignorance of vital religion, and, as far as he is a professor of Christianity, and aims at salvation, he entirely wanders, both in conception and action, from the object he seeks. See Calv. and Mackn.

12—15. In this portion we may best suppose, with Carpzov. and Rosenm., that the *thesis*, or main proposition of the argument, rests in the

δνομα αὐτοῦ. <sup>13</sup> Γράφω ὑμῖν, πατέρες, ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς· γράφω ὑμῖν, νεανίσκοι, ὅτι νενικήκατε τὸν πονηρὸν. γράφω ὑμῖν, παῖδια, ὅτι ἐγνώκατε τὸν Πατέρα. <sup>14</sup> Ἐγραψα ὑμῖν, πατέρες, ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς· ἔγραψα ὑμῖν, νεανίσκοι, ὅτι ἰσχυροὶ ἐστε, καὶ ὁ λόγος τοῦ Θεοῦ ἐν ὑμῖν μένει, καὶ νενικήκατε τὸν πονηρὸν. <sup>15</sup> Μὴ ἀγαπᾶτε τὸν κόσμον μηδὲ τὰ ἐν τῷ κόσμῳ. ἑάν τις ἀγαπᾷ τὸν κόσμον, οὐκ ἔστιν ἡ

m E. h. d.  
10—13.

m Matt. d. 24.  
Rom. 12. 2.  
Gal. 1. 10.  
James 4. 4.

words at ver. 15, *μὴ ἀγαπᾶτε τὸν κόσμον μηδὲ τὰ ἐν τῷ κόσμῳ*. And here, having first, at v. 12, addressed himself to Christians in general, by the endearing appellation *τακτρία*, the use of that word seems to have suggested to the Apostle the idea of addressing himself to the several *classes* of Christians, as distributed according to their age.

13, 14. *γράφω ὑμῖν, &c.*] In this word *γράφω* there seems to be, as at ch. v. 13, a *signif. præsens*, the full sense being, 'I tell, or remind you of this, that alone through faith in Him, and by virtue of His atonement, are ye,' &c.—To advert to a disputed reading. For *γράφω*, before *παῖδια*, Lachm. and Tisch. edit *ἔγραψα*, from 4 uncial, and very many cursive, MSS.; and, considering that internal evidence is in its favour, it may be the true reading. I find it in Lamb. 1182, 1 m., and in Mus. 11,836. There is a repetition in inverse order of the two terms; and in the repetition *ἔγραψα* is substituted, 1st, he says, *I write* [to tell you this], and, 2ndly, *I have written* [what I have, that ye may know].—*ἐγνώκατε τὸν ἀπ' ἀρχῆς*, meaning, 'Ye have known that exalted Person Who was from the beginning,' or Who has existed from eternity. Thus, as Bp. Middl. observes, by the expression elsewhere, *ὁ ἐν τοῖς οὐρανοῖς*, is denoted 'He who is in heaven.' 'That τὸν ἀπ' ἀρχῆς' (continues he) must mean *Jesus Christ*, is to be inferred not only from the context, but from the circumstance that there was no occasion to assert the eternity of the Father, who is expressly mentioned in this very verse.' This text, therefore, in common with others, affirms the eternal pre-existence of Christ, and it harmonizes exactly with the language of the same writer in the exordium of the *Gospel*. 'In the beginning was the Word.' It is to be observed that at ver. 14 we have a *repetition*, with somewhat of amplification, of what was said at ver. 13, *γράφω ὑμῖν, νεανίσκοι, ὅτι νενικήκατε τὸν πονηρὸν*: for as to the last clause of ver. 13, *γράφω ὑμῖν, παῖδια, ὅτι ἐγνώκατε τὸν Πατέρα*, that, I agree with Lücke, forms a part of the gradation, the classification being only into 'fathers' (masters of families), and 'young men.' Why 'children,' in the *literal* sense, should here be likewise addressed, and espec. as 'having known the Father,' I see not. We may, I think, with Lücke, suppose the words *γράφω ὑμῖν, παῖδια*, as parallel to *γράφω ὑμῖν, τακτρία*, at ver. 12, and (as in the case of *γράφω ὑμῖν, πατέρες*) containing an emphatic repetition, with amplification. In his address to the *young* (meaning generally persons in the flower of life) the Apostle, by the words *νενικήκατε τὸν πονηρὸν* (which intimate what is to be done by what is *supposed* to have been done, or to be doing) alludes to those fiery temptations ('darts tempered in hell') which the Evil One levels especially against persons of that time of

life. In the *repeated* address to them at ver. 14, there is an amplification of the proposition,—the full sense being, 'for you [I presume] are strong [in the Lord]; and the word [i. e. revelation] of God abideth in you, and [I trust that] you have exerted your strength, and conquered the Evil One.'

15—17. Now follows the weighty *admonition*, suspended on the preceding verses, and at length introduced in reference to all the three classes of persons just mentioned. The passage is ably treated on by Bp. Jebb, *Sacr. Lit.*, p. 269, as follows: 'The *subject* is laid down in a twofold form: 1. Love not the world; 2. neither love the things of the world. The former injunction is *first* taken up: "If any one love the world," &c.; the latter is then enforced: "For all that is in the world," &c.; and then the reasons of both injunctions are severally condensed: "For the world passeth away, and the desire thereof;" after which the moral of the whole is most powerfully brought home by the strong antithetical assurance, that "he who doeth the will of God abideth for ever." From the disjunctive form (continues the Bishop) of the commencing words, it is unquestionable that the Apostle intended to draw a marked distinction between "the world" and "the things in the world;" but what is the distinct meaning of each? Probably the *world* here signifies that entire system of bad pursuits and false enjoyments which fallen man has manufactured for himself; and "the things in the world," the wrong dispositions and propensities which engage men in such pursuits, and plunge them into such enjoyments. He who loves the former must clearly want an abiding principle of love to God; for that system is antagonistically opposed to the word and the will of God: he who loves the latter, loves dispositions proceeding not from God, but from that world opposed to God, which fosters them, and to which they are subservient. These dispositions the Apostle describes by "the desire of the flesh, the desire of the eyes, and the pride of life;" i. e. sensuality, avarice, and ambition. These, and that system to which they minister, are alike transient,—they pass away:" but "he who doeth the will of God," he who maketh himself a denizen of God's world, "abideth for ever;" eternity is stamped on his enjoyments and pursuits, an eternity which inherently belongs to his own character, formed, as it is, by the grace of God, and by that grace preserved from sin.' Whether, however, the above distinction between the world and the things of the world be as well founded as it is ingeniously supported, may, I think, be doubted. For my own part, I apprehend, no marked distinction is to be supposed in this disjunctive form, *μὴ—μηδέ*; since it frequently happens in such cases,

o Eccles. 5.  
11.

p Ps. 90. 10.  
Isa. 40. 6.

1 Cor. 7. 31.  
James I. 10.

8 & 14.  
1 Pet. I. 24.

9 Matt. 24.  
9, 24.

Acts 20. 26.  
2 Thess. 2. 2.

3 John 7.

that the things thus violently disjoined are in effect closely connected, one as resulting from the other: in which case, where the clauses are, as here, very short, they ought not to be separated by a comma (ex. gr. Mark xiii. 11, *μὴ περιμενεῖν τί λαλήσῃτε, μὴδὲ μελετᾶτε*); and in all these instances we may best render by *neither*—*nor*. Here the words suspended on the *μὴδὲ* seem added by way of developing the sense intended by *κόσμοι* preceding,—namely, the world and the things that are in it; a sense more plainly expressed at ver. 16 by *πάν τὸ ἐν τῷ κόσμῳ*. Why, then, it may be asked, did not the Apostle here at once write *πάν τὸ ἐν κόσμῳ*? I answer, because the opposition between this love and the love of the Father rather required *κόσμος*, which is, indeed, in some degree, *personified*, as in a similar passage of St. James, iv. 4, where it is declared that friendship with the world is enmity with God.

16. *ὅτι πᾶν τὸ ἐν τῷ κόσμῳ—ἐστὶ*] These words contain the reason for the foregoing injunction, and the argument itself proceeds on the presumption that the true Christian must be influenced solely by the love of God, and reject whatsoever interferes with it. The words *ἡ ἐπιθυμία τῆς σαρκὸς—βίον* are *paranetical*; being an enumeration of the constituent parts of *τὸ πᾶν*. By *ἡ ἐπιθυμία τῆς σαρκὸς* is meant 'sensuality of every kind'; 'the living after the flesh, and not after the Spirit.' See Gal. v. 16, seq. By *ἡ ἐπιθυμία τῶν ὀφθαλμῶν* is commonly supposed to be denoted the vice of *covetousness*. But I would still, as heretofore, understand it of 'the desire of the carnal mind after whatever so captivates the eye, that the heart is set upon it; which view of the subject may throw light on an obscure passage of Job xxxi. 7, 'If my step hath turned out of the way; if mine heart hath walked after mine eyes.' So (observes Lücke) as the *flesh* is the source of all sensual desires in man, so the eyes are the *inlets* of that sensual lust, whose object is the external world (comp. 2 Pet. ii. 14, and note). The eye awakens a desire of the things it sees; and thus in the eyes are reflected greediness, voluptuousness, and every other lust of the flesh.' Comp. what is said by Epicurus (as cited by Grot. on Rom. xiii. 14), who, adverting to the various *inlets* to sin through the senses, mentions those *διὰ μορφῆς*, meaning 'the impressions made by, and through the eyes, of the various forms which float around us, and espec. the forms of personal beauty.' By *ἡ ἀλαζονεία τοῦ βίου* seems meant 'an inordinate desire after the external vanities, the ostentatious luxuries, in short, the *pomps and vanities* of this world,—that ambition of and attachment to show, well expressed by our old English word *braverie*, which means an ostentatious splendour.' So in Polyb. Hist. xi. 8, 4, we have *ἡ κατὰ τοὺς βίους ἀλαζονεία καὶ πολυτέλεια*.

*ἀγάπη τοῦ Πατρὸς ἐν αὐτῷ* 16 *ὅτι \* πᾶν τὸ ἐν τῷ κόσμῳ, ἡ ἐπιθυμία τῆς σαρκὸς καὶ ἡ ἐπιθυμία τῶν ὀφθαλμῶν καὶ ἡ ἀλαζονεία τοῦ βίου,—οὐκ ἔστιν ἐκ τοῦ Πατρὸς, ἀλλ' ἐκ τοῦ κόσμου ἐστὶ.* 17 *Καὶ ὁ κόσμος παράγεται, καὶ ἡ ἐπιθυμία αὐτοῦ ὁ δὲ ποιῶν τὸ θέλημα τοῦ Θεοῦ, μένει εἰς τὸν αἰῶνα.* 18 *Παῖδια, ἐσχάτη ὥσα ἐστὶ καὶ, καθὼς ἠκούσατε ὅτι ὁ ἀντίχριστος ἔρ-*

17. *ὁ κόσμος παράγεται*] So 1 Cor. vii. 31, *παράγει τὸ σχῆμα τοῦ κόσμου τούτου*: James iv. 14, and see notes.—*ὁ δὲ ποιῶν τὸ θέλημα, &c.* 'By this description of the man, who, making himself (as Bp. Jebb expresses it) a denizen of God's world, *abideth for ever*, St. John expresses the same thing as St. Paul, Rom. vi. 22, where he describes those who, being emancipated from sin, are now servants unto God, having their fruit unto holiness, even an increasing sanctification.' (Peile.) In *ὁ ποιῶν τ. θέλ. τ. Θεοῦ*, the Present tense denotes *habit of action*; q. d. 'he who is doing, carrying out into practical effect, God's gracious purpose towards him' (as Dr. Peile explains the next words), *μένει εἰς αἰῶνα*; where *μένει* is in antithesis to *παράγεται* in the former clause, intimating the perpetuity of bliss, springing from his 'being accepted in the Beloved,' and by his close communion with the Son, 'who abideth for ever.' Rom. viii. 35. Comp. John xiv. 19, *ὅτι ἐγὼ ζῶ, καὶ ὑμεῖς ζήσεθε*. In fact, the best comment on the whole chapter is our Lord's address to his disciples in the xivth chapter of St. John's Gospel.

18—28. 'A doctrinā morali, quæ decuit diligendos fratres, et a dilectione mundi revocavit, transitum nunc facit ad exhortationem, quā fideles monuit adversus hereses et sectas, quæ non paucæ jam tum subortæ erant.' (Est.) The Apostle earnestly cautions them against the arts of deceivers and seducers, then very numerous, who were propagating various pernicious heresies. He at the same time points out to them, vv. 20, 21, 27, the many advantages which they had for knowing the truth, and, vv. 26, 29, the many obligations which they were under to adhere to and practise it.

18. *ἡ ἐσχάτη ὥσα ἐστὶ*] From the *perishableness* of the world the Apostle is led to advert to the *end* of it,—namely, at the day of judgment, as seems denoted by the expression *ἐσχάτη ὥσα*; comp. Rom. xiii. 11, seq. 1 Thess. v. 1, seq. 2 Pet. iii. 1, seq. Some, indeed, understand the period here spoken of to be the last period of the Jewish economy, when many false Christs were to appear.—*ὁ δὲ ἀντίχρ.* On the precise import of this expression no little diversity of opinion exists. One thing is clear, that the Antichrist, as spoken of by St. Paul, 2 Thess. ii. 4, under the terms 'the Man of Sin,' 'Antichrist,' was yet to come; while the persons called antichrists had already appeared, or were then in existence. Now these antichrists cannot have been (as some suppose) the false Christs predicted by our Lord, Matt. xxiv. 23—25; for *δὲ ἀντίχρ.* will not here bear such a sense; nor do the characters of the persons in question, as given at iv. 7, and 2 John 7, correspond. Those plainly designate the persons, not as *apostates*, but *opponents of Christ*; though it would seem (as Thos. Scott supposes) that the *direct* and *avowed* opposers of Christianity, whe-

χεται, καὶ νῦν ἀντίχριστοι πολλοὶ γεγόνασιν ὅθεν γινώσκομεν  
 ὅτι ἐσχάτη ὥρα ἐστίν. <sup>19</sup> Ἐξ ἡμῶν ἐξῆλθον, ἀλλ' οὐκ ἦσαν <sup>r Ps. 41. 10.</sup>  
 ἐξ ἡμῶν εἰ γὰρ ἦσαν ἐξ ἡμῶν, μεμενέκεισαν ἂν μεθ' ἡμῶν. <sup>Acts 20. 30.</sup>  
 ἀλλ' ἵνα φανερωθῶσιν, ὅτι οὐκ εἰσὶ πάντες ἐξ ἡμῶν. <sup>1 Cor. 11. 19.</sup> <sup>20</sup> Καὶ <sup>s Ps. 45. 3.</sup>  
 ὑμῖς χρίσμα ἔχετε ἀπὸ τοῦ Ἁγίου, καὶ οἴδατε πάντα. <sup>& 128. 2.</sup> <sup>21</sup> Οὐκ <sup>John 14. 26.</sup>  
 ἔγραψα ὑμῖν ὅτι οὐκ οἴδατε τὴν ἀλήθειαν, ἀλλ' ὅτι οἴδατε αὐτήν, <sup>10. 15.</sup>  
 καὶ ὅτι πᾶν ψεῦδος ἐκ τῆς ἀληθείας οὐκ ἔστι. <sup>Heb. 1. 2.</sup> <sup>22</sup> Τίς ἐστὶν <sup>ch. 4. 2.</sup>  
<sup>John 7.</sup>

ther Jewish or Heathen, cannot be meant in this place. St. John has rather in view that apostasy from the true faith, by *heresy*, which St. Paul foretold (1 Tim. iv. 1) would take place in the latter times. An antichrist in this sense may be defined in the words of Thos. Scott (after Beza), as being 'one who opposes Christ, whether he oppose the doctrine of his Deity, or his humanity; or whether he set himself against him, in respect of his *priestly* office, by substituting other methods of atoning for sin, and finding acceptance with God; his *kingly* office, by claiming authority to exact laws, in his Church, contrary to his laws, or to dispense with his commandments; or his *prophetical* office, by claiming authority to add to, alter, or take away from the revelation which he has given in his holy word.' This agrees well with the Apostle's definition of antichrist at ver. 22, ὁ ἀρνούμενος τὸν Πατέρα καὶ τὸν Υἱόν, and iv. 3. 2 John 7. Perhaps, however, it will be better not to *confine* it to apostasy or heresy, but extend it also to *negotiousness*, and the virtual denial of Christ in *works*. After all, indeed, the expression may be only, as Lücke supposes, a *name* for an idea, and meant to express 'the *principles* of falsehood and heresy,' resisting the truth of the Gospel within Christ's Church, by an internal and spiritual enmity; as in like manner by the expression ὁ ἀρνούμενος at 2 Thess. ii. 3, is denoted the external and general enmity of non-Christians against Christianity. And so Kütt., whose note see in Peile.—To advert to a matter of philology. The καὶ following is not to be taken with καθεύς, but is in correspondence with καὶ in the next clause, there being an ellipsis of οὐτως. Render: 'And *as*—so now.' In the same manner καὶ occurs in Luke vi. 31, καὶ, καθὼς θέλετε ἴνα—καὶ ὑμεῖς ποιεῖτε αὐτοῖς ὁμοίους.

19. Ἐξ ἡμῶν ἐξῆλθον, &c.] The full sense is, 'They [originally] proceeded from us, but they were never really of us,' i.e. were not true Christians at heart; 'for if they had been really of us, they would have remained with us, and kept our doctrine; but they did not so, and the result was, that they were *proved* not to have been of us,' i.e. not true Christians.

20. καὶ ὑμῖς χρίσμα, &c.] In this verse we have a *contrast* to the last, and consequently the καὶ is *adversative*; the purpose of the words being that of consolation and assurance to true believers. (Lücke.) Render: 'And yet an unction have ye from the *Holy One*; and (accordingly) know all things [which it hath pleased God to reveal to us by the Spirit];' John xiv. 26. xvi. 13. 1 Cor. ii. 10—16; implying, what is expressed at the *resumption* of this at 21. 27, καὶ ὁ χρίσμα ἔχετε ἵνα τις ('any man') ἐκδύσῃ ὑμᾶς. The term χρίσμα, occurring here and at ver. 27, has that metaphorical sense by

which the verb χρίω is used of 'communicating the gifts and graces of the Spirit;' with allusion to the solemn inauguration of Priests and Kings with oil. Thus it *might* denote that *inauguration* of the Holy Spirit which accompanies the use of the Christian sacraments; and that, indeed, is *all* that many suppose to be here meant. But it seems rather to designate generally, the *imparting of the Holy Spirit* promised by Christ to all true believers, to lead them into all truth (John xiv. 26. xvi. 13); and that whether by the communication of the *supernatural Gifts*, or the ordinary *Graces* of the Spirit for sanctification, imparted through the preaching of the word, the administration of the Sacrament of the Lord's Supper, and other means of grace. Certain it is that *oil* is often in Scripture represented as typical both of the gifts and of the graces of the Spirit. So in the Parable of the Virgins, Matt. xxv. 4, the *oil*, enjoined to be taken in the lamps, is evidently the *oil of grace* to the heart, to keep alive the vigilance and perseverance of professing Christians. See Bp. Sanderson, Sermon. p. 365; and see note on Mark vi. 13. By the expression τοῦ Ἁγίου the best Expositors are agreed is meant *Christ*; see Mark i. 24. John x. 36. xvii. 9. Acts iii. 14. Rev. iii. 7.

21. οὐκ ἔγραψα ὑμῖν ὅτι—οὐκ ἔστι] 'The Apostle's argument here, *mutatis mutandis*, closely resembles that of Paul in Rom. iii. 3. "What, if some have separated themselves from the doctrine and the discipline of the Apostolic Church, shall their secession, or shall their secularity, invalidate the *stability* and the *spirituality* of that holy fellowship which we have with the Father, and with his Son Jesus Christ? Far be it that I should assert this." (Peile.) Who further observes (very truly) that 'this is the argument used in the Twenty-sixth Article of our Church.' The full sense is: 'I have written [as I have] to you, not because ye know not the truth, but because ye know it (competently) [accordingly the word of remembrance may suffice], and (are well aware) that no lie (or false representation of the truth in Jesus) is of the truth as respects the Gospel.' This turn of expression has the appearance of being a mode of address intended to *conciliate* and to make that capable of yielding profitable instruction which is little acceptable to flesh and blood. See my note on Thucyd. iv. 17. 3. Its purpose may have been to obviate the objection, that there could be no necessity to *teach* those who had been enlightened by the Holy Spirit, q. d. I have written thus to you, not because you are ignorant of the truth, but to put you in mind of what you already know. In short, the passage is very like that of 2 Pet. i. 12, where we have ὑπομνήσκειν ὑμᾶς, καὶ ἵνα εἰδῶτα.

22. τίς ἐστὶν—ὁ Χριστός:] The Apostle

ὁ ψεύστης, εἰ μὴ ὁ ἀρνούμενος ὅτι Ἰησοῦς οὐκ ἔστιν ὁ Χριστός ; οὗτός ἐστιν ὁ ἀντίχριστος, ὁ ἀρνούμενος τὸν Πατέρα καὶ τὸν Υἱόν. 23 ἡ Πᾶς ὁ ἀρνούμενος τὸν Υἱόν, οὐδὲ τὸν Πατέρα ἔχει

u Luke 12. 8.  
John 15. 23.  
1 Tim. 5. 12.  
ch. 4. 15.

ὁ ὁμολογῶν τὸν Υἱόν, καὶ Πατέρα ἔχει. 24 Ὅτι μὲν οὖν δ' ἠκούσατε ἀπ' ἀρχῆς, ἐν ὑμῖν μενέτω. Ἐὰν ἐν ὑμῖν μείνῃ δ' ἀπ' ἀρχῆς, ἠκούσατε, καὶ ὑμεῖς ἐν τῷ Υἱῷ καὶ ἐν τῷ Πατρὶ μενεῖτε. 25 Καὶ αὕτη ἐστὶν ἡ ἐπαγγελία ἣν αὐτὸς ἐπηγγείλατο ἡμῖν, τὴν ζωὴν τὴν αἰώνιον. 26 Ταῦτα ἔγραψα ὑμῖν περὶ τῶν πλανούντων ὑμᾶς.

x Jer. 31. 33.  
34.  
John 14. 23.  
24. 13.  
Heb. 8. 10.  
11.

27 ἡ Καὶ ὑμεῖς τὸ χρίσμα δ' ἐλάβετε ἀπ' αὐτοῦ, ἐν ὑμῖν μένει, καὶ οὐ χρεῖαν ἔχετε ἵνα τις διδάσκῃ ὑμᾶς ἄλλ', ὥς τὸ αὐτὸ χρίσμα διδάσκει ὑμᾶς περὶ πάντων, καὶ ἀληθές ἐστι, καὶ οὐκ ἔστι ψεύδος, καὶ καθὼς ἐδίδαξεν ὑμᾶς, μενεῖτε ἐν αὐτῷ. 28 ἡ Καὶ νῦν, τέκνιά, μένετε ἐν αὐτῷ ἵνα ὅταν φανερωθῇ, ἔχωμεν παρρη-

y Mark 8.  
36.  
ch. 2. 2.

means to say, that this *general* self-evident proposition [*πᾶς ψεύδης—οὐκ ἔστι*] is not more certain, than the *particular* application of it to the delusions of the seducers; whose false doctrines could not proceed from the same source with the truth of God. (Scott.) These words are to be understood *comparatē*; 'alios omnes supere, q. d. nisi hoc censeatur mendacium, aliud nullum haberi posse' (Calv.). 'Who is a deceiver or antichrist (i. e. apostate) if he be not, who denies that Jesus is the Messiah?' See note supra v. 18. Of course, the expressions δ' ψεύστης and ὁ ἀντίχρ. are to be taken, respectively, in a *generic* sense, to denote the *class* of persons each individually such. The Apostle means, we may suppose, to thus designate the false teachers, or heretical persons, as ψεύσται and ἀντίχριστοι, and to show *why* they may be esteemed such; namely, 1. as denying the Messiahship of Jesus, by which we are to understand denying his *full* Messiahship as it is described in the Scriptures. Such an one is, then, said, by implication, to be an antichrist; and under this description (the Apostle adds) comes 'he that denieth the Father and the Son,' ὁ ἀρνούμενος τὸν Πατέρα καὶ τὸν Υἱόν, where the *καὶ* is very significant. This antichristian spirit is pronounced to be the denying the mysterious connexion between the Father and the Son, according to the relations in which they are represented to us in the Gospel, separating the Son from the Father, and consequently degrading him from his high dignity. On this whole passage see Bp. Bull's *Judic. Cathol. Eccl.*, pp. 16, 14, and 84. The words following, v. 23, *πᾶς ὁ ἀρνούμενος—ἔχει*, serve to further develop the sense, and intimate that this separation is a virtual denial not only of the Son, but of both Father and Son. 'For he (observes Whitty) that denieth the Son cannot retain the true knowledge of the Father, because he can be known only through the Son; John i. 18. iv. 23, 24. viii. 19, 55. xiv. 6, 7. xvi. 3. Matt. xi. 27.' The words following contain an assertion of the *contrary truth*. They are, indeed, not found in the t. rec., but they are contained in most of the MSS. (to which I add 2 Lamb. and 2 Mus. copies); almost all the Versions, and very many Fathers; and have been received into the text by Bengel, Griesb., Matth., Scholz, and Tisch. (not Lachm.). They have, in

fact, every evidence of genuineness; for they not only seem to be required by the sense, but are in the manner of St. John. Their omission may far better be imputed to *homotelenon* than their addition can have arisen from a *marginal scholium*. The words may be rendered, with Dr. Peile, thus,—'He who acknowledgeth the Son is he that hath the Father.' The words, he adds, serve to elucidate the connexion which had been just expressed by οὐδὲ καὶ οὖν.

24—26. Here the Apostle first gives, at v. 24, an exhortation to steadfastness in adhering to the form of faith, which they have been taught at the beginning of their profession of the Gospel; thus intimating (as Lücke observes) that 'sincere faith in the apostolic Gospel is the best safeguard against heretical error.' Then at ver. 25, as an inducement to hold it fast, he points out the blessed effect of such steadfastness, in the communion enjoyed with the Son, and with the Father through him. Finally, for their encouragement and confirmation he, at ver. 26, reminds them of the promise given by God to all true believers; namely, that of eternal life. It is truly observed by Dr. Peile, that 'the Apostle, as in numerous instances, would seem to have caught the very manner of his Divine Master, as seen, for example, Matt. xxiv. 24, 25. John xiv. 24, 29. xv. 11. xvi. 4.'—To advert to a matter of *reading*. The *οὖν*, at v. 24, has been cancelled by Lachm. and Tisch., from three uncial, and sixteen cursive, MSS. (to which I can only add Lamb. 1182), and some late Versions. But it seems more likely to have been omitted accidentally by the ancient scribes, than that St. John would omit a particle which seems essential to the sense; for the *anagelaton* is here hardly to be thought of.

28. Here the Apostle returns to the subject of ver. 18, and concludes the argument of this Chap. of the Epistle with an exhortation in reference to the *τεχέτη ὅρα* there spoken of.—*καὶ νῦν, τέκνιά, μένετε, &c.*, meaning to say, 'And, now, my children, [to my hope and trust let me add my *exhortation*]: abide [I say] in him, that when he shall appear, we (i. e. not only *ye*, but *myself*) may have confidence (i. e. have no cause to be confounded) at his presence, when he cometh.' In the change of persons we may observe great delicacy; the rejection and disgrace

σίαν, καὶ μὴ αἰσχυνθῶμεν ἀπ' αὐτοῦ ἐν τῇ παρουσίᾳ αὐτοῦ.

29 'Εὰν εἰδῇτε ὅτι δίκαιός ἐστι, γινώσκετε ὅτι πᾶς ὁ ποιῶν <sup>1 ch. 2. 7. 10.</sup> τὴν δικαιοσύνην ἐξ αὐτοῦ γεγέννηται. III. <sup>1 a</sup> Ἴδετε, ποταπὴν <sup>a John 1. 12. & 10. 2. & 17. 25.</sup> ἀγάπην δέδωκεν ἡμῖν ὁ Πατήρ, ἵνα τέκνα Θεοῦ κληθῶμεν! διὰ <sup>b Isa. 54. 5. John 1. 12. Rom. 8. 16. 18, 29. 1 Cor. 12. 12. Gal. 2. 20. Phil. 2. 5. Col. 2. 4.</sup> τοῦτο ὁ κόσμος οὐ γινώσκει ἡμᾶς, ὅτι οὐκ ἔγνω αὐτόν. <sup>2 b</sup> Ἀγαπῆτοί, νῦν τέκνα Θεοῦ ἐσμεν καὶ οὐπω ἐφανερῶθη τί ἐσόμεθα. οἶδαμεν δὲ ὅτι ἐὰν φανερωθῇ, ὅμοιοι αὐτῷ ἐσόμεθα ὅτι ὁφόμεθα αὐτὸν καθὼς ἐστι. <sup>3</sup> Καὶ πᾶς ὁ ἔχων τὴν ἐλπίδα ταύτην ἐπ'

of the disciple tending to the discredit of the teacher. So 2 Cor. ix. 4.—*μὴ αἰσχυνθῶμεν ἀπ' αὐτοῦ*. Mr. Green, Gr. N. T. Dial., p. 280, is of opinion that these words may be rendered; 'that we may not shrink from him with shame at his coming;' though they may still contain merely a pure Hebraism. See Isa. i. 29. Jer. xii. 13. The view, however, which I have laid down (adopted by Dr. Peile), seems preferable; for, as verbs implying 'fear,' 'caution,' &c., are followed by *ἀπὸ τινος*, so may verbs implying 'shame,' or 'confusion of face,' which is nearly allied to 'fear.' Accordingly, in Hom. Od. vii. 305, we have *ἄλλ' ἰγὼ οὐκ ἴθαλον δαίτας αἰσχυρόμενός τε Μήνηας, &c.*

29. *ἰὰν εἰδῇτε, &c.* The full sense is, 'If ye know [as ye must] that he (i. e. God) is righteous, ye [cannot but] know that every one who (habitually and heartily) practises righteousness hath been received into the relation of a son of God, being born anew of Christ by the regeneration of his Spirit.' Comp. iii. 1. ii. 2, 9. iv. 7. v. 1. iv. 18.

III. 1. 'The Apostle now enlarges upon that practical conclusion to which he had just conducted his readers—that if our faith be based upon the accepted Righteousness of God our Saviour, our life must needs be no more our own, but His who died for us, and hath been raised in a ransomed and regenerated Human Nature. John v. 21, 26. xiv. 19. 1 Cor. vi. 20. Gal. ii. 20. 1 Pet. iv. 2. 2 Pet. i. 4. And first of all (vv. 1—9) he takes up the ideas suggested by the words *ἐξ αὐτοῦ γεγέννηται*, with which the preceding Chapter closed.' (Peile.) In doing this he forthwith breaks out into admiration of the love of God, in making those who were, by natural generation, sons of fallen Adam, sons of God by adoption and grace. See Eph. i. 5, and Rom. viii. 15.—*ἰδετε, ποταπὴν ἀγάπην*. 'See how vast a token of His love hath the Father bestowed upon us, that we should be called God's children!'—*διὰ τοῦτο*. This is to be referred to *εἶτι* following; the meaning being, 'The world, therefore, recognises us not as sons of God, nor comprehends the glory and nature of this filiation, because it doth not acknowledge Him [as God].' This is, as Est. remarks, thrown in by way of a tacit consolation to the faithful; q. d. 'Non mirum, si mundo non simus filii Dei, sed contra contemptibiles atque exosi; nam idem mundus non novit nos nec diligit, quia Deum, ejus filii sumus, nec novit, nec diligit. Non debet autem molestum nobis esse si non diligamur ab iis, qui nec Deum diligunt.' Comp. John xv. 18, 19, where the argument is of the same kind.

2 *ἀγαπ., νῦν τ. Θεοῦ—ἴσμεν*] 'Spectat hoc

quoque cum sequentibus ad consolationem et exhortationem fidelium, ne succumbant in adversariis. Quamvis inquit, mundo despecti et viles habiti, tamen etiam nunc, in hoc sæculo, atque inter pressuras et opprobria, revera filii Dei sumus, utique per gratiam adoptionis.' (Est.) Here we have a solemn repetition of the same assertion as at the first clause of v. 1, with a weighty truth engrafted thereupon, with respect to our dignity in the future world. The general sense is as follows: '[As to our present state], now [I repeat] we are already sons of God by adoption; and [as to our future one], though it doth not yet appear [even to Christians, much less to the world] what we shall be. However, this we do know, that when he shall appear (or, 'when our state shall be disclosed'), we shall be *like* unto him, for we shall see him as he is; q. d. as Lücke expresses it, 'In spite of the world's disowning, we still really are God's children (how great is that dignity!); and as yet it is not even made manifest (καὶ οὐπω ἐφανερῶθη) what we are to be (in what glory we are to have a share hereafter). But this much we do know with certainty, that when this is manifested (when the glory of the children of God is manifested), we shall then be like unto him [of whom we are born]; for we shall see him as he is; i. e. we shall know him indeed, and be in his presence; see Rom. viii. 16, seq. Col. iii. 3, 4. This sense of *ἐφανερῶθη* is also assigned by Dr. Peile, who observes that this interpretation makes *ἰδέν* = the Class. *εἶδν*, on which as distinguishing from *εἶδαν*, he refers to his note on Æschyl. Agam. 12. But this idiom needs proof. By being *like* unto him is denoted likeness in holiness and happiness; and by *seeing him as he is* is meant, seeing him no longer, as now, 'through a glass, darkly, but face to face.' (1 Cor. xiii. 12).—To advert to a matter of reading. At *οἶδαμεν δὲ* Lachm. and Tisch. cancel the *δὲ*, on the authority of MSS. A, B, C, and 2 cursives, the Vulg. and a few Fathers;—an authority, however, insufficient to justify the removal of any word, espec. when, as here, it is called for by the context, and demanded by the ratiocination, as is clear from the statement of the full sense which I have laid down.

3. This verse is connected with ii. 29, and develops the train of ideas there commenced. (Lücke).—*καὶ πᾶς ὁ ἔχων—ἴσμεν*, meaning, that 'where there is a true hope of being made like unto him, at his appearance, the person will meanwhile strive to imitate his purity, in order to participate in his glory and blessedness; see Bp. Bull's Harm. App. p. 44, and South's Sermon, vol. vi. p. 441, seqq. on this text, where, after considering how a man may be shown to purify himself even as Christ is pure, he says, i. what

ο ch. 5. 17. αὐτῷ ἀγγίζει ἑαυτὸν, καθὼς ἐκεῖνος ἀγνός ἐστι. <sup>4</sup> c Πᾶς ὁ ποιῶν τὴν ἁμαρτίαν, καὶ τὴν ἀνομίαν ποιεῖ· καὶ ἡ ἁμαρτία ἐστὶν ἡ ἀνομία. <sup>5</sup> d καὶ οἴδατε ὅτι ἐκεῖνος ἐφανερώθη, ἵνα τὰς ἁμαρτίας ἡμῶν ἄρῃ· καὶ ἁμαρτία ἐν αὐτῷ οὐκ ἔστι. <sup>6</sup> e Πᾶς ὁ ἐν αὐτῷ μένων, οὐχ ἁμαρτάνει· πᾶς ὁ ἁμαρτάνων, οὐχ ἐώρακεν αὐτὸν, οὐδὲ ἔγνωκεν αὐτόν. <sup>7</sup> f Τεκνία, μηδεὶς πλανάτω ὑμᾶς· ὁ ποιῶν τὴν δικαιοσύνην δικαίος ἐστὶ, καθὼς ἐκεῖνος δικαίος ἐστίν. <sup>8</sup> e' O ποιῶν τὴν ἁμαρτίαν, ἐκ τοῦ Διαβόλου ἐστίν. ὅτι ἀπ' ἀρχῆς ὁ Διάβολος ἁμαρτάνει. Εἰς τοῦτο ἐφανερώθη ὁ Τίος τοῦ Θεοῦ, ἵνα λύσῃ τὰ ἔργα τοῦ Διαβόλου. <sup>9</sup> h Πᾶς ὁ γεγεννημένος ἐκ τοῦ Θεοῦ ἁμαρτίαν οὐ ποιεῖ, ὅτι σπέρμα αὐτοῦ ἐν αὐτῷ μένει

is implied in that purifying, i. e. by carefully ridding himself of the dominion of sin (comp. 1 Tim. vi. 14); 2. how the hope of heaven purifies a man; first, as a special grace, and, secondly, upon a moral account, by suggesting to him arguments for purification.

4. What is here said is founded on the *formal difference* and the *essential identity* of the expressions ἁμαρτία and ἀνομία, and directed against the error of those who, misunderstanding the doctrine of Christian liberty, denied and disowned the positive character of the moral law, and the immediate relation of sin thereto, as to a divine prohibition. (Lücke.)—πᾶς ὁ ποιῶν τὴν ἁμαρτίαν, &c., meaning to say, that 'every fault, every moral stain is a transgression of the Divine law, since God's commandment demands the most perfect righteousness and the most exalted purity.' (Lücke.) But this does not draw forth the full force of ποιεῖ, which, as used of habit, may best be rendered *practices*, as far as regards ἁμαρτίαν, but not as respects ἀνομίαν, where it only means 'commits'; i. e. as Dr. Peile explains, 'is chargeable with'; and ἀνομία, may, with him, be rendered 'non-conformity (rather, 'un-conformity') to law'—a state of moral disobedience' (lawlessness). The Apostle's meaning, as Mackn. observes, is, 'that no one should think lightly of his sin, because every sin (even the least) being a violation of the law of God, will most certainly be punished if not repented of. The Nicolaitans, and other heretics in the first age, fancying that knowledge sanctified the worst actions, affirmed that no man possessed of knowledge will be punished for any action whatever. In opposition to this pernicious doctrine the Apostle declares that, as the offence of sin lies in its being a transgression of the Law of God, the Moral Governor of the world will certainly punish every wilful sinner.'

5, 6. καὶ οἴδατε ὅτι ἐκεῖνος, &c.] meaning to say, as an acknowledged truth, that 'the end of redemption, as well as the effective example of the guiltless Saviour, prohibits every one, who lives in communion with the Redeemer, to sin.' Every sin that the Christian commits is an elusion of Christ's scheme of redemption, of which the end is the annihilation of sin; it interrupts the progressive communion with the Redeemer, and is a proof of His not having been recognised in His purity and holiness. Only by means of a progressive sanctification can the Christian realise in himself that redemption which, by his faith, he

has only *ideally* appropriated. (Lücke.) By οὐχ ἁμαρτάνει, all the best Expositors are agreed, is meant, sinneth not habitually, wilfully, and presumptuously, but only from frailty. Of this peculiar sense the only example I have noted out of Scripture is in Jos. Antt. xvi. 2, 4, μελέτην τοῦτων—ὁ δὲ οὐχ ἁμαρτησάμεθα, 'whereby we shall avoid running into sin.' Whosoever doth so sin (it is added) hath no true knowledge of Him, or conception of his doctrine.

7. μηδεὶς πλανάτω ὑμᾶς, &c.] A solemn warning (like that at 1 Cor. vi. 9—11. Gal. vi. 6—10. Eph. v. 5—7. James i. 22—25. 2 Pet. i. 8, 9) not to let any man deceive them by plausible pretences (founded on the loose ethics of half-Christianity, which would make the love of the world consistent with the love of God) into an opinion that they might live in habitual sin, and yet be true Christians. (Scott and Lücke.)—ὁ ποιῶν τὴν δικαιοσύνην, &c., meaning, 'be alone who is habitually righteous, in imitation of his Saviour, is truly righteous'; see Simon's Hor. Homil. vol. vi. p. 327, who truly says, that the whole scope of the context from ver. 3 sanctions, and, indeed, requires this interpretation.

8. ὁ ποιῶν—ἐστίν] Here again, as before, ποιεῖ must be understood of *habit*; the general sense being, 'He who practices sin [must not say he is a son of God; no] he is [a son] of the Devil [and this sonship is established by strong similitude]; for the Devil has been habitually and perpetually sinning.' At αἱ τοῦτε—Διαβόλος supply καὶ τιν, 'and yet.' The omission of such ratiocinative Particles is one of the peculiarities of St. John's style. The sentiment corresponds to that at ver. 5.

9. πᾶς ὁ γεγεννημένος—οὐ ποιεῖ] The sentiment is nearly allied to that at ver. 6 (πᾶς ὁ ἐν αὐτῷ μένων, οὐχ ἁμαρτάνει), sonship and intimate union being cognate ideas. In both passages, then, it is plain that the phrase ἁμαρτίας ποιεῖ must be taken, like ἁμαρτάνει, of deliberate and habitual sin. Moreover, to understand this passage fully, ὁ γεγεννημένος ἐκ τοῦ Θεοῦ must be understood as at ii. 29, where see note. Now of such an one it may be said, in a popular sense, that he *cannot* sin; since there is effectual grace afforded to him that he *shall* not; οὐ δύναται being used here as at Heb. vi. 4, ἀδύνατον ἐστὶ—ἀνυκαταλίσθαι εἰς μεταβολήν. By the expression σπέρμα αὐτοῦ we may understand, with Augustine, of the ancients, and of the moderns, Grot., Benson, Rosenm., and most recent Com-



καὶ οὐ δύναται ἁμαρτάνειν, ὅτι ἐκ τοῦ Θεοῦ γεγέννηται. <sup>10</sup> <sup>1</sup> Ἐν τούτῳ φανερά ἐστι τὰ τέκνα τοῦ Θεοῦ καὶ τὰ τέκνα τοῦ Διαβόλου. Πᾶς ὁ μὴ ποιῶν δικαιοσύνην, οὐκ ἔστιν ἐκ τοῦ Θεοῦ, καὶ ὁ μὴ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ. <sup>11</sup> <sup>2</sup> ὅτι αὕτη ἐστὶν ἡ ἀγγελία ἣν ἠκούσατε ἀπ' ἀρχῆς, ἵνα ἀγαπῶμεν ἀλλήλους. <sup>12</sup> <sup>3</sup> οὐ καθὼς Κάιν ἐκ τοῦ πονηροῦ ἦν, καὶ ἔσφαξε τὸν ἀδελφὸν αὐτοῦ. Καὶ χάριν τίνος ἔσφαξεν αὐτόν; ὅτι τὰ ἔργα αὐτοῦ πονηρὰ ἦν, τὰ δὲ τοῦ ἀδελφοῦ αὐτοῦ δίκαια. <sup>13</sup> <sup>4</sup> Μὴ θαυμάζετε, ἀδελφοί μου, εἰ μισεῖ ὑμᾶς ὁ κόσμος. <sup>14</sup> <sup>5</sup> ἡμεῖς οἶδαμεν ὅτι μεταβεβήκαμεν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν, ὅτι ἀγαπῶμεν τοὺς ἀδελφοὺς. ὁ μὴ ἀγαπῶν τὸν ἀδελφὸν μένει ἐν τῷ θανάτῳ. <sup>15</sup> <sup>6</sup> Πᾶς ὁ μισῶν τὸν ἀδελφὸν αὐτοῦ ἀνθρωποκτόνος ἐστί· καὶ

10 <sup>1</sup> <sup>1</sup> ch. 4. 2.

<sup>11</sup> <sup>2</sup> <sup>1</sup> John 12. 34. & 15. 12. ch. 1. 8. & 2. 7. ver. 26. 1 Gen. 4. 2. Heb. 11. 4.

<sup>13</sup> <sup>4</sup> <sup>1</sup> John 18. 18. 19. & 17. 14. n Lev. 19. 17. ch. 2. 9—11.

<sup>15</sup> <sup>6</sup> <sup>1</sup> Matt. 5. 21. 22. Gal. 5. 21.

mentators, the revealed word of God (see 1 Pet. i. 23). But I would rather suppose it to denote, as Carpius and others explain, the vital principle of the spiritual seed committed to our hearts, like a seedling to the ground; and consisting not in the word of God only, but in the Divine grace by which that word is made effectual; in short, the sanctification of the Spirit spoken of at Gal. v. 22. Nearly the same view is taken by Dr. Peile, who explains it 'the seminal principle of an imperishable life,' *ζωὴ καὶ ἀφθαρσία*, 2 Tim. i. 10. Eph. iv. 18; q. d. 'It is not only *in* him, but *abiding in* him, as the means whereby (as he is now a compound of "flesh and spirit") he shall ever more and more consecrate himself to God's service: Rom. vi. 22. vii. 25. viii. 11. 2 Cor. iv. 10, 11. vii. 1. 1 Thess. v. 23. 2 Pet. i. 4; and so he cannot sin, because he is a BORN OF GOD.' On this difficult point Calv. has the following able note: 'Johannes non de uno actu (ut vocant) hic loquitur, sed de continuo vite tempore. Fanatici quidam *alternam* nescio quod *asmen* in electis somniant, quod *secum* afferant ex matris utero; sed hæc plusquam ineptissimè torquent Joannis verba; neque enim de *eternâ* electione disputat, sed initium a Regeneratione facit. Atqui constat sic inchoari in nobis Regenerationem, ut ad mortem usque Veteris Hominis reliquias maneant. Quodsi nondum plena est, ac solida Regeneratio, nonnisi pro modo suo a Peccati servitute nos eximit.'

10. Because the profane world neither knows nor appreciates the difference between those who are the children of God and those who are not, the Apostle here subjoins an emphatic repetition of the sentiment, that 'every one who does not practise righteousness is not of God;' and that with the assurance that this is the only test of men being in a state of salvation. On this general position is then engrafted a particular one, respecting that most important branch of our duty to men, which consists in love and kindness to our brethren,—meaning, not only brother-Christians, but brother-men. See 2 Pet. i. 7. Gal. v. 14. Col. iii. 14.

11. From hence to the end of the Chapter the Apostle urges the foregoing exhortation by various arguments; and first, he reminds them that the injunction to love one another was coeval with the Christian religion itself; originating with its Author, and made the distinguishing

evidence of being his disciples. Those, therefore (it is implied), who are destitute of this grace, are no true Christians, but can only be ranked with him who, though professing to be a worshipper of God, showed himself to be not of the family of God, but of the Evil One, by envying, hating, and murdering his brother.

12. *ὅς καθὼς Κάιν, &c.* This may be considered as a brief mode of speaking, for what, more fully expressed, would be: 'And not as Cain, who was a son of the Devil, and murdered his brother [so let us do, by fostering those feelings of hatred, which may tend to murder].' Then, by way of caution, the Apostle in the next words, *καὶ χάριν τίνος—δίκαια*, suggests the cause of this hatred,—namely, envy at his brother's superior goodness and favour with God.

13. *μὴ θαυμάζετε—ὁ κόσμος* In other words, 'Wonder not if the world hate you: it was ever so in the world; the wicked have ever hated and persecuted the good, as Cain did Abel.' Compare ver. 1. John xv. 18, and xvi. 1, seqq. (Lücke.)

14. *ἡμεῖς οἶδαμεν, &c.* This suggests, by way of consolation, how it should be so; the meaning being, that 'the enmity of the ungodly against them, as the children of God, was the most unequivocal proof that they had passed from *death* (from a state of spiritual condemnation) to life,' or a state of acceptance with God; and the proof of their being in such a state was that they loved the brethren.—*ἡμεῖς οἶδαμεν*. I am inclined to agree with Mr. Green, Gr. N. T., that the Pronoun is here, as very oft. (I had almost said generally) in St. John, emphatic; q. d. 'We know [though the world which hates us does not] that,' &c. Comp. John xiv. 20. This emphatic force may, then, briefly be expressed thus: 'We, for our part, know.' The words *τὸν ἀδελφόν*, not found in a few ancient MSS. and several Fathers, have been cancelled by Lachm. and Tisch. But, although internal evidence is somewhat against the words, there exists no sufficient authority to warrant their being cancelled.

15. In addition to the assurance that he who hateth his brother is, as it were, under the ban of God, the Apostle adds, that such an one is even a sort of CAIN, of whom he has just spoken; that his disposition and principles are such as *tend* to murder, and may, as in the case of Cain, lead to actual murder. Compare John viii. 44.

οἶδατε ὅτι πᾶς ἀνθρωποκτόνος οὐκ ἔχει ζωὴν αἰώνιον ἐν αὐτῷ μένουσαν. <sup>16</sup> Ὁ ἔν τούτῳ ἐγνώκαμεν τὴν ἀγάπην, ὅτι ἐκεῖνος ὑπὲρ ἡμῶν τὴν ψυχὴν αὐτοῦ ἔθηκε καὶ ἡμεῖς ὀφειλομεν ὑπὲρ τῶν ἀδελφῶν τὰς ψυχὰς τιθέναι. <sup>17</sup> Ὁς δ' ἂν ἔχη τὸν βίον τοῦ κόσμου, καὶ θεωρῇ τὸν ἀδελφὸν αὐτοῦ χρεῖαν ἔχοντα, καὶ κλείσῃ τὰ σπλάγχνα αὐτοῦ ἀπ' αὐτοῦ, πῶς ἡ ἀγάπη τοῦ Θεοῦ μένει ἐν αὐτῷ; <sup>18</sup> Τεκνία μου, μὴ ἀγαπῶμεν λόγῳ μὴδὲ τῇ γλώσσῃ, ἀλλ' ἐν ἔργῳ καὶ ἀληθείᾳ. <sup>19</sup> Καὶ ἐν τούτῳ γινώσκουμεν ὅτι ἐκ τῆς ἀληθείας ἐσμέν. καὶ ἔμπροσθεν αὐτοῦ πείσομεν τὰς καρδίας ἡμῶν, <sup>20</sup> ὅτι ἐὰν καταγινώσκῃ ἡμῶν ἡ καρδιά, [ὅτι]

p John 3. 16.  
a 16. 13.  
Rom. 8. 3.  
Eph. 5. 2, 25.  
ch. 4. 9.  
q Deut. 15. 7.  
Luke 3. 11.  
James 2. 15.  
ch. 4. 20.  
a 5. 1.

r Ezech. 33.  
31.  
1 Pet. 1. 22.  
James 2. 18.

How short, as Lücke observes, is the step from hatred to murder, experience fully evinces. Moreover (as he adds) 'it is not the mere external action, but the internal disposition of the heart, that is inquired into and judged by the great Searcher of hearts; while man is apt to think lightly of evil *thoughts* only, and only shudders at grossly criminal *acts*. As, then, *murder* is utterly inconsistent with a state of salvation, so also must those *dispositions*, which are the seed of it, prevent any one from being a child of God. Thus even a heathen writer (Virgil, *Æn.* vi. 607) places in his Tartarus those 'quibus insensi fratres, dum vita manebat.'

<sup>16</sup> ἐν τούτῳ ἐγνώκαμεν—ἔθηκε] 'Hortaturus fideles ad caritatis erga fratres officia, Christi Domini proponit exemplum, qui summam erga nos caritatem ostendit, animam suam ponens pro nobis. Quo suo exemplo ipse Dominus discipulos hortatus est, dicens, Hoc est præceptum meum, ut diligatis invicem, sicut dilexi vos. Joan. xv.' Calv. The full sense is, 'Herein have we learned, and do know, *Love* (i. e. the principle of Love, what Love is), in that He (the Son of God) hath laid down his life for us.' The principle of Love is considered as exemplified in Christ. At the next clause, καὶ ἡμεῖς ὀφείλομεν, there is a tacit inference, deduced from the acknowledged and bounden duty of Christians to follow the example of their Lord. Thus we may render, 'Thus also as he did, ought we, following his example, to do likewise,' and also in obedience to his injunction at John xiii. 15, ὑποδείγμα—καὶ ὑμεῖς ποιήσατε.

<sup>17</sup> ὅς δ' ἂν ἔχη—ἐν αὐτῷ;] meaning to say, 'But if it be the duty of the Christian to love the brethren, how unlike a Christian, then, does he act, who, being in possession of earthly goods (compare Luke xv. 12, 30. xxi. 4), seeth his brother in distress, and shutteth up his heart to him, how can the love of God, which only by brotherly love can be demonstrated and perfected (compare infra iv. 12, 20) abide in such an one?' (Lücke.) See Luke iii. 11. 2 Cor. viii. 14, compared with Rom. xii. 9. In κλείειν τὰ σπλάγχνα ἀπὸ τινος we have a figurative mode of expression, to denote the, as it were, 'barring the heart against compassion, and forbidding it to flow.'—τὸν βίον τοῦ κόσμου. Render: 'this world's goods, or substance;' a use of *βίος* found in Luke xv. 12, διέβην αὐτοῖς τὸν βίον. So, too, Jos. Antt. i. 20, 1, γυναῖκάς τε καὶ παῖδας ἐπαγόμενοι μετὰ τὸν πορισθέντα βίον. So Xen. Eph. v. 9, p. 104, Locell. κοινωνήσαι αὐτῷ τοῦ βίου.

<sup>18</sup> μὴ ἀγαπ. λόγῳ—καὶ ἀληθείᾳ] 'Exhortatio necessaria propter eos, qui dilectionem fraternam verbo obtinentes, opere non præstant; quales introducit Jacobus in Epistolâ suâ, cap. ii. dicentes, *Ite in pace, calefacimini et saturatemini*. Non solum (inquit Joannes) verbo et lingua diligamus fratres, ut faciunt, qui blande et speciose loquuntur, interum nihil dantes, unde juventur egeni; sed dilectionem opere et effectu monstremsus.' (Est.) Comp. Theognis, 973, καὶ μοι ἀνὴρ εἴη γλώσσῃ φίλος, ἀλλὰ καὶ ἔργῳ, and Soph. Antig. 539, λόγον δ' ἔγω φιλοῦσα οὐ στήθεσσι φίλην.—Τεκνία μου. The *μου* is called by Lachm. and Tisch., from 3 uncial and 12 cursive MSS., to which I add Lamb. 1182. But it seems called for by the deep feeling inherent in the address, like that in Gal. iv. 19, τεκνία μου, οὐκ ἔτι ἐν ὄντι.

<sup>19</sup> The Apostle now adds, in conclusion, a serious exhortation to that 'love unfeigned' inculcated by St. Paul, Rom. xii. 9.—καὶ ἐν τούτῳ γινώσκουμεν, &c. He also here applies the test of the reality of this love, by a comparison with that of Christ; q. d. 'And by this we know whether we be of the truth [in this respect, namely, of love to others].' Similar to ἐκ τῆς ἀληθείας εἶναι we have ἐκ τοῦ Θεοῦ εἶναι elsewhere. By τῇ ἀληθείᾳ we may understand *true religion*, the truth as it is in Jesus, as a principle of action. The words καὶ ἔμπροσθεν αὐτοῦ πείσομεν τὰς καρδίας ἡμῶν, are to be referred to the preceding context, and the connexion (with Est.) traced thus: 'Ex hoc; quod non solum verbo et lingua, sed opere et veritate fratres diligimus, sincero videlicet atque ex animo illis beneficientes, cognoscimus, nos esse ex veritate; et proinde, si id faciamus, conscientiam nostram coram Deo tranquillam atque pacatam reddemus, quod cum vero diligamus, certâ conceptâ fiduciâ, quod damnationem in judicio Dei situs evasuri; ut inferius hoc et sequenti capite explicatur.'—The words καὶ—πείσομεν may be rendered, 'and shall (or 'may') assure our hearts;' thus quieting and tranquillizing our accusing conscience.'

<sup>20</sup> 21. Some obscurity here exists, arising from extreme brevity: to remove which some, as Benson and Rosenm., supply a clause from the preceding verse, as follows: 'For if our heart condemn us, as deficient in brotherly love, 'God is greater than our heart, and knoweth all things, [and consequently our hearts, instead of being assured before him, will condemn us; on the other hand,] if our heart condemn us not, then have we confidence toward

μελῶν ἐστὶν ὁ Θεὸς τῆς καρδίας ἡμῶν, καὶ γινώσκει πάντα.

21 Ἀγαπητοὶ, ἐὰν ἡ καρδία ἡμῶν μὴ καταγινώσκη ἡμῶν, \* παρ-  
ρησίαν ἔχομεν πρὸς τὸν Θεόν. 22 \* καὶ ὁ ἐὰν αἰτῶμεν, λαμβά-

νομεν παρ' αὐτοῦ ὅτι τὰς ἐντολάς αὐτοῦ τηροῦμεν, καὶ τὰ  
ἄρεστὰ ἐνώπιον αὐτοῦ ποιοῦμεν. 23 Ἐκ αὐτῆς ἐστὶν ἡ ἐντολὴ

αὐτοῦ, ἵνα πιστεύσωμεν τῷ ὀνόματι τοῦ Υἱοῦ αὐτοῦ Ἰησοῦ  
Χριστοῦ, καὶ ἀγαπῶμεν ἀλλήλους, καθὼς ἔδωκεν ἐντολὴν ἡμῖν.

24 Ἐκ τῶν ἐντολῶν αὐτοῦ, ἐν αὐτῷ μένει, καὶ αὐτὸς  
ἐν αὐτῷ. καὶ ἐν τούτῳ γινώσκουμεν ὅτι μένει ἐν ἡμῖν, ἐκ τοῦ  
Πνεύματος οὗ ἡμῖν ἔδωκεν.

IV. 1 Ἀγαπητοὶ, μὴ παντὶ πνεύματι πιστεύετε, ἀλλὰ δοκι-  
μάζετε τὰ πνεύματα, εἰ ἐκ τοῦ Θεοῦ ἐστὶν ὅτι πολλοὶ ψευδο-  
προφῆται ἐξεληλύθασιν εἰς τὸν κόσμον. 2 Ἐν τούτῳ γινώσκετε

τὸ πνεῦμα τοῦ Θεοῦ πᾶν πνεῦμα ὃ ὁμολογῇ Ἰησοῦν Χριστὸν

1 Cor. 14. 29. Eph. 5. 6. Col. 2. 12. 1 Thess. 5. 21. 2 Pet. 2. 1. 3 John 7. Rev. 2. 2. b 1 Cor. 12. 3. ch. 2. 22. & 5. 1. 3 John 7.

But there is thus something too forced and artificial to suit the Apostle's style. There is more of simplicity, and perhaps truth, in the mode adopted by Dr. Peile in the following paraphrastic Version: ' (And this we have great need to do;) because, if our heart condemn us, God is incomparably greater than our heart, yea, is cognizant of all we say, think, or do; John ii. 25. 1 Cor. iv. 4, 5. Beloved, it is if our heart condemn us not, that we have boldness towards God, to speak freely as sons (see Heb. iii. 6. iv. 16. 1 Thess. ii. 2). yea, that, whatsoever we ask, we receive from Him, because we are keeping his commandments, and doing what is pleasing in his sight.' Comp. John xv. 7.—10. xvi. 23, 24. See Calvin's able note.

23. καὶ αὕτη ἐστὶν—ἡμῖν] Render: 'And his commandment (the sum of all) is, that we should believe in the Divine mission of his Son Jesus Christ, and love each other, according to the injunction he gave us.' See 1 Tim. i. 5. Gal. v. 6. John iii. 16. vi. 28, 29, and Calvin's note.

24. καὶ ὁ τηρῶν—αὐτοῦ] The full sense is, 'He, then, who keepeth [habitually] God's precepts, is the person who abideth in him, and he in him;' implying love, favour, and blessing from God. In the next sentence is given a test of the having this 'abiding of God' in them,—namely, by his imparting to them the Holy Spirit, and its gifts, whether ordinary or extraordinary,—since, in either case, is implied the approbation and favour of God; and, from the presence or absence of which, we may infer our spiritual state; for, as it is well observed by Dr. Gloucester Ridley, 'the way of the Spirit is not to be traced: the working of God is not to be perceived. The Divine Author and his operations are hidden from us, but his work is manifest; and though we cannot see God at any time, or feel the motion of the Spirit in our hearts, yet is there a certain evidence whether we are wrought on by Him or not; namely, according to this infallible rule given us by St. John, whereby we may know that God by his Spirit dwelleth in us, if we keep his commandments.'

IV. The particular subject of this and the next

s Ps. 10. 17.

& 24. 17.

& 145. 18.

Prov. 15. 28.

Jer. 20. 12.

Matt. 7. 5.

& 31. 22.

Mark 11. 24.

Luke 11. 9.

John 9. 31.

& 14. 15.

& 15. 7.

& 16. 22.

James 1. 5.

& 5. 16.

ch. 5. 14.

& Lev. 19. 18.

Matt. 22. 39.

John 6. 29.

& 13. 34.

& 15. 12.

& 17. 3.

1 Thess. 4. 9.

1 Pet. 3. 1.

ch. 4. 12.

& 5. 11.

u John 14.

& 15. 10.

Rom. 8. 9.

ch. 4. 12.

& Jer. 29. 2.

Matt. 7. 16.

14. & 24. 4.

& 24.

Chapter is the Incarnation, in which the doctrine of the Atonement is, if rightly understood, included. It is therefore with reason that St. John sets forth this as the cardinal doctrine of Christianity; inasmuch that he speaks of the belief of this article as the accomplishment of our Christian warfare; the attainment, at least, of that faith which overcometh the world, inspiring the Christian with fortitude to surmount its temptations, in whatever shape they may assail him. On the other hand, the denial of this great truth, so animating to the believer's hopes, he represents as the beginning of that apostasy, which is to come to its height in the latter times; in fact, as one of the characteristics of Antichrist. In the present Chapter the Apostle follows up what he has just said, as to the gift of the Spirit being the sign of God's presence and favour, by warning Christians against those who falsely pretended to the Spirit; and he gives certain rules for discriminating true from false spiritual gifts: after which he proceeds again to enjoin brotherly love and charity as the bond of perfectness.

1. παντὶ πνεύματι meaning, 'every one who claims to have a spiritual gift, or lays claim to inspiration; implying, as appears from the context, without ground. So at 2 Thess. ii. 2, and 1 Tim. iv. 4, the term is used directly of those who falsely make the claim. It must be by implication so understood here; for, as Dr. Burton observes, 'As in the preceding verse the Apostle had said, the presence of the Spirit is the test of a man's having God dwelling in him, so in this he guards against false pretensions to the Spirit, alluding to the ψευδοπρ., 'pretenders to the Spirit.'

2. The Apostle now applies an infallible touchstone to prove the validity of such claims.—Ἐν τούτῳ γινώσκετε τὸ πνεῦμα, &c. 'By this ye know and discern the Spirit in every person claiming to possess it.' The test is adduced in the next words, 'every person, claiming to have the Spirit, who openly and fearlessly professes that Jesus Christ was made very man [for our redemption], is from God; i. e. his pretensions are valid. See 1 Cor. xii. 3. Considering the known opinions of the heretics of that age, which consisted not in a denial of the divinity, but of

ο 2 Thess. 2. 7. 1. 18, 22. *ἐν σαρκὶ ἐληλυθότα, ἐκ τοῦ Θεοῦ ἐστι.* <sup>3</sup> καὶ πᾶν πνεῦμα δὲ μὴ ὁμολογεῖ [τὸν] Ἰησοῦν [Χριστὸν] ἐν σαρκὶ ἐληλυθότα, ἐκ τοῦ Θεοῦ οὐκ ἔστι· καὶ τοῦτό ἐστι τὸ τοῦ ἀντιχρίστου, δ' ἀκηκόατε ὅτι ἔρχεται, καὶ νῦν ἐν τῷ κόσμῳ ἐστὶν ἡδη. <sup>4</sup> ὅτι οἱ μὲν ἐκ τοῦ Θεοῦ ἐστε, τέκνία, καὶ νενικήκατε αὐτούς· ὅτι μείζων ἐστὶν ὁ ἐν ὑμῖν, ἢ ὁ ἐν τῷ κόσμῳ. <sup>5</sup> αὐτοὶ ἐκ τοῦ κόσμου εἰσὶ διὰ τοῦτο ἐκ τοῦ κόσμου λαλοῦσι, καὶ ὁ κόσμος αὐτῶν ἀκούει. ο 2 John 8. 17. & 10. 27. <sup>6</sup> ἡμεῖς ἐκ τοῦ Θεοῦ ἐσμεν ὁ γνωσκὼν τὸν Θεόν, ἀκούει ἡμῶν ὅς οὐκ ἔστιν ἐκ τοῦ Θεοῦ, οὐκ ἀκούει ἡμῶν. Ἐκ τούτου γνωσκόμεν τὸ πνεῦμα τῆς ἀληθείας καὶ τὸ πνεῦμα τῆς πλάνης. 7 Ἀγαπητοὶ, ἀγαπῶμεν ἀλλήλους· ὅτι ἡ ἀγάπη ἐκ τοῦ Θεοῦ ἐστὶ, καὶ πᾶς ὁ ἀγαπῶν, ἐκ τοῦ Θεοῦ γεγέννηται, καὶ γινώσκει τὸν Θεόν. <sup>8</sup> ὁ μὴ ἀγαπῶν, οὐκ ἔγνω τὸν Θεόν, ὅτι ὁ Θεὸς

the humanity of Christ, the best Expositors are agreed that there is reference to the tenets of the Docetæ and others, who held Jesus Christ to have been a mere *φάντασμα*, destitute of a real body. See Bp. Bull, Jud. Eccl. Cath., p. 17, and Lücke's Introd. Now the Apostle maintains that he came *really* [clothed] in the flesh, i. e. in a human body.

3. The first clause of this verse contains the converse proposition to that in the last clause of the preceding. The second clause seems meant to advert to the *principle* which dictated the latter of the two confessions, or professions, and is represented as a sort of *φανέρωμα*, or manifestation thereof: or we may, with our Common Version, suppose *πνεῦμα* understood; and, according to this view, the words may be rendered and interpreted as by Est. thus: 'Hic spiritus, qui non confitetur Jesum Christum in carne venisse, sed solvit Jesum, spiritus est illius Antichristi, i. e. hæc doctrina cum suo doctore præcurrit satellitio Antichristum, cujus omne studium atque conatus in hoc erit, ut solvat ac destruat Jesum Christum et regnum ejus.' The interpretation of the next words, δ' ἀκηκ.—*κόσμος*, depends on that assigned to the preceding; but they will apply either to Antichrist, or to the spirit of Antichrist; and, indeed, it comes to the same thing. Perhaps the spirit of Antichrist is represented as about to come, in order to pave the way for the appearance, or person, of Antichrist.

4. *ὅτι οἱ μὲν ἐκ τοῦ Θεοῦ ἐστε—ενεκ' αὐτούς*] The Apostle's purpose here, observes Calvin, is 'fidelibus addere animos, ut fortiter et intrepide impostoribus (*ψευδοδοκτρ.*) resistent.' By *ἐκ τοῦ Θεοῦ* is meant, 'Ye are born of God; his children, as being in his image.' So at ver. 7, *ἐκ τοῦ Θεοῦ ἐστὶ* is interchanged with *ἐκ τοῦ Θεοῦ γεγέννηται*. Of *καὶ νενικη. αὐτούς*, the sense is, 'ye have frustrated all the attempts of the Antichristian impostors to pervert you from the purity of the Gospel.' The next words show how this triumph is obtained; namely, 'because superior is He (i. e. the Spirit of God) who is in, and influences you, to him (the evil Spirit) who is in the world, and influences it.' Calvin's view of the general scope of the words is confirmed by the opinion of Lücke, who remarks that 'those who are sure of the victory, having it, indeed,

already in their hands, fight more courageously, and more readily obtain the final victory.'

5, 6. What is here said is, as before, founded on the *ἀποκρίσις κρίσις* between infidel Christianity and genuine Christianity. (Lücke.)

5. *αὐτοὶ ἐκ τοῦ κόσμου, &c.*] meaning, 'They (i. e. the teachers in question) are [not of God, but] of the world,' actuated by a worldly spirit. 'In *that* spirit they speak, and therefore the world hearkens to them; hence their success.'

6. *ἡμεῖς*] meaning the Apostles and divinely inspired teachers.—*ὁ γνωσκὼν τὸν Θ.*, 'he who knoweth God aright,' namely, by regeneration and faith.—*ἐκ τούτου γιν.*, 'by this test (i. e. the receiving or the rejecting this doctrine) we may know how to distinguish the spirit of truth from that of error.'

7, 8. After the above digression concerning the *δοκιμασία τῶν πνευμάτων*, the Apostle resumes the exhortation commenced at iii. 23 to those who adhered to the true doctrine of Christ, that they should cultivate the most endeared affection towards one another; for this holy, spiritual, and self-denying love 'is of God.' 'God is love, or essential goodness and benevolence. It is, as it were, his very nature to be kind, to communicate life, and impart felicity, and to provide for the happiness of his creatures, in all cases and methods which consist with his infinite wisdom, justice, truth, and holiness; for love must ever be exercised in entire consistency with these attributes by the perfect Source of all excellence.' (Scott.)

7. *ἀγαπητοὶ, ἀγαπῶμεν, &c.*] meaning, 'Let us love one another, as those who truly are of God, and rightly know him; for love (brotherly love) is not *ἐκ κόσμου*, but *ἐκ τοῦ Θεοῦ* (it belongs to that life which is of God), it is an essential criterion of a filial relation to God, and of right knowledge of him.' (Lücke.)

8. *ὅτι ὁ Θεὸς ἀγάπη ἐστίν*] 'for God is love,' i. e. entirely love, love itself. Comp. v. 16. Here the Apostle puts the *attributions* of love as God's *essence* (in a similar manner as in the Gospel, iv. 24, it is said, *πνεῦμα ὁ Θεός*), because God, in the redemption through Christ, is more specially and most perfectly recognised and felt to be *love* essentially. (Lücke.) Well is it said of God that 'He is love; for God can as well

ἀγάπη ἐστίν. <sup>9</sup> <sup>5</sup> Ἐν τούτῳ ἐφανερώθη ἡ ἀγάπη τοῦ Θεοῦ ἐν ἡμῖν, ὅτι τὸν Υἱὸν αὐτοῦ τὸν μονογενῆ ἀπέσταλκεν ὁ Θεὸς εἰς τὸν κόσμον, ἵνα ζήσωμεν δι' αὐτοῦ. <sup>10</sup> <sup>h</sup> Ἐν τούτῳ ἐστίν ἡ ἀγάπη, οὐχ ὅτι ἡμεῖς ἠγαπήσαμεν τὸν Θεόν, ἀλλ' ὅτι αὐτὸς ἠγάπησεν ἡμᾶς, καὶ ἀπέστειλε τὸν Υἱὸν αὐτοῦ ἰλασμόν περὶ τῶν ἁμαρτιῶν ἡμῶν. <sup>11</sup> <sup>1</sup> Ἀγαπητοί, εἰ οὕτως ὁ Θεὸς ἠγάπησεν ἡμᾶς, καὶ ἡμεῖς ὀφείλομεν ἀλλήλους ἀγαπᾶν. <sup>12</sup> <sup>k</sup> Θεὸν οὐδεὶς πώποτε τεθέαται· ἐὰν ἀγαπῶμεν ἀλλήλους, ὁ Θεὸς ἐν ἡμῖν μένει, καὶ ἡ ἀγάπη αὐτοῦ τετελειωμένη ἐστίν ἐν ἡμῖν. <sup>13</sup> <sup>1</sup> Ἐν τούτῳ γνωσκόμεν, ὅτι ἐν αὐτῷ μένομεν, καὶ αὐτὸς ἐν ἡμῖν, ὅτι ἐκ τοῦ Πνεύματος αὐτοῦ δέδωκεν ἡμῖν.

<sup>14</sup> <sup>m</sup> Καὶ ἡμεῖς τεθεάμεθα καὶ μαρτυροῦμεν, ὅτι ὁ Πατὴρ ἀπέσταλκε τὸν Υἱὸν σωτήρα τοῦ κόσμου. <sup>15</sup> <sup>n</sup> Ὃς ἂν ὁμολογήσῃ ὅτι Ἰησοῦς ἐστίν ὁ Υἱὸς τοῦ Θεοῦ, ὁ Θεὸς ἐν αὐτῷ μένει, καὶ αὐτὸς ἐν τῷ Θεῷ. <sup>16</sup> <sup>n</sup> Καὶ ἡμεῖς ἐγνώκαμεν καὶ πεπιστεύκαμεν

cease to be as cease to love. If He should deny that, he would deny himself; and that He will not do, because he cannot, and He cannot do it because He will not. It is impossible for him to whom 'all things are possible' to deny himself. (Bp. Sanderson.)

9, 10. Here we have the same sentiment as at John iii. 16 and supra iii. 16, where see notes.

9. ἐν τούτῳ ἐφανερώθη, &c.] Thus showing that God can be recognised by us as love, because in this was manifested the love of God, &c. (Lücke.) The meaning, and logical connexion, of this verse will best appear by rendering freely thus: 'Herein is manifestation of the truth of God's love being set on us, and so of the truth, that God, as made known to us in Jesus Christ, is LOVE,' &c. Herein is Love, in the fact, 'not that we loved God, but that while we were yet sinners (Rom. v. 8), He loved us.'—Τὸν μονογενῆ is here added to τὸν Υἱὸν αὐτοῦ, 'in order (as Macknight suggests) to lighten our idea of God's love to us, in giving a Person of such supreme dignity, and so beloved of God, to die for us.'

10. οὐχ ὅτι ἡμεῖς ἠγαπήσαμεν, &c.] The Apostle here lays a stress on God's loving us first, since men are more disposed to love those by whom they are first loved. On the term ἰλασμόν see note supra ii. 1, 2, and my Lex.

11. Here is drawn the inference from the foregoing position of the free love of God to us; q. d. 'Since God hath so greatly loved us, we also must, in imitation of that love, love one another as brethren in Christ.'

12. Θεὸν οὐδεὶς—ἑώρακεν] The first clause contains the same words as John i. 18, where see note; but the sense there, is here further carried out. Render, 'God no man hath (corporeally, with his bodily eyes) ever yet seen [in which it is implied], and therefore we cannot have such visible converse and sensible communion with Him, as we may have one with another; but if we have love one to another, God is remaining with us (is in union with us; comp. ii. 5, note), and His love is perfected in us; i. e. is fully accomplished in us, by our love of the brethren.'

Such is prob. the sense of this obscure passage; and it is confirmed by the suffrage of Est., and nearly of Lücke in the following paraphrase: 'Man cannot immediately return to the invisible God that love which he hath shown to us] for no man hath ever seen God (can ever see him); but when we love one another (love the brethren, who are visible), then God remains in us, he is present to us with his favour, and thus the love to God, who is invisible, yet spiritually present (comp. vv. 19—21), is accomplished in us through our love to the brethren.'

13. The connexion and sense is this: 'The love of God is founded on a mutual communion with him, but that communion depends on our consciousness of the Holy Ghost, which we have received from God, operating within us (compare iii. 24), through whose power, and in the faith in the Son of God, as Redeemer of the world, we are God's children.' (Lücke.)

14. καὶ ἡμεῖς τὸ καὶ μαρτυροῦμεν, &c.] 'Nunc alteram notitiam Dei partem, quam attigimus, exponit, quod scilicet in Filio se nobis communicat, ac fruendam offert: unde sequitur, fide a nobis percipi.' (Calv.) The full sense is well laid down by Est. thus: 'Et ut amplius intelligatur, Deum in nobis esse, nos Apostoli, quorum magisterio fidem Christianam suscepimus, videmus oculis nostris, et manibus contrectavimus (hæc enim dicuntur primo Capite) Eum, in quem credidistis; et sicut vidimus, ita testificati sumus, et adhuc testificamur signis cooperantibus, quod Deus Pater misit Filium suum, ut esset mundi Salvator, i. e. ut homines toto orbe in se credentes a peccatis et morte salvos faceret.'

15. 'Repetit Apostolus illud axioma, nos Deo uniri per Christum, nec posse Christo esse conjunctos, quin Deus in nobis maneat.' (Est.) Render, 'whosoever shall confess that Jesus is the Son of God (the Saviour sent for our salvation. See John iii. 17), he is really united with God [in mutual love]'. The Apostle takes for granted, not only that the profession is sincere, by being founded in Faith, but productive of a suitable conduct.

16. The connexion may be traced thus: 'And

τὴν ἀγάπην, ἣν ἔχει ὁ Θεὸς ἐν ἡμῖν. ὁ Θεὸς ἀγάπη ἐστὶ, καὶ ὁ μένων ἐν τῇ ἀγάπῃ ἐν τῷ Θεῷ μένει, καὶ ὁ Θεὸς ἐν αὐτῷ.

o James 3.  
12.  
1 Pet. 1. 15.  
ch. 2. 2, 19,  
21.

17 Ὁ ἔν τούτῳ τετελεσται ἡ ἀγάπη μεθ' ἡμῶν, ἵνα παρρησίαν ἔχωμεν ἐν τῇ ἡμέρᾳ τῆς κρίσεως, ὅτι καθὼς ἐκεῖνός ἐστι, καὶ ἡμεῖς ἐσμεν ἐν τῷ κόσμῳ τούτῳ. 18 Φόβος οὐκ ἐστὶν ἐν τῇ ἀγάπῃ, ἀλλ' ἡ τελεία ἀγάπη ἔξω βάλλει τὸν φόβον, ὅτι ὁ φόβος κόλασιν ἔχει· ὁ δὲ φοβούμενος οὐ τετελεσται ἐν τῇ ἀγάπῃ. 19 Ἡμεῖς ἀγαπῶμεν αὐτὸν, ὅτι αὐτὸς πρῶτος ἠγάπησεν ἡμᾶς.

p ch. 2. 4.  
et 2. 17.  
q Lev. 19.  
12.  
Matt. 22. 30.  
Job 12. 24.  
Eph. 5. 2.  
1 Thess. 4. 9.  
1 Pet. 4. 8.  
ch. 2. 11, 22.  
a John 1. 12.  
12.  
ch. 2. 22, 23.  
et 4. 2, 13.

20 Ἐάν τις εἴπῃ, Ὅτι ἀγαπῶ τὸν Θεόν, καὶ τὸν ἀδελφὸν αὐτοῦ μισῇ, ψεύστης ἐστίν· ὁ γὰρ μὴ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ, ὃν ἑώρακε, τὸν Θεόν, ὃν οὐχ ἑώρακε, πῶς δύναται ἀγαπᾶν; 21 καὶ ταύτην τὴν ἐντολὴν ἔχομεν ἀπ' αὐτοῦ, ἵνα ὁ ἀγαπῶν τὸν Θεόν, ἀγαπᾷ καὶ τὸν ἀδελφὸν αὐτοῦ.

V. 1 Ἡ Πᾶς ὁ πιστεύων, ὅτι Ἰησοῦς ἐστὶν ὁ Χριστὸς, ἐκ τοῦ

[to induce men to hold their faith] we do fully know, and firmly believe, the love that God hath towards us." "Hinc intelligimus," says Calv., 'quantum a fide abest suspensa vel dubia opinio.' The ἡμεῖς is rightly referred by the best Expositors to St. John, and those whom he addresses; thus speaking, says Est., 'in personā populi fidelis; ut sensus sit: Itaque nos per Apostolorum predicationem, perque Spiritus sancti testimonia cognovimus ac fide complexi sumus caritatem illam immensam, quam Deus habet erga nos, ut pro quibus vivificandis et salvandis Filium suum miserit in mundum.' So, too, Lücke, who observes that 'the conclusion of v. 16, having a reference to vv. 7, 8, contains a concise result of what is before stated.'—ἐν ἡμῖν is for αἱ ἡμεῖς.

17. 'Duo hujus v. sunt membra: nos Divinam adoptionis tunc esse compotes, quum Deum referimus, ut filii patrem: deinde hanc fiduciam incomparabile esse bonum, quia sine ea simus miserrimi.' (Est.) The general sense may be traced thus, 'By this [abiding in love to our brethren] we may know that our love is complete and perfect, so that we may have confidence [of our acceptance] in the day of judgment; namely, for this reason, that as God is [thus disposed towards us men], so also are we in this world [disposed] towards others; namely, because we imitate the examples of love, &c. set us by our heavenly Father, and therefore may hope for acceptance, through the mercy of God and the mediation of Christ. So Lücke explains the passage as expressive of the power of brotherly love to give perfect confidence in the day of judgment to those who exercise it according to Christ's example.

18. φόβος οὐκ ἐστίν, &c.] 'Quæ toto hoc versu de timore dicuntur; eo spectant, ut probetur, quod dictum est, eos, qui caritatem exercent, habere fiduciam in die Judicii. Nam ablegato per caritatem timore, jam locus est fiducie, cui timor adversabatur. Ut hæc sit probatio a remotione contrarii.' So Est., who lays down the sense thus: 'Timor ille, quo quis sibi male conscius timet condemnari in judicio Divino, non consistit cum caritate, sive non est in eo, qui caritatem habet Dei et proximi, veram scilicet atque sinceram;' q. d. 'Slavish fear exists not in this love, but perfect love [such as this] casts

aside fear; for [such] fear implies terror, [which is incompatible with love to God; since] he who so feareth the judgment and punishment is not perfected in love, does not love perfectly and sincerely. 'True love and terror,' observes Lücke, 'mutually exclude each other, because love and cheerful confidence are inseparable, for (στῶ) the terror (of God in judgment) is grounded on consciousness of merited punishment, but (δὲ) fear of punishment annihilates the perfect and cheerful love, which is full of confidence.'

19. ἡμεῖς ἀγαπῶμεν—ἡμᾶς.] Many eminent Commentators, from Grot and Est. downwards, take ἐν in the Subjunctive, 'Let us love;' which is supported by the authority of the Vulg. and Pesch. Syr. Versions; while most recent Expositors take it for the Indicative, which I still prefer, not only for other reasons urged in its favour, but because it yields the more suitable sense. But the arguments urged by Est. for the Subjunctive are so strong, as almost to constrain one's assent. Upon the whole, the matter may be considered an open question.

20. 'There is a seeming want of connexion here, which we may supply from v. 11, and v. 1, by supposing it to have been present to the Apostle's mind to say, "But if the love of God be in our hearts, we cannot help loving our Christian brethren also; or, if we do not, we practically give the lie to our professed belief that in Christ we are sons, whom God, not imputing our trespasses unto us, has called (and by the unspeakable greatness of His love constrained) to walk before Him in holiness and love" (Peile), whose view of the connexion and course of argument, though resting on somewhat precarious grounds, I prefer to that laid down by Bp. Warburton (heretofore adduced by me), which, however, marked by his usual ability, rests on a very insecure basis, and savours too much of the sophist and rhetorical disputant.

21. The Apostle here concludes with the irrefragable argument, that 'it is Christ's distinct commandment, or rather God's through Christ (comp. iii. 23), that whosoever loveth God must love his brother also.' See John xiii. 34.

V. The indissoluble connexion between the

Θεοῦ γεγέννηται· καὶ πᾶς ὁ ἀγαπῶν τὸν γεννήσαντα, ἀγαπᾷ καὶ τὸν γεγεννημένον ἐξ αὐτοῦ. <sup>2</sup> Ἐν τούτῳ γινώσκουμεν ὅτι ἀγαπῶμεν τὰ τέκνα τοῦ Θεοῦ, ὅταν τὸν Θεὸν ἀγαπῶμεν καὶ τὰς ἐντολὰς αὐτοῦ τηρῶμεν. <sup>3</sup> Ἡ γὰρ ἐστὶν ἡ ἀγάπη τοῦ Θεοῦ, <sup>b</sup> ἵνα τὰς ἐντολὰς αὐτοῦ τηρῶμεν καὶ αἱ ἐντολαὶ αὐτοῦ βαρεῖαι οὐκ εἰσὶν. <sup>4</sup> ὅτι πᾶν τὸ γεγεννημένον ἐκ τοῦ Θεοῦ νικᾷ τὸν κόσμον, καὶ αὕτη ἐστὶν ἡ νίκη ἡ νικήσασα τὸν κόσμον, ἡ πίστις ἡμῶν. <sup>5</sup> <sup>d</sup> Τίς ἐστὶν ὁ νικῶν τὸν κόσμον, εἰ μὴ ὁ πιστεύων ὅτι Ἰησοῦς ἐστὶν ὁ Υἱὸς τοῦ Θεοῦ;

<sup>6</sup> Οὗτός ἐστιν ὁ ἐλθὼν δι' ὕδατος καὶ αἵματος, Ἰησοῦς ὁ Χριστὸς, οὐκ ἐν τῷ ὕδατι μόνον, ἀλλ' ἐν τῷ ὕδατι καὶ τῷ αἵματι· καὶ τὸ Πνεῦμά ἐστι τὸ μαρτυροῦν ὅτι τὸ Πνεῦμά ἐστιν

law of God and of our brother is now placed in another point of view, and illustrated by new motives; since none who is not born of God can believe that Jesus is the Christ (compare supra iv. 5, 6. John viii. 43), it follows that whosoever hath this faith is born of God. (Lücke.)

1. καὶ πᾶς ὁ ἀγαπῶν, &c.] 'Moreover, every one who truly loveth him,' &c. The sentiment has the air of an adage; q. d. 'He who loves the parent will naturally love the child.' The full sense is well opened out by Dr. Peile, from whose able tracing of the argument we may safely conclude that 'both the love of God, and, next to that, the love of our brethren in Christ, do necessarily spring out of a lively faith in the now realized promise of a time of REGENERATION, when "the Son of Man should be seated on the throne of his glory." Matt. xix. 28. Eph. i. 19—23. Phil. ii. 9. Heb. i. 3. James ii. 1. 1 Pet. i. 21.

2. ἐν τούτῳ γινώσκουμεν—τηρῶμεν] The Apostle here argues *à generali ad speciale*. Since what was said at ver. 1 was *universally* true, so it holds good particularly of the *love of God*. The sense is, 'By this may we know that we do love the children of God aright, when we love God, and keep his commandments.'—To advert to a matter of various reading. For τηρῶμεν Lachm. and Tisch. edit. ποιῶμεν, from several ancient MSS. (to which I add Lamb. 1182), and internal evidence is in its favour, from this use of ποιῶν being quite characteristic of the Apostle. Nevertheless, τηρῶν is also so used by St. John in this very Epistle, supra, ch. ii. 3—5. iii. 22, 24, as also in the next verse, and v. 18. So that ποιῶμεν may have been introduced for the purpose of removing a tautology.

3. Of this verse the scope is to state more precisely the connexion between loving God and keeping his commandments.—αὕτη γὰρ ἐστὶν ἡ ἀγάπη, &c., meaning, 'this is the proof and evidence of our love to God, that we keep his commandments.' The next words, καὶ αἱ ἐντολαὶ—*islae*, seem meant to indirectly contrast (as an encouragement to obedience) the comparatively light injunctions of the Gospel with the heavy burdens of the Law. In proof of which, the Apostle proceeds to show *how* they are easy,—adverting to those points in which the Gospel is espec. superior to the Law,—namely, the *love* of God, as opposed to the *fear* of him, and that *renewal of the heart* by the communication of

Divine grace, which the Law did not, and *could* not, provide.

4. ὅτι πᾶν τὸ γεγεννημένον—τὸν κόσμον] q. d. 'Now, as a proof of this, whatsoever is born of God overcometh [the temptations of] the world.' Then is suggested the *grand principle* by which the victory is obtained, in the words καὶ αὕτη—*πίστις ἡμῶν*, where, at νίκη, there is a metonymy of the effect for the efficient. The neuter, πᾶν τὸ γιν., is here, as at John vi. 39. xvii. 2, put for πᾶς ὁ γιν., not, as Lücke says, 'to express totality more forcibly,' but in order to advert to the victory being obtained not so much by the man himself, as by the *new nature* infused into him by regeneration, 1 Cor. i. 30. vi. 17. 2 Cor. v. 17, and other passages referred to by Dr. Peile, who has well seen the true view.

5. Instead of further demonstrating this proposition, St. John, addressing himself to the conscience and Christian experience of his readers, exclaims, by an interrogative affirmative, 'But who, except he that hath faith in Christ, is capable of overcoming the world? Who but he,' &c. Comp. 2 Cor. i. 24, where it is said, τῇ γὰρ πίστει ἰσχυράμεθα.—Τίς ἐστὶν ὁ νικῶν, &c. Here (as at ii. 22) the interrogation is strongly affirmative. Of course, to believe Jesus to be the Son of God is to believe that he is God incarnate. The belief, too, must be a vital one, evincing its truth by its fruits, otherwise it will *not*, cannot conquer.

6. By the *water* and the *blood* here spoken of we may, with Wells and Carpov, suppose the Apostle to advert to the *sacraments*; meaning by *water* the 'laver of regeneration,' and by *blood* the Lord's Supper, in which the wine is poured out as a symbol of the blood of the New Covenant—the former as being that by which we are regenerated, and become sons of God; the latter as that whereby we are united with God, and obtain a victory over the world (vv. 4, 5). The connexion and sense of the passage is well stated by Lücke as follows: 'Who can doubt that Jesus is really the Christ, the Son of God? For, as he was to appear in the quality of Messiah, so he has appeared; and what he was to bring, as a purifying and atoning Saviour to the world, *that* he has brought.'—οὗτός ἐστιν ὁ ἐλθὼν—*αἵματος*. The words are to be resolved thus: οὗτός (ὁ Υἱὸς τοῦ Θεοῦ, ver. 5) ἐστὶν Ἰησοῦς ὁ Χριστός, ὁ ἐλθὼν δι' ὕδατος καὶ αἵματος.



f Matt. 23.  
19.  
John 1. 1.  
1 Cor. 12. 4  
—6.  
Rev. 19. 13.

g John 5. 37.  
3 & 17, 18.

h John 3. 19,  
23.  
Rom. 8. 16,  
Gal. 4. 6.

ἡ ἀλήθεια. 7 ὅτι τρεῖς εἰσιν οἱ μαρτυροῦντες [ἐν τῷ οὐρανῷ,  
ὁ Πατὴρ, ὁ Λόγος, καὶ τὸ ἅγιον Πνεῦμα. καὶ οὗτοι οἱ τρεῖς ἓν  
εἰσιν. 8 καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῇ γῇ,] τὸ πνεῦμα,  
καὶ τὸ ὕδωρ, καὶ τὸ αἷμα· καὶ οἱ τρεῖς εἰς τὸ ἓν εἰσιν. 9 Εἰ τὴν  
μαρτυρίαν τῶν ἀνθρώπων λαμβάνομεν, ἡ μαρτυρία τοῦ Θεοῦ  
μείζων ἐστίν· ὅτι αὕτη ἐστίν ἡ μαρτυρία τοῦ Θεοῦ, ἣν μεμαρ-  
τύρηκε περὶ τοῦ Υἱοῦ αὐτοῦ. 10 ὁ πιστεύων εἰς τὸν Υἱὸν τοῦ

7, 8. ὅτι τρεῖς εἰσιν—οἱ τρεῖς εἰς τὸ ἓν εἰσιν.] On a passage like the present, on which volumes have been written by some of the most eminent scholars, it would be presumptuous to attempt, within the compass of a NOTE, even the briefest sketch of the state of a question so extensive in its bearings as that which relates to the authenticity and sense of the disputed passage placed within brackets. Nor can this be necessary, since, I presume, nearly all my readers possess Mr. Horne's valuable Introduction, which contains an able condensed statement of the arguments on both sides of the question. Those, however, who desire to obtain complete information on the subject are referred, FOR the authenticity, to the disquisitions of Bengel and Ernesti, Bps. Horsley and Middl., Prof. Knittel, Drs. Nulan and Hales, and Bp. Burgess; AGAINST it, to those of Prof. Porson, Bp. Marsh, and Crito Cantabrigiensis [Bp. Turton]. I must content myself with laying before the reader two close paraphrases of the whole passage,—one with and the other without the disputed portion; leaving it to him to decide which way he thinks best. On the supposition that the words are genuine, the meaning may be expressed, in the words of Bp. Burgess, thus: 'This is he that was manifested by his baptism to be the Son of God; and by his death to be the Son of God come in the flesh; manifested not by his baptism only, with which he commenced his ministry on earth, but by his death, with which he finished it; and it is the Spirit that beareth witness that Jesus is the Son of God. Now the Spirit is truth,—a true witness. For he is not alone; there are three that bear record in heaven that Jesus is the Son of God,—namely, the Father, the Word, and the Holy Spirit; and these three are one in the Divine nature. And there are three that bear witness in earth that the Son of God is come in the flesh,—namely, his last breath on the cross, and the blood and water that issued from his side. And these three are one in the Person of Jesus Christ, one united proof of his human nature from the phenomena of his death. By the Jewish Law, the testimony of two or three men is true. If, then, we receive the witness of men, the witness of God is greater; for this is the witness of God, that he hath testified of his Son.'—On the supposition that the words are spurious, we may express the sense according to the paraphrase of Sir Isaac Newton as follows: 'This is he that, after the Jews had long expected him, came, first in a mortal body, by baptism of water, and then in an immortal one, by shedding his blood upon the cross, and rising again from the dead; not by water only, but by water and blood; being the Son of God, as well by his resurrection from the dead (Acts xiii. 33) as by his

supernatural birth of the Virgin (Luke i. 35). And it is the Spirit also that, together with the water and blood, beareth witness of the truth of his coming; because the Spirit is truth, and so a fit and unexceptionable witness. For there are three that bear record of his coming; the Spirit, which he promised to send, and which was since sent forth upon us in the form of cloven tongues and of various gifts; the baptism of water, wherein God testified "This is my beloved Son;" and the shedding of his blood, accompanied with his resurrection, whereby he became the most faithful martyr or witness of this truth. And these three, the Spirit, the baptism, and passion of Christ, agree in witnessing one and the same thing, [namely, that the Son of God is come]; and therefore their evidence is strong; for the law requires but two consenting witnesses, and here we have three; and if we receive the witness of men, the three-fold witness of God, which he bore of his Son, by declaring at his baptism, "This is my beloved Son," by raising him from the dead, and by pouring out his Spirit on us, is greater, and therefore ought to be more readily received.' See also the paraphrase of Dr. Peile. I have only to add, that, after a fresh examination of the whole question for this ninth Edition, I see less reason than ever to receive the words as genuine. As far as regards external evidence, the words must be considered as interpolated; and internal evidence is, in the main, confirmative of external. In short, the words cannot, with any due regard to those Canons of Criticism acted upon in all other cases throughout the writings of the New Testament, be regarded otherwise than as spurious. I find not a vestige of them in any one of the numerous Lamb. and Mus. MSS. which I have collated.

9. εἰ τὴν μαρτυρίαν, &c.] Here we have an elliptical syllogism, a minor ad majorem, to be thus resolved: 'If we receive the testimony of men [meaning the declaration of two or three witnesses], how much more must we then receive [the triple and concordant] testimony of God, it being greater, i. e. more probative than any testimony of man? But if we receive God's testimony, we must believe that Jesus is the Christ, the Son of God; for this the testimony of God avers.' (Lücke.)

10. ὁ πιστεύων, &c.] q. d. '[Accordingly] he who believeth in the Son of God hath the testimony of God [just spoken] in himself,' i. e. he holdeth it with entire assent, and firmly retains it. See John v. 38. Heb. x. 34.—ἔχει τὴν μαρτυρίαν ἐν ᾧ. Here the Alex. MS. and ten others add after μαρτ. the words τοῦ Θεοῦ, which have been introduced into the text by Lachm., but most uncritically, since internal evidence is quite against them, they being derived from a

Θεοῦ, ἔχει τὴν μαρτυρίαν ἐν ἑαυτῷ· ὁ μὴ πιστεύων τῷ Θεῷ, ψεύστην πεποίηκεν αὐτόν, ὅτι οὐ πεπίστευκεν εἰς τὴν μαρτυρίαν, ἣν μεμαρτύρηκεν ὁ Θεὸς περὶ τοῦ Υἱοῦ αὐτοῦ. <sup>11</sup> <sup>1</sup> Καὶ αὕτη <sup>1</sup> John 1. 4. ἐστὶν ἡ μαρτυρία, ὅτι ζῶν αἰώνιον ἔδωκεν ἡμῖν ὁ Θεός, καὶ αὕτη ἡ ζωὴ ἐν τῷ Υἱῷ αὐτοῦ ἐστίν. <sup>12</sup> <sup>k</sup> ὁ ἔχων τὸν Υἱόν, ἔχει τὴν <sup>k</sup> John 3. 36. & 5. 24. ζωὴν· ὁ μὴ ἔχων τὸν Υἱόν τοῦ Θεοῦ, τὴν ζωὴν οὐκ ἔχει.

<sup>13</sup> <sup>1</sup> Ταῦτα ἔγραψα ὑμῖν [τοῖς πιστεύουσιν εἰς τὸ ὄνομα τοῦ <sup>1</sup> John 20. 31. Υἱοῦ τοῦ Θεοῦ,] ἵνα εἰδῆτε ὅτι ζῶν αἰώνιον ἔχετε, καὶ ἵνα πιστεύητε εἰς τὸ ὄνομα τοῦ Υἱοῦ τοῦ Θεοῦ. <sup>14</sup> <sup>m</sup> Καὶ αὕτη ἐστὶν <sup>m</sup> Jer. 20. 12. Matk. 7. 8. & 21. 22. ἡ παρῥησία ἣν ἔχομεν πρὸς αὐτόν, ὅτι ἐάν τι αἰτώμεθα κατὰ <sup>Mark 11. 24. Luke 11. 9. John 14. 13. & 15. 7. & 16. 24. James 1. 5. ch. 5. 22.</sup> τὸ θέλημα αὐτοῦ, ἀκούει ἡμῶν. <sup>15</sup> καὶ ἐὰν οἶδαμεν ὅτι ἀκούει ἡμῶν, ὃ ἂν αἰτώμεθα, οἶδαμεν ὅτι ἔχομεν τὰ αἰτήματα ἃ ᾔτη-

marginal scholium, of which the writer thought fit to supply the words to which the reference in τὴν μαρτ. is made, such being the true reference; for the general sense is, '[Accordingly], he who believes in the Son of God hath and holds in himself, for firm belief, the testimony of God.' See John v. 38, compared with Heb. x. 34. That this is the true sense has been ably shown by Est., and is plain from the antithesis, the substance of which is well laid down by Lücke thus: 'But whosoever does not believe God in what concerns his Son, he has even by that,—by not believing the testimony of God in favour of his Son,—made him a liar; as if it were possible that God could attest what was false.' This is confirmed by the words of Est., 'ut eum (sc. Deum Patrem) dicat mendacem,—tanquam qui falso sit testatus de Jesu; perinde, inquam, faciat, ac si diertis verbis diceret, Deum Patrem esse fallacem, dum non vult credere ejus testimonio.' The above view receives a still further confirmation from the same use of τὴν μαρτυρίαν in Rev. vi. 9, διὰ τὸν λόγον τοῦ Θεοῦ, καὶ διὰ τὴν μαρτυρίαν ἣν εἶχον, where see note.

11. καὶ αὕτη ἐστὶν ἡ μαρτυρία, &c.] meaning to say, that 'the essential practical substance of this "witness of God" may be divided into two parts; declaring, 1. that God really has given to us eternal life; and, 2. that this eternal life is granted to us in his Son, i. e. through belief in him, as the ἀρχὴ τῆς ζωῆς.' (Lücke.)

12. This verse again is connected with ver. 5, and is a colophon to all that precedes; and the general sense is well expressed by Dr. Peile thus: 'He that holdeth and hath part in THE SON, holdeth and hath part in the Life: he that hath no hold upon nor assured part IN THE SON OF GOD, hath no hold upon nor assured part in the Life.'

13. In this verse there is a sort of vinculum to connect the preceding and following context; since (as Lücke observes) though referring especially to the immediately preceding passage (vv. 6—12), yet it forms the transition to the subsequent section, vv. 14—21.—ταῦτα ἔγραψα—Θεοῦ. To remove what might seem tautology, we must take πιστ. in the last clause *emphatically*, i. e. as denoting *reality* and *heartfelt constancy* of profession, as opposed to a cold historical belief.

14, 15. To enforce the foregoing exhortation to constancy in faith, the Apostle points out the high *privilege* of true believers,—in having a confidence of approach unto God in prayer, with full assurance of his readiness to answer their supplications, if the requests be made according to his will; i. e. after the prescribed manner, in such a way as may tend to his glory and their own spiritual good,—and with the persuasion that, in some sense, the petitions they put up would be granted in the *best* manner, though it might be not in the *exact* manner they expected. Here there is an evident allusion to the promise made by our Lord to the Apostles, John xiv. 12—14, xvi. 23.

14. καὶ αὕτη ἐστὶν ἡ παρῥησία.] Render: 'And on this (namely, that we know we may expect future salvation) rests our sure confidence in God.'

15. καὶ ἐὰν οἶδαμεν, &c.] These words, variously expounded, are best taken in their natural and obvious sense, as follows: 'And if we know (as we do) that he heareth us (in whatever petitions we may prefer), we know (are convinced) that we have (i. e. are sure of receiving) from him the petitions we thus (i. e. according to his will) petitioned from him.' The difficulty, which has perplexed Commentators, may be removed by supposing (with Dodd.) that κατὰ τὸ θέλημα is to be understood, by implication, from the preceding verse; or at any rate the *petitions* must be supposed to be κατὰ τὸ θέλημα (in the sense that has been just explained); for otherwise the Apostle's own words teach us, that they will not be *heard*, much less *granted*. The words, καὶ ἐὰν οἶδ.—αὐτοῦ, are not, as may seem, a superfluous repetition, but, as Calv. remarks, 'quod in genere de orationum successu pronuntiaverat Apostolus nunc specialiter affirmat,' and consequently, as Est. says, *cum augmento*; which was well seen by Bede, who remarks, 'repetitio est et inculcatio (gravis) superiorum dictorum, ut nos ad orandum vivacius excitet.'—δ' ἂν αἰτώμεθα should be rendered, 'Whatsoever we may petition for ourselves.' The words, οἶδαμεν ὅτι ἔχομεν, mean, 'we know that we are sure to have them;' a popular mode of expression, but which I find in a very pure Greek writer, Plato Comic, Ζεὺς κακοῦμ. frag. vi., ἐκ τῶν λόγων δ' ἔστ' αὐτὸς ἐπιθυμῆς, ἔχεις, 'Whatsoever things you yourself wish, you are sure to have.'

καμεν παρ' αὐτοῦ. 16 <sup>n</sup> Ἐάν τις ἴδῃ τὸν ἀδελφὸν αὐτοῦ ἁμαρ-  
 τάνοντα ἁμαρτίαν μὴ πρὸς θάνατον, αἰτήσῃ, καὶ δώσει αὐτῷ  
 ζωὴν, τοῖς ἁμαρτάνουσι μὴ πρὸς θάνατον. ἔστιν ἁμαρτία πρὸς  
 θάνατον οὐ περὶ ἐκείνης λέγω ἵνα ἐρωτήσῃ 17 <sup>o</sup> πᾶσα ἀδικία  
 ἁμαρτία ἐστὶ, καὶ ἔστιν ἁμαρτία οὐ πρὸς θάνατον. 18 <sup>p</sup> Οἶδαμεν  
 ὅτι πᾶς ὁ γεγεννημένος ἐκ τοῦ Θεοῦ, οὐχ ἁμαρτάνει· ἀλλ' ὁ  
 γεννηθεὶς ἐκ τοῦ Θεοῦ τηρεῖ ἑαυτὸν, καὶ ὁ ποιητὴς οὐχ ἅπτεται  
 αὐτοῦ. 19 οἶδαμεν ὅτι ἐκ τοῦ Θεοῦ ἐσμεν, καὶ ὁ κόσμος ὅλος

16, 17. Of this passage the sense will best appear by considering the *connexion*, which is well traced by Lücke as follows: 'St. John passes from Christian prayer in general to Christian intercession in particular,—*espec. for sinful brethren*; and as he has shown, vv. 14, 15, that it is only prayer full of confidence, and according to God's will, which is fulfilled, so he here intimates, that the Christian should *intercede* with God only for that which is *capable of being accomplished*; and accordingly not *περὶ ἁμαρτίας πρὸς θάνατον*, but only *περὶ ἁμαρτίας οὐ πρὸς θάνατον*. 'In order (continues he) to determine the force of which expressions, we must lay down the following data: 1. that by "sin unto death" is to be understood no single *sin in particular*, but a course of sinning. See note on Matt. xii. 31; 2. that *ἴαν τις ἴδῃ τὸν ἀδελφὸν αὐτοῦ* shows that here must be meant a species of sins which can occur only among *Christians*, and not among those who are *not Christians*; 3. that the difference between "mortal sin" and "sin not unto death" must be externally perceptible, and not *unknown to the persons* addressed. otherwise the precept would be without an object, nay, dangerous; not to mention that, had that been the case, the difference would have been stated more precisely; 4. that as here only moral relations are spoken of, and as, according to the *usus loquendi* and the fundamental ideas of the Epistle, by *ζωή* can be meant only spiritual life, *ζωὴ αἰώνιος* (compare iv. 9); the expression *πρὸς θάνατον*, too, cannot have a reference to bodily, but, as *supr.* iii. 14, only to spiritual death. Finally, it is plain that St. John, by *πρὸς θάνατον*, can have meant, in general, only such sins of which *spiritual death* is the inevitable consequence, i. e. sins by which, according to the laws of the *βασιλεία τοῦ Θεοῦ*, or of the *κοινωνία μετὰ τοῦ Πατρὸς καὶ μετὰ τοῦ Υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ*, the capability for the Christian *ζωή* is necessarily abolished, and the Christian state of salvation lost. As, according to St. John, the Christian life is acquired, or the passing from death to life effected by faith in Jesus Christ, and entirely accomplished by perfect and genuine brotherly love (which is the root of Christian life), so also by *infidelity*, *worldliness*, and *Cain-like want of love*, the Christian life is again lost, and man repasses, as it were, from life into death, *ἐκ τῆς ζωῆς εἰς τὸν θάνατον*. Compare *supra* ii. 17, 25. iii. 11—15. (Lücke.) In short, the full sense is, 'If any man see his brother sinning a sin not unto death (deadly), he shall ask, and shall give him (be the means of his having from God) life, (if the case respects) those sinning not unto death. There is (such a thing as) a sin unto death,—deadly sin; it is not for such a

sin as that I am bidding (any one) to intercede.' I would add, that this often repeated use of *πρὸς θάνατον*, may indeed seem overcharged, yet it occurs also in John xi. 4; though *εἰς θάνατον* might have been interchanged with it, and is more agreeable to the Hellenistic idiom. As respects the expression itself, I have not met with it in the *Class. writers*, except in Lucian, t. i. 372, 47, *πρὸς θάνατον ἀποδείλαι*; though even that would not prove the *Classical* use of the phrase as here employed, since there the sense intended is not, 'are you frightened to death?' but 'are you frightened at death?' a construction of *ἀποδείλ.* found also in Polyb. xi. 16, 2, and Plut. vi. 72.

17. Here the Apostle goes on to show that, indeed, every *ἀδικία* (every action and every intention which is contrary to the divine law, every infringement on the *δικαιοσύνη*) is in its essence *sin*, but that still there exists a difference as to the degree of *intensity and effect* of sin, between the *sin unto death* and the *sin not unto death*. The true Christian can, as such, according to St. John, not sin unto death; he is subject to the sins not unto death, as long as he walketh in the flesh. Comp. ii. 1. St. John, therefore, adds this consolation, v. 18, 'But we [also] know that every one who is born of God does not sin (comp. iii. 9) [in this sense—*ἁμαρτ. πρὸς θάνατον*], but that (*ὅτι* being supplied) he who is born of God (being ever intent on sanctifying himself) keepeth himself from so sinning (*τηρεῖ ἑαυτὸν, i. e. ἀγνὸν, ἀπὸ τοῦ ἁμαρτάνειν*). (Comp. James i. 27. 1 Tim. v. 22. Wisd. x. 5), and thus is unassailable to the Evil One. (Lücke.) The full sense of the emphatic words *καὶ ἔστιν ἁμαρτία οὐ πρὸς θάνατον* may be thus expressed: 'There is also sin not unto death, inasmuch as it may be washed away by faith in the healing blood of Christ, and thus be not mortal.'

18. The next words point at the *result* of this self-preservation;—namely, that the Evil one *οὐχ ἅπτεται αὐτοῦ*, which must be taken with the qualification suggested by the preceding words, that 'he doth not so touch (not lay hold so as to keep hold) as to seriously harm him'; by an agonistic metaphor, and a peculiar expression, occurring also in the Sept., 1 Chron. xvi. 22, and Jer. iv. 10. Philo Jud. p. 629, and also in the *Class. writers*. On the theological point involved see *Calv.* and *Eat.*

19. οἶδαμεν ὅτι ἐκ τ. Θε. ἐσμεν, &c.] The scope of these words is mainly *warning*, as *Calv.* saw, who remarks, 'quod in commune pronuntiavit de omnibus Dei filiis, nunc ad eos, quibus scribit, accommodat, idque ut eos stimulet ad cavendum peccatum et ad repellendos Satanae insultus animet.' But the connexion is more



# ΙΩΑΝΝΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

## ΕΠΙΣΤΟΛΗ ΚΑΘΟΛΙΚΗ ΔΕΥΤΕΡΑ.

1 Ὁ ΠΡΕΣΒΥΤΤΕΡΟΣ ἐκλεκτῇ κυρίᾳ καὶ τοῖς τέκνοις αὐτῆς,  
οὓς ἐγὼ ἀγαπῶ ἐν ἀληθείᾳ, (καὶ οὐκ ἐγὼ μόνος, ἀλλὰ καὶ πάντες

Of the authenticity of this, and the third Epistle of St. John, doubts were at first entertained; but, after due examination, they were, at an early period, received as Canonical, and accordingly are quoted as such by writers of the second century; and that they are such has recently been shown by the elaborate researches of Lücke. Indeed, their being at first kept out of the Canon arose, prob., not so much from any opinion of their being spurious, as from their *brevity*, and being addressed only to *individuals*, and on comparatively familiar subjects. That they are both from the same hand ('the beloved Apostle') is abundantly clear, both from the manner and style, and from the sentiments: the design is nearly the same in both. After commencing with affectionate salutations, they proceed to commendation, and admonition to steadfastness in the faith, and Christian love and charity; and then conclude with cordial valediction. On the place and date of this and the third Epistle nothing certain is known. That they followed the first Epistle, there is little reason to doubt; and their date depends on that assigned to the first; on which see the Introduction to that Epistle. 'In this short Epistle St. John warns some lady of eminence, one of his own converts, against the seductions of the Gnostic heretics, which had begun to prevail extensively in the Christian Church. The sentiments and arguments are nearly the same with those which are more copiously developed in the preceding Epistle.' (Bp. Shuttleworth.) Such being the case, it is probable that this Epistle at least was written very shortly after the first, and the third very soon after this.

1. ὁ πρεσβ.] As the word *πρεσβ.* properly denotes *senior*, and as St. John was then undoubtedly the senior *Apostle*, and prob. the senior *Christian*, we may suppose him to have been called ὁ πρεσβ. κατ' ἔξοχην, which would soon pass into a kind of *appellative*, perhaps, as Kütt. thinks, *honorifice data*. Comp. Philom. 9. But it may be put, as Dr. Peile thinks, 'as authority for John's having thus described himself, as one whom Christ had ordained to be with Him, and to send forth as His ambassador (Mark iii. 14), comp. 1 Pet. v. 1.' That the Apostle should use this, in preference to his own name, is probable, since he was accustomed, from modesty, to sup-

press it.—ἐκλεκτῇ κυρίᾳ. On the *object* of this address considerable difference of opinion exists. Of the various interpretations that have been proposed, the two following have alone any semblance of truth; 1. that which regards, which goes upon the supposition, that the proper name (prob. written upon the outside of the letter) is omitted, and assigns as the sense, 'to (the) excellent (lit. 'choice') Lady (or 'Matron'), and her children;' 2. either ἐκλεκτῇ, or κυρίᾳ, as a *proper name*. The latter is preferable; and that *Kyria* was used as a proper name, has been proved by Heumann and Lücke. This sense is ably supported by Lücke, and espec. by Dr. Davidson (in his Introduction), and is confirmed by the Pesch. Syr. Version; and in this view I must now acquiesce. Thus the true rendering will be, 'To Kyria, elect (in Christ Jesus), with reference to the Divine ἐλογῇ, or 'choice'; and this is confirmed by a similar case in 1 Pet. i. 1, ἐκλεκτοῖς παραισώμενοι. The only objection to this (for the use of κυρία at v. 5 for 'Lady' is really none) is, that the Article would thus be required at ἐκλεκτῇ, as at the similar ex. at 3 John i. Rom. xvi. 5, 8, 12, where the Article is prefixed. But there the Adject. is ἀγαπητῇ, which differs in its character from ἐκλεκτῇ. It is true, that at Rom. xvi. 13 we have τῶν ἐκλεκτῶν, but there there is added ἐν Κυρίῳ, which require the Article. Dr. Davidson is of opinion that 'we must suppose some negligence in the omission of the Article.' But that the omission is not unprecedented is certain from the ex. to which he has himself pointed, at 1 Pet. i. 1; and in both cases it can only amount to a brevity of expression, no where so observable, or likely to occur, as in the inscriptions of Epistles.—ἐγνωκότας τὴν ἀλήθειαν. The full sense is, 'those who have known and do know the truth,' 'have come to the full knowledge thereof,' implying also the making full profession of the Christian religion as their rule of faith and practice. The expression is, however, so rare, that I have not met with it elsewhere, except in Joa. Antt. xiii. 10, 5, ἐπεὶ ἤρξατο γινῶσκειν τὴν ἀλήθειαν, and its equiv. τὸ ἀληθὲς εἰδέναι, in an Epistle of the philosopher Pherecr. ap. Diog. Laert. L. i. 121. The next words, διὰ τὴν ἀλήθειαν, &c., connect with the preceding, ἀγαπῶ

οἱ ἐγνωκότες τὴν ἀλήθειαν.) <sup>2</sup> διὰ τὴν ἀλήθειαν τὴν μένουσαν ἐν ἡμῖν, καὶ μεθ' ἡμῶν ἔσται εἰς τὸν αἰῶνα· <sup>3</sup> ἔσται μεθ' ὑμῶν χάρις, ἔλεος, εἰρήνη παρὰ Θεοῦ Πατρὸς, καὶ παρὰ Κυρίου Ἰησοῦ Χριστοῦ τοῦ Υἱοῦ τοῦ Πατρὸς, ἐν ἀληθείᾳ καὶ ἀγάπῃ.

<sup>4</sup> Ἐχάρην λίαν, ὅτι εὗρηκα ἐκ τῶν τέκνων σου περιπατοῦντας ἐν ἀληθείᾳ, καθὼς ἐντολὴν ἐλάβομεν παρὰ τοῦ Πατρὸς. <sup>5</sup> <sup>a</sup> Καὶ νῦν ἐρωτῶ σε, κυρία, οὐχ ὡς ἐντολὴν γράφων σοι καυὴν, ἀλλὰ ἣν εἶχομεν ἀπ' ἀρχῆς, ἵνα ἀγαπῶμεν ἀλλήλους. <sup>6</sup> <sup>b</sup> Καὶ αὕτη ἐστὶν ἡ ἀγάπη, ἵνα περιπατῶμεν κατὰ τὰς ἐντολάς αὐτοῦ. Αὕτη ἐστὶν ἡ ἐντολή, καθὼς ἠκούσατε ἀπ' ἀρχῆς, ἵνα ἐν αὐτῇ περιπατήτε. <sup>7</sup> <sup>c</sup> Ὅτι πολλοὶ πλάνοι εἰσῆλθον εἰς τὸν κόσμον,

<sup>a</sup> John 12, 24, & 18, 12.  
<sup>b</sup> Eph. 4, 2.  
<sup>c</sup> 1 Thess. 4, 1.  
1 Pet. 4, 8.  
1 John 2, 7.  
8, & 3, 11.  
22, & 4, 21.  
b John 18, 10.  
1 John 2, 24.  
c Matt. 24, 5, 24.  
1 Pet. 2, 1.  
1 John 2, 18, 22, & 4, 1-2.

ἐν ἀληθ., and may be rendered, 'for the truth's sake; which (now) dwelleth in us, and shall (we trust) be with us for ever.' The best comment on which are the words of our Lord (prob. in the beloved Apostle's mind) at John xiv. 17, where, after mentioning the gift of the Paraclete, 'to remain with them for ever,' He adds, τὸ Πνεῦμα τῆς ἀληθείας—παρ' ὑμῖν μένει, καὶ ἐν ὑμῖν ἔσται.

3. ἔσται μεθ' ὑμῶν χάρις, &c.] Here we have the usual Apostolic *greeting*, couched in the words of devout invocation for the subsequent gifts and graces, which have been explained in similar appreciations in the Introductions to St. Paul's Epistles. The only point here to be settled is, the force of the concluding words, ἐν ἀληθείᾳ καὶ ἀγάπῃ, which must not be rendered, as Dr. Peile directs, 'truthfully and lovingly,' intimating the feelings of the writer; still less, as he thinks *may be better*, to take the expressions as a *Dat. commodi*, 'for a pledge of truth and love;' for the presence of the Proposition ἐν excludes the *Dat. commodi*. I still think that the sense intended by the words is, 'by,' or 'through the truth (its knowledge and reception into the heart), and mutual love and peace,' whereby the graces bestowed by God are preserved, and made available to his glory.

4. Ἐχάρην λίαν, &c.] Here there is opened out the *main purpose* of the Epistle;—namely, as Est. observes, 'to exhort this excellent Christian woman, and her faithful sons, to constantly remain in the true faith respecting Christ, and in true love and charity towards God and their neighbours.' Premittit autem huic exhortationi laudem eorum, ut qui hactenus in fide et Christianâ charitate persistissent. Verum hanc ipsam laudem non laudationis forma, sed suæ congratulationis, et tacite ad Deum gratiarum actionis specie proponit. Id quod piis et prudentibus faciendum est, dum alios laudant, ut neque tentationem superbis iis creent, neque Divina beneficia hominibus, Deo præterito, adscribant.' (Est.)—ἐν ἀληθείᾳ is not well rendered by Dr. Peile, 'truthfully,' as if it were a mere phrase for an adverb. The sense is well opened out by Est., who observes that by ἀληθ. here is denoted not only 'moral truth,' or that of life and morals, but also 'truth of faith' (see more in his note), thus denoting that they were not only Christians, but *good* Christians.—περιπατοῦντας denotes 'habit and practice.' Comp. Eph. v. 2, περιε. ἐν ἀγάπῃ. The best com-

ment on καθὼς ἐντολὴν ἐλάβ. π. τ. II. is v. 6 infr. comp. with John x. 18. xii. 49, 50. 1 Tim. iii. 13, 14. 2 Pet. ii. 21. 1 John ii. 6. iii. 23.

5. καὶ νῦν ἐρωτῶ σε,—ἵνα ἀγαπῇ.] 'His verbis est cohortatio ad Christianam charitatem continuandam inter fideles mutuo, quum undique tot insurgerent adversarii et persecutores Christianismi. —Ερωτῶ. Sic loquitur, ut efficacius permoveat, dum is rogat, cuius erat hortari et monere. Simile fecit Paulus Apostolus 2 Cor. v. 20, ad Philen. 9, et alibi.' (Est.) By the same holy refinement of phrase, ἐρωτῶ, ἵνα ἀγαπῶμεν may justly be supposed to be a delicate mode of expression for ἐρωτῶ, ἵνα ἀγαπήτε. On the intermediate words, οὐχ ὡς ἐντολὴν—καυήν, the best comment is 1 John ii. 7, 8.

6. καὶ αὕτη ἐστὶν ἡ ἀγάπη—αὐτοῦ.] 'Videtur Apostolus sorite quodam suam adhortationem eo deducere, ut ad constantiam fidei initio Christianismi acceptæ fideles istos excitet; q. d. Si salvi esse cupimus, est omnibus nobis necessaria caritas in Deum et proximos; caritatem in Deum non habet, qui non obtemperat mandatis ejus; inter cætera autem ipsius mandata est hoc, ut permaneamus in illis fidei dogmatibus et morum præceptis, quæ per sanctos Apostolos Domini accepimus, quum facti sumus Christiani.' (Est.) As to the next sentence, αὕτη ἐστὶν ἡ ἐν.—ἵνα—περιε. This contains the same sentiment as 1 John ii. 24, where see note. The sense is well represented by Dr. Peile thus: 'This is the commandment, as ye have heard it from the beginning, for you to walk in it;' as much as to say, 'All you have to do, is to *walk* in it, without looking either to the right hand or to the left.'

7. ὅτι πολλοὶ πλάνοι—εἰς τὸν κόσμον.] The connexion is with the whole of the context, from v. 4 to v. 6 inclusive; q. d. 'It is not without reason that I am anxious you should walk in the truth, καθὼς ἐντολὴν ἐλάβετε, κατὰ τὰς ἐντολάς τοῦ Πατρὸς, καθὼς ἠκούσατε ἀπ' ἀρχῆς, because many deceivers have entered into the world, whose only study is to draw you from the right path in which you are walking; and who will not allow that Jesus Christ came in the flesh;' i. e. in the real human nature; 'who will not confess (the doctrine of) Christ's coming in the flesh.' Such, I agree with Dr. Peile, may have been the meaning intended by the Apostle; though we should have expected him to write ἤκουσα, or ἐληλυθότα; but whether by writing ἐρχόμενον he meant, as Dr. Peile supposes, to express what this early heresy denied; not simply

οἱ μὴ ὁμολογούντες Ἰησοῦν Χριστὸν ἐρχόμενον ἐν σαρκί· οὗτός  
 4 Gal. 1. 4 ἔστιν ὁ πλάνος καὶ ὁ ἀντίχριστος. <sup>8 d</sup> Βλέπετε ἑαυτοὺς, ἵνα μὴ  
 ἀπολέσωμεν ἀ ἐργασάμεθα, ἀλλὰ μισθὸν πλήρη ἀπολάβωμεν.  
 9 • Πᾶς ὁ παραβαίνων καὶ μὴ μένων ἐν τῇ διδαχῇ τοῦ Χριστοῦ  
 Θεὸν οὐκ ἔχει· ὁ μένων ἐν τῇ διδαχῇ τοῦ Χριστοῦ, οὗτος καὶ  
 τὸν Πατέρα καὶ τὸν Υἱὸν ἔχει. <sup>10</sup> <sup>1</sup> Εἴ τις ἔρχεται πρὸς ὑμᾶς,  
 καὶ ταύτην τὴν διδαχὴν οὐ φέρει, μὴ λαμβάνετε αὐτὸν εἰς οἰκίαν,  
 καὶ χαίρειν αὐτῷ μὴ λέγετε· <sup>11</sup> ὁ γὰρ λέγων αὐτῷ χαίρειν  
 κοινωνεῖ τοῖς ἔργοις αὐτοῦ τοῖς ποιητοῖς.

f Rom. 16.

17.

1 Cor. 5. 11.

8. 10. 22.

(Gal. 1. 5. 9.

2 Tim. 2. 5.

Tit. 2. 10.

the accomplished fact, but the very possibility and abstract idea of—the Incarnation, or Advent of DEITY under a mortal form, I doubt.—οὗτός ἐστιν ὁ πλ., q. d. 'that kind of person, or every such person, is the deceiver I mean'; or, as Dr. Peile expresses, in paraphrase, 'Here have we, &c.—this is one form under which the faith of the Church is to be tried by the manifestation in it of—The Incarnation of Error and THE ANTI-CHRIST: comp. 2 Thesa. ii. 3. 1 John ii. 18. iv. 3, 6.'

8. βλῖπτει εἰ.] for φυλάσσει εἰ., 'take heed to yourselves': compare Mark xiii. 9.—ἵνα μὴ ἀπολέσωμεν & εργ., 'in order that we [your teachers] may not lose our reward.'—To advert to some variety of readings. For ἀπολέσωμεν, ἐργασάμεθα, and ἀπολάβωμεν, Lachm. and Tisch. read, from several ancient MSS. (to which I can only add Mus. 11,836), ἀπολήσμεθα, ἐργάσασθε, and ἀπολάβητε,—but without any sufficient reason, internal evidence being against the change, which seems to have been introduced by some ancient Critics, who perceived not the Apostle's intent,—which was, by employing the first Person Plural to intimate the consequences of their backsliding even unto apostasy, as a double loss of labour and sacrifices both to himself and to them, his desire being that both he and they might together receive a full reward. Lücke seems to have seen the matter in the same light, briefly observing, after rejecting the above reading, that St. John is distinguished by a frequent recurrence to the figure *κοινωνεῖς*, and not unlikely is it that βλῖπτει might occasion this alteration in the reading.—ἀλλὰ μισθὸν πλ. ἀπολάβ. The sense seems to be, 'that we may receive the ample reward which will accrue to us, if ye continue steadfast.'—πλήρη hints at some reward that the teacher would receive in the other case; which, indeed, were but just, since disciples may apostatize, and bring discredit on the master, without his being to blame.

9. The best comment on this verse is the parallel passage of 1 John ii. 23, 24, where see notes.—To advert to a matter of various reading. For παραβαίνων, Lachm. and Tisch. edit, from MSS. A, B, and one cursive, προάγων; but, though internal evidence may seem in its favour, it admits of no sense at all satisfactory; and yet παραβαίνων has every appearance of being a gloss. I doubt not that St. John wrote παράγων, which might easily be mistaken by the scribes for προάγων, since the two prepositions are, in some MSS., written by abbreviations very similar to each other, and occasionally confounded.

Certain it is that παράγων is capable of the very sense called for, namely, that of 'so passing by a thing, as to turn aside from, decline it.'—a use prob. provincial. That Jerome so read is evident from his version, *procedit*, found also in a copy of the Ital. Version. (Demid.) before Jerome. The *procedit* of other copies was an error of scribes, whence προάγει crept into the Greek. And that it might bear that sense here appears from the antithetic μὴ μένων. Indeed, in the use of this very term, παράγων, there is an implied opposition to μένω in 1 Cor. vii. 31, *παράγει γὰρ τὸ σῆμα τοῦ κόσμου τούτου*, where see note. Dr. Peile adds, in confirmation, that in this sense ὁ παράγων καὶ μὴ μένων, 'he that passeth away and abideth not,' would correspond with the character described in James i. 8, 24, and contrast with the description given *ibid.* 25: comp. also 1 John ii. 19. The words τοῦ Χριστοῦ in the second clause of the verse have been cancelled by Lachm. and Tisch. from seven MSS.,—an authority insufficient in any case to justify the cancelling of a word, espec. when internal evidence is adverse, as is the case here; for the words seem to have been cancelled for the purpose of removing a tautology. As respects the reading just after, τὸν Υἱὸν καὶ τὸν Πατέρα, adopted by Lachm. and Tisch. from only 2 uncials and 5 cursives (I add Lamb. 1183, 1 m.), it is to be rejected on similar grounds. It plainly arose from critical alteration; and indeed a good Classical writer would, in expressing the same sentiment, have been sure to place the τὸν Υἱὸν last. The sense of Θεὸν οὐκ ἔχει is prob. that assigned by Dr. Peile, 'hath no covenant hold upon, or part in, God.' Comp. 1 John i. 3 and ii. 23. v. 12, and see notes. This I find confirmed by Est. thus: 'Ei Deus neque per gratiam adoptionis secus veluti donat et conjungit in hac vita, neque per gloriam secus illi est daturus in future.'

10. χαίρειν αὐτῷ μὴ λέγετε] Χαίρειν λέγειν was indeed, of itself, a mere form of *salutation*, expressive of *friendly feelings*. But as the receiving any such teacher into one's house, and addressing such a salutation, could not but imply some degree of approbation and countenance to his doctrines, so it is forbidden by the Apostle; though by no means out of any uncharitable disposition towards such persons as *individuals*. See Lücke's note, who observes, that 'to refuse the friendly greeting, and hospitable reception, to heretics, was enjoined by the *apostles*, which, considering the increasing amalgamation of Christian and Antichristian elements, ever became more and more necessary,—and, according



12 « Πολλὰ ἔχων ὑμῶν γράφειν οὐκ ἡβουλήθην διὰ χάρτου <sup>John 17.</sup>  
καὶ μέλανος· ἀλλὰ ἐλπίζω ἐλθεῖν πρὸς ὑμᾶς, καὶ στόμα πρὸς <sup>1 John 1. 4</sup>  
στόμα λαλῆσαι, ἵνα ἡ χαρὰ ἡμῶν ᾗ πεπληρωμένη. <sup>John 12.</sup> 13 Ἀσπά-  
ζεται σε τὰ τέκνα τῆς ἀδελφῆς σου τῆς ἐκλεκτῆς. ἀμήν.

to which, no *ἀγάπη*, and no *κοινωνία*, could exist, unless it was based upon the common confession of unadulterated truth.

12 διὰ χάρτου καὶ μέλανος] A sort of pro-

verbial phrase, as also may be στόμα πρὸς στόμα λαλῆσαι, but formed on Hebr. Comp. Num. xii. 8. Jer. xxxii. 4, 'coram loqui.'

## ΙΩΑΝΝΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

### ΕΠΙΣΤΟΛΗ ΚΑΘΟΛΙΚΗ ΤΡΙΤΗ.

1 Ὁ ΠΡΕΣΒΥΤΤΕΡΟΣ Γαίῳ τῷ ἀγαπητῷ, ὃν ἐγὼ ἀγαπῶ  
ἐν ἀληθείᾳ. 2 Ἀγαπητέ, περὶ πάντων εὐχομαί σε εὐδοῦσθαι  
καὶ ὑγιαίνειν, καθὼς εὐδοῦνταί σου ἡ ψυχὴ. 3 Ἐχάρην γὰρ <sup>John 4.</sup>  
λίαν, ἐρχομένων ἀδελφῶν καὶ μαρτυρούντων σου τῇ ἀληθείᾳ,  
καθὼς σὺ ἐν ἀληθείᾳ περιπατεῖς. 4 Μειζότεραν τούτων οὐκ  
ἔχω χαρὰν, ἵνα ἀκούω τὰ ἐμὰ τέκνα ἐν ἀληθείᾳ περιπατοῦντα.  
5 Ἀγαπητέ, πιστὸν ποιεῖς, ὃ ἐὰν ἐργάσῃ εἰς τοὺς ἀδελφοὺς καὶ

Or the Gaius to whom this Epistle is addressed we know nothing, except from this Epistle. The date was doubtless after the former, to Kyria; the place of each was prob. Ephesus. The design of it was to commend Gaius (prob. a person of some consequence) for his perseverance in the faith, and his hospitality to some Christian travellers, who had called upon him.

1. See note at 2 John 1.

2. περὶ πάντων—σου ἡ ψυχὴ] 'above all things I wish and pray that thou mayest be prospered, and enjoy health of body, even as thy soul is prospering.'—εὐχομαί σε, nearly equiv. to *vellem te*, as in Rom. ix. 3, and often in Sept. and later Class. writers. Montanus well renders, 'opto te prosperare agere.' Wherever the Present Indic. of εἶχ. occurs in this sense, the subsequent Infin., together with the Pronoun Personal, expressed or understood, denotes the object. See Jelf, Gr., § 664 and 665. The *περὶ* may be construed either with εὐχομαι, or with εὐδοῖς; but the former is the more natural mode, and more agreeable to Class. usage. How εὐδοῖς comes to have this sense see my Lex. in v.

3. ἐχάρην γὰρ λίαν—ἐν ἀληθ. περιπατεῖς] This passage is altogether akin to that at 2 John 4 (thus proving the two Epistles to have been written at nearly the same time), and the interpretation which I have shown called for there is quite as suitable here. Accordingly, one cannot but wonder that Est. and Dr. Peile should have laid down the sense quite diversely. Est. was right there, but certainly wrong here, in explaining ἀληθ. of 'Christian beneficence.' The words may be rendered, 'For I have been glad at brethren coming and bearing witness to thy truth,

even as thou dost walk in the truth.' The Genitives absolute in construction are Genitives causal; and καθὼς is used to point at the correspondence between the testimony and the fact, the latter verifying the former. Of course ἀληθ. is here to be taken as in the parallel passage; and the phrase ἐν ἀληθ. περιπ. may be freely rendered, 'the truly Christian character of walk of life and conversation, as marking not only Christians, but good Christians.'

4. τούτων] for τούτου.—ἵνα for ἡ ἵνα. In μειζότεραν we have a provincial form for μείζονα.—Ἐν ἀληθείᾳ. Lachm. and Tisch. edit ἐν τῇ ἀλ., from MSS. A, B, C, and 1 cursive; and, indeed, internal evidence is in its favour, though the occurrence at v. 3 of ἐν ἀλ. with περιπατεῖς in all the copies forbids the reception of the Article here, for it cannot have any force of reference. Lachm., indeed, queries whether the MS. B has not the τῇ there. But see note on John xvii. 7. Consistency, indeed, would require it; but of that the Critical Emendators were, as we have seen, little studious. But we may expect that the Apostle should be consistent with himself. And as the Article is not found at John xvii. 19, nor at 2 John 4, so we can hardly doubt that it was not used here.

5. From commending Gaius' conduct in general, St. John adverts in particular to his Christian hospitality to the brethren. (Lücke.)—πιστὸν (sc. ἐργον, 'conduct') may be taken, Ecumen. says, for ἀξίον πιστοῦ ἀνδρός, 'conduct worthy of a Christian man;' or we may take πιστ. as put Adverb. for πιστῶς, Ps. ci. 6, Sept. Ecclus. i. 14. 1 Macc. iii. 13; but the former mode is preferable. The action is termed πιστὸν as 'done

εἰς τοὺς ξένους, <sup>6</sup> οἱ ἐμαρτύρησάν σου τῇ ἀγάπῃ ἐνώπιον ἐκκλησίας· οὗς καλῶς ποιήσεις προπέμψας ἀξίως τοῦ Θεοῦ. <sup>7</sup> Ὅτι γὰρ τοῦ ὀνόματος ἐξῆλθον, μηδὲν λαμβάνοντες ἀπὸ τῶν ἐθνῶν. <sup>8</sup> Ἡμεῖς οὖν ὀφείλομεν \*ὑπολαμβάνειν τοὺς τοιούτους, ἵνα συνεργοὶ γινώμεθα τῇ ἀληθείᾳ. <sup>9</sup> Ἐγραψα τῇ ἐκκλησίᾳ· ἀλλ' ὁ φιλοπρωτεύων αὐτῶν Διοτρεφὴς οὐκ ἐπιδέχεται ἡμᾶς. <sup>10</sup> διὰ τοῦτο, ἐὰν ἔλθω, ὑπομνήσω αὐτοῦ τὰ ἔργα ἃ ποιεῖ, λόγοις πονη-

in faith.'—To advert to some variety of reading. *Shu ἰργάζη*, for *ἰργάζω*, edited by Lachm. from MS. A, is evidently an error of the scribe of this one copy; and the 'operariis' of the Vulg. was a careless rendering of Jerome, who did not perceive the exact propriety of *ἰργάζω*, 'shalt, mayest, be doing.'—To advert to another variety of reading. For *kai eis τοὺς ξένους*, Lachm. and Tisch. edit, from  $\S$  uncial, and a few cursive, MSS., with the Vulg., *kai τοῦτο ξένους*,—a very specious reading, but one not entitled to be received, both from deficiency of external authority, and failure of internal evidence, it presenting something factitious. In fact it arose, I suspect, from a Critical Reviser, to whom it appeared that the insertion of *τοῦτο* would better bring out the exegesis here thought inherent, and which is inculcated by Lücke. If there *be* any exegesis intended, it must rest on *kai*, which may be rendered 'yea,' as oft. elsewhere; and hence it is better to suppose, with Est., that the Apostle is mentioning *two* things;—namely, the beneficence of Gaius towards poor Christians of his own city and nation, and also to Christians who were strangers and foreigners, who came thither. And what is subjoined in the next verse is to be understood of these latter;—namely, travelling *Christian brethren*, who had been brought thither by business, or as Missionaries.

6. *καλῶς ποιήσεις προπ.*] Of this phrase, also used with a participle following, an example occurs in Jos. Bell. i. 32, 6, *καλῶς δὲ ποιήσεις μνημονεύσας ὧν ὑπέσχεο*. By *προπ.* is meant, 'by having brought them forward' on their journey: Participle of *mode*, as in a similar passage of Acts x. 33, *καλῶς ἐποίησας παραγινόμενος*, where see note.—'Ἀξίως τοῦ Θεοῦ, in a manner worthy of that God whose servants they are.

7. *ὕπὲρ τοῦ ὀνόμ.*] 'for his sake and in his cause;' i. e. Christ's, thus referring, as it must, to Θεοῦ immediately preceding, Christ being here, as well as elsewhere, termed GOD.—*Μὴδὲν λαμβ.*, 'receiving no pay [nothing more than support] from their converts.'—For *ἰθὺν* Lachm. and Tisch. edit *ἰθὺκῶν*, from MSS. A, B, C, and some others; but without reason; for it has every appearance of being a mere gloss, or false correction.

8. *ἡμᾶτε οὖν, &c.*] 'Conclusio est, quæ rationibus subjicit propositi sui institum.' (Aretius.) And so Est., 'Conclusio hujus exhortationis, cum adjecta novâ ratione.'—For t. rec. *ὑπολαμβάνειν* Lachm. and Tisch. read *ὑπολ.*, from MSS. A, B, C, and 9 cursives, with Theophyl. and Euseb.; rightly; since *internal evidence* here comes in aid of external authority, from the greater probability that *ὑπολ.* was an error of the scribes (who perpetually confound *ὑπὸ* and *ἀπὸ*), than that St. John used *ὑπολ.* for *ὑπολ.*, an idiom which cannot be received without proof that it

ever existed. Moreover, *ὑπολαμβ.* for *ὑποδέχ.* is found also in Xen. Anab. i. 1, 7. Dionys. Hal. Ant. 1437, 4. Diod. Sic. t. viii. 348, and x. 92, where Wessel. adduces other exx. from Strabo and other writers. Under these circumstances I have now received *ὑπολ.*—'ἵνα συνεργοὶ γινώμεθα τῇ ἀληθείᾳ.' That we may be aiding to the true faith of the Gospel, by being joint promoters of it.' See note on 1 Cor. iii. 9, also on Col. iv. 11. This construction of Dative of thing is so rare, that I know of no other ex. except in Plato, p. 212, σ. τῇ ἀνθρωπείᾳ φύσει.

9. The sense of this verse depends on the reading. About 10 cursives have *ἄν* after *ἔγραψα*, which was doubtless in the copies used by the Syr., Copt., and Vulg. Translators. But the authority is insufficient; and internal evidence is against the word, which was doubtless introduced to make the sense more distinct. As to the addition of *τι* after *ἔγραψα* in MSS. A, B, C, with 2 cursive, and the Copt. and Sahid. Versions, and edited by Lachm. and Tisch., it is only another attempt to help out the sense by Critica,—who knew not that this absolute constr. of the word is quite agreeable to the style of St. John, and suited to the language of common life. Another instance of it is found at v. 13, where strange is it that Lachm. and Tisch. should subjoin *σοι*, a word evidently from the margin, and introduced for the purpose of lessening the harsh brevity there existing. The fittest sense to be ascribed to *ἔγραψα* is, 'I lately wrote to the Church;—namely, on the subject just mentioned—the hospitable reception and furtherance of Missionaries. It would seem that Diotrophes had, by his turbulent and ambitious spirit, set at naught, or weakened, the effect of a letter lately written by John to the Church with the above-mentioned view; and that the Apostle complains of this interference with his duties. I agree with Lücke, that the letter in question, evidently not preserved, was a mere private letter, introductory of such travelling brethren, espec. Missionaries, as should come. The purpose of it, however, was thwarted, if not nullified, by the hostile influence, powerful, it seems, by position or by office, of Diotrophes, of whom John complains in the words *οὐκ ἐπιδέχ. ἡμᾶς*, 'refuses to recognize my authority to direct, or admit the wisdom of my monitions.'—*φιλοπρωτ.* is a term no where else occurring, and prob. provincial Greek,—though its original *φιλόπρωτος* is found in Plut. Artemid., and in other writers yet later.

10. Complaint here passes into intimation of the course which duty pointed out, to *visit* such an interference with his *Apôstolis* authority in a suitable manner; but what that is depends on the force of the words *ὑπεμνήσω αὐτοῦ τὰ ἔργα*, of which there exists a considerable diversity of rendering. The sense assigned by some,

ροῖς φλυαρῶν ἡμᾶς. Καὶ μὴ ἀρκούμενος ἐπὶ τούτοις, οὔτε αὐτὸς ἐπιδέχεται τοὺς ἀδελφούς, καὶ τοὺς βουλομένους κωλύει, καὶ ἐκ τῆς ἐκκλησίας ἐκβάλλει. <sup>11</sup> ὁ Ἀγαπητὲ, μὴ μιμοῦ τὸ κακόν, ἀλλὰ τὸ ἀγαθόν. Ὁ ἀγοστοποιῶν ἐκ τοῦ Θεοῦ ἐστίν ὁ δὲ κακοποιῶν οὐχ ἑώρακε τὸν Θεόν. <sup>12</sup> Δημητρίῳ μεμαρτύρηται ὑπὸ πάντων, καὶ ὑπ' αὐτῆς τῆς ἀληθείας· καὶ ἡμεῖς δὲ μαρτυροῦμεν, καὶ οἴδατε ὅτι ἡ μαρτυρία ἡμῶν ἀληθὴς ἐστίν.

<sup>13</sup> Πολλὰ εἶχον γράφειν, ἀλλ' οὐ θέλω διὰ μέλανος καὶ καλάμου σοι γράψαι. <sup>14</sup> ἐλπίζω δὲ εὐθέως ἰδεῖν σε, καὶ στόμα πρὸς στόμα λαλήσομεν. <sup>15</sup> Εἰρήνη σοι. ἀσπάζονται σε οἱ φίλοι· ἀσπάζου τοὺς φίλους κατ' ὄνομα.

'to remember,' 'to call to remembrance,' 'to be mindful of,' is one scarcely strong enough; nor is that of others 'to declare,' 'to remind.' The recent interpreters nearly all take the word in the *Actice* sense, for 'to cause to remember,' equiv. to *θυμιῶ*. So Wahl and Bretschn. Schleusen. renders by *castigabo*. Est. says that the meaning of the term is 'to bring to anyone's remembrance,' 'to refresh his memory;' and he renders, 'refricabo fidelibus memoriam eorum quam praviter agit.' But it should rather seem that the person referred to is *Diotrophes*. The full sense seems to be this: 'I will make him remember his evil deeds, by animadverting upon and punishing him for them,' by suitable reprimand, but short of excommunication. Thus there is an ellipsis of αὐτῷ, to be supplied from αὐτοῦ. Comp. Hdot. vii. 171, fin., ἡ Πυθίη ὑπομνήσασα ταῦτα, supply αὐτοῦ or αὐτοῖς.—καὶ ἐκ τῆς ἐκκλ. ἐκβ. As it can hardly be supposed that Diotrophes would excommunicate any one on so frivolous a pretext, it is best, with most recent Commentators, to take the sense of ἐκ τῆς ἐκκλ. ἐκβ. to be, 'refuses to receive them as Christians,' for his thus denying them hospitality compelled them to go elsewhere.

<sup>11</sup>. μὴ μιμοῦ τὸ κακόν, ἀλλὰ τὸ ἀγαθόν] 'Imitate not the evil example, but the good';

meaning to say, as Est. explains, 'Ne opera quidem istius impii te commoveant, ut velis imitari; multo minus ejus verba et praecepta, ut velis parere; q. d. Ne feceris secundum opera ejus, neque secundum doctrinam aut prohibitionem ejus, quoniam omnia haec mala sunt.' The injunction is then confirmed by a weighty sentiment, the full sense of which seems to be this: 'He who practises what is good, especially in works of benevolence, is [a true son] of God; he who practises any sort of evil doth not [really] know God, because, by his actions, he shows him insensible of his obligations to virtue.'

<sup>12</sup>. μεμαρτ. ὑπὸ πάντων] 'has a good testimony borne to him by all'; see Acts xvi. 2. Heb. xi. 2. In ὑπ' αὐτῆς τῆς ἀλ. there is an *assidè dictum*, not to be too much pressed on. It means, as Est. points out, 'ad ipsa veritate, i. e. per ipsam rei evidentiam,' for what is manifestly and demonstrably true. Comp. Joa. Antt. xvi. 8, 4, τὸν μὲν ὑπ' αὐτῆς τῆς ἀληθείας ἀναιτίον διαβαλεῖν, meaning, as Dr. Peile points out, 'to slander one whom truth itself could not charge with any fault.'

<sup>15</sup>. οἱ φίλοι—κατ' ὄνομα] meaning, 'Our friends [here] salute thee. Greet our friends [with thee] by name;' i. e. severally and individually.

b Pa. 27. 27.  
Ioa. 1. 16.  
1 Pet. 2. 11.  
1 John 2. 6.  
42.

o 3 John 12.

# ΙΟΥΔΑ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

## ΕΠΙΣΤΟΛΗ ΚΑΘΟΛΙΚΗ.

a Luke 6. 16.  
John 17. 11.  
Acts 1. 13.  
1 Pet. 1. 6.

<sup>1</sup> \* ΙΟΥΔΑΣ Ἰησοῦ Χριστοῦ δούλος, ἀδελφὸς δὲ Ἰακώβου, τοῖς ἐν Θεῷ Πατρὶ ἡγιασμένοις, καὶ Ἰησοῦ Χριστῷ τετηρημένοις κλητοῖς <sup>2</sup> ἔλεος ὑμῖν καὶ εἰρήνη καὶ ἀγάπη πληθυνθεῖη.

THE authenticity, or at least canonicity, of this Epistle, was at first called in question; but, after full examination, it was, at an early period, received into the Canon of Scripture, and accordingly is quoted as a genuine inspired writing by Tertullian, Clemens Alex., Origen, Ephr. Syr., Just. Mart., Irenæus, and other early Fathers. The writer styles himself the 'brother of James' the less, who was the bishop of Jerusalem. Thus he was one of the kinsmen of Christ. He was son of Alphæus, and was surnamed Thaddæus, or Lebbaeus; and one of the twelve Apostles. Of the particulars of his life after his presence with the disciples on the day of Pentecost, we have little or no certain information. It is probable that he remained for some time in Jerusalem, preaching the Gospel to the Jews; but that afterwards, as the troubles of Judæa came on, he quitted his native land, and went to preach the Gospel in *foreign* countries. Ecclesiastical tradition informs us that he evangelized Arabia, Syria, Mesopotamia, and Persia: indeed the Syrians still claim him as their Apostle. Upon the whole, there seems every reason to suppose that, after his leaving Judæa, he dedicated his evangelical labours chiefly to his own countrymen, and especially those who were called of the *Eastern Dispersion*; probably treading in the steps of St. Peter, who seems, towards the close of his life, to have devoted himself to that field. In fact, we may reasonably suppose that he was first a *coadjutor* with, and afterwards the *successor* to, that Apostle, in evangelizing the Eastern Dispersion; just as St. Thomas, probably passing over from Arabia to Hindoستان, evangelized at least the *southern* part of that vast region. That St. Jude did occupy the above field, is confirmed by the strong similarity (nay, even coincidence) between this Epistle and that of the 2nd of Peter, and will best serve to account for that coincidence, and moreover strengthen the evidence for the authenticity of that Epistle. It cannot, however, be denied, that much of obscurity hangs over the matter of Jude, the writer of this Epistle, which Dr. Davidson endeavours, with some success, to clear away, to whose full

discussion the reader is referred. 'There were (he premises) two persons' called by the name of Jude,—one a 'brother of our Lord,' and another called 'brother of James;' *which* of these is here meant Critics are divided in opinion. He goes on to affirm that 'nothing is known of Jude the *writer*;' and that little is known of Jude the *Apostle*; though mention is made in history of Jude the *Lord's brother*.' Of the *place* where this Epistle was written we know *nothing* for certain; but it was prob. Palestine. And on its exact *date* the learned are by no means agreed; some, as Dr. Lardner, assigning it to as early a period as A. D. 65; others, as Dr. Mill, to as late as 90; nay, some even towards the close of the first century. It is impossible to fix any precise period; but the earlier date seems more entitled to admittance; but whether so early as even A. D. 70, affixed by Dr. Davidson, may be doubted. He seems to have been induced to take that view, because he had adopted, perhaps too easily, the notion that the 2nd Epistle of Peter was *formed* on this, which must thus have been written before it. However, I still think it more prob. that Jude made use of the 2nd Epistle of Peter, than *vice versa*; and if so, we have some clue to the *true date*, which was prob. a few years later than that of the 2nd Epistle of Peter.

With respect to the *design* of this Epistle, it is precisely the same as that of the second Epistle of Peter, on which it seems to have been partly formed. As to the disputed question to whom *addressed*, suffice it to observe, that, from the arguments and examples being chiefly taken from the Jewish Scriptures, there is every reason to suppose (with Est., Wita., Hamm., Benson, and Moldenhauer) that it was, though addressed to Christians *generally*, and therefore written in Greek, intended *especially* for the *Jewish* Christians, not only of the *Eastern Dispersion* (for whom it was prob. chiefly drawn up), but of the *Western*. Whether there was ever, as we are told, a Syr. Chaldee Version for the use of those Jewish Christians of the Eastern Dispersion who did not understand Greek, we have nothing like proof; though the tradition rests on

3<sup>b</sup> Ἀγαπητοί, πάσαν σπουδὴν ποιούμενος γράφειν ὑμῖν περὶ τῆς κοινῆς σωτηρίας, ἀνάγκην ἔσχον γράφαι ὑμῖν παρακαλῶν ἐπαγωνίζεσθαι τῇ ἀπαξ παραδοθείσῃ τοῖς ἁγίοις πίστει. 4<sup>c</sup> Πареисέδυσαν γάρ τινες ἄνθρωποι, οἱ πάλαι προγεγραμμένοι εἰς τοῦτο τὸ κρίμα, ἀσεβεῖς, τὴν τοῦ Θεοῦ ἡμῶν χάριν μετατιθέντες εἰς ἀσέλγειαν, καὶ τὸν μόνον δεσπότην [Θεὸν] καὶ Κύριον ἡμῶν

b Phil. 1. 27.  
1 Tim. 1. 18.  
2 Tim. 4. 7.  
c Rom. 9.  
21. 22.  
Tit. 1. 16.  
1 Pet. 2. 3.  
2 Pet. 2. 1.  
3. 13.

high probability. Of this Epistle the character as well as matter is quite akin to that of 2 Peter; the style is generally pure,—alike forcible and energetic, and yet abundant in πάθος; though the terms used are not unfrequently derived from the language of common life. As to its contents, the Epistle consists of two Parts (Pt. i. 5—19. Pt. ii. 20—23), preceded and introduced by an Inscription, Salutation, and Introduction.

1. τοῖς ἐν Θεῷ Πατρὶ ἡγ. equiv. to ἡγιασμένοι ἐν Χριστῷ at 1 Cor. i. 2. It is true, that for ἡγιασμένοι, Lachm. and Tisch. edit ἡγαπημένοι, from MSS. A, B, and seven cursives, confirmed by the Vulg., both the Syriac, the Coptic, and other Versions, and some Fathers; a reading worthy of attention, but not entitled to reception into the text. I cannot, however, regard it, with Laurmann, as a gloss; but would rather suppose it derived from a marginal scholium, proceeding from some theological Critic, who did not mean to exclude ἡγιασμ., but who thought that something more was requisite to complete the sense (just as at *dylois* other Critics subjoin κλητοῖς, to make it square with the expression at 1 Cor. i. 2, κλητοῖς *dylois*), having in mind Col. iii. 12, ἄγιοι καὶ ἡγαπημένοι, but not remembering that ἡγιασμ., as used here, and in Acts xx. 32. xvi. 18. 1 Cor. i. 2, includes the notion of ἡγαπ., since the sanctified are such from being beloved objects of Christ's redeeming love. See 1 Cor. ii. 9, comp. with John xiv. 23.—τηνρ., 'kept steadfast in the faith' to which they had been called by the grace of God. On κληρ. see note on Matt. xx. 16. Ver. 2 contains an apostolic salutation, like 1 Pet. i. 2.

3. πάσαν σπουδὴν—πίστει] The full sense is: 'When I made it my earnest business to write unto you concerning the common salvation, (that in which we have a common interest,) I judged it needful to write unto you in language exhorting you to earnestly contend for [the maintenance of] the faith once for all delivered to the saints,' and then, as Dr. Peile thinks implied, 'committed to the keeping of the Holy Church of CHRIST.' Ἐσχον ἀνάγκην is a very strong expression, but not too strong for the occasion which called for it, and, as Calvin remarks, 'it is as if the writer meant to sound a trumpet for shaking off spiritual torpor.'—ἀπαξ, 'once for all'; as Heb. vi. 4. ix. 27, 28. x. 2. 1 Pet. iii. 18, 20, and similarly in the Sept., Jos., and the Class. writers. The sense here is important, since it is intimated, as Est. remarks, 'fidei nihil addi posse, quia nimirum tota semel tradita sit, instar depositi, quod ita servandum datur, ut nec addi quidquam ei, nec auferri debeat. Quare nec ullæ revelationes, quæ fidei addant aliquid, expectandæ sunt aut recipiendæ; sed tantum tenenda et explicanda, quæ semel sunt tradita.'

4. The Apostle now shows why such care was necessary, to preserve the purity of the faith.—*παρεισέδυσαν γάρ, &c.*, 'because certain persons

had covertly insinuated themselves,'—compare 2 Pet. ii. 1,—a use of the word oft. occurring in Jos., Philo, Plut., and other writers. Compare Gal. ii. 4, οἵτινες παρεισῆλθον κατασκοπεῖσαι τὴν ἐλευθερίαν ἡμῶν.—Οἱ πάλαι προγεγραμμένοι, &c. In *προγ.*, *eis kr.* we have a forensic mode of expression, denoting 'those cited to trial' by posting up their names, or those whose names were posted up, as required *eis kr̄ma*, for condemnation and punishment. So of such, it is said, 2 Pet. ii. 3, οἱ τὸ κρίμα οὐκ ἔργασι. Accordingly, the expression does not imply any predestination of the persons, but merely imports that they were long since *forsoth*, and thereby *designated*, as persons who should suffer.—τοῦτο τὸ κρίμα, i. e. such a punishment as the Apostle proceeds to state, vv. 5—7, 11, 15.—τὴν τοῦ Θεοῦ ἡμῶν χάριν μετατιθέντες εἰς ἀσέλγ., 'who abuse the gracious dispensation of the Gospel [meant to encourage virtue and promote holiness] into an occasion of lasciviousness.' Comp. 1 Pet. ii. 16.—*μετατιθέναι* prop. signifies 'to alter any thing from its original purpose,' and, figur., 'to misuse, abuse.' The persons in question (the false teachers so strongly censured by St. Peter and St. John) abused God's promise of mercy to the penitent, by representing that mercy as having no limits, and as extending even to unrepented and unforsoaken sin.—If the word Θεὸν, after μόνον, be genuine (which, however, is doubtful, for it is on strong evidence, external and internal, cancelled by Griesb., Scholz, Lachm., and Tisch.), it will not follow that the words δεσπότην Θεὸν καὶ Κύριον—Χριστόν should be necessarily understood of one person; for the canon of Mr. G. Sharp and Bp. Middl. affords but a slender proof thereof, as will appear from the more correct view of this point taken by Mr. Green, Gr. N. T. Dial. p. 216. The same remark applies to 2 Pet. i. 1 (which was probably had in mind by Jude), and 2 Thess. i. 12. 1 Tim. v. 5. This removal, however, of Θεὸν, does not at all invalidate the evidence which this passage affords to the Deity of our Lord Jesus Christ; but, as Dr. Peile observes, 'really adds to the weight of the Apostle's testimony to the Divine worship, and the allegiance that is due from us to our ascended Saviour, the GOD-MAN, CHRIST JESUS. For, not to mention that, despite of there being but one Article, the insertion of Θεὸν (as doubtless was intended by the interpolator) would tend rather to put before us Two Persons of the Godhead closely united (as in John xvii. 3) in joint agency—the very term δεσπότην, here so emphatically given to "our Lord Jesus Christ," is sufficient to proclaim that he is "set down with his Father on his throne" on high; Rev. iii. 21.' In short, that title of dominion, elsewhere applied to the Father (as Acts iv. 24. Luke ii. 26. Job v. 8. Prov. xxix. 26. Jer. xv. 11, et al.), is given to Christ the Son, here and at 2 Pet. ii. 1.

d Num. 14.  
29. 30.  
e 35. 36. 37.  
Ps. 100. 20.  
1 Cor. 10. 6.  
Heb. 3. 18.  
19.  
f John 8. 44.  
g 2 Pet. 2. 4.  
h Gen. 19. 24.  
i Gen. 19. 24.  
Isa. 13. 19.  
Jer. 50. 10.  
e 50. 40.  
Lam. 4. 6.  
Ezek. 16. 40.  
Hos. 11. 8.  
Amos 4. 1.  
Luke 17. 20.  
2 Pet. 2. 6.  
g 2 Pet. 2.  
10, 11.

Ἰησοῦν Χριστὸν ἀρνούμενοι. <sup>5</sup> δ' Ὑπομνήσαι δὲ ὑμᾶς βούλομαι, εἰδότες [ὑμᾶς] ἅπαξ τοῦτο, ὅτι ὁ Κύριος λαὸν ἐκ γῆς Αἰγύπτου σώσας, τὸ δεύτερον τοὺς μὴ πιστεύσαντας ἀπώλεσεν <sup>6</sup> ἀγγέλους τε τοὺς μὴ τηρήσαντας τὴν ἐαυτῶν ἀρχήν, ἀλλὰ ἀπολύνοντας τὸ ἴδιον οἰκητήριον, εἰς κρίσιν μεγάλης ἡμέρας, δεσμοῖς αἰδίοις ὑπὸ ζόφον τετήρηκεν <sup>7</sup> ὡς Σόδομα καὶ Γόμορρα, καὶ αἱ περὶ αὐτὰς πόλεις, —τὸν ὅμοιον τούτοις τρόπον ἐκπορνεύσασαι, καὶ ἀπελθούσαι ὀπίσω σαρκὸς ἐτέρας, —πρόκεινται δῆγμα, πυρὸς αἰωνίου δίκην ὑπέχουσαι. <sup>8</sup> ε' Ὁμοίως μέντοι καὶ οὗτοι, ἐν πνι-

5. ὑπομνήσαι δὲ ὑμᾶς βούλ., εἰδ. ὑμᾶς ἅπαξ τοῦτο, ὅτι, &c.] I agree with Dr. Peile, that the Apostle's earnest exhortation here was meant to have a twofold effect, mingling *encouragement* to the dispirited and weak-hearted, and *warning* to the careless and unspiritual professors of Christianity. Render: 'But I desire to remind you —you who were once made aware of this (= *'though you have been,'* &c.).' However, the exact sense depends on the *reading*, which is disputed. For τοῦτο Lachm. and Tisch. edit πάντα, from A, B, C<sup>2</sup>, and 7 cursives, the Vulg., and later Syr. and Copt. Versions. But, though ancient, I agree with Griesb. in accounting it *not the true reading*, though I cannot agree with him in also rejecting τοῦτο, which has the support of 2 Pet. i. 12 (a passage doubtless present to the mind of St. Jude), οὐκ ἀμελήσαντες—ὑμᾶς ὑπομνήσκουσιν περὶ τούτων, where St. Peter might have written τούτου. The second ὑμᾶς has been cancelled by Lachm. and Tisch., from A, B, C<sup>2</sup>, and 15 cursives; but internal evidence is rather in its favour, since it is more likely to have been thrown out for the purpose of removing a tautology, than to have been inserted to point out the reference at εἰδότες. The next words may be rendered, with Dr. Peile, 'that the Lord, after having saved his people out of the land of Egypt, in the next place (lit. "the next thing he did," Peile) destroyed those who had been found unfaithful,' 'disobedient to his commands;' τοὺς μὴ πιστεύσαντας being for ἀπειθήσαντας (comp. Heb. iv. 2), unbelief producing disobedience. 'If we be asked (remarks Dr. Peile) what is the reference made in εἰδότες ἅπαξ, we answer that, (1) we believe St. Jude's Epistle to have been addressed (a good many years after the death of St. Peter and St. Paul) to the same *Hebrew element* in the same Christian communities, scattered over the face of Asia Minor, to which the Epistle to the Hebrews and both the Epistles of Peter were written; (2) that St. Jude reminds them in v. 5 of what the writer of the Epistle to the Hebrews had so impressively urged upon them in Heb. iii. 7—19, and in vv. 6, 7, &c., of what St. Peter had written in 2 Pet. ii. 4—9, &c.; (3) that St. Jude, like St. Peter (2 Pet. iii. 16), has borne incidental and undesigned testimony,—which, so far as it goes, makes for the prevailing opinion, that St. Paul was the writer of the Epistle to the Hebrews.'

6. τοὺς μὴ τηρ. τὴν ἰ. δ.] Some doubt exists as to the sense of τὴν ἐαυτῶν ἀρχήν, which the earlier Commentators in general explain 'their first state,' the later ones, 'their primitive dignity as sons of God, and the original excellence in

which they were created.' The former sense is called for by the antithetic clause, in which the term ἀπολείποντας contains, as I pointed out in my Supplementary Notes, a metaphor taken from soldiers deserting their post, or abandoning the sphere of service assigned to them in search of another (comp. Hom. Il. xii. 167, οἱ δὲ—οὐδ' ἀπολείπονσι κοῖλον δόμον, ἀλλὰ μένουσιν, &c.); so that the words should be rendered, 'by having relinquished their proper situation and sphere of dignity;' for the latter of the above-mentioned two senses is comprised in the former. —ἴδιον οἰκτ. means, by a pregnancy of sense, 'their own (and thence rightful) place in the court of Heaven.' The next words may be rendered, 'He hath reserved in eternal chains under darkness unto the judgment of the great day (of final account).—εἰς κρίσιν μεγάλης ἡμέρας is by *hyperallage* for εἰς ἡμέραν κρίσεως, 2 Pet. ii. 9. So the Pharisees, as Jos. informs us, Antt. xviii. 1, 3, believed that, ἐπὶ χροῶν, δικαιώσιν (punishments) καὶ τιμὰς, οἱ δὲ ἀρετῇ ἢ κακίᾳ ἐπιτίθενται ἐν τῇ βίῃ γίγονται καὶ ταῖς μὲν εἰρημὸν αἰδίου προστίθεται (are apportioned), ταῖς δὲ βεστώνῃ τοῦ ἀναβίου.

7. αἱ περὶ αὐτὰς πόλεις] meaning the circumjacent cities of Admah, Zeboim, and Zoar. At τούτοις there is reference to the *inhabitants* of those cities, by the figure πρὸς τὸ σημαίνοντες. —Ἀπελθούσαι ὀπίσω σαρκὸς ἐτ. These words are explanatory of the preceding term ἐκπορνεύσασαι, &c.; denoting those unnatural vices adverted to by St. Paul, Rom. i. 26, and πρόκεινται δῆγμα, is for ὡς παράδειγμα, meaning, as appears from 2 Pet. ii. 6, 'are set forth as an example for warning to all men.'—πυρὸς αἰωνίου δίκην ὑπέχουσαι, 'undergoing punishment,' &c. By the term αἰωνίου (the sense of which has been unwarrantably lowered by several recent Commentators) the Apostle means to represent them as publicly set forth, in their condemnation, for an eternal example of the punishment which God sometimes inflicts for sin in *this* world; [forming but a faint type of the eternal woe which he hath reserved for the next].—To advert to a peculiar idiom: in πυρὸς—δίκην, 'condemnation to fire,' there is an idiom so rare, that I find it elsewh. only in Artemid. Onir. l. i. p. 10, ἴνα, διὰ τὴν ἐπ' αὐτῶν λύπην, ὡς εἰπὼν δίκην πυρὸς, ὑπὸ τοῦ πάθους καίμονος ὁ πατήρ διαφθείρῃται, where it is observable that Artemid. softens the harshness of so very unusual an expression by ὡς εἰπὼν. Moreover, this use of δίκην occurs also in Hdot. iv. 43, ἀνισκολόσιν αὐτὸν τὴν ἀρχαίην δίκην αὐτῷ ἐπιτιμῶ.

8. ὁμοίως—βλάσφ.] The full sense is, 'In

ζόμενοι, σάρκα μὲν μαίνουσι, κυριότητα δὲ ἀθετοῦσι, δόξας δὲ βλασφημοῦσιν. <sup>9</sup> ὁ δὲ Μιχαὴλ ὁ ἀρχάγγελος, ὅτε τῷ Δια- <sup>h Dan. 10. 13. & 12. 1. Zech. 3. 2. 2 Pet. 2. 11. Rev. 12. 7.</sup>  
 βόλῃ διακρινόμενος διελέγετο περὶ τοῦ Μωϋσέως σώματος, οὐκ ἐτόλμησε κρῖναι ἐπενεγκεῖν βλασφημίας, ἀλλ' εἶπεν 'Ἐπιτι- <sup>12 Pet. 2. 11. k Gen. 4. 8. Num. 16. 1. & 21. 7. 21. 2 Pet. 2. 15. 1 John 3. 12.</sup>  
 μῆσαι σοι Κύριος! <sup>10</sup> Οὗτοι δὲ, ὅσα μὲν οὐκ οἶδασι, βλασφη-  
 μοῦσιν ὅσα δὲ φυσικῶς, ὡς τὰ ἄλογα ζῶα, ἐπίστανται, ἐν  
 τούτοις φθείρονται. <sup>11</sup> Οὐαὶ αὐτοῖς! ὅτι τῇ ὁδῷ τοῦ Καὶν

like manner, notwithstanding [such awful exam-  
 ples of punishment are held out] these dreamers  
 defile the flesh [with lewdness], set at nought  
 government, and revile dignities. See 2 Pet. ii.  
 10, 11. The best Expositors, from Beza and  
 Grotius down to Laurmann, are justly agreed  
 that ἐντυνάζ. must be taken in a *figurative*  
 sense, denoting the giving way to idle and delu-  
 sive fancies, promising themselves security and  
 acceptance in courses which the Gospel disallows.  
 I have pointed accordingly, as, indeed, *propriety*  
 requires; ἐντυνάζουσι standing for οἱ ἐντυ-  
 νιάζονται, 'dreamers as they are,' the word  
 being employed like ἀσάβειν sup. v. 4; and so  
 τολμηταί, αὐθάδεις! 2 Pet. ii. 10, and σπῖλοι  
 καὶ μῆμοι! 2 Pet. ii. 13. Jude may have had  
 in mind a passage of Isa. lvi. 10 (where the false  
 prophets are similarly spoken of), ἐκτιτύφλυν-  
 ται πάντες, οὐκ ἔγνωσαν, κύριε ἰσχύει οὐ δύνα-  
 σονται (for δύνασται) ὑλακτεῖν, ἐντυνιάζουσι  
 κοίτην. I conj. κοίτην, for ἐπὶ κοίτην, 'as persons  
 who dream on their couch.' However, Dr. Peile,  
 with some reason, asks, 'whether (comparing  
 Heb. xiii. 1) there may not be another, and more  
 obvious (qu.?) interpretation of ἐντυν. κοίτην,  
 which appears to have suggested to our Trans-  
 lators the received version *filthy dreamers?*  
 Comp. Soph. Œd. T. 981, πολλοὶ γὰρ ἤδη καὶ  
 δούρασι βροτῶν μητρὶ ἐντυνιάσθησαν.

9. ὁ δὲ Μιχαὴλ, &c.] Of these words the  
 purpose we may suppose is, to show that the  
 Gnostics here imitate the *fallen angels* in their  
 rebellious speeches and conduct; whereas the  
*Archangel* on high affords them a better example;  
 who, even under the greatest provocation, refused  
 to pronounce a harsh sentence of condemnation  
 against a fallen spirit. The circumstance here  
 alluded to is by most recent Commentators sup-  
 posed to have been derived from an Apocryphal  
 book (now lost) called the *ἀνάβασις Μωϋσίου*,  
 and to have been merely introduced by St. Jude  
 as an instructive fable, serving to illustrate the  
 doctrine in question, that we ought not to speak  
 evil of δόξας ('ordines excellentiæ prædites, et  
 honore supereminentes.' Calv.). But we should  
 be slow to believe that an inspired Apostle would  
 enforce his doctrine by a mere fable; and, indeed,  
 the thing is evidently mentioned, not as a *fable*,  
 but as a *fact*. See note on vv. 14, 15.—ἐπιτι-  
 μῆσαι, 'correct;' said by *meiosis* for 'punish,' as  
 in Pa. vi. 1. xxxvii. 1, et al. The Apostle had  
 prob. in mind Zech. iii. 2, καὶ ἴδω πρὸς τὸν  
 Διάβολον 'Ἐπιτιμῆσαι Κύριος ἐν σοί, Διά-  
 βολε, though there the *meiosis* is not so per-  
 ceptible as here; for the term exactly follows the  
 Heb. עָרַב to *chide*, *rebuke*, lit. (as Dr. Hender-  
 son there explains), 'so to silence those who are  
 the objects of reproof, or to restrain them from  
 carrying their designs into execution.'

10. οὗτοι δὲ—φθείρονται.] We have here a

strong mode of expression (pointed by the οὗτοι  
 of scorn; q. d. 'those fellows') setting forth, as  
 Hyper. observes, the arrogance of the false teach-  
 ers 'a perverso judicio sive ingenio eorum, quo  
 gratiâ Dei abutuntur. Aut enim non intelli-  
 gunt res Divinas, et tunc eas aspernantur ac con-  
 temnunt; aut, si quæ tam perspicue sunt ut non  
 possunt non intelligi, ipsi illis abutuntur, et in  
 illis corrumpuntur; atque ita quomodocunque  
 sit, transferunt Dei gratiam ad lasciviam.' Thus  
 we may render: 'But those fellows, of things  
 such as they have no knowledge of, they speak  
 railing; and, on the other hand, such things as  
 they do know,—naturally, or sensually, as the  
 irrational animals,—they corrupt themselves  
 therein.' The connexion is ably traced by Est.  
 thus: 'Repetit Apostolus hac priori parte verbis  
 generalibus id quod dixerat, majestatem autem  
 blasphemant. Estque hæc connexio: Michaël  
 Archangelus non fuit ausus maledicere Diabolo;  
 at isti nequam homunciones passim ea quæ non  
 noverunt, maledictis insectantur, etiam majes-  
 tates, longe supra ipsos positas.'—In the last  
 words of the latter clause, ἐν τούτοις φθείρον-  
 ται, there is a remarkable pregnancy of sense,  
 and brevity of expression, developed by Dr.  
 Peile thus: 'In those things they first vitiate,  
 then destroy, themselves;' or, rather, 'first vi-  
 tiate the thing (or doctrine, by abuse), and then  
 destroy themselves by that abuse.' This I ap-  
 prehend important correction of the interpreta-  
 tion is confirmed by Hyper., ubi sup., and, what  
 is more, by the parallel passage of 2 Pet. ii. 12,  
 ἐν οἷς ἀγνοοῦσι βλασφημοῦντες, ἐν τῇ φθορᾷ  
 αὐτῶν (the things so misunderstood and dis-  
 paraged) καταφθαίρονται, or, as it ought, per-  
 haps, to be read, καὶ φθαρ., see note.

11. οὐαὶ αὐτοῖς! ὅτι, &c.] 'Rurus interitum  
 illis seductoris denuntiat, adductis ex antiqui-  
 tate exemplis eorum, quorum mores imitantur,  
 Cain, et Balam, et Core, qui omnes male perie-  
 runt.' Calv., Hyper., and Est., are agreed that  
 the words οὐαὶ αὐτοῖς are not, indeed, simply  
 declaratory, as Mackn. and Peile say, but denun-  
 ciatory; intimating that the persons are *justly*  
 worthy of the punishment so denounced. 'Nam  
 (remarks Est.) sicut Cain invidit fratri, et ex  
 invidiâ cum interfecit, ita et isti fraternitatem  
 oderunt ac deserunt, et venenosus atque pernicio-  
 sis suis doctrinis animas fratrum occidunt.'  
 Thus the sense is, 'Woe is in store for them  
 (comp. Heb. x. 27), forasmuch as they have  
 walked in the way (took the steps by example)  
 of Cain, and, by the aberration of Balam, have  
 they impetuously rushed after the lure of gain,  
 and by (adopting in their own case) the opposi-  
 tion of Core, have they come into perdition.' In  
 the sense of 'rushing into, yielding to any evil  
 passion, or vice,' I have noted the following exx.,  
 Test. xii. Patr. p. 520, παρσία, ἐν ᾧ ἐξήχυθον



ἐπορεύθησαν, καὶ τῇ πλάνῃ τοῦ Βαλαὰμ μισθοῦ ἐξεχύθησαν, καὶ τῇ ἀντιλογίᾳ τοῦ Κορέ ἀπώλοντο.

1 Prov. 26.  
14.  
2 Pet. 2. 12,  
17.

13 Ὅδοί τοι εἰσιν ἐν ταῖς ἀγάπαις ὑμῶν σπιλάδες, συνενωχούμενοι ἀφόβως, ἑαυτοὺς ποιμαίνοντες· νεφέλαι ἀνυδροὶ, ὑπὸ ἀνέμων \* παραφερόμεναι· δένδρα φθινοπωρινὰ, ἄκαρπα, δις ἀπο-

λύω (where the dat. is for accus. and εἰς). Plut. Anton. 21, εἰς ἀκόλαστον βίον ἐκκεχυμένοι. Polyb. xxxii. 11, 4, ἐξεκίχοντο εἰς ἑαίρας. Of ἀντιλογία in the sense 'rebellion,' or 'insurrection,' an ex. is adduced by Laurmann, from the Protevang. Jacobi, v. 9.

12. 'Pergit Apostolus describere mores corruptissimos illorum (rather 'istorum' = οὗτοι) qui Dei gratiam transferebant in luxuriam.' (Est.) See also Hyper. and Calv.—οἱ τοῖς εἰσιν ἐν ταῖς ἀγ. &c., meaning, 'Those persons are spots and a disgrace to your love-feasts, when they feast with you to an excess which shows no reverence to God, or regard to man;' see Luke xviii. 2. The term σπιλάδες is by many learned Commentators understood of those 'rocks,' hardly rising above the surface of the sea, on which vessels are shipwrecked; an apt emblem of those false teachers, who cause others to make shipwreck of their faith; comp. 1 Tim. i. 19. This interpretation, however, involves such incongruity of figure, that it is better to retain the sense commonly assigned, 'spots,' or 'stains,' what St. Peter, in a similar passage, calls σπιλοι. Thus far in my former Edd. I would now add, that I still see reason to reject the interpretation 'rocks,' besides the grounds of objection I have already stated, because it is forbidden by the parallel passage of 2 Pet. ii. 13, σπιλοι καὶ μῶμοι, from whence this was evidently formed. It is true that σπιλάς almost always has the sense 'a rock.' But that it sometimes denoted also 'a stain,' is probable from Hesych., who, with seeming reference to this passage, and prob. borrowing from some very ancient Scholiast, explains σπιλάδες by μεμιασμένοι. And though the two significations in question may seem too far apart to belong to the same word, yet we may imagine how the signification 'spot,' might arise from that of 'rock,' if we suppose that the peculiar sense thus ascribed might be derived from the σπιλάδες being viewed as 'rocks' not by the sea-side or sea-coast, but in the sea, as Apoll. Rhod. Arg. ii. 568; iii. 1294, et al., and in Lycoph. Theocr., and other poets, and also in some prose writers, e.g. Diod. Sic. i. iii. 44, σπιλάδες ὄξιναι ἐμβαλάντων, Apion, ap. Phot. Lex. σπιλάδες αἱ ἐν ὕδατι κοίλαι πέτραι. Here the metaphor might be taken from such rocky ridges, as only just rise above the surface of the sea, as in the case of the low coral reefs of the Polynesian Archipelago; which seem, when viewed from an eminence, mere spots on the surface of the ocean; and thus the term might be used to denote 'spots' on any surface. So Orphei Lith. xvi. 11, κατάστικτος σπιλάδεσσι Πυρσαῖσι, 'with red spots.' By Jude the word is used figuratively; the persons in question being thus represented to be as the σπιλ. ἐν τῇ θαλάσσῃ, and so as spots and stains ἐν ταῖς ἀγάπαις, 'staining,' 'deforming,' and 'disgracing,' the fair face of Christian society.—συνενωχ. ἀφόβως. These two words briefly

characterize the persons in question as sensualists careful only to feed themselves, and so shamelessly eager to monopolize what is set before them in common with brother Christians, that they help themselves, regardless of others. Jude had prob. in mind the words of Ezek. xxiv. 8, where, speaking of the false shepherds of the flock of Israel, the Lord says by the prophet, οὐκ ἐξεζήτησαν οἱ ποιμένες τὰ πρόβατά μου· καὶ ἰβόσκοντο οἱ ποιμένες ἑαυτοὺς, τὰ δὲ πρόβατά μου οὐκ ἰβόσκοντο, i. e. 'did not care for their being fed.'—νεφέλαι ἀνυδροί, 'waterless clouds,' the arida nubila of Virg. Georg. iii. 197, which promise rain, but produce none; a fit emblem of false teachers, who promise much of evangelical truth and purity, but perform little worthy of the title; q. d. 'As clouds carried about in the air, but devoid of water, do not nourish the earth; so these boasters hurry about, promising much, but performing little, and doing no benefit whatever; specious seducers, as being like those fountains or clouds, which promise water—the πηγάς ἀνυδροί of 2 Pet. ii. 17,—from the long grass covering them,—but deceive those who rely upon them. To this purpose is a proverb in Schultens' Antholog., 'Doctus sine opere est ut nubes sine pluvia.'—ὑπὸ ἀνέμων παραφερόμεναι. This reading I have, with Scholz, Lachm., and Tisch., received instead of the t. rec. περιφέρ. It is found in most of the uncial, and by far the greater part of the cursive MSS., to which I can add all the Lamb. and nearly all the Mus. copies. And, in addition to this large amount of external authority, it may be thought to have internal evidence in its favour, from its being the more difficult reading. Yet, when nicely weighed, it may be found to be rather in favour of περιφέρ., since, by the adoption of παραφ., the imagery is marred, if not the propriety violated, inasmuch as the sense 'carried about,' 'whirled' this way and that, so as to keep no fixed direction,' is more suitable to the purpose of the present passage than that of 'being carried away.' Admitting, however, that παραφ. may have been written by Jude, we have only to suppose that here, as in Heb. xii. 9 (where see note), the idea inherent in περιφέρ. is implied in that contained in παραφ.—δένδρα φθινοπωρινὰ, meaning, 'trees as they are at the close of autumn, without fruit;'—at least as the Expositors almost all explain. Yet, considering that no one would look for fruit, or even leaves, at that season, Hamm. thinks that there is here meant to be intimated some fault in the trees, whereby they produce either no fruit, or fruit very immature and dwindling. Such, too, is the view adopted by Laurmann, who ingeniously conjectures that by φθινοπωρινοί is denoted 'a sort of useless trees, then so called. And the above view is much confirmed by what H. Stephens says in his Thes. in v.; and it is further supported by the Pech. Syr. Version. Thus the term is nearly equiv. to ἄκαρπα, but graphic, so

θανόντα, ἐκριζωθέντα.<sup>13</sup> κύματα ἄγρια θαλάσσης, ἐπαφρίζοντα τὰς ἐαυτῶν αἰσχύνas ἀστέρες πλανῆται, οἱ ὁ ζόφος τοῦ σκότους εἰς [τὸν] αἶωνα τετήρηται! <sup>14</sup> Προεφίητσε δὲ καὶ τοῦτους ἔβδος ἀπὸ Ἀδὰμ, Ἐνὼχ, λέγων “Ἰδοὺ, ἦλθε Κύ-  
m Isa. 57.  
10.  
n Gen. 6. 18.  
Dan. 7. 10.  
Acts 1. 11.  
1 Thess. 1.  
10.  
2 Thess. 1.  
10.  
Rev. 1. 7.

as to comport with the accompanying expressions *dis* ἀποθανόντα, and ἐκριζωθέντα. There seems to be a climax in the several terms φθινοπωρινά, ἄκαρτα, *dis* ἀποθανόντα, and ἐκριζωθέντα. Of these, *dis* ἀποθανόντα is explained by the best Commentators, 'doubly, i. e. altogether, dead.' But there rather seems an allusion to the preceding terms, which denote persons only *thus* far alive; see Benson and Mackn. In ἐκριζωθέντα we have the apex of the climax; for of trees uprooted there can be no more hope of fruit. Moreover, as ἄκαρτα is explanatory of φθινοπωρινά, so is ἐκριζωθέντα of *dis* ἀποθ.; for trees torn up by the roots may be said to be *twice* dead; i. e. as dead again as those which, though dead, still continue in the ground.

13. κύματα ἄγρια] This may be most closely rendered by an expression used by one of our most refined poets, Robert Burns, the 'wild waves.' The expression in Greek, however, is so rare that it might be thought to have place no where except in the present passage, and that of Wied. xiv. 1, prob. in the mind of St. Jude. Yet, if I mistake not, there are traces of it in a passage, corrupt though it be, of Mosch. Idyll. v. 5, ἀλλ' ἔταν ἀχθὴν πολλὰς βυθὸς, αἱ δὲ θάλασσα κυρτὸν ἐπαφρίζ, τὰ δὲ κύματα . . . μεμῆρη, where the *lacuna* should not be filled up (as is done by the Editors) by the very flat epithet μακρά. I would read κυρτὸν ἐπαφρίζ τὰ τε κύματα ἄγρια μεμῆρη. The ἰ in ἄγρια is long, by poetic licence, as in Hom. II. xxii. 313, ἀγρίον πρόσθεν δὲ σάκος, &c. Another ex. of ἀγρίος, as applied to an inanimate object (though not to 'waves'), occ. in Hdt. viii. 13, νῆς πολλὰν ἢ ἰτι ἀγριωτέρη, ποσότης δὲ ἰν πηλάγει φερομένοις ἐκίπτε. Ἐπαφρίζοντα is usually rendered *desperantibus*, *foaming* *ocean*, as if it were ἐξαφρ. I prefer 'foaming up,' viz. on the shore; ἀφρόν meaning not only the foam of the sea, but (as we find by the Schol. on Hom. II. xv. 626) the ἀρόβλημα, the wreck, i. e. sea-weeds, &c., thrown up on the sea-shore. And this illustrates the term αἰσχύνas just after; for, as the wreck is the refuse of the sea, so were the foolish and obscene discourses (the αἰσχύνas being rightly supposed by Rosenm. to denote the filthiness and foolish talking mentioned by St. Paul) which those persons spouted forth, their shame. Comp. Isa. lvii. 20. Finally, in the expression ἀστέρες πλανῆται (for the more usual one ἀστέρες διαβόητες), we have an allusion to the wandering, unsettled habits of those teachers, called *stars* according to Jewish imagery, prob. from the not unfrequent sense of ἀστέρες to denote *meteors*, whence, it should seem, its figurative use here, in which it is applied to the false teachers, ἀστέρες διαβόητες, *shooting stars*, or *meteors*; as being like meteors in their aiming at moral blazing for the present; hence their fires are short, sure soon to sink back into their native insignificance, and be trodden out. And accordingly the expression is meant to designate their *transitoriness*, such stars being only me-

teors, 'which,' in the words of Dryden, 'did but blaze, and rose, and die.'

14. προεφίητσε—τοῦτοις—Ἐνὼχ] Render: not 'to,' but 'for,' = 'in reference to, these also (among others) did Enoch prophesy, saying, Behold, the Lord came;' for so I would now render, with Mr. Green, Gr. N. T. Dial. p. 17; a past tense being, as he says, not inconsistent with prophecy, for it may be a narrative of a vision representing *future* events; though having in immediate view a class of persons similar to those at *present* spoken of, and, accordingly, also applicable to the latter. The words Ἰδοὺ, ἦλθε Κύριος—ἀμαρτωλοὶ ἀσβεῖτε have now been at length proved to be cited from an Apocryphal book of Enoch, often quoted by the Fathers (see Fabr. Cod. Pseud. V. T. vol. i. p. 160), and which was supposed to be lost, but has lately been discovered in an *Æthiopic Version* at least, which has been edited, with a translation, by Abp. Laurence, Oxford, 1821, who refers the composition to the time of Herod the Great. Notwithstanding this, however, Mr. Horne maintains that Jude did not quote from any book extant in his day purporting to have been written by Enoch, and thinks 'we may rationally conclude that the Apostle altered the traditional Antediluvian prophecy of Enoch, under the direction of the infallible Spirit, who was to guide them into all truth.' But nothing surely can be more harsh and far-fetched than this supposition, and the verbal coincidence overturns any such notion. At any rate, the quoting from the book in question will by no means invalidate the genuineness of the Epistle; for the Apostle's quoting as Enoch's a work which was received by the Jews as such, will not involve his inspiration; since the promise of preserving the Apostles from error, and guiding them into all truth, must be understood, *with limitation*, to mean all error of *any consequence*, and all truth *important to the purpose of salvation*. Now here Jude's quotation gives no currency to imposture; the Apostle merely meaning to apply what was, by tradition, said by Enoch of the Antediluvians, to the sinners of his own age. In short, the Apostle merely adverts to this tradition (without vouching for its truth) as a popular illustration of the weighty maxim, *not to speak evil of dignities*; and that from the example of the Archangel, who did not venture to rail even at Satan. As to the *alterations* supposed by some, from a comparison of this *Æthiopic Version*, to have been made by the Apostle, it is uncertain whether he made any, seeing that he prob. drew his quotation from the original Syro-Chaldee document; from which book, I agree with Dr. Peile, both the Apostle and the *Æthiopic Translator* may have derived the substance of what each has recorded of this ancient tradition (so oft. referred to by the Fathers) handed down from the earliest times, even before the Flood. To give a specimen of the value of the variations from the Apostle's text found in this *Æthiopic Version*,  
3 E

o Zech. 14.  
 2. Matt. 13. 39.  
 2. 25. 31.  
 3 Thess. 1. 7.

ριος ἐν \* ἀγίαις μυριάσιν αὐτοῦ, <sup>15</sup> \* ποιῆσαι κρίσιν κατὰ πάντων, καὶ ἐξελέγξει πάντας τοὺς ἀσεβεῖς αὐτῶν περὶ πάντων τῶν ἔργων ἀσεβείας αὐτῶν ὧν ἡσέβησαν, καὶ περὶ πάντων τῶν σκληρῶν, ὧν ἐλάλησαν κατ' αὐτοῦ ἁμαρτωλοὶ ἀσεβεῖς."

p Pa. 15. 16.  
 1 Pet. 2. 18.

<sup>16</sup> οὗτοί εἰσι γογγυσταί, μεμφίμοιροι, κατὰ τὰς ἐπιθυμίας αὐτῶν πορευόμενοι· καὶ τὸ στόμα αὐτῶν λαλεῖ ὑπέρογκα, θαυμάζοντες πρόσωπα ὠφελείας χάριν. <sup>17</sup> Ὑμεῖς δὲ ἀγαπητοὶ, μνησθητε τῶν ῥημάτων τῶν προειρημένων ὑπὸ τῶν ἀποστόλων τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, <sup>18</sup> ὅτι ἔλεγον ὑμῖν, ὅτι "ἐν

q Acts 20.  
 29.  
 1 Tim. 4. 1.  
 5 Tim. 2. 1.  
 2. 4. 2.  
 3 Pet. 2. 1.  
 2. 2. 2.

the πάντων, for αὐτῶν, represented in the Æthiop., it is required by the context; for the point of the warning turns upon the word *all*, as in Pa. xix. 17, 'the wicked shall be turned into hell, and all the people that forget God;' comp. 2 Thess. ii. 12, ἵνα κριθῶσι πάντες οἱ μὴ πιστεύσαντες τῇ ἀληθείᾳ. The writer meant to say that judgment and condemnation would be given against *all* such sinners; that their *sins* as well as *works* would be brought into judgment at the shortly impending advent of the Lord.—*ἀγίαις μυριάσιν*. This, for *μυρ. ἀγ.*, is found in almost all the best MSS. (I add the Lamb. and Mus. copies) and early Editions, and has been adopted by almost every Editor from Wetst. to Scholz, Lachm., and Tisch.

<sup>15</sup> ποιῆσαι κρίσιν is best rendered 'to hold judgment'; lit. 'to perform the act of judgment' (*κρίνω*, John iii. 30), 'to carry it out.' See Acts xxviii. 31. Rom. ii. 5—10. 2 Cor. v. 10. The phrase is formed on a Hebraism; but does not, I think, occur in the Sept.—ἐξελέγξει—ἀσεβ. The force of ἐξελέγ. seems to be, not 'to convict,' or even merely 'to convict,' but, in a fuller sense, 'so to convict as to bring the convicted to judgment, and the execution of judgment upon him.' In this sense (which is very rare) the word occurs in Plut. Moral., p. 131, εὐθὺς ἐξελεγχόμενον πικρῶς παντὸς ἁμαρτήματος, where Wyttenb. renders, 'quem statim omne peccatum acerbis *paenis* arguetur.' And so Schleuss., Wahl, and Bretschn. render by *punio*; of which sense Bretschn. adduces another ex. from Wisd. xii. 17, ἐν τοῖς εἰδόσι θράσος ἐξελέγγεις, where that sense is found,—though the passage is, from corruption of text, almost unintelligible. Hence it will appear how little justified were Lachm. and Tisch. in editing ἐλέγξει, from many MSS., but in direct opposition to internal evidence. The Revisers, in this case, evidently altered an uncommon into a common term, and, moreover, one incapable of the strong sense required by the context. This opinion is, I find, confirmed by Dr. Peile, who adds, that 'under this view, καὶ ἐξελέγξει becomes an emphatic enlargement upon ποιῆσαι κρίσιν.—ἀσεβείας αὐτῶν ὧν ἡσέβη. This is not well rendered in E. V. 'ungodly deeds that they have ungodly committed;' which introduces a tautology not to be found in the original, where the seeming pleonasm has really an intensive force, and the sense is best expressed by a free version thus: 'Yea, to call all of them who are ungodly to strict account for all the grievous ungodliness of their doings.' Comp. the frequent phrase ἀσέβειαν δεσβεῖν. The words of the next clause may be rendered,

'And for all the harsh speeches which ungodly sinners have spoken against them.' I render 'harsh,' in preference to 'hard,' because more suitable to this figurative use of the term, by which it denotes 'what grates on the ear,' 'shocks,' and is offensive to the mind.' So Gen. xlii. 7, 30, λαλεῖν σκληρὰ αὐτοῖς, and Pa. xiv. 4 (in Jude's mind), 'How long shall the wicked utter *harsh* things?' as Dr. French well renders: so also John vi. 50, σκληρὸς ὅστις ἐλάλει, where see note, and the passages of Eurip. and Stob. cited there, and in my Lex. in v., where I have shown how this sense arises.

<sup>16</sup> οὗτοί εἰσι γογγ., μεμφ.] A further graphic description of the seducers, 'a *morbus* of *studius*.' (Est.) 'Isti sunt qui obmurmurant et conqueri solent de omni re.' This may mean either, as Mackn. and Peile explain, 'murmuring against God on account of the dispensations of his Providence, and complaining of their condition, as being persons worthy of a better lot;' or, as Est. and others, 'murmuring against their ecclesiastical superiors; sparing no dignity nor excellence;' but the former is preferable.—μεμφίμ. may be literally rendered '*fovee-finders*,' 'persons difficult to please;' of which character a spirited sketch is given by Theophrastus. The words κατὰ τὰς ἐπιθυμίας α. πορ. are usually understood as descriptive of their *ends*; but, from what precedes, we may rather suppose them to denote persons who care not for the opinion of others, even their superiors,—nay, 'who are little solicitous about the favour of God, and follow their own likings only;' in short, the *προπειτίς* of 2 Tim. iii. 4; which well suits the following, λαλεῖ ὑπέρογκα, sub. ῥήματα, with which comp. 2 Pet. ii. 18, ὑπέρογκα—φθιγγόμενοι, and Æschyl. Theat. 438, ἡ οὐρανὸν Πλάται—κυμαίνοντ' ἔπη, to which I refer the gloss of Hesych. ὑπέρογμα, 'beyond all bounds of modesty,' by vain boasting. The next words, θαυμάζοντες—χάριν, subjoin another trait, placed next to make it more prominent, denoting 'a time-serving spirit, paying court to the great and wealthy' ὠφέλ. χάριν = ὠφ. ἵκεα in Thucyd. i. 23, 'for what they could get.—θαυμάζ. πρόσ. is a Hebraism for the Class. θαυμάζειν τινα.

<sup>17</sup> The Epistle, as usual, concludes with exhortation. In τῶν ῥημάτων—ἀποστόλων there is doubtless a reference to 2 Pet. iii. 2, 3; but perhaps also to Acts xx. 29, 30. 1 Tim. iv. 1. 2 Tim. iii. 1. 2 Thess. ii. 8—12.

<sup>18</sup> By ἑυταῖστα, as at 2 Pet. iii. 8, are denoted *scorners*,—men who make a jest of serious and vital religion, and espec. of the doctrines of the advent of CHRIST to judgment, and of the

ἐσχάτῃ χρόνῳ ἔσονται ἐμπαίκται, κατὰ τὰς ἑαυτῶν ἐπιθυμίας πορευόμενοι τῶν ἀσεβειῶν."

19 Ὁδοὶ εἰσὶν οἱ ἀποδιορίζοντες, ψυχικοί, Πνεῦμα μὴ ἔχον-  
τες! 20 Ὑμεῖς δὲ, ἀγαπητοί, τῇ ἀγνωστάτῃ ὑμῶν πίστει ἐποικο-  
δομοῦντες ἑαυτοὺς, ἐν Πνεύματι ἀγίῳ προσευχόμενοι, 21 ἑαυτοὺς  
ἐν ἀγάπῃ Θεοῦ τηρήσατε, προσδεχόμενοι τὸ ἔλεος τοῦ Κυρίου  
ἡμῶν Ἰησοῦ Χριστοῦ εἰς ζωὴν αἰώνιον. 22 Καὶ οὗς μὲν ἐλεεῖτε,  
διακρινομένοι 23 οὗς δὲ ἐν φόβῳ σώζετε, ἐκ τοῦ πυρὸς ἀρ-  
r Prov. 18. 1.  
Ezek. 14. 7.  
Hos. 4. 14.  
2 Sam. 10.  
1 Cor. 2. 14.  
s Rev. 2. 4.

resurrection of the dead. Τῶν ἀσεβειῶν has the force of the adjective *desseis*; and we may, with Laurmann, take the whole phrase *ἐπιθυμίας τ. ἀσεβ.* as at ver. 16, understanding it of a *self-willed spirit*, which follows its own fancies, however profane. Thus there was no occasion for Bentley to conjecture *ἀσελγείων*. It was the common *interpretation*, not the common *reading*, that wanted rectifying.

19. οὐδοὶ εἰσὶν οἱ ὁδοί.] Render, '[Ay] those are the men who [now] are exciting separation and causing schism.' Ἀποδιορίζω is a very rare word, properly denoting, in a geometrical sense (of which two exx. are adduced in Steph. Thes.), 'to separate any space, by fixing its limits, from another space,' and figur., 'to divide off,' 'to keep apart,' 'to separate persons one from another, thus creating schism.' The expression is imitated by Barnabas, Epist., at least in the Latin Version, 'Non separationem debetis seducere vos (read 'vosmet') sed in unum convenientes,' &c. There cannot be a doubt that in the original Greek (now lost) there was written ἀποδιορίζειν ἑαυτῶν, found in the great body of the MSS. and the Ekzav. Ed., but absent from most of the ancient MSS. (to which I add Lamb. 1182, Mus. 11, 836, 5116, and Cov. 3, omitted by Mill). The word has been rejected by Beng., Wetst., Matth., La., and Tis., but retained by Griesb. and Scholz. I have followed the former Editors, because internal evidences is against the word, which was far more likely to be inserted than removed. The passage in Barnab. will not prove that the Syr. Translator read ἑαυτοὺς, since the true rendering is not *segregated* (as in the Copt. Ver.), but 'qui segregant,' as Pocock and Schaaf rightly render; — a use of Neut. for Middl. Reflex. found in our English *separate*, whence Separatists, or Schismatics. If this be the true view, Dr. Peile's version, 'who cause separations,' separatists, by setting the example of separation, cannot be admitted. — ψυχικοί, Πνεῦμα μὴ ἔχοντες, 'sensual as they are, not having the Spirit.' This turn seems suggested by 2 Pet. ii. 13, σπῖλοι καὶ μῶμοι! where see note, and on 1 Cor. iii. 14.

20. The Apostle now resumes his exhortations, and bids them not only beware of the artifices of the false teachers, but study to make fresh advances in religious knowledge and practice; and in order to ensure the success of their endeavours, he enjoins them to pray in the Holy Spirit. On the force of the metaphor in τῇ πίστει ἐποικοδομῆσαι, and 1 Cor. iii. 10, and comp. 2 Pet. i. 5. A similar architectural metaphor is found in Xen. Cyrop. viii. 7, 15. Ἀγιωτάτῃ, so termed, as 'intended to make men most holy.' Ἐν Πνεύμ. ἁγ., for διὰ Πνεύμ. ἁγίου, 'by the aid and influ-

ence of the Holy Spirit.' The best comment on this clause is Rom. viii. 26.

21. ἑαυτοὺς τηρῶ. 'Keep yourselves, i. e. each other.' Ἐν ἀγάπῃ Θεοῦ, 'in love towards God.' Προσδεχ. τὸ ἔλεος τ. Κ., 'expecting and hoping for the mercy of our Lord Jesus Christ [to bring you] unto salvation.' See on Rom. xv. 8.

22, 23. To the right understanding of these verses, it is necessary to attend to the sense of ἑαυτοὺς ἐν ἀγάπῃ Θεοῦ τηρῆσατε before laid down; according to which the full sense here seems to be: '[And, in the exercise of this vigilant exertion to keep each in the love of God, remember that ye are not to abandon all those who seem to wander from the true faith; no!] some deal tenderly with, making a due discrimination between (i. e. as Dr. Peile adds, 'different phases of Christian character') others, of a more obstinate character, anxiously endeavour to save, dealing with them as brands snatched out of the burning fire.' Of this use of διακρ. as a Deponent, and in an absolute construction, another ex. occurs in Hsian. iv. 6, 12, οἱ δὲ στρατιῶται, τοῦ βιάζεσθαι τε καὶ ἀρπάζειν λαβόντας ἑξ ουραίνης, οὗκ ἐτι διακρίνοντο τίνας ἦσαν οἱ περισσότερους φθγγέμενοι, and Thucyd. i. 49, καὶ διακρίνοτο οὐδὲν ἐτι, and so διακρίνας for διακριμένους in Hdor. vii. 156. Here, then, on the principle even of a Heathen, Marc. Ant. vii. 15, ἴδιον ἀδράκην φιλεῖν καὶ τοὺς πατρίων-τας, 'these who offend,' the Apostle, we may suppose, means to say that some exertions should be made to save even certain of the false teachers themselves; for as the words οὗς μὲν ἑλεεῖτε may have respect to the people seduced, so may the words οὗς δὲ, &c., to certain of the seducers; and to these the expression ἐν φόβῳ σώζετε is highly suitable, q. d. 'anxiously strive to save;' implying circumspection and exertion; comp. Phil. ii. 12, and see my note on Thucyd. ii. 37, 11. Similarly it is said in Liban. Orat. de vita sua. φόβος ἡναγκάζετο πατέρας, τοὺς αὐτῶν καλεῖν παρ' ἑαυτοῦς, ὥσπερ ἐκ πυρὸς, where, I conjecture, should be read φ. ἡναγκαζέ τοὺς π. υἱοὺς α.; for υἱοὺς, expressed in abbreviation, and τοὺς, might easily be confounded; and τὸ and τοὺς are sometimes interchanged. It is true, that the above interpretation, as far as respects ἑλεεῖτε, depends on the determination of a question of disputed reading. Thus, for ἑλεεῖτε Lachm. and Tisch. edit. ἑλίγγετε, from MSS. A. B. and 14 cursives, supported by the Vulg. and some later Versions, together with Theophyl. and Œcumen. But external authority is insufficient, and internal evidence uncertain. That ἑλ. is required by the context, will appear from the context and scope of the passage, which I have above laid down. ἑλίγγ. seems to have

πάζοντες μισούντες καὶ τὸν ἀπὸ τῆς σαρκὸς ἐσπιλωμένον χιτῶνα.

† Rom. 16.  
26.  
Eph. 2. 20.  
u Rom. 16.  
27.  
† 1 Tim. 1. 17.

24 Ἡ δὲ δυναμένη φυλάξει † ὑμᾶς ἀπταιστούς, καὶ στήσαι κατενώπιον τῆς δόξης αὐτοῦ ἀμώμους ἐν ἀγαλλίασει, 25 ὁ μόνος [σοφῶ] Θεὸς σωτὴρ ἡμῶν, δόξα καὶ μεγαλωσύνη, κράτος καὶ ἐξουσία, καὶ νῦν καὶ εἰς πάντας τοὺς αἰῶνας! ἀμήν.

arisen from dull Critics, who could not discern the true force of ἡλεῖται. There is great difficulty in tracing the connexion, and determining the scope, of the closing words, μισούντες τὸν, explained by Wolf and Benson to mean, 'Let, however, your endeavours to reform them be made with great caution; be careful to avoid being yourselves corrupted by their society, and] show a hatred of whatever partakes, in the slightest degree, of iniquity and sin.' If this view be adopted, there may be partly an allusion to the command of the Jewish law, not to touch any thing unclean, and partly to the caution showed in avoiding all contact even with the clothes of persons who have any infectious disease. But there is such great harshness in supposing so many words left to be mentally supplied, that I am inclined to trace the connexion and scope, with Dr. Peile, in the following paraphrase: 'Your care for all the members of your own body in Christ, and your wish to be clothed with changes of raiment being shown in your abhorring even that soiled garment (Zech. iii. 3, 4) that comes of the flesh,—in opposition to the engrafted principle of the Spirit.' Comp. Rom. vii. 21—25. viii. 1—8. Gal. v. 16, 17. Certainly Jude's epithet ἐσπιλωμένα well corresponds to the ἑνπαρά of the Prophet, and said, as Dr. Peile adds, 'with allusion to that "soiled garment," the "filthy rags" of Isa. i. 16. lxiv. 6. Ps. xiv. 3. iii. 3. Job xv. 6. Eph. iv. 22. Col. iii. 8, 9. And this rendering (continues Dr. Peile) represents τὸν ἀπὸ τῆς σαρκὸς as a mere adjunct of ἐσπιλωμένον χιτῶνα, regarded as in itself the one substantive term wherein the Apostle would put before his readers that depravation of nature, found even in believers in Christ, which so adheres unto our very holiest services, as in the religious infamy of the world to have been set forth under the impressive type of Joshua, the high priest, who himself had need of a change of raiment before the Lord.'

24, 25. With the noble Doxology, which so suitably concludes this fine Epistle, comp. similar ones at Rom. xvi. 27. Eph. v. 27. Col. i. 22. 1 Tim. iii. 8. Here, however, there are two doubtful points of reading. For ὑμᾶς MSS. B, J, and 30 cursives (to which I add all the Lamb. copies and one Mus. copy) have αὐτοῦς, which is adopted by Lachm. and Tisch.; but without good reason, the other reading being called for by the general exhortation to soberness and purity of life, which has been going on throughout the Epistle. Besides, as Est. remarks, 'illis (sc. fratribus ab errore revocandis) prius optanda erat conversio a malo quam conservatio in bono. Denique Epilogi ratio postulat, ut iis ipsis ad quos scribit hujusmodi bona a Deo comprecetur.'

24. ἀπταιστούς] q. d. 'never stumbling, much less falling.' Comp. Lucian, t. ii. 449. Reitz, διὰ ἀπταιστον καὶ ἀκλινοῦ βίου εἰς γῆρας ὁδεύσαι.

25. σοφῶ has been, on strong grounds, chiefly of internal evidence, cancelled by almost every Editor. It was prob. introduced from the Epilogus to the Romans.—Σωτὴρ is here applied to God the Father, as at 1 Tim. ii. 3. Tit. i. 3. iii. 4. The words διὰ Ἰησοῦ Χρ. τοῦ Κυρίου ἡμῶν, added in many MSS. and early Versions (after σωτῆρ ἡμῶν), and inserted in the text by almost all the recent Editors, may have arisen from the margin, and been derived from Rom. xv. 26, or may have been omitted propter homoteleuton ἡμῶν—ἡμῶν; but the former is more probable, as will appear from the following able note of Est., in rejection of the claim of this clause (however found in the Vulg. and all the Latin copies) to be considered genuine: 'Indicant autem (hæc verba) meritum Christi hominibus. At vero, cum Trinitati ea que sequuntur, non competant per meritum Christi, satis probabile sit, hæc partem ab Apostolo non fuisse scriptam. Ac si quis bene perpendat, inveniet, totam hæc doxologiam adscribi Christo DOMINO; ut hæc habeamus apertum Divinitatis ejus testimonium.'

# ΑΠΟΚΑΛΥΨΙΣ

## ΙΩΑΝΝΟΥ ΤΟΥ ΘΕΟΛΟΓΟΥ.

I. <sup>1</sup> 'ΑΠΟΚΑΛΥΨΙΣ 'ΙΗΣΟΥ ΧΡΙΣΤΟΥ, ἣν ἔδωκεν αὐτῷ  
ὁ Θεὸς δεῖξαι τοῖς δούλοις αὐτοῦ ἃ δεῖ γενέσθαι ἐν τάχει, καὶ

OF this Book,—which is universally allowed to be the most sublime of all those contained in the New Test.,—the authenticity (namely, that it is a genuine production of *St. John*) was almost universally admitted in the first two centuries after the Christian era (this appears from Dr. Routh's Extracts [Rel. Sacr. i. 428] from Hermas Pastor, Ignatius, Caius Presbyter, Papias, Justin Martyr, Frates Viennenses et Lugdunenses, Irenæus, Melito, Theophilus, Antiochenus, Apollonius, Hippolytus, Tertullian, and Clem. Alex.); and if doubts were entertained in the *third*, they were soon removed, and the origin of them has been, with reason, ascribed to the well-meant, but misguided, zeal of some fanatical Expositors. If, too, it was in the early ages judged unsuitable to be read in Churches, that was not from any doubt of its authenticity, but from its very mysterious character; on account of which it was thought unfit to be read publicly. We have here a Revelation from the Lord Jesus Christ, composed of a series of *Visions* representing the future state of the Christian Church. In ch. I.—iii. is made known to St. John the then state of the Church in *Asia* (the things which *are*); in the fourth and following Chapters are revealed the things which *shall* be hereafter—the future destinies of the Church Universal, through its several periods of progress down to its final state of glory.

As to the date of the book, the learned are nearly agreed in supposing these Revelations to have been communicated about A.D. 96; but whether, as is generally supposed, in the isle of Patmos, whither the Apostle had been banished by the persecuting Roman Emperor, or after John's return to Ephesus, has been a matter of vehement dispute. See Dr. Davidson's ample discussion of the question; with whom I quite agree, that there is good reason to suppose that the Apostle wrote, as well as saw the visions, in the isle of Patmos; and that the written document was sent from Patmos to Asia Minor, to Ephesus. From the phraseology of this Book being occasionally such as widely recedes from all rules of *Class. Greek* usage, though quite reconcilable with those of *Hebrew*, it is not without some reason that several eminent Critics have supposed it to have been originally written in *Hebrew*; and it has been justly re-

marked, 'that if this theory of a Hebrew original could be established, it would relieve us from all the difficulties attending the objection that the style of the Apocalypse should so much differ from that employed by St. John in his Gospel and Epistles;' but whether it be so very different may be doubted. And, after all, this view of a Hebrew original is but an *hypothesis*, and cannot be admitted without the support of historical testimony; not to say, that it would be difficult to imagine *why* it should have been originally written in Hebrew, being intended almost entirely for the use of Jewish converts who understood *Greek*, or Gentile converts who knew nothing of Hebrew. We may perhaps suppose the Apostle to have put down the *substances* of the various revelations, as they were communicated to him, in the *Syro-Chaldeæ*, and afterwards drawn them forth more fully in *Greek*, for the use of the Christian Church generally throughout the world. It has been observed by Mr. Hartwell Horne, *Introduct.* vol. iv. 534,—agreeably to the opinion of several eminent Biblical Critics,—that 'there is scarcely an expression in this Divine book that is not derived from the Prophet Daniel, or some other Prophet of the Old Test.' 'It is (continues he) written in the same style and language with the prophecies of Daniel, and has the same relation to them that they have to one another, so that all of them make one complete commentary.' In the latter observation I nearly acquiesce, but at the former I pause, since it would make the Book a sort of cento of prophetic passages. Moreover, the use made of the Prophets of the O. T. in the adoption of Biblical phrases, and even whole clauses, nay, occasionally sentences, is by no means so exclusively confined to the Prophet Daniel as the first observation would imply. The truth of the matter is more exactly stated by Dr. Lightf. thus: 'The composition of this Book is much like that of Daniel, in that it repeats the same history in varied and more developed expressions; and it is exceedingly like Ezekiel, in *method*, and *arrangement* of the things spoken. The style is throughout very prophetic, as to the *things* spoken, and very *Hebraizing* as to the *mode* of speaking them.' In saying that 'the style is throughout very prophetic,' the Dr. seems

ἐσήμανεν ἀποστεilas διὰ τοῦ ἀγγέλου αὐτοῦ τῷ δούλῳ αὐτοῦ

a 1 John 1.1. Ἰωάννη, <sup>2</sup> ὃς ἐμαρτύρησε τὸν λόγον τοῦ Θεοῦ καὶ τὴν μαρτυ-

to have adverted to the *manner*, and *character* of the composition. And he might have added, that, besides the strong general similarity to the Books of Daniel and Ezekiel, this Book abounds in phrases, clauses, and sentences, derived from (as my marginal references will show) the other Prophets of the Old Test., espec. Isaiah, Jeremiah, and most of the Minor Prophets. In order to make such passages more distinct to the eye of the reader, the words are spaced out in the same manner as the Citations from the Old Test. are throughout the whole work.

On the *scope* and *design* of this Book considerable difference of opinion exists. Upon the whole, I must agree with Dean Woodhouse in considering 'that scheme of general interpretation as the best which regards the Apocalypse as a prophetic history of the fate and fortunes of the Christian Church, from the time when it was written to the latest period of the world; and those as being foretold by the means of symbols and emblematical representations.' In this view Dr. Davidson mainly coincides. 'The *subject* of the writer (says he) is the triumph of Christianity, chiefly and primarily over heathenism;—the persecuting, hostile power under which John himself and his contemporary fellow-Christians were suffering,—and over other opposing tendencies and influences. The Apostle (continues he) describes the destruction of Antichristianism—the triumph of Christianity over it: this is the comprehensive scope of his predictions. The spirit of the world is symbolically represented as persecuting the followers of Christ. Its enmity to Him, and consequently to all who bear his name, is [represented as] deep and determined. This personification of the Antichristian world is equivalent, to a certain extent, to the *genius* of the Roman empire, or rather it *includes* it. It should not, however, be *limited* to that,—either in comprehension or duration. The hostility of heathen Rome to the true religion is embodied in the descriptions; but it does not *exhaust* their significance. They embrace the leading tendencies which are opposed, in their nature, to the peaceful victories and universal dominion of Christ's kingdom on earth. Prominent events, at different periods of the Church's history, are not referred to; or they are referred to in an indefinite way, if they be the consummation of agencies which have been, and are in continuous operation against the progress of Messiah's kingdom.' In the above view I can only coincide partially, inasmuch as it is too limited to come up to the *whole* of what, I apprehend, the Apostle intended to bring forward,—though it is preferable to the *other* extreme, into which several Expositors have run. But it is not on the *subjects*, or *designations*, that writers have run into the extreme of going too far, or stopping far short of what the truth seems to call for, but still more in the application of the various symbolical representations, and in pointing out the fulfilment of prophecies, darkly predicted as they are. They have either attempted to apply *all* those symbolic representations, and to interpret them according to some preconceived system of their own,—or else abandoned he attempt as hopeless. Where-

as, it would have been better to confine themselves to noticing the *general* bearings of those symbols, according to their usual meaning in Scripture, and then proceed to the application of those only, which have been, with more or less distinctness, developed by the lapse of time and the course of events. The *actual* predictions contained in this portion of the inspired word of God are doubtless *all* to be fulfilled; and when they *are*, the accomplishment is, we cannot doubt, to serve, along with other purposes, to strengthen and confirm the faith of all Christians who witness that completion. But conjectures as to the *time* and *manner* of such accomplishments are quite apart from the deeply momentous subjects of *redemption*, and our *personal* interest in them. But even were it not so, the plan, purpose, and limited extent (already far overrun) prescribed to this work, would have forbidden the complete carrying out of even a plan of exegesis on so limited a scale as that just adverted to. I must therefore refer my readers, for what could not here be furnished, to such writers as have professionally handled that department,—and espec. Mr. Elliot, in his last greatly improved Edition of his able work.

In sitting down to the ninth Edition of this work, I considered that the *greatest* service I could render, towards the full accomplishment of that which lay beyond my province, was to lay a firm *foundation* for exegesis. From the limited extent prescribed to a work intended to be strictly a *HAND-BOOK* to the Minister, or Theological Student, the Author's labours were in this book well-nigh confined to ascertaining the true reading, and briefly determining the external and literal sense, rather than opening out the internal and mystical, of the Sacred writer. In setting myself to form a systematic revision (thus forming a sort of *provisional new revision*) of this Book, I found very great service in the collations I had previously made of four ancient and exceedingly valuable MSS. of the Apocalypse (Lamb. 1186, and three Mus. copies), hitherto uncollated, and another Mus. (5787, Mill's Covell. 2) collated, indeed, by Mill, but, as often, in a most careless manner, so as to pass over, at least, one-third of the various readings. This Covell. 2, and the Lamb. 1186, both of the 11th century, I consider equal in value to any of the twelve choicest cursive MSS. Nay, there is great reason to think that *one* at least of the two,—the Lamb. 1186,—was a fellow copy from the same original with the celebrated Vat. B, and the other very nearly allied to one or the other. Of course, I could in the present work give only the *general results*, and the evidence only where at all important of these choice copies. Besides this, the arranging and digesting of the evidence, as to readings found in the former collations, were indispensable to my purpose; which, however, concerned only readings of importance, omitting all notice of multitudes of readings, either glosses, or corrections, or mere errors of scribes. All this, however, necessarily implied a vast amount of labour and thought, which, nevertheless, I was the more induced to bestow, since I felt convinced, with



ρίαν Ἰησοῦ Χριστοῦ, ὅσα † τε εἶδε. <sup>3 b</sup> Μακάριος ὁ ἀναγινώσκων, καὶ οἱ ἀκούοντες τοὺς λόγους τῆς προφητείας, καὶ τηροῦντες τὰ ἐν αὐτῇ γέγραμμένα· ὁ γὰρ καιρὸς ἐγγύς.

<sup>4 c</sup> Ἰωάννης ταῖς ἑπτὰ ἐκκλησίαις ταῖς ἐν τῇ Ἀσίᾳ· χάρις ὑμῖν καὶ εἰρήνη ἀπὸ [τοῦ] ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος· καὶ ἀπὸ τῶν ἑπτὰ πνευμάτων αἱ [ἐστίν] ἐνώπιον τοῦ θρόνου αὐτοῦ, & 12. 17. & 14. 5.

Dr. Wordsworth (Pref. p. viii.), that 'the more closely the Apocalypse is examined and studied, the more clearly will it be perceived that every word of this Divine Book ought to be accurately weighed;' of course he means, both as to the exact reading and true interpretation. Accordingly here, even more than elsewhere in the present work, it has been my continued study to place in the readers' hands the means of judging for themselves, as to the genuine reading, and true interpretation, of those very numerous passages which have perplexed Critics, and baffled Expositors. With what success these labours have been bestowed,—as a 'labour of love,' on the composition of the blessed Apostle,—'judicant lectores eruditi et candidi.'

1. ἀποκάλυψις [Ἰη. Χρ.] Render: 'a revelation (i.e. a body of revelations) from Jesus Christ' (see note on Gal. i. 11, 12); meaning, as Dr. Henderson (Lect. on Insp., p. 384) explains, a development of future events directly furnished by the Son of God to the Apostle John in ecstatic vision. To this brief general Inscription there are various additions in the uncial, and a few cursive MSS.; but they are entitled to no attention, as being evidently interpolations.—ἐν τάχει, i.e. 'in a comparatively short period;' which, measured by the language of Scripture,—wherein a thousand years are as one day,—may denote any thing of by no means speedy fulfilment, though it may speedily begin to be fulfilled.—ἰσήμεναι, 'signified, made known, showed.' The construction (which is harsh) may be resolved either thus: καὶ ἀποστείλας (ὁ Θεὸς ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος), scil. τὴν ἀποκάλυψιν, ἰσήμεναι διὰ τοῦ ἀγγέλου α.: or thus, καὶ ἀποστείλας (τὸν ἀγγέλου αὐτοῦ) ἰσήμεναι διὰ τούτου, &c.

2. ἡμαρτήρησιν The full sense is, 'hath testified and recorded.' The τὰ in the t. rec. after ὅσα is not found in A, B, C, and 40 cursives (I add Lamb. 1186, and 3 out of 4 Mss. MSS.), all the Versions, and Greek Commentators, and is cancelled by Griesb., Scholz, Lachm., and Tisch.; But internal evidence is unfavourable. It is difficult to see how a word so unnecessary could creep into the major part of the copies. And as it is better to heal than to amputate, I would suggest that the τὰ may stand for some other word, mistaken for τὰ by the scribes; prob. γὰ, scilicet; and the two words are perpetually confounded. "Ὅσον is often followed by γὰ in the best Greek writers; e.g. Plato, 145, A, δὸν γὰ μὲ εἰδέναι, also p. 423; Soph. Œd. T. 1289; Phil. 1403. Render: 'which things, to wit, he saw;' words which, as Matth. points out, are not to be referred 'ad argumentum Apocalypses, sed ad ea quæ Joannes sciet in Evangelio, ut testia, narravit et docuit.'

3. ὁ ἀναγινώσκων, καὶ οἱ δκ.] This peculiar

mode of expression has reference to the ancient custom, when books were scarce, for some one person to read to a number of others, who listened to what was thus read. Here the μακαριότης is pronounced on both the reader, or student, and the hearers.—τηρ. here denotes the keeping in the heart what was read (see Luke ii. 51), so as to observe the injunctions therein.—ὁ γὰρ καιρὸς ἐγγύς, 'the time [of their being fulfilled, or beginning to be fulfilled] is near at hand.'

4. ἀπὸ τοῦ ὁ ὢν, &c.] There is slender authority for the τοῦ; yet the reading Θεοῦ, found in two-thirds of the MSS., nay, edited by Matth.,—but injudiciously, as being an evident gloss,—appears to have been founded on it. And considering the great antiquity of Θεοῦ, and that the τοῦ must be still more ancient, it would seem to be genuine, only that it might be suspected of having been inserted to soften the harshness of the solecism existing without it; yet one cannot well see how the Article can here be dispensed with; for though ὁ ὢν, and espec. ὁ ἦν, might be used, like 'I AM' in Exod. iii. 14, as an indelible title of JEHOVAH (the Hebrew not admitting of inflection in the oblique cases), yet the Article would not be the less necessary. The τοῦ, indeed, is absent from A, C, and 17 cursives (I add Lamb. 1186, and 2 Mss. copies), and is cancelled by Scholz, Lachm., and Tisch.; but internal evidence is equally balanced. The ἰσήμεναι after δ is omitted in B, C, and 35 cursives [also in Lamb. 1186, and Mss. 1 & 2], and cancelled by Lachm. and Tia.; and certainly internal evidence is against it. Dr. Wordsworth, in his late revision of the text of this book, a codicibus antiquissimis, edits πνευμ. τῶν from the Alexandrian, and one other MS. But that is a manifest correction of some ancient Critic; being indeed another mode of removing a harsh construction. The words following, ἀπὸ τῶν ἑπτὰ πνευμαίων, &c., are, as Thos. Scott observes, 'generally interpr. of the "Divine Spirit," with respect to the abundance, sufficiency, and variety of his gifts, graces, and operations; and in relation to the seven Churches,' with each of which, and all others, the One and self-same Spirit, dwelt, as the Fountain of life, grace, and peace.' Others, however, as Grot., regard the ἑπτὰ πνευμαίων as the same with ἑπτὰ ἄγγελοι mentioned in Tob. xii. 15, as presenting the prayers of the Saints to the throne of grace; or rather, Abp. Newc. supposes, the seven ministering Spirits whom St. John saw discharging separate offices in subsequent revelations made to him. Yet it would hardly seem that any created spirits would be comprehended in the solemn benediction of the Father and the Son which follows. Hence the former interpretation is preferable, which is ably maintained by Poole and Wolfius; from whose statements it is evident that this was the way in which the expression



τὸ Α καὶ τὸ Ω, [ἀρχὴ καὶ τέλος,] λέγει [ὁ] Κύριος ὁ Θεός, ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, ὁ παντοκράτωρ.

<sup>9</sup> Ἐγὼ Ἰωάννης, ὁ [καὶ] ἀδελφὸς ὑμῶν καὶ συγκοινωνός <sup>h Rom. 8. 17. Phil. 1. 7. 2 Tim. 1. 8. 2 2. 12.</sup> ἐν τῇ θλίψει καὶ [ἐν τῇ] βασιλείᾳ καὶ ὑπομονῇ Ἰησοῦ Χριστοῦ, ἐγενόμην ἐν τῇ ὄψει τῇ καλουμένῃ Πάτμῳ διὰ τὸν λόγον τοῦ Θεοῦ, καὶ διὰ τὴν μαρτυρίαν Ἰησοῦ Χριστοῦ. <sup>10</sup> Ἐγενόμην <sup>1 ch. 4. 2.</sup> ἐν Πνεύματι ἐν τῇ κυριακῇ ἡμέρᾳ, καὶ ἤκουσα ὀπίσω μου φωνὴν μεγάλην ὡς σάλπινγος, <sup>11</sup> λεγούσης· [Ἐγὼ εἰμι τὸ Α καὶ τὸ Ω, ὁ πρῶτος καὶ ὁ ἔσχατος· καὶ,] Ὁ βλέπεις γράψον εἰς βιβλίον, καὶ πέμψον ταῖς ἐπτά ἐκκλησίαις [ταῖς ἐν Ἀσίᾳ], εἰς Ἐφεσον, καὶ εἰς Σμύρναν, καὶ εἰς Πέργαμον, καὶ εἰς Θυάτειρα, καὶ εἰς Σάρδεις, καὶ εἰς Φιλαδέλφειαν, καὶ εἰς Λαοδικεῖαν.

himself, xxi. 6. xxii. 13; which fully establishes the Deity of Christ. It is finely remarked by Philo, *de Mundo*, Οὐδὲν παρά Θεῷ μίλλον, τῷ καὶ τὰ τῶν ὁρῶν ὑπὸ ἡμῶν τίτατα. The text which I long ago laid down in this verse, I have since found confirmed by Lachm. and Tisch. (2nd ed.), except that they cancel the words ἀρχὴ καὶ τέλος and ὁ, which I have only placed within double brackets. The words are absent from the Lamb. and Mus. MSS. The words ὁ Θεός were meant to intimate, by the subordination of ὢν (which could not have been expressed without a manifest tautology) the Deity of our Lord Jesus Christ. The Articles before Α and Ω have, as Dr. Wordsworth observes, a restrictive sense, showing that Christ is the *only* Author and Finisher of all things. The ὁ before Κύριος is, on strong grounds, confirmed by the Lamb. and Mus. MSS., cancelled by all the recent Editors. To the word is added ὁ Θεός in the uncial MSS. A, B, C, and almost all the cursive ones, thus affording a clear assertion of the Divinity of Christ.

9. The Apostle now proceeds to mention the manner in which he had received the revelations that he was about to deliver. By ἐν τῇ θλίψει—καὶ ὑπομονῇ Ἰ. Χρ. are denoted afflictions and troubles to be endured for the sake, and in the cause of Christ; Ἰ. Χριστοῦ being a Genit. of similitude; and the interposed βασιλ. intimates that he is to be partaker with them, in the kingdom prepared for them, and alluded to *supr.* v. 6; for the whole may be regarded as a *Synchysis*, for ἐν τῇ θλίψει καὶ ὑπομονῇ Ἰ. Χρ. καὶ βασιλ. αὐτοῦ. The best comment on this passage is 2 Tim. ii. 12, *ἐν ὑπομονῇ, καὶ συμβασιλεύσωμι.* See also Rom. viii. 17.—The καὶ before ἀδελφ. is cancelled by the same Editors on external authority nearly equal (to which I add Lamb. 1186, and Mus. 1, 2, 3); but, since internal is rather in favour of the Particle, I have only bracketed it. The text I have adopted throughout this verse is nearly the same with that of Tisch. (2nd ed.); the only difference being, that for Ἰησοῦ Χριστοῦ in the first part of the verse he edits, as does Wordsw., *ἐν Χριστῷ Ἰ.*, supported by a vast preponderance of external authority in MSS., Versions, and Fathers. But *internal evidence* is quite in favour of the reading Ἰησοῦ Χριστοῦ, as being the more *difficult* read-

ing,—though admitting, as I have shown, of a suitable sense, the Genit. being one of *cause*, i. e. 'on account of,' in the cause of Christ;—a sense, indeed, which the reading adopted by Tisch. is meant to express, though it evidently arose from a marginal *scholium*. The *ἐν* at συγκοιν. was prob. excluded by certain Critics, who did not perceive its force, and were ignorant of the true construction, which is similar to that in Phil. i. 7, where see my note. See also note on 1 Cor. ix. 23. Or it might be passed over, by the abbreviation written above, i. e. *ς*, being misunderstood, or having faded away. The Genit. Ἰησοῦ Χριστοῦ is one of *explanation*, conveying a testimony to the Messiahship of Jesus, whence, however, it would appear that Χριστοῦ has been, with some reason, cancelled by Lachm. and Tisch. from several MSS., the Vulg., and Ital. Versions, and Andreas.

10. *Ἐγενόμην ἐν Πνεύμ.* meaning, that 'he was the subject of the extraordinary operations of the Holy Ghost.' See Dr. Henderson, *Lect. on Inspir.* p. 26. The expression is nearly equiv. to *ἐν ἐκστάσει γινώσκειν* at Acts xxii. 17, denoting the being in prophetic Vision. See Bengel and Wets.—For ἤκουσα—φωνὴν Tisch. edits ἤκουσα φωνὴν ὀπίσω μου, from the MS. B and 25 cursives (I add Lamb. 1186, and Mus. 1, 2, 3). And indeed internal evidence is in its favour, from its presenting a construction which, though rough, is one quite in the style of St. John.

11. τὸ Α καὶ τὸ Ω i. e. 'the First and the Last;' as v. 17, and xxii. 13, a mode of expression supposed to have been borrowed from Jewish phraseology (see Isa. xlv. 6), though I find it in the Class. writers; ex. gr. Theoc. *Idyll.* xvii. 3, where king Ptolemy is called *ἀνδρῶν ἐν πρώτοιισιν καὶ πέματος*, and Orpheus, *Hymn* xiv. 7, Ζεῦ, ἀρχὴ πάντων, πάντων τε τελευτῇ, and frag. vi. 9, Ζεὺς πρῶτος ἔγινετο—Ζεὺς ἔσχατος. Here, however, the words are absent from all the MSS. of any account, and are an interpolation.—The ἐπτά before ἐκκλ. and the words further on, ταῖς ἐν Ἀσίᾳ, are, on ample authority (which I can confirm from the Lamb. and Mus. copies), cancelled by all the recent Editors.—For *τ. rec. Θυάτειρα*, Lachm. and Tisch. edit *αι*, from A, B, C, and 6 cursives; while Wordsw. retains *αι*; rightly; since that spelling is confirmed by the authority of Strabo, and Steph. Byz., and,

13 Καὶ ἐπέστρεψα βλέπειν τὴν φωνὴν ἧτις \* ἐλάλει μετ' ἐμοῦ καὶ ἐπιστρέψας εἶδον ἑπτὰ λυχνίας χρυσᾶς, 13<sup>1</sup> καὶ ἐν μέσῳ τῶν ἑπτὰ λυχνίων ὅμοιον Τίῳ ἀνθρώπου, ἐνδεδυμένον ποδήρη, καὶ περιεζωσμένον πρὸς τοῖς μαστοῖς ζωνὴν χρυσήν 14 ἡ δὲ κεφαλὴ αὐτοῦ καὶ αἱ τρίχες λευκαὶ ὥσ[ε]ι ἔριον λευκόν, ὡς χιών

1 Ezek. i. 26.  
Dan. 7. 12.  
ch. 2. 1.  
8. 14. 14.  
& 15. 6.  
in Dan. 7. 9.  
ch. 19. 13.

what is more, by the many coins yet existing of the city. The reading arose from a blunder of scribes, who oft. confound *an* and *a* final. At ii. 18 Tisch., with singular inconsistency, edits *Θαυταίροις*, though B and 14 cursives offer *Θαυταίρη*.

12. Βλέπειν—ἐμοῦ] The full sense is, 'to look and discover the sound that was talking with me,' = look whose voice it was that was addressing me, i. e. who it was that, &c. Βλέπειν φωνὴν is a phrase, I believe, without example in the *Class.* writers, and one so altogether peculiar, that one cannot doubt but that St. John had here in mind two passages of the Sept., where alone, as far as I know, any traces of the phrase are to be found, Exod. iv. 18, ὁ λαὸς ἰδὼν τὴν φωνὴν τῆς σάλπιγγος, and Deut. iv. 12, ὁμοίωμα οὐκ εἶδets ἄλλ' ἢ φωνὴν, scil. εἶδαι. The two passages are adduced, and the peculiarity pointed out, by Philo Judeus, De Migr. Abr., p. 395, and most ingeniously treated on agreeably to his mystical philosophy. Thus the peculiar mode of expression throughout the clause may be referred to the head of *breviloquentia*, associated with a transfusion of the peculiarity found in the two passages of the Pentateuch, where the interchange of signification in verbs expressing the same sense may be referred to *Hebraisms*; though such is occasionally observable in the Greek *Class.* writers, confined however to the poets, as *Æschyl.* and *Pindar.*—ἐλάλει, for *t. rec.* ἐλάλησα, has been adopted by almost all the Editors from *Weist.* to *Lachm.* and *Tisch.*;—with reason, since it is found in nearly the whole of the MSS. (including the *Lamb.* and *Mss. copies*), supported by the ancient Versions, several Fathers, and *Arethas*.

13. ὅμοιον Τίῳ ἀνθρ.] Most recent Commentators, arguing from the absence of the Article, render 'a son of man'; i. e. 'a human being.' Yet the absence of the Article will not prove this to be the sense intended. There is no reason to abandon the opinion of the ancient and most modern Commentators, that it means 'the Son of Man.' See note on Heb. i. 2; the Article being *implied*, though not expressed, since the title corresponds to that at Dan. vii. 13, where the Sept. closely follows the Hebrew, which could not express the Article. See *Bp. Middl.*—Πρὸς τοῖς μαστοῖς, for *περὶ τὰ στῆθη*, 'about the breasts.' The reading *μέσῳ*, edited by *Lachm.* from A, and 7 cursives (to which I can only add *Mss. 2*), is worthy of attention, but not of adoption; inasmuch as, since it is almost exclusively poetic, it was not likely to have been used by St. John; but since it is found in the Ionic Greek of *Hdrot.*, it may have had place in the ordinary, or Provincial Greek of Asia Minor. At ποδήρη supply *χιτῶνα*, denoting 'a robe descending to the feet,' such as was worn by persons of dignity, espec. priests, Exod. xxviii. 27; and so the word is used in *Jos.* and *Philo.* For ποδήρη *Lachm.* edits *-ην*, from A, and one cursive; but I cannot find

a single ex. of the form; hence I suspect that the reading arose from error of scribes, who wrote ποδήρη for ποδήρη, an error perpetually occurring.—For ὅμοιον, A and a few other MSS. have ὁμοίωμα, which may be the true reading, and ὁμοιον an alteration for plainness' sake for *νῆρ*. But it will require us to read just after, *νῆρ*, found in B, and 27 other MSS. Thus the construction will be, κ. ἄ. μ. λ. (εἰδόν) καὶ ὁμοίωμα νῆρ ἀνθρ., which is somewhat confirmed by Ezek. i. 4, 5 (a passage prob. in St. John's mind), καὶ εἶδον—καὶ ἐν τῷ μέσῳ αὐτοῦ ὡς θραύς (Alex. ὁμοίωμα) ἡλίτρου—καὶ ἐν τῷ μέσῳ ὡς ὁμοίωμα τ. ζ.—ὁμοίωμα ἀνθρώπου ἐν αὐτοῖς. See also Ezek. i. 26. viii. 12, and Dan. x. 16, ἰδὼν ὡς ὁμοίωμα νῆρ ἀνθρώπου ἡψατο. Yet none of those 28 MSS. seem to have ὁμοίωμα, and hence the reading is destitute of authority. Indeed, I suspect that it arose from *Critica*, who, stumbling at the somewhat harsh ellipsis of *τινα*, sought to get rid of it by reading ὁμοίωμα, but, to make it good, they ought also to have read νῆρ: at least the *Doct.* after ὁμ. is perhaps unprecedented; though it occurs after ὁμοίωμα in *Platon. Theot.* p. 176, ὁμοίωμας Θεῶ, 'a likening of oneself to God.'

14. ἡ δὲ κεφαλὴ—πυρρός] This and the subsequent particulars are all characteristics of a Divine nature, and suited to the Messiah. Comp. Ezek. viii. 2, and Dan. vii. 9. x. 6. By the imagery at *Λευκαὶ ὡς ἔριον* and *ὡς χιών* is denoted *shining splendour*; and, therefore, the *whiteness* is not to be understood of *age*. Here, for *ὡσεὶ*, *Griesb.*, *Scholz.*, and *Lachm.* edit *ὡς*, from MSS. A and B, and nearly half of the cursives. As to *Tisch.*, he in his first edit. adopted *ὡς*, and in his second restored *ὡσεὶ*. No sufficient reason was there either to change, or to change back again. External authority is nearly equal; but internal evidence is rather in favour of *ὡσεὶ*, which was more likely to be altered into *ὡς*, than the reverse. Thus, in all the passages of St. John's Gospel where *ὡσεὶ* occurs, some MSS. have *ὡς*, which is in those passages received into the text by *Lachm.* Moreover, *ὡσεὶ* is confirmed by the passage of Dan. vi. 9. 13. x. 6, from which the wording in vv. 13, 14, and 15 were formed; though there *ὡσεὶ* is also used before *χιών*. However, if *Tischendorf's* 'second thoughts' were *wiser* here, they must be regarded as *less wise* at Matt. xxviii. 3, where he followed *Lachm.* in altering *ὡσεὶ* to *ὡς*, on only comparatively slender external authority, opposed by internal evidence, and the reading in the passage of Daniel, which must have been as much in the mind of St. Matt. there as of St. John here. The words of ὀφθαλμοὶ αὐτοῦ ὡς φλόξ πυρός seem formed on those at Dan. x. 6, οἱ ὀφθαλμοὶ αὐτοῦ ὡσεὶ λαμπράδες πυρός, though the term here, φλόξ, was suggested by the ἀστραπή just before used in the passage of Daniel. It is observable that the heathens similarly ascribed to their gods these 'radiant flaming eyes,' e. g. He-

καὶ οἱ ὀφθαλμοὶ αὐτοῦ ὡς φλόξ πυρός <sup>15</sup> καὶ οἱ πόδες αὐτοῦ <sup>n ch. 12.</sup>  
ὅμοιοι χαλκοῖς βάνω, ὡς ἐν καμίῳ πεπυρωμένοι· καὶ ἡ φωνή  
αὐτοῦ ὡς φωνὴ ὑδάτων πολλῶν <sup>16</sup> καὶ ἔχων ἐν τῇ δεξιᾷ  
αὐτοῦ χειρὶ ἄστέρας ἑπτὰ· καὶ ἐκ τοῦ στόματος αὐτοῦ ῥομφαία  
διστόμης ὀξεῖα ἐκπαρευομένη καὶ ἡ ὄψις αὐτοῦ, ὡς ὁ ἥλιος  
φαίνει ἐν τῇ δυνάμει αὐτοῦ. <sup>17</sup> Καὶ ὅτε εἶδον αὐτὸν ἔπεσα  
πρὸς τοὺς πόδας αὐτοῦ ὡς νεκρός. καὶ [ἐπ]έθηκε τὴν δεξιάν  
αὐτοῦ [χεῖρα] ἐπ' ἐμέ, λέγων [μοι]. Μὴ φοβοῦ· ἐγώ εἰμι ὁ  
πρῶτος καὶ ὁ ἔσχατος, <sup>18</sup> καὶ ὁ ζῶν, καὶ ἐγενόμην νεκρός, καὶ  
εἶδον ζῶν εἰμι εἰς τοὺς αἰῶνας τῶν αἰώνων, [ἀμήν] καὶ ἔχω τὰς

σῖδ., Scut. Herc. 72, says of Apollo: πῦρ δ' ὡς  
ὀφθαλμῶν ἀπλάμπεται, and Hom. Il. i. 200,  
of Minerva, δεινὸν δέ οἱ ὅσσοι φάανθιν, and  
i. 104. Od. iv. 662, ὅσσοι δέ οἱ πυρὶ λαμπυρό-  
μεντι ἴκτεται.

15. χαλκοῖς βάνω] A word nowhere else  
occurring, and of which even the derivation is  
uncertain. The learned are not agreed whether  
it denotes 'smelting brass,' from χαλκός and  
λαῖβω or κλῖβανος, or χαλκός and αἰβανος,  
Mount Libanus, what is called *auribaculum*; as  
Hesiod, Scut. 12, describes Hercules as having  
feet of ὀρείχαλκος, 'a sort of fine brass,' more  
valuable than gold: be that as it may, the ex-  
pression happily designates the irresistible power  
and might of Christ, as the φωνὴ ὁδ. πολλῶν is  
a most noble image of His *grandeur* and *majesty*.  
The words ὡς φωνὴ ὑδάτων πολλῶν are de-  
rived from Ezek. xlviii. 2, in the Version of  
Theodot.

16. In his having in his hand (or rather on his  
hand) seven stars, there may be an allusion to  
the custom of wearing many rings on the fingers,  
each studded with a diamond, or other sparkling  
gem. By these stars or brilliants are (as we find  
from ver. 20) designated the angels, or bishops,  
of the Seven Churches; intimating, not only that  
they were to be burning and shining lights (as  
the planets in the night; see ii. 12, and note),  
but that when really such, by the faithful dis-  
charge of their sacred office, they were exceed-  
ingly precious in the sight of God.—*ρομφ. διστ.*,  
metaphorically denoting 'the word of God,' 'the  
doctrine of the Gospel.' See Luke ii. 35. Heb.  
iv. 12, comp. with Isa. xl. 4. xlix. 2. 3 Thess.  
ii. 8, 12, also Dan. x. 6. vii. 9. Ezek. viii. 2.  
—*ἐν τῇ δυν. α.*, i. e. 'when he has attained his  
meridian height' (comp. Eccles. xxvi. 16, ἥλιος  
ἀνελθὼν ἐν ὀψιότητι), has attained his full  
power of heat.' It is well observed by Dr. Hales,  
that the minute accuracy, simplicity, as well as  
sublimity of the stupendous representation in this  
whole passage, must have been drawn from the  
life; since no human fancy could furnish such  
details.

17. For ἐπέθηκε τὴν δεξ. Laehm. and Tisch.  
read ἔθηκε δ. from MSS. A, B, C, with some cur-  
sives (1 add Lamb. 1186, and Mus. I and 2), and  
Arethas; and it may be the true reading; at least  
internal evidence is in its favour. See note on  
Mark viii. 5.

18. Tisch. and Thiele have removed the comma  
after ἔσχατος, which cannot be justified, since  
ὁ ζῶν is another and separate title of God, as

'that Being who liveth for ever;' though it is  
meant to match with the preceding one, 'the one  
eternal God who is from everlasting to everlast-  
ing,' see Isa. xli. 4, and xlviii. 12, denoting the  
self-existence of the Deity. The next words,  
καὶ ἐγενόμην—ζῶν εἰμι, &c., are exegetical of  
the preceding, and serve to further develop the  
idea, adverting to God the Son, in his character  
of Mediator, to whom it was given to have life in  
Himself, and who *had been* 'obedient unto death  
(even the death of the cross)' for sinners, but  
behold he is *alive*, as the first-fruits of the resur-  
rection, to die no more.—*τὰς κλείς—θαν.*, mean-  
ing, 'power over death and the dead, to unlock  
the gates of Hades and make my disciples triumph  
over it, by giving them both life and salvation.'  
On the expression *ἔδωκε* see Doddr. in loco, and  
espec. Stuart in his Exegetical Essays on the  
several terms expressive of future punishment,  
pp. 128—135, who shows that in the New Test.  
*ἔδωκε* signifies, not *hell*, but 'the region of the  
dead,' 'the domains of death, or of him who bath  
the power of death, *Satan*.' He observes, that  
'in the Apocalypse the writer not only represents  
Hades as the region of the dead, but Death as  
being king of it, and governing those that dwell  
therein.' He then assigns the following as the  
general sense of the words, *ἔχω τὰς κλείς τοῦ  
ἔδωκε καὶ τοῦ θανάτου*, 'Mine is the power to  
unlock the gates of Hades, to open the doors of  
this prison, from which none could escape. I  
have entered the region of Hades (comp. Acts ii.  
17, 31), and am come forth living; yea, in pos-  
session of everlasting life.' Wesley well observes  
that 'the Lord gave St. Peter the keys of the  
kingdom of heaven, but not the keys of death  
and Hades,' and with reason asks, 'How then  
comes his supposed Successor at Rome by the  
Keys of Purgatory?'—The *dupe* has been on  
good grounds cancelled by all the recent Editors.  
Not only external authority, but internal evi-  
dence, is against it; and it seems introduced from  
those many passages, espec. of doxology, where it  
occurs. So *supr.* v. 6. The thing is not quite so  
certain as to τοῦ ἔδωκε καὶ τοῦ θανάτου, for  
which A, B, C, and 40 cursives (with the Lamb.  
and Mus. copies) have τ. θαν. κ. τ. ἔδωκε. Ex-  
ternal authority is decidedly in favour of the  
latter, but internal evidence of the former; and  
the position seems to have been changed by those  
who took ἔδωκε to mean 'hell,' the place of eternal  
punishment, which, as is evident from the con-  
text, and from what I have adduced from Prof.  
Stuart, is a mistaken view. The ancient Com-

κλείς † τοῦ ᾄδου καὶ τοῦ θανάτου. <sup>19</sup> Γράψον οὖν ἃ εἶδες, καὶ ἃ εἰσι, καὶ ἃ μέλλει γίνεσθαι μετὰ ταῦτα. <sup>20</sup> τὸ μυστήριον τῶν ἑπτὰ ἀστέρων, ὧν εἶδες ἐπὶ τῆς δεξιᾶς μου, καὶ τὰς ἑπτὰ λυχνίας τὰς χρυσᾶς. Οἱ ἑπτὰ ἀστέρες ἄγγελοι τῶν ἑπτὰ ἐκκλησιῶν εἰσι καὶ \* λυχναὶ αἱ ἑπτὰ [ἃς εἶδες], ἑπτὰ ἐκκλησίαι εἰσί.

a ch. 1. 18,  
20.

b 1 John 4. 2  
vv. 9, 13, 19.

II. 1 \* Τῷ ἄγγέλῳ τῆς \* ἐν Ἐφέσῳ ἐκκλησίας γράψον Τάδε λέγει ὁ κρατῶν τοὺς ἑπτὰ ἀστέρας ἐν τῇ δεξιᾷ αὐτοῦ, ὁ περιπατῶν ἐν μέσῳ τῶν ἑπτὰ λυχνῶν τῶν χρυσῶν. <sup>2</sup> Οἶδα τὰ ἔργα σου, καὶ τὸν κόπον σου καὶ τὴν ὑπομονήν σου, καὶ ὅτι οὐ δύνῃ βαστάσαι κακοὺς καὶ \* ἐπείρασας τοὺς \* λέγοντας ἑαυτοὺς

mentator Andreas adduces both readings, and Arethas only notices one, τοῦ θαν. καὶ ἔδ.; yet he (as also Andreas) rightly explains ἔδ. of the region of the dead, as also does the Syriac Translator, rendering it by *Showl*. Thus the sense is the same on either reading; if the *former* be adopted, the sense may be expressed thus: 'I hold the keys of (possess power to unlock) the gates of Hades, and make my disciples triumph over death, both restoring them to life from death, and bestowing on them everlasting life and eternal salvation.'

19. The οὖν has been inserted by all the recent Editors, from A, B, C, and 41 cursives (I add Lamb. 1186, and Mus. 1), several Versions, and Fathers, confirmed by the context. In short, the case here is the same as that of ἡλάλει at ver. 12; the absence of οὖν in the t. rec. being traceable to its absence in the Erasmus text, which was here, as in so many other instances, injudiciously followed by R. Stephens, when he ought to have followed the *Complut.*—ἃ εἰσι, καὶ ἃ μέλλει γ. μ. τ. 'The subject-matter, which the Prophet is commissioned to deliver, is divided into two parts: 1. the scene at that time before him, with the addresses to the Churches, revealing to them, and commenting upon their present internal state; 2. the events which were to happen to the Church universal in future times.' (Woodhouse.)

20. τὸ μυστ. i. e. the mystical meaning: that concealed under figurative resemblances. See xvii. 7. Of course, γράψον is to be repeated from the preceding context; q. d. 'Write from first the mystery,' &c.

II. In this and the next Chap. are contained the seven Messages to the seven Churches of Asia, and certain predictions, whose fulfilment is verified by the testimony of Ecclesiastical history, and attested by the present state of these Churches as described by Mr. Arundell, in his interesting work describing his visits to the seven Churches, which, it is singular, are mentioned *supr.* v. 11, in the very order in which any one would take them, who intended to visit them in rotation, beginning at Ephesus. These messages are both *admonitory* and *consolatory*; and though immediately addressed, as the case might require, to the seven Churches (viz. through the medium of their presidents, who represented them: see Ezek. xxv. 3. xxvii. 3. xxviii. 2. xxi. 2. xxxi.

2), were, nevertheless, meant for the benefit of the Church Universal in all succeeding ages.

1. τῷ ἄγγέλῳ] By ἄγγελοι is here denoted 'the presiding minister of the Ephesian Church,' whether bishop, or by whatever other name then called. This name, ἄγγ., was borrowed from the Synagogue, where the chief officer was so called, and also *Episcopos*.—For Ἐφεσίους, A, B, C, and 40 cursives (I add Lamb. 1186, and Mus. 1, 2, 3), and the Vulg. and Copt. Versions, with Andreas, and Arethas, have ἐν Ἐφέσῳ, adopted by Scholz, Lachm., and Tisch.; rightly; since internal evidence is in its favour. The τῷ for τῇ, edited by Lachm., from A, C, is worthy of attention but not adoption. It arose, I suspect, from an error of scribes, who confounded the two abbreviations of τῇς and τῷ.—The phrase τάδε λέγει is said to be formed on the Heb. וְכֵן יָדַעְתִּי, so often found in the prophetic books of the Old Test. It may rather be said to be *Oriental* in its character, being the form used in the East as a preface to *orders* given by monarchs, or to *Epistles* on general business. So in Thucyd. i. 129, Xerxes begins his letter to Pausanias with Ὅδε λέγει Βασιλεὺς Πέρσης Πανσέρις, and the phrase is in the Old Test. often used by kings in the very same manner. See 1 Kings xx. 2. xxii. 27. 2 Kings ix. 18. xviii. 19.—ὁ κρατῶν. Render: 'he who holds in charge.'—ὁ περιπατῶν—χρυσῶν. This figuratively represents Christ as walking amidst the Church for *observation*, as well as for aid and direction.

2. οἶδα τὰ ἔργα σου] I know [and approve of] thy works, namely, those of faith and love. The next words are exegetical: 'even (καὶ) thy labour and patient endurance [of afflictions].' The σου is absent from A, C, and 9 cursives, and has been cancelled by Lachm. and Tisch. But internal evidence, as well as external authority, is in its favour; since I doubt not that it was excluded by certain Critics, for the purpose of removing a tautology.—ὁ δύνῃ βαστ., 'thou canst not bear with, endure,' a later Greek idiom, found also in Arr. Epict. i. 3. 2. This expression and ἰσάτασας, οἶδα τὸν κόπον σου and οὐ ἰκονίλας, v. 3, are antithetically opposed to each other.—ἰπειράσας, 'thou hast put to the proof,' or trial. So 1 John iv. 1, δοκιμάζειτε τὰ πνεύματα. The readings ἰπειράσας and λέγοντας, for t. rec. ἰπειράσας and φάσκοντας, have been adopted by the recent Editors and myself, on the strongest authority of MSS. (to which I add Lamb. 1186, and Mus. 1, 2, 3),

ἀποστόλους εἶναι, καὶ οὐκ εἰσὶ, καὶ εὗρες αὐτοὺς ψευδεῖς, <sup>3</sup> καὶ ὑπομονὴν ἔχεις, καὶ ἐβάστασας, διὰ τὸ ὄνομά μου, καὶ οὐκ \* ἐκοπίεσας. <sup>4</sup> Ἄλλ' ἔχω κατὰ σοῦ, ὅτι τὴν ἀγάπην σου τὴν πρώτην ἀφῆκας. <sup>5</sup> Μνημόνευε οὖν πόθεν [ἐκ] πέπτωκας, καὶ μετανόησον καὶ τὰ πρῶτα ἔργα ποιήσον εἰ δὲ μὴ, ἔρχομαί σοι ταχὺ καὶ κινήσω τὴν λυχνίαν σου ἐκ τοῦ τόπου αὐτῆς, ἐὰν μὴ μετανόησῃς. <sup>6</sup> Ἄλλὰ τοῦτο ἔχεις, ὅτι μισεῖς τὰ ἔργα τῶν Νικολαϊτῶν ἃ καγὼ μισῶ. <sup>7</sup> Ὁ ἔχων οὖς ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις· "Τῷ νικῶντι δώσω αὐτῷ φαγεῖν ἐκ τοῦ ξύλου τῆς ζωῆς, ὃ ἐστὶν ἐν [μέσῳ] \* τῷ παραδείσῳ τοῦ Θεοῦ μου."

and the Compl. Ed. The other arose from R. Stephens preferring the Erasmusian to the Complut. readings. There is every reason to think that *ἐπιείκων* was a mere error of the scribes, and *φάσκοντες* a correction of style by the ancient Critics; though it is found in the Sept., Gen. xvi. 20, *φάσκοντες αὐτῶν εἶναι τὸ ὕδωρ*.

3. For t. rec. *κοκοπίεσας καὶ οὐ κίμηναι*, I have edited as I have, with Griesb., Scholz, and Tisch., from B, and 40 cursives (to which I add Lamb. 1186, and Mus. 1, 2, 3). The reading *οὐ κοκοπίεσας*, edited by Lachm., from A, C, and one cursive, arose from error of scribes.

4. *ἔχω κατὰ σοῦ* See note on Acts xix. 38. — *τὴν ἀγάπην*—*ἀφῆκας*, lit., 'thou hast let go thy first love,' i.e. the first warmth of thy love and affection for me, and zeal for my religion.

5. *μνημ. πόθεν [ἐκ] πῶν.* The *ἐκ*, which I placed within brackets, has been cancelled by Scholz, Lachm., and Tisch., from A, B, C, and 34 cursives (I add Lamb. 1186, and Mus. 1, 2, 3), confirmed by internal evidence. Whichever be the true reading, there is a metaphor taken from persons who 'fall off' from their vows, or pledges of love, affection, or from duty. See Eccus. v. 11, and comp. Shaksp. Hamlet: 'Love cools, friendship falls off.'—*τὰ πρῶτα ἔργα*, 'the (= thy) first works;' 'what thou first didst in faith and obedience.' Comp. Heb. iii. 14, and Dionys. Hal. Ant. p. 2089, 3, *αἰδοῦμενοι τὰς ἐπὶ τοῖς πρώτοις ἔργοις τιμὰς ἀφανίσαι*. Of the *three steps* to recover the first love, there is placed in the foreground a lively remembrance from what degree of faith, love, and obedience, one has fallen,—then deep repentance for that and falling off, and further, a hearty resolution, under the aids of Divine grace, to do 'the first works,' and that, as Wesley observes, 'both outwardly and inwardly; or else we can never regain our first love.'—*ταχὺ* has been cancelled by Lachm. and Tisch., on the authority of A, C (to which I can add nothing), and the Vulg.—quite insufficient, espec. since internal evidence is divided. The word was prob. omitted through the carelessness of an ancient scribe. By *κινήσω τὴν λ.* is meant, 'I will remove thee from being a Church, by taking away the preaching of the Gospel;' a most alarming and rousing denunciation.

6. *ἀλλὰ τοῦτο ἔχεις, &c.* ['but this [praise] thou hast—that of hating the practices of the Nicolaitans; who were a branch of the Gnostics, and held it to be lawful to eat meats offered to idols, and practised fornication. Comp. Ezek. xvi. 30, *ἔργα πόρνης*.—*μισεῖτε*, 'thou holdest in hatred,' 'strongly disapprovest of,' as in Jos. Bell. i. 6, 4, *κατηντιβόλου* (scil. *αὐτόν*) *μισῆσαι τὴν Ἀριστοβόλου βίαν*.]

7. *ὁ ἔχων οὖς ἀκ., &c.* An earnest injunction to strict attention, often repeated in the subsequent matter.—*τῷ νικῶντι*, 'who overcometh [the temptations of the world, the flesh, and the Devil].'  
—*φαγεῖν ἐκ τοῦ ξύλου τῆς ζωῆς, &c.* Here *ξύλου*, by a usage derived from the Sept., denotes *tree*; which, by a common metonymy, is put for the *fruit*. The words contain a figurative designation of that *eternal life* which was lost by our first parents, and restored by Christ. This life is here compared to *Paradise*, in order to intimate its felicity, and denominated the *Paradise of God*, to denote the *heavenly Paradise*. So Jalkut Rubeni, cited by Schoettgen: 'Deus—animam educit in *paradisi*um, eique gustandum præbet arborem vite.'—*μέσῳ* is cancelled, and *τῷ π—π* read for *τοῦ π—ον*, by Scholz, Lachm., and Tisch., from A, B, C, and 33 cursives (I add Lamb. 1186, and Mus. 1, 2); rightly; since the reading prob. came from a marg. scholium. The *μον* after *Θεοῦ*, inserted by the same Editors, stands on a strong footing, being found in B, and 38 cursives (I add Lamb. 1186, and Mus. 1, 2), and the Compl. Ed.—To advert to matters of far more moment than Critical discussion. On comparing the parallel portions of the other six Epistles with v. 7 here, we find twelve promises contained, which, as Wesley observes, are 'an extract of all the promises of God.' On this he (after Bengel) makes the following judicious remarks: 'Some of them are not expressly mentioned again in this Book,—as the inscription of the name of the new Jerusalem, the sitting upon the throne. Some resemble what is afterwards mentioned,—as the hidden manna (xix. 12), the ruling the nations (xix. 15), the morning star (xxii. 16). And some are expressly mentioned, as the tree of life (xxii. 2), freedom from the second death (xx. 6), the name in the book of life (xx. 12. xxi. 27), the remaining in the temple of God (vii. 15), the inscription of the name of God and of the Lamb (xiv. 1. xxii. 4). In these promises sometimes the enjoyment



o Isa. 41. 4.  
 α 44. 6.  
 ch. 1. 5, 11,  
 17, 18.  
 f vv. 2, 13,  
 19.

g 1 Cor. 2.  
 2 Tim. 2. 5.  
 α 4. 7, 8.  
 James 1. 12.

h Matt. 12. 9.  
 ver. 7.  
 ch. 20. 14.  
 α 21. 5.

8 \* Καὶ τῷ ἄγγελῳ τῆς \* ἐν Σμύρνῃ ἐκκλησίας γράφει· Τάδε  
 λέγει ὁ πρῶτος καὶ ὁ ἔσχατος, ὃς ἐγένετο νεκρὸς, καὶ ἔζησεν  
 9 Ὁὐδὲ σου τὰ ἔργα, καὶ τὴν θλίψιν καὶ τὴν πτωχείαν, (ἀλλὰ  
 πλούσιος [δὲ] εἶ,) καὶ τὴν βλασφημίαν ἐκ τῶν λεγόντων Ἰου-  
 δαίους εἶναι ἑαυτοὺς καὶ οὐκ εἶσιν, ἀλλὰ συναγαγὴ τοῦ Σατανᾶ.  
 10 Ἐμὴν φοβοῦ ἃ μέλλεις πάσχειν. ἰδοὺ ἃ μέλλει βαλεῖν  
 ἐξ ὑμῶν ὁ Διάβολος εἰς φυλακὴν, ἵνα πειρασθῇτε· καὶ ἔχετε  
 θλίψιν ἡμερῶν δέκα. Γίνου πιστὸς ἄχρι θανάτου, καὶ δώσω  
 σοι τὸν στέφανον τῆς ζωῆς. 11 Ὁ ἔχων οὖς ἀκουσάτω τί τὸ  
 Πνεῦμα λέγει ταῖς ἐκκλησίαις· “Ὁ νικῶν οὐ μὴ ἀδικηθῇ ἐκ τοῦ  
 θανάτου τοῦ δευτέρου.”

of the highest goods, sometimes deliverance from the greatest evils, is mentioned. And each implies the other; so that where either part is expressed, the whole is to be understood. That part is expressed which has most resemblance to the virtues, or works, of him that was spoken to in the letter preceding. *To eat of the tree of life*,—the first thing promised in these letters, is the last and highest in the accomplishment (xxii. 2, 14, 19). *The tree of life and the water of life* go together (xxii. 1, 2), both implying the living with God eternally: *in the paradise of my God*.

8. *ἐν Σμύρνῃ*] This reading, for the t. rec. *Σμυρναίων*, has been, on the strongest authority, confirmed by internal evidence, received by all the recent Editors. The case is exactly the same as that of *ἐν Ἐφίῳ*, supra, v. 1.—ὁ πρῶτος καὶ ὁ ἔσχατος. ‘Periphrasis Messiaei, ex cap. i. 17, 18, huius potissimum loco apta, ubi id agatur, ut solamen adhiberetur Smyrnenisibus, prohibet et castis, sed Judeorum malevolentia et invidia laessitia.’ (Heinr.)

9. *τὰ ἔργα, καὶ*] ‘Thy work, yea.’ These words, not found in MSS. A, C, with 2 or 3 cursives, and the Vulg. and some later Versions, and Latin Fathers, and all the MSS. except 4 (for I find them in the Lamb. and Mus. copies), have been cancelled by Scholz, Lachm., and Tisch., but without sufficient authority, espec. considering that they are confirmed by the MS. B, and the Presch. Syr. Version; and internal evidence is rather in their favour, from the probability of their having been excluded by those Critics, who thought they overloaded the sentence, not aware that *καὶ* signifies *scilicet, nempe*, as in the parallel passages, which see in Dr. Wordsworth’s Harmony. My judgment is confirmed by the suffrage of Wordsw.—ἀλλὰ, adopted by all the best Editors, is founded on the strongest authority, nearly as valid as the preceding. Of course the *δὲ*, which rests on very little, may be cancelled. Indeed, it seems to have arisen from a correction of reading. The *ἐκ*, received by the recent Editors, rests on external authority—A, B, C, and 45 cursives (1 add. Lamb. 1186, and Mus. 1, 2), confirmed by internal evidence. It is a peculiarly Hellenistic idiom for *ἐκ*, ‘on the part of.’—To advert to matters of *interpretation*. By *πλούσιος εἶ* is meant, ‘art spiritually rich;’ see Matt. vi. 20, and 2 Cor. vi. 10. By *τῶν λεγόντων*—*εἰσιν* it is denied

that they are Jews in the true and spiritual sense; q. d. they dishonour the name by adopting it; see Rom. ii. 24. By *βλασφ.*, &c., is intimated, that while they yet *claimed* to be exclusively the people of God, they are really the synagogue, or people of Satan; *συνογ.* being for *λαός*, comp. John viii. 39—45.

10. *μὴδὲν φοβ. ἃ μ. π.*] ‘fear not aught of these things which thou art just about to suffer.’ For *μὴδὲν* Lachm. adopts *μή*, from A, B, C, and 2 or 3 cursives, while Scholz and Tisch. retain *μὴδὲν*, rightly: since external authority is insufficient, and internal evidence adverse, *μή* being evidently an emendation of Critics. For *πάσχειν*, the MS. B, and about half the cursives (with the Lamb. and Mus. copies), have *πείσσειν*, evidently from *alteration*, and that for the sake of adaptation to *βαλεῖν*; though MSS. A, B, and not a few cursives, have *βάλλειν*, edited by Scholz, Lachm., and Tisch. (ed. 1), who, however, in his second has restored *βαλεῖν*. No great occasion was there to change either way; for which of the two is the true reading it is difficult to say; and the point may be considered an open question. Yet internal evidence is rather in favour of *βαλεῖν*, and variation of construction is one of the characteristics of this book. After *ἰδοὺ* Lachm., Tisch., and Wordsw. subjoin *ἃ*, from MS. B, and 26 cursives (1 add. Lamb. 1186, and Mus. 1, 2); perhaps rightly, since the Particle has considerable force (*viz.* that of *now*), pre-announcing, as Wordsw. remarks, ‘immediate persecution.’—*γίνου πιστὸς ἐς ζωὴν*. See supra. v. 7, comp. with Matt. x. 22, also 2 Redr. vii. 57, sq. Joa. Ant. iv. 8, 2.—ὁ Διάβολος,—namely, by his instruments, the devilish Jewish persecutors; see John viii. 44.—*ἵνα πειρασθῇτε*, ‘that ye may be put to the proof, and purified [in the furnace of affliction].’—For *ἡμερῶν*, B, and 27 cursives (1 add. Lamb. 1186, and Mus. 1, 2), have *ἡμέρας*; but internal evidence is in favour of *ἡμερῶν*. Some take these *days* for *years* (as usual in prophecy); others, to denote a very short space (as Gen. xxiv. 55. Numb. xi. 19. 1 Sam. xxv. 38); which might be justified by history; see Daubuz and Newton.—*τὸν στέφανον* v. 7. See 1 Cor. ix. 25. James i. 12. 1 Pet. v. 4, and notes.

11. *οὐ μὴ ἀδικηθῇ ἐκ, &c.*] ‘shall by no means be hurt by the second death;’ in other words, ‘he may be hurt even unto death by the malice of the Jews; but he shall not be hurt

12 <sup>1</sup> Καὶ τῷ ἀγγέλῳ τῆς ἐν Περγὰμῳ ἐκκλησίας γράψον Τάδε <sup>1</sup> λέγει ὁ ἔχων τὴν ῥομφαίαν τὴν δίστομον τὴν ὀξείαν <sup>13</sup> Οἶδα τὰ ἔργα σου, καὶ πού κατοικεῖς· ὅπου ὁ θρόνος τοῦ Σατανᾶ· καὶ κρατεῖς τὸ ὄνομά μου, καὶ οὐκ ἠρνήσω τὴν πίστιν μου, [καὶ] ἐν ταῖς ἡμέραις [ἐν] αἷς Ἀντίπας ὁ μάρτυς μου ὁ πιστός, ὃς ἀπεκτάνθη παρ' ὑμῖν, ὅπου ὁ Σατανᾶς \* κατοικεῖ. <sup>14</sup> Ἀλλὰ ἔχω <sup>15</sup> κατὰ σου ὀλίγα, ὅτι ἔχεις ἐκεῖ κρατοῦντας τὴν διδαχὴν Βαλαὰμ, ὃς † ἐδίδασκεν τὸν Βαλὰκ βαλεῖν σκάνδαλον ἐνώπιον τῶν υἱῶν Ἰσραὴλ, φαγεῖν εἰδωλόθυτα καὶ πορνεῦσαι. <sup>16</sup> οὕτως ἔχεις καὶ σὺ κρατοῦντας τὴν διδαχὴν [τῶν] Νικολαϊτῶν \* ὁμοίως.

as regards the second death, even the death, i. e. perdition, of the soul; compare Matt. x. 28. That the *gehenna*, implied in the loss of the soul, is here meant, is plain from xx. 14. xxi. 8, where the second death is said to be the *lake of fire*.

12. τὴν ῥομφαίαν—ὀξείαν] i. e. τὸν λόγον τοῦ Θεοῦ, ver. 16, and i. 16. Heb. iv. 12. Heinr., however, thinks there is reference to the *immedi- cable culpas* inflicted by the false teachers, and which required that the diseased flesh should be cut out with a knife or lancet.

13. τὰ ἔργα σου, καὶ] These words are absent from MSS. A, C, and one or two cursives, the Vulg., and some Versions, and are cancelled by Lachm. and Tisch., but retained by Griesb., Scholz, and Wordsw.; very properly; since the authority is quite insufficient to justify cancelling words, of which the omission, by accident, is more probable than the insertion for no particular reason. I suspect that the omission took place in copying from ancient originals that had εἶδα σου τὰ ἔργα, καὶ σου.—Ὅπου ὁ θρόνος τ. Σ., 'where the seat of Satan is;' so called from the city being, as we learn from Arethas, more given to idolatry (and consequently vice) than any other place in Asia Minor.—κρατεῖς τὸ ὄνομά μου, 'thou adherest firmly to me and my religion.'—καὶ οὐκ ἠρνήσω. 'And didst not deny thy faith in me, the faith thou hadst professed in me.' The expression occurs also in 1 Tim. v. 8, where see note. The καὶ before ἐν ταῖς ἡμέραις is cancelled by Tisch., from MS. B, and nearly the whole of the cursives (to which I add Lamb. 1186, and Mus. 1, 2, 3); but it is retained by Lachm.; very properly; since internal evidence is in its favour. The sense (unperceived by the Revisers who removed the καὶ) is even.—ἐν before αἷς has been cancelled by Matth. and Tisch., from above half of the MSS.; but retained by Griesb., Scholz, and Wordsw.: perhaps rightly; for it seems to have been removed for the purpose of doing away with a tautology. This view is confirmed by the circumstance that in MSS. A and C both ἐν and αἷς are left out; a reading this inconsiderately adopted by Lachm. At ἐν αἷς Ἀντ. supply ἦν, which, or something equivalent, the writer prob. intended to have expressed at the end of the sentence; but, from the length of the suspended clauses, omitted to do it.—μάρτυς μου ὁ πιστός. Render: 'my faithful witness'; a phrase oft. occurring in Scripture; see Pa. lxxxix. 87. Prov. xiv. 5. Jer. xlii. 8, and supra i. 5. iii. 14. Anti-

pas is supposed to have suffered martyrdom in the recent persecution under Diocletian. The δε is cancelled by Tisch. in his second edition, whose second thoughts were here the *less wise*, since external authority for cancelling it is next to nothing,—only that of two cursives MSS. and the Æth. Version; and internal evidence is adverse, since the δε might either be absorbed in the εἰ just before, or have been put out by the Revisers for the purpose of doing away with the *anacoluthon*; but most uncritically. How the *anacoluthon* arose, I have already pointed out. The reading ἔπου ὁ Σατ. κατοικεῖ, for the t. rec. ἔπου κατ. ὁ Σατ., is adopted, on competent authority, by all the Editors from Matth. and Griesb. down to Tisch.

14. Fort. rec. ἀλλ' Lachm., Tisch., and Wordsw. edit ἀλλὰ, from B, and, adds Tisch., doubtless other MSS. (I can myself adduce Lamb. 1186, and Mus. 1, 2, 3).—κρατοῦντας, 'persons holding,' 'some who hold, or maintain;' see Jude 10.—τὴν δὲ Βαλ., i. e. such doctrines as, like Balaam's suggestion to Balak, breed iniquity among the people of God, by turning the grace of God into lasciviousness, which is in 2 Pet. ii. 10—15, and Jude 4, called 'the way, or sinful course, of Balaam.' The next words advert to the *points of similitude*. Together with the passages of Numb. xxv. 2, and xxx. 16, which bear on Balaam's case; comp. Isa. Anti. iv. 6, 9. The δε is cancelled by Tisch., on the authority of only MS. B, quite insufficient, even were internal evidence decidedly in favour (which is not the case) of the word being cancelled. Wordsw. edits εἰδέτε, from MS. B, and 33 cursives (I add Lamb. 1186, Mus. 1, 2, 3, and Cov. 2). However, I still retain, with Lachm. and Tisch., the t. rec., since internal evidence is in its favour. After Ἰσραὴλ Tisch. introduces καὶ, from B, and 20 cursives (I add Lamb. 1186, and Mus. 1, 2, 3), but without sufficient reason, since the weight of authority is adverse; as also is internal evidence, from the καὶ having every appearance of being a mere attempt to supply what seems wanting, but one far from happy, since the true ellipse would rather be ἔστι, equiv. to αἷς τὸ. However, there is no real ellipse, but only a use of the Infinitive to denote purposes: an idiom found both in the Scriptural writers (as the Sept.) and the Olass. writers (see Wiesner's Gr. Gr. N. T., p. 297, and Matth. Gr. Gr. § 531), and of frequent occurrence in Thucyd., ex. gr. i. 17. iii. 6 & 38. iv. 84. v. 111. vii. 4.

16 <sup>k</sup> Μετανόησον ὅν εἰ δὲ μὴ, ἔρχομαί σοι ταχὺ, καὶ πολεμήσω μετ' αὐτῶν ἐν τῇ ῥομφαίᾳ τοῦ στόματός μου. 17 <sup>l</sup> Ὁ ἔχων οὗς ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις "Τῷ νικῶντι δώσω αὐτῷ [φαγεῖν ἀπὸ] τοῦ μάννα τοῦ κεκρυμμένου, καὶ δώσω αὐτῷ ψῆφον λευκὴν, καὶ ἐπὶ τὴν ψῆφον ὄνομα καινὸν γεγραμμένον, ὃ οὐδεὶς \* ὀιδεν εἰ μὴ ὁ λαμβάνων."

m ch. i. 14.  
15.

n 1 Kings  
16. 31.

2 Kings 2. 7.  
Acts 13. 26.  
1 Cor. 10. 19,  
20.

18 <sup>m</sup> Καὶ τῷ ἀγγέλῳ τῆς ἐν Θυατείροις ἐκκλησίας γράψον Τάδε λέγει ὁ Τίος τοῦ Θεοῦ, ὁ ἔχων τοὺς ὀφθαλμοὺς αὐτοῦ ὡς φλόγα πυρὸς, καὶ οἱ πόδες αὐτοῦ ὅμοιοι χαλκολιβάνῳ. 19 Οἶδά σου τὰ ἔργα, καὶ τὴν ἀγίπνην καὶ τὴν διακονίαν, καὶ τὴν πίστιν καὶ τὴν ὑπομονήν σου καὶ τὰ ἔργα σου [καὶ] τὰ ἔσχατα πλείονα τῶν πρώτων. 20 <sup>n</sup> Ἀλλ' ἔχω κατὰ σοῦ [ὀλέγα], ὅτι \* ἀφείς

15. The τῶν before Νικ. is on strong grounds cancelled by all the recent Editors; yet internal evidence is in its favour.—The reading ὁμοίως, for t. rec. ὁμοίω, has been received by all the Critical Editors; and with reason, since internal evidence comes in aid of external authority of the strongest kind, to which I add the suffrage of Lamb. 1186, and Mus. 1, 2, 3.

16. The οὖν is from A, B, C, and 36 cursives (I add Lamb. 1186, and Mus. 1, 2, 3) inserted by all the recent Editors.—αὐτῶν, meaning those who hold the doctrine of Balaam. The metaphor of ῥομφαίᾳ τοῦ στόμ. seems suggested by Isa. xlix. 2.

17. τῷ νικῶντι] i. e. quantum in se; see note sup. v. 7. What follows, on giving him of the hidden manna and the white stone, may be regarded as a periphrasis of the simple idea of making him partaker of God's kingdom in heaven. The words φαγεῖν ἀπὸ have been, on the strongest grounds, external and internal, removed by all the recent Editors.—τοῦ μάννα τ. κεκρ., i. e. 'of the bread of life' in its spiritual sense, as indicated by our Lord at John vi. 32, seqq., of which the manna, hidden and laid up in the tabernacle, free from corruption, was a type; intimating the benefits derived to the faithful followers of Christ by the offering of his body.—*forgiveness of sins, and life everlasting.* (Woodh.) The manna of the Tabernacle was so far hidden, that, as Schoettgen shows, it was never seen but by the High Priest. So the spiritual manna may be said to be hidden, as being laid up for use in the heart of the true Christian. Comp. 1 Pet. iii. 4, ὁ κρυπτός τῆς καρδίας ἀνθρώπου.—Ψῆφον λευκὴν, so called, according to some, as a token of acquittal; in allusion to the white and black stones used at elections or trials; the former to denote acquittal or approbation; the latter, condemnation or rejection. According to others, λευκ. alludes to the white stone given as a warrant for receiving the prize at the Grecian Games; see Lowman and Dodd. I rather coincide in the opinion of Dr. Ward (Dissertation on passages of Scripture), Heine, and Prof. Lee, that there is an allusion to the well-known *testera hospitalitatis* usual in ancient times,—a sort of *carte blanche*, entitling the person who showed it to ask for and receive what he might want.—ὄνομα καινόν, said with reference to the Oriental

custom of giving new names to persons advanced to great dignity; prob. adopted from the favoured servants of God, as Abram and Jacob, having often new names bestowed on them, when placed in new circumstances. Thus is here designated high spiritual favour, the reward laid up in heaven for the righteous.—ὃ οὐδεὶς ὀιδεν—λαμβ., meaning, as Abp. Newc. explains, 'at the time when it is given, secret and mysterious to all men but to him who receives it.' Very strong external authority exists for ὀιδεν, introduced by the same Editors in the place of ἔγνω; but internal evidence is rather in favour of the latter reading, which may have been used in the same sense, scilicet, as at John vii. 29, where see note.

18. ὁ ἔχων τοὺς ὀφθαλμοὺς—πύρε] See note at i. 14, and comp. Eurip. Hec. 1255, πύρε' ἔχουσα δῆργματα, where the Scholiast explains by πυρῶνδεις ὀφθαλμοὺς ἔχουσα.

19. καὶ τὰ ἔσχατα πλείονα τῶν πρώτων] The reverse of what is said at 2 Pet. ii. 20. The καὶ, which I have placed within double brackets, has been cancelled by Scholz, Lach., and Tia.; and with reason. We may suppose it to have been brought in, either through carelessness of scribes, or by Critics ignorant of the construction, in which there is a brevity of expression, for καὶ ὅτι τὰ ἔσχατα πλείονα [εἰσι] τῶν πρώτων.

20. The alterations of the t. rec. adopted in this verse and the next are all based on the strongest authority, and have accordingly been adopted by all the best Editors.—ὀλέγα has been rightly removed by all the recent Editors, as being absent from almost every MS. There is good reason to think it was introduced from the parallel passage, sup. v. 14. 'Ἀφείς, for ἄς, a manifest gloss, has been with reason adopted by all the recent Editors, on the authority of almost all the MSS. However, I am inclined to read ἀφείς, for reasons which will appear from note on xi. 9. In the remainder of the verse, my text coincides with that of Tisch. The σου after γυναικα, which I have now not scrupled to admit, is very strongly supported by external authority (including the Lamb. and Mus. copies); and internal evidence is rather in its favour. By Jezebel some female heresiarch is supposed to be meant. The tradition of the ancients (preserved

τὴν γυναῖκα σου Ἰεζαβὲλ, \* ἢ † λέγουσα ἑαυτὴν προφῆτην, \* καὶ διδάσκει καὶ πλανᾷ τοὺς ἐμὸν δούλους πορνεύσαι καὶ \* φαγεῖν εἰδωλόθυτα. <sup>21</sup> Καὶ ἔδωκα αὐτῇ χρόνον ἵνα μετανοήσῃ [ἐκ τῆς πορνείας αὐτῆς]. καὶ οὐ \* θέλω μετανοῆσαι ἐκ τῆς πορνείας αὐτῆς.

<sup>22</sup> Ἰδοὺ, [ἐγὼ] βάλλω αὐτὴν εἰς κλίνην, καὶ τοὺς μοιχεύοντας μετ' αὐτῆς εἰς θλίψιν μεγάλην, ἐὰν μὴ μετανοήσωσιν ἐκ τῶν ἔργων \* αὐτῆς. <sup>23</sup> \* καὶ τὰ τέκνα αὐτῆς ἀποκτενῶ ἐν θανάτῳ καὶ γινώσκονται πᾶσαι αἱ ἐκκλησίαι, ὅτι ἐγὼ εἰμι ὁ ἔρουνων νεφροὺς καὶ καρδίας καὶ δώσω ὑμῖν ἐκάστην κατὰ τὰ ἔργα ὑμῶν. <sup>24</sup> Ὅτι μὲν δὲ λέγω [καί] τοῖς λοιποῖς τοῖς ἐν Θυατείροις, ὅσοι οὐκ ἔχουσι τὴν διδαχὴν ταύτην, [καί] οἵτινες οὐκ ἔγνωσαν τὰ βαθέα

o 1 Sam. 16.  
7.  
Chron. 22.  
2. & 20. 17.  
Pa. 7. 10.  
22. 19.  
22. 19.  
Jer. 11. 20.  
2. 17. 10.  
Mark. 16. 27.  
John 2. 24.  
25.  
Acts 1. 24.  
Rom. 2. 6.  
2. 14. 12.  
2 Cor. 6. 10.  
Gal. 6. 5.  
ch. 20. 12.

in the Commentaries of Arethas and Andreas) that this person was the wife of the angel, or minister, of the Church at Thyatira, is not lightly to be set aside. Could we know the circumstances of the case, all reason to stumble at what carries the appearance of something strange, would prob. cease. The ἢ λέγουσα for Vulg. τὴν λέγουσαν καὶ διδάσκει καὶ πλανᾷ, for Vulg. διδάσκειν καὶ πλανᾷσθαι, is adopted on strong authority by almost every recent Editor. Wordsw., indeed, edits ἢ λέγει, from MS. B, and 38 cursives (to which I add Lamb. 1186, and Mus. 1, 2, 3), and I should be willing to adopt it, were not internal evidence adverse, inasmuch as the reading prob. sprang from Grammatical correction. φαγεῖν εἰδωλόθυτα, for εἰδ. φαγ., is adopted from almost all the best MSS. by the recent Editors, whom I now follow.

21, 22. In these verses fornication and adultery are interchanged; both denoting 'the spiritual fornication, or adultery, of apostasy from the truth by heresy.' It is true, that in the former verse the words ἐκ τῆς πορνείας αὐτῆς (first time) are cancelled by the recent Editors, on strong external authority, confirmed by the Lamb. and Mus. copies. Yet internal evidence is rather in their favour, since they may have been cancelled for the purpose of removing a tautology. The reading οὐ θέλω μετανοῆσαι ἐκ τῆς πορνείας αὐτῆς, for the t. rec. οὐ μετανοῆσαι, has been with reason received by all the recent Editors, as found in almost all the ancient MSS., including Lamb. 1186, and Mus. 1, 2. The reading supplies, as Wordsw. observes, a strong text for the freedom of the human will, against necessitarian doctrines. The ἐγὼ before βάλλω is absent from almost all the MSS., and is rightly cancelled by the recent Editors. The 'casting upon a bed' denotes (2 Sam. xiii. 5) afflicting with severe sickness, or pains and afflictions similar thereto. The sense of τῶν ἔργων αὐτῆς, is 'of the evil deeds committed by and with her.'—βάλλω εἰς κλίνην. Comp. Plut. de Sanit. Tuend. c. 14, φυλάττεισθαι ὅπως οὐ περιπαισῶνται τοῖς αὐτοῖς, οὐδ' αὐτοὺς τὴν κλίνην (I conj. τῇ κλίνῃ) καταπαύων ὀνείρας, πῶς τὴν πολυτίμητον ὑγίαν. This passage will serve to show that the present is not what Heinr. supposes it, a Syriac idiom.—τοὺς μοιχ. μετ' αὐτῆς, i. e. those who hold her heretical doctrines. Αὐτῆς, for t. rec. αὐτῶν, has been with reason adopted by all the recent

Editors, on the strongest external authority, confirmed by internal evidence.

<sup>23</sup> ἀποκτενῶ ἐν θανάτῳ. 'I will kill by death.' This is not a pleonasm, but rather an intensive expression, formed on *Hebraism*, and well explained by Winer. Gr. § 45, Obs. 3, on the principle of the Hebrew Inf. Absolute. Here, however, by θαν. may be meant 'a violent death,' as that by *pestilence*, according to the use of the word ch. vi. 8. Ezek. xiv. 29. Jer. xiv. 2.—ὁ ἔρουνων νεφροὺς καὶ καρδίας, a title appropriate to Deity, formed on Pa. vii. 9, ἔτρεψεν καρδίαν καὶ νεφροὺς ὁ Θεός: Prov. xx. 27, δε ἔρουνε ταμιεῖα κοιλίας: Pa. xiv. 2, δοκίμασον τοὺς νεφροὺς καὶ τὴν καρδίαν μου. With the last clause, δώσω ὑμῖν—ἔργα ὑμῶν, comp. Eccles. xxxv. 19, ἔσται ἀνταποδῶν ἀνθρώπῳ κατὰ τὰς πράξεις αὐτοῦ.

<sup>24</sup>. [καί] λοιποῖς. So I intended to edit; but I have now not simply removed the καί, but substituted in its place τοῖς, with Scholz, Lachm., and Tisch., from A, B, C, and 37 cursives (I add Lamb. 1186, Mus. 1, 2, 3), and several Versions. By τοῖς λοιποῖς are meant the [great] number which remained, when separated from the bad. The full sense may be thus expressed: 'But to you I [now] speak, the rest [of the flock] in Thyatira.'—ὅς. οὐκ ἔχουσι. Strict propriety would require ἔχοντες καὶ γινώσκοντες: but this is one of the many slips in Grecism found in this Book. The second καί has been cancelled by Scholz, Lachm., and Tisch., on the strong external authority of A, B, C, and 42 cursives (I add Lamb. 1186, Mus. 1, 2, 3), with Andr., Areth., and Primas.—τὴν διδ. τ., this doctrine, namely, on the lawfulness of eating idol meats and of adultery. At οἵτινες—ἔσται. there is a repetition of the sentiment, with a substitution for διδ. of a phrase expressing the nature of the doctrines in question, and formed (as appears from the εἰς λέγουσι) on a favourite phrase of the professors of them. They, it seems, called their doctrines τὰ βάθη τοῦ Θεοῦ (a phrase perhaps borrowed from St. Paul, 1 Cor. ii. 10), 'the deep mysteries of God'; whereas such mysteries of iniquity were rather the deep mysteries of Satan.—I have, with Grieb., Scholz, Lachm., and Tisch., adopted βαθύς, from A, B, C, and 41 cursives (I add Lamb. 1186, and Mus. 1, 2, 3), confirmed by internal evidence. For t. rec. βαθύ I have, with Matth., Grieb., Scholz, Lachm., and Tisch., edited βάλλω, from A, C, and 37 cursives (to which I add Lamb. 1186,

p ch. 3. 11.  
9 Pa. 2. 8.  
Matt. 10. 23.  
Luke 22. 20.  
1 Cor. 6. 3.  
ch. 3. 21.  
7 Pa. 2. 5, 9.  
& 49. 15.

9 vv. 7, 11.  
17.

a ch. 1. 4.  
16, 30. & 2. 1.  
& 4. 5. & 5. 6.

b ver. 10.  
Matt. 24. 49.  
45.  
Luke 12. 39.  
40.  
1 Thess. 5. 2.  
3 Pet. 3. 10.  
ch. 16. 14.

τοῦ Σατανᾶ, ὡς λέγουσιν, Οὐ \*βάλλω ἐφ' ὑμᾶς ἄλλο βάρος  
25 ἢ πλὴν ὃ ἔχετε, κρατήσατε ἄχρις οὗ ἂν ἤξω. 26 Ἄ καὶ ὁ νικῶν  
καὶ ὁ τηρῶν ἄχρι τέλους τὰ ἔργα μου, δώσω αὐτῷ ἐξουσίαν  
ἐπὶ τῶν ἐθνῶν.—27 καὶ ποιμανεῖ αὐτοὺς ἐν ῥάβδῳ  
σιδηρᾷ, ὡς τὰ σκευὴ τὰ κεραμικὰ † συντριβεται, ὡς  
καὶ γὰρ εἶληφα παρὰ τοῦ Πατρός μου 28 καὶ δώσω αὐτῷ τὸν  
ἀστέρα τὸν πρωΐνον. 29 Ὁ ἔχων οὖς ἀκουσάτω τί τὸ Πνεῦμα  
λέγει ταῖς ἐκκλησίαις.

III. 1 Ἄ καὶ τῷ ἀγγέλῳ τῆς ἐν Σάρδεσιν ἐκκλησίας γράψον  
Τάδε λέγει ὁ ἔχων τὰ ἑπτὰ πνεύματα τοῦ Θεοῦ καὶ τοὺς ἑπτὰ  
ἀστέρας· Οἶδά σου τὰ ἔργα, ὅτι [τὸ] ὄνομα ἔχεις ὅτι ζῆς, καὶ  
νεκρὸς εἶ. 2 Γίνου ἡρηγορῶν, καὶ † στήριξον τὰ λοιπὰ, ἃ † ἐμελ-  
λον † ἀποθανεῖν. οὐ γὰρ εὐρήκᾳ σου τὰ ἔργα πεπληρωμένα  
ἐνώπιον τοῦ Θεοῦ μου. 3 Ὁ Μνημόνευε οὖν πῶς εἶληφας καὶ

and Mus. 1, 2, 3): yet internal evidence is rather in favour of βαλῶ, which has the support of the Pesch. Syr. and Vulg. Versions, and may be the true reading.

26—28. To perseverance in the faith of Christ, and in the works arising thence, is promised 'power over the nations'; meaning, over the yet unconverted Gentiles; see Matt. xix. 28, compared with Dan. vii. 22, 27. And this, in the verse following, is explained to be the same power which the Saviour himself had received over them, and which is expressed in words nearly resembling those prophetic of Christ, in the second Psalm. (Woodhouse.)

26, 27. ὁ νικῶν καὶ ὁ τηρῶν, &c.] by an *anacoluthon* frequent in Scrip., and sometimes in the Class. writers, meaning, according to some, that 'he who overcometh the world shall participate in the blessings of that spiritual kingdom of Christ, which shall ultimately prevail over the idolatry and wickedness of the heathen nations.' Others, however, understand ἐξουσίαν of 'a temporal dominion' over the unconverted nations, when Christ shall reign on earth. But it would rather seem only to denote 'advantage over the heathen,' by being admitted into heaven,—while they figuratively are spoken of as broken in pieces like a potter's vessel, by being consigned to utter destruction. By ὁ τηρῶν τὰ ἔργα μου is meant, 'he who keepeth or observeth the works which I require.' For τὰ σκευὴ τὰ κεραμικὰ, ver. 27, the Sept. has σκαῖος κεραμῖος. But the New Test. reading is defended by Plut. viii. 327, 1, Reiske, where we have κεραμικοὶ τροχοί. The quotation is as near the Sept. of Ps. ii. 9, as the application of the passage will permit. It is, however, not so much a quotation from Ps. ii. 9, as an application of the general substance of the passage to the present purpose.—For συντριβεται, Lachm., Tisch., and Wordsw., edit συντριβήσεται, from MS. B, and 38 cursives (I add Lamb. 1186, and Mus. 1, 2), confirmed by most of the Versions: while Scholz retains συντριβεται, with reason, since the reading is uncertain.

28. τὸν ἀστέρα τὸν πρωΐνον] Perhaps said symbolically, as also infr. xxii. 16, of our Lord Jesus Christ, as 'the morning-star' ushering in

the Gospel day of knowledge, grace, and glory. It is, however, the general opinion of the more learned Commentators, that the sense is, 'I will give him glories of which that star is an emblem' (Dan. xii. 3); i.e. (in the words of Scott) the ineffable glory with which he will invest his victorious disciples, in the presence and enjoyment of him their Lord and Saviour, and in conformity to his glory.

III. 1. ὁ ἔχων τὰ ἑπτὰ πν. τ. Θ.] meaning either, 'whose commands the Seven Spirits obey'; or, 'who giveth the Holy Spirit,' from whom all spiritual life and strength proceeds; the interpretation here depending upon that at i. 4; see also i. 16, 20.—ὄνομα ἔχεις ὅτι, &c. ὄνομα here, as often in the Class. writers, would seem used in opposition to ἔργον, to denote *semblance* as opposed to *reality*. See my Lex. in v. The τὸ, however, is cancelled by all the recent Editors; yet internal evidence is in favour of the word, and the use of the Article would here be very suitable, considering that ὄνομα here denotes, not name, i.e. 'appellation,' but *attribute*, 'what is ascribed to a person or thing as a quality.'—καὶ νεκρὸς εἶ. Render: 'and yet dead thou art, spiritually dead [in trespasses and sins], devoid of Divine grace.'

2. τὰ λοιπὰ i.e. 'the remaining principles [of piety and holiness].' Ἐμελλον: so Griesb., Scholz, Lachm., and Tisch., for t. rec. μέλλει, which, though the reading be doubtful,—ἐμελλας being found in B and 20 cursives (also Lamb. 1186) and edited by Matth.,—is at least greatly preferable to the t. rec. μέλλει, which is almost devoid of authority, and has internal evidence quite against it.—For στήριξον all the recent Editors read στήρισον, from MSS. A, C, and 12 cursives (I add Lamb. 1186, 1 m.); but internal evidence is in favour of στήριξον.—Πεπληρ. is for τελεῖται, meaning, 'completely answering' to what God requires. See Col. iv. 12, and note.

3. In πῶς (for ποῖα) εἰληφας καὶ ἡκουσας the former term refers to *doctrines*, the latter to *precepts*. On reconsideration of the point, I am still of opinion that πῶς is used for ποῖα; which view is supported by the Arab. Version, and by Areth., for he must have so taken the πῶς, since

ἤκουσας, καὶ τήρει καὶ μετανόησον. Ἐὰν οὖν μὴ γρηγορήσῃς, ἤξω ἐπὶ σέ ὡς κλέπτης, καὶ οὐ μὴ γνῶς, ποίαν ὥραν ἤξω ἐπὶ σέ.

4 Ἐὰν ἔχῃς ὀλίγα ὀνόματα [καὶ] ἐν Σάρδεσιν ἃ οὐκ ἐμόλυναν τὰ ἱμάτια αὐτῶν, καὶ περιπατήσουσι μετ' ἐμοῦ ἐν λευκοῖς, ὅτι ἄξιοι εἰσιν. 5 Ὁ νικῶν, οὗτος περιβαλεῖται ἐν ἱματίοις λευκοῖς· καὶ οὐ μὴ ἐξαλείψω τὸ ὄνομα αὐτοῦ ἐκ τῆς βίβλου τῆς ζωῆς· καὶ ὁμολογήσω τὸ ὄνομα αὐτοῦ ἐνώπιον τοῦ Πατρὸς μου καὶ ἐνώπιον τῶν ἀγγέλων αὐτοῦ. 6 Ὁ ἔχων οὖς ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις.

7 Καὶ τῷ ἀγγέλῳ τῆς ἐν Φιλαδελφείᾳ ἐκκλησίας γράψον· Τάδε λέγει ὁ Ἅγιος ὁ ἀληθινός· ὁ ἔχων τὴν \*κλεῖν τοῦ Δαυτὶδ, ὁ ἀνοίγων καὶ οὐδεὶς †κλείει, καὶ κλείει καὶ

he explains it by τὴν παράδοσιν ἣν ἐκ τῶν ἀποστόλων εἰληφας, having doubtless in mind 2 Thesa. iii. 6, κατὰ τὴν παράδοσιν ἣν παρέλαβον παρ' ἡμῶν. The above view of the Particle is placed beyond doubt by Mark iv. 24, βλῖπτει, τὴ ἀκούετε, as comp. with the parallel passage of Luke viii. 18, βλῖπτει πᾶς ἀκούετε: so that, in fact, πᾶς stands for ὅστις, = αὐτῶν. And ὅσοια ἅττα (for ἅτινα) occurs in the purest Greek writers. Τήρει may be rendered, 'keep such fast hold of as to preserve.'—Ἐξω ὡς κλέπτης: a comparison used by our Lord, and from him by the Apostles Paul, Peter, and John.

4. The ἄλλ' before ἔχεις has been on strong grounds (I add Lamb. 1186, Mus. 1, 2) adopted by all the Editors, from Griesbach downwards. The καὶ before ἐν is with good reason cancelled by all the recent Editors. Ὅνoma, 'persons,' and thus the Neut. is put for the Masc.—ol. found, indeed, in 6 cursive MSS., but so evidently arising from a marginal scholium, that one cannot but wonder at the utter failure of judgment in Tisch., who has, alone of the Editors, brought it into the text.—ἐμόλυναν τὰ ἱμάτια α. Alluding to the defilement of sin, proceeding from evil communications. Τὰ ἱμάτια is added for adaptation to the following image, designating high honour and happiness. The expression ἐν λευκοῖς (scil. ἱματίοις) is very rare, but an ex. of it is found in Artemid. Onir. ii. 3, and Arrian, Epict. iii. 22, περιτ. ἐν κοκκίνοις. At ἄξιοι εἰσιν supply, from the context, μετ' ἐμοῦ περιπατήν. Comp. Luke vii. 4, ἀξίος ἐστὶ τὸ περιεῖν τοῦτο. The force of the term ἀξίος as here used is not to be pressed on with reference to any theological system. The term may be supposed to have merely a familiar acceptance, q. d. 'worthy of walking with Jesus, in so far as they had not defiled their clothing by mixing with the workers of iniquity.'

5. Ὁ νικῶν—περιβ.] This is ποί, as Heinr. supposes, a mere repetition of what was said at v. 4, but an enforcement of the announcement there, and is meant to intimate how it would come to pass that they had not defiled their clothes,—namely, because they were οἱ νικῶντες, q. d. 'He that conquereth, that person (alone) shall be clothed in white,' &c. The οὗτος, adopted by Lachm. from A, C, and 17 cursives, with the Syr., Vulg., and other Versions, arose from error of scribes, who perpetually confound οὗτος and οὕτως.—Οὐ μὴ ἐξαλείψω—ζωῆς. The meta-

phor here is prob. the same as in Phil. iv. 3, where see note; though it is by most Expositors thought to contain an allusion to a custom, not of civil life, but of military, by which the names of those on the muster-roll, who were cashiered for misconduct, were expunged therefrom. Comp. Xen. Hist. ii. 3, 51, Θνηρ. ἐξαλείφω ἐκ τοῦ καταλόγου, also Aristoph. Pac. 1181, τοῖς μὲν ἐγγράφοντας, τοὺς δ' ἀλείφοντας, and Plato, p. 501, καὶ τὸ μὲν ἐν ἐξαλείφειν, τὸ δὲ πάλιν ἐγγράφειν. See my note on Thucyd. iii. 57, 2. Comp. Exod. xxii. 31. Pa. ix. 28, and Dan. xii. 1—4, which passages were prob. in St. John's mind; but the metaphor in them is not military, but civil, taken from keeping accounts in books, or making out lists of citizens' names, which, however, were liable to be struck out for misconduct. Of the former metaphor an ex. occurs in Eurip. Peleiad. Frag. 4, δὲ γ' (scil. τὸν δόλον) ἐξαλείφει ῥῶον, ἢ γράφει Θεός, where the marked antithesis leads me to suspect, that for γράφει Eurip. wrote γγράφει.—For t. rec. ἐξομολογήσονται, I now read, with Griesb., Scholz, Lachm., and Tisch., ὁμολογήσονται, from A, B, C, and 37 cursives (to which I add Lamb. 1186 and Mus. 1, 2, 3), confirmed by And. and Areth.

7. For Φ—ίq, A, B, C, and I suspect, not a few cursives (at any rate Lamb. 1186 and Mus. 1, 2, 3) have Φ—ίq, the more ancient, and prob. the true spelling.—ὁ Ἅγιος ὁ ἀληθινός. Render, 'the Holy One the True One,' = 'the Holy and True One'; an epithet belonging appropriately to the DEITY (Exod. xxviii. 36. Isa. vi. 3), but also pertaining to the only-begotten Son, as partaking of the nature of the Father.—ὁ ἔχων τὴν κλεῖν τοῦ Δ., i. e. 'has the power of shutting out, or receiving into the spiritual kingdom,' which, as the Son of David, the Messiah, he established, i. e.; comp. Acts iii. 14. 1 John v. 20. See more in Bengel and Wesley. The words of the v. are closely formed on Isa. xxii. 22, where, however, κλεῖδα is found, as it is in the t. rec. here, though the recent Editors adopt κλεῖν, from the uncial and the greater part of the cursive MSS. (to which I add Lamb. 1186 and Mus. 1, 2, 3.) For the former κλεῖν Lachm., Tisch., and Wordsw. edit κλείσει from all the uncial and 30 cursive MSS. (I add Mus. 3), while Matth., Griesb., and Scholz retain κλείει, which is confirmed by internal evidence. The same is true of ἀνοίγει, which, however, I find in Lamb.

οὐδεὶς † ἀνοίγει. <sup>8</sup> Οἶδά σου τὰ ἔργα,—ιδὺν, δέδωκα ἐνώπιόν σου θύραν ἀνεργμένην, \* ἣν οὐδεὶς δύναται κλείσαι αὐτήν,—ὅτι μικρὰν ἔχεις δύναμιν, καὶ ἐτήρησάς μου τὸν λόγον, καὶ οὐκ ἠρνήσας τὸ ὄνομά μου. <sup>9</sup> Ἴδου, δίδωμι ἐκ τῆς συναγωγῆς τοῦ Σατανᾶ τῶν λεγόντων ἑαυτοὺς Ἰουδαίους εἶναι, καὶ οὐκ εἰσιν, ἀλλὰ ψεύδονται· ιδὺν, ποιήσω αὐτοὺς ἵνα † ἤξωσι καὶ † προσκυνήσωσιν ἐνώπιον τῶν ποδῶν σου, καὶ γνῶσιν ὅτι ἐγὼ ἠγάπησά σε. <sup>10</sup> Ὅτι ἐτήρησας τὸν λόγον τῆς ὑπομονῆς μου, κἀγὼ σὲ τηρήσω ἐκ τῆς ὥρας τοῦ πειρασμοῦ τῆς μελλούσης ἔρχεσθαι ἐπὶ τῆς οἰκουμένης ὅλης, πειράσαι τοὺς κατοικοῦντας ἐπὶ τῆς γῆς. <sup>11</sup> Ἴδου, ἔρχομαι ταχύ κρατῶ δ' ἔχεις, ἵνα μηδεὶς λάβῃ τὸν στέφανόν σου. <sup>12</sup> Ὁ νικῶν, ποιήσω αὐτὸν στυλὸν ἐν τῷ ναῷ τοῦ Θεοῦ μου, καὶ ἔξω οὐ μὴ ἐξέλθῃ ἔτι, καὶ γράψω

g Phil. 4. 6.  
ch. 1. 2.  
h 1. 26.  
ch. 12. 7, 12.  
h 1 Kings 7.  
31.  
Gal. 4. 24.  
Hob. 12. 22.  
ch. 3. 17.  
h 31. 2. 10.  
h 22. 4.

1186 and Mus. 1, 2, 3; in short, the reading is an open question.

8. δίδωκα—θύραν—ἥν] Here δίδωκα is a Hebr. for τέθεικα, formed on the Hebr. יָצַק for יָצַק. Render, 'I have placed before thee.' Comp. Neh. ix. 35, Sept., ἐν τῇ γῇ—ᾧ (for ἡ) δίδωκα ἐνώπιον αὐτῶν, for Hebr. יָצַק יָצַק. However, both here and there δίδωκα may mean (figur.), 'I have made to be;' correspondent to ποιήσω, just after. By θύραν ἀνεργμένην may be meant 'an opportunity of preaching the Gospel successfully,' as 1 Cor. xvi. 9. 2 Cor. ii. 12. Thus it may mean the door of opportunity, or even of utterance. I have, with Griesb., Scholz, Lachm., and Tisch., adopted ἥν for the t. rec. from A, B, C, and above 40 cursives (I add Lamb. 1186 and Mus. 1, 2, 3), with almost all the Versions, confirmed by internal evidence, in the *Hebraistic pleonasm* at ἥν—αὐτήν, oft. occurring in the Sept. By ὅτι μικρὰ ἔχεις δύναμιν seems meant, 'that thou hast [only] a little power,' that of a poor mean Church. The ἥν, for καὶ, before οὐδεὶς, I have, on the strongest authority, external and internal, received, with all the recent Editors,—καὶ ἐτήρ. μου τὸν λόγον, 'and [yet] thou hast kept my word,' meaning my doctrine as set forth in the Gospel. Comp. ch. viii. 52, sq., xiv. 23. xvii. 6.

9. δίδωμι ἐκ] Δίδ. is regarded as put for ποιήσω. But there is rather a *signif. prag.*; and Dr. Burton well paraphrases: 'I will give some of these persons into your power, and cause them to come, &c., viz. 'to come over to Christianity, and thus honour thee.' This is confirmed by what Prof. Lee says, who regards this verse as a remarkable instance of the language used under the old Dispensation being applied even to the New; for the present passage is (he adds) taken from Isa. xlix. 23, or rather ix. 14, which belongs exclusively, from first to last, to the times of the Christian Dispensation. At 'I will give' there is a *signif. prag.*, q. d. 'I who have all power, will,' &c. For ἤξωσι καὶ προσκυνήσωσι Lachm. and Tisch. edit. -ουσιν, from MSS. A, C, and a few cursives (to which I add Mus. 1, 2, 3), while Griesb., Matth., Scholz, and Wordsw. retain, as I have done, -ωσι, though internal evidence is in favour of -ουσιν, which, were there more external authority for it, I would adopt. The δίδω just before for δίδωμι, adopted by

Lachm. from A and C, prob. arose from an error of scribes in passing over the termination, as is frequently the case. The ἰγὼ before ἤξωσι, omitted in B and 26 cursives (with Lamb. 1186 and Mus. 1, 2, 3), ought not to have been marked for expurgation by Griesb., since internal evidence is quite in its favour; nothing being more frequent in St. John than the ἰγὼ emphatic; though oft. passed over by scribes, as if without meaning. Render, 'and they shall know that it is I who have loved [and do love] thee.'

10—12. These verses contain a promise of honour and glory in the eternal Temple in heaven to the members of the Church who persevere in the faith, i. 3, ii. 15, 17. Gal. ii. 9.

10. ἐτήρησας τὸν λόγον τ. ὑπομονῆς μου] The full sense is, 'Thou hast observed the precept of patience (i. e. patient continuance in well-doing)' enjoined in my word, the Gospel.—κἀγὼ σὲ τηρ., &c. Render, 'I too will preserve thee from the season of trial that is about to come upon the whole world, to try those who dwell upon the earth.'

11. Ἰδού] This has been cancelled by all the recent Editors, on strong external authority,—(to which I add Lamb. 1186, Mus. 1, 2), and was prob. introduced from v. 20. By τὸν στέφανόν σου is meant, not, as Grot. and Rosenm. explain, 'the honour of perseverance unto the end,' but 'the crown of life,' destined for those who fight the good fight of faith, and conquer,—as is alluded to in the next v. Thus we have here an agnostic allusion to the ancient contests: 'ubi (to use the words of Durham) aliquem initio bene currentem (see Gal. v. 7) alius antevertit et palmam praeipit,' carries off his crown of victory (that which might have been his), before he can put it on.

12. ποιήσω αὐτὸν στυλὸν ἐν τ. ν.] A metaphor denoting high dignity and trust; see Gal. ii. 9, comp. also Isa. xxii. 17—26, prob. in John's mind. In the next words the metaphor is abandoned, and the sense is, that 'he shall not be put out of that house;' implying, as Daubuz remarks, an eternal state to be enjoyed in the New Jerusalem.—ἡ καταβαλίσουσα. So, for t. rec. ᾧ καταβαλίσαι, all the best Editors, on competent authority (to which I add Lamb. 1186 and Mus. 1, 2), escape, since internal evidence favours that reading.—Ὅφ οὐ μὴ ἐξέλθῃ ἔτι the sense is, 'shall no more go forth from the Temple, but be fixed



ἐπ' αὐτὸν τὸ ὄνομα τοῦ Θεοῦ μου, καὶ τὸ ὄνομα τῆς πόλεως τοῦ Θεοῦ μου, τῆς καυχῆς Ἱερουσαλὴμ, ἡ \* καταβαίνουσα ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ Θεοῦ μου, καὶ τὸ ὄνομά μου τὸ καινόν. <sup>13</sup> Ὁ ἔχων οὖς ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις.

<sup>14</sup> Καὶ τῷ ἀγγέλῳ τῆς \* ἐν Λαοδικείᾳ ἐκκλησίας γράψων <sup>1 Col. 1. 18. 2. 5, 6. 3. 7.</sup> Τάδε λέγει ὁ Ἀμὴν, ὁ μάρτυς ὁ πιστὸς καὶ ἀληθινός, ἡ ἀρχὴ τῆς κτίσεως τοῦ Θεοῦ. <sup>15</sup> Οἶδά σου τὰ ἔργα, ὅτι οὔτε ψυχρὸς εἶ, οὔτε ζεστός· ὀφείλων ψυχρὸς \* ἦς ἡ ζεστός! <sup>16</sup> Οὕτως, ὅτι χλιαρὸς εἶ, καὶ οὔτε ψυχρὸς οὔτε ζεστός, μέλλω σε ἐμίσαι ἐκ τοῦ στόματός μου. <sup>17</sup> \* Ὅτι λέγεις, ὅτι πλούσιός εἰμι καὶ πε- <sup>1 Cor. 4. 4.</sup> πλοῦντήκα, καὶ οὐδενὸς χρεῖαν ἔχω, καὶ οὐκ οἶδας ὅτι σὺ εἶ ὁ τάλαιπῶρος καὶ ἑλεεινός, καὶ πτωχὸς καὶ τυφλὸς καὶ γυμνός, <sup>18</sup> συμβουλευώ σοι ἀγοράσαι παρ' ἐμοῦ χρυσίον πεπτρωμένον <sup>13 Cor. 3. 2. ch. 7. 13. 2. 16. 18. 3.</sup> ἐκ πυρός, ἵνα πλουτήσῃς καὶ ἱμάτια λευκά, ἵνα περιβάλῃ καὶ μὴ φανερωθῇ ἡ αἰσχύνῃ τῆς γυμνότητός σου καὶ κολλῶριον,

there, as one of the two pillars, Jachin and Boaz;—shall still continue a member of my Church, holy and happy in its blessed society continually.

14. ἐν Λαοδικείᾳ ἐκκλ.] So, for t. rec. τῆς ἐκκλ. Λαοδικείων, the best Editors, from almost all the MSS., confirmed by several Versions and Fathers.—ὁ Ἀμὴν, i. e. the Truth itself, as God is called in the Old Test. the God of truth; see also 2 Cor. i. 20, comp. with John viii. 12—19.—ὁ μάρτυς ὁ π., see note at i. 5.—ἡ ἀρχὴ τῆς ατ., see Col. i. 15—18, and comp. John i. 3. On the expression ἀρχὴ τῆς κτίσεως comp. Prov. viii. 22, and see the passages of Theoph., Tatian, and Clem. Alex., cited by Bretschn. in his Lex. in v. ἀρχή.

15. οὔτε ψυχρὸς εἶ οὔτε ζ.] i. e. art lukewarm and indifferent as to religion, neither wholly abandoning, nor fully observing it. So Woodh. observes, that 'by the cold are meant, not persons devoid of all warm feelings and affections, but who, having their passions absorbed by worldly objects, have hitherto been cold to religious affection. However (continues he) of such persons there is some hope that the time may come, when, from experience of the vanity of mere worldly pursuits, they may listen to the suggestions of the Spirit, and turn their affections to their proper objects,—God, and his works and promises.' True,—for, as Dr. Henry More says, 'Coldness, though not better in itself than lukewarmness, might have sooner led the Church of Laodicea to repentance.' Wordsw. says that the reading of B is εἶς, which is confirmed by No. 1632; but that is merely an *εἰς* for *ἦς*. Thus εἶς has not the support of any one uncial MS., for A omits ὀφείλων—ζεστός, owing to the recurrence of ζεστός. I adopt *ἦς* for *εἶς*, with all the recent Editors, on strong external authority.

16. μέλλω σε ἐμίσαι ἐκ τοῦ στόμ. μου] By the same metaphor it is said at Lev. xviii. 28, 'spued out (ἐξήμιασ, Symm.) the nations that were before you.'

17. πτωχός—τυφλός—γυμνός] These three defects, and also their remedies, are now mentioned.—πεπλούτηκα, 'I am become rich,'

'abundant in means;' formed on Hos. xii. 8, Sept. Comp. 1 Cor. iv. 8, *ἥδη ἐπλουτήσατε* (where see my note), and Ovid. Metam. v. 193: 'Sum felix—felixque manebo;—*uitam me coram facit*, &c.—ὁ τάλαιπῶρος, &c. Render, as the force of the Article requires, 'the wretched and pitiable one,' 'the poor, and blind, and naked one.' A metaphor taken from a blind mendicant in wretched case, with only a few rags to cover him.

18. We have here a continuation of the allegory, and that in words similar to those at Matt. vi. 20. Comp. Philo, p. 589, and Isa. lxi. 10.—*συμβουλευώ σοι ἀγοράσαι*, &c. Comp. Isa. lv. 1, 2. The pronoun ἐμοῖ is strongly emphatic, Christ being alone the dispenser of true riches. Here, then, we have these several things respectively opposed,—to poverty, fine gold; to nakedness, white raiment; to blindness, eye-salve. Thus, to supply their poverty, they are to have recourse to Him, from whom they may receive 'gold tried in the fire' (i. e. gold of the purest sort, and fully assayed; see Prov. viii. 10, 19; meaning *Gospel truth*); to remedy their nakedness, they are to seek to be clothed in the white garment of CHRIST's righteousness; and to remove their blindness, they are to seek the ointment of Christ, that they may see the true light of the Gospel. For *πυρός*, Tisch. and Wordsw. adduce, as the reading of MS. B, *πύρας*, which, I suspect, does not exist, since the Lamb. 1186, and two Mus. copies, which very rarely recede from B, have *πυρός*.—For *κόλλ. ἵνα ἐγχείσῃς*, Griesb., Scholz, Lachm., and Tisch. adopt *κόλλ. ἐγχείσαι*, from A, C, and 6 cursives (I add Lamb. 1186, and Mus. 1, 2, 3), while Matth. reads what I have hitherto edited on weighty authority. On reconsideration, however, I am of opinion that both *ἵνα ἐγχεῖ* and *ἐγχείσων* (the t. rec. and the Stephanic) are merely *glosses* on the reading *ἐγχείσαι*, found in the above-cited MSS. and in Andr.; though, of the two glossographers, one took *ἐγχείσαι* as an *Imperial*. Midd., the other for *ἱεῖς*. *ἁλός*, which latter is the more correct view, and called for by the preceding context; the complete sense, after fill-

m Job 8. 17. † ἵνα ἐγγρίσῃ τοὺς ὀφθαλμούς σου, ἵνα βλέπῃς. 19 m Ἐγὼ  
 Prov. 8. 11, δσοὺς ἐὰν φιλῶ, ἐλέγξω καὶ παιδεύω. \* ἤλγετε οὖν, καὶ  
 12. Heb. 12. 5, 6. James 1. 12. μετανόησον. 20 n Ἰδοὺ, ἔστηκα ἐπὶ τὴν θύραν καὶ κρούω. ἐάν  
 n Cant. 5. 2. John 14. 21, τις ἀκούσῃ τῆς φωνῆς μου, καὶ ἀνοίξῃ τὴν θύραν, καὶ εἰσελεύ-  
 20. σομαι πρὸς αὐτὸν, καὶ δειπνήσω μετ' αὐτοῦ, καὶ αὐτὸς μετ' ἐμοῦ.

o Matt. 10. 21 o Ὁ νικῶν, δώσω αὐτῷ καθίσαι μετ' ἐμοῦ ἐν τῷ θρόνῳ μου,  
 22. Luke 22. 30. ὡς καὶ ἐν ἐνίκησά, καὶ ἐκάθισα μετὰ τοῦ Πατρὸς μου ἐν τῷ θρόνῳ  
 1 Cor. 6. 2. αὐτοῦ. 22 p Ὁ ἔχων οὖς ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς  
 3 Tim. 2. 12. ἐκκλησίαις.  
 ch. 2. 26, 27. p ch. 2. 7, 11.  
 17. & 2. 6, 12.

a ch. 1. 10.

b Ezek. 1.  
 26. & 10. 1.  
 ch. 1. 10.

IV. 1<sup>a</sup> Μετὰ ταῦτα εἶδον, καὶ ἰδοὺ θύρα ἀνεφγμένη ἐν τῷ  
 οὐρανῷ καὶ ἡ φωνὴ ἡ πρώτη, ἣν ἤκουσα, ὡς σάλπιγγος λαλού-  
 σης μετ' ἐμοῦ, \* λέγων Ἀνάβα ὧδε, καὶ δεῖξω σοι ἃ δεῖ γενέσθαι  
 μετὰ ταῦτα. 2<sup>b</sup> Καὶ εὐθέως ἐγενόμην ἐν Πνεύματι καὶ ἰδοὺ,

ing up the ellipse, being, 'and I (counsel thee) to buy of me eye-salve, for to anoint thine eyes [withal], that thou mayest see again (i.e. recover thy sight).' There is very slender authority, indeed, for the t. rec. ἰγγρῶσον. And though nearly all the MSS., except eight or nine, support ἵνα ἐγγρίσῃ, yet internal evidence is so against it. The use of the Verb ἀγοράσαι in this sense is very peculiar, it being, not 'to procure any thing by a price paid,' but simply 'to obtain it' in any other way that the possessor may please to accept, i.e. by receiving whatever the buyer has to offer, be it ever so little, or even nothing at all. The only other ex. known to me of this use is in Isa. lv. 1 (doubtless in St. John's mind), ὅσοι μὴ ἔχετε ἀργύριον—ἀγοράσατε, where the Hebr. קנה is used, as also at Neh. x. 31, in the sense 'to obtain by taking,' with no reference to price paid, where Thom. Aquin. well explains 'emito' to mean 'ac si emeritis accipias.' Thus the person is invited to make the proffered article his own by simply applying the grace of the Gospel, offered generally, to himself individually. Here βλέπω stands for ἀναβλέπω, the term employed in the above passage of Philo Jud.

19—21. See Heb. xii. 5—12. Luke xii. 37. John iii. 29. vi. 35.

19. δσοὺς—παιδεύω] This passage, like that in Heb. xii. 5, seems written with a view to Prov. iii. 21.—ζήλεις. So, for t. rec. ζήλωσον, Lachm. & Tisch. edit. from all the uncial and above half of the cursive MSS. (I add Lamb. 1186, and Mus. 1, 2), together with Arethas, while Griesb., Scholz, & Wordsw. retain ζήλωσον, notwithstanding that internal evidence is against it.—The form ζηλώω is, indeed, one of very rare occurrence; but it is found in Simpl. on Epict. c. xxvi. p. 212, and sometimes in Chrys. The sense here intended is, 'be zealous, ardent, and active,' as opposed to being lukewarm and sluggish.

20. The καὶ before εἰσελ. is inserted by all the recent Editors, from the Vat. MS. and nearly half of the cursives, to which I add Lamb. 1186, and Mus. 1, 2. However, internal evidence is rather against the word, which is often introduced from the negligence of scribes.

IV. 'After the first terrestrial vision, others,

still more amazing, were vouchsafed to the enraptured Apostle, by successive openings in heaven, affording new and more extended prospects of futurity; 1. a door was opened in heaven, which gave him a view of the spiritual Church and worship, Rev. iv. 1; 2. the spiritual sanctuary was opened, xi. 19; 3. again, xv. 5; and 4thly, heaven itself was fully opened, xix. 11. Hence the remainder of the book naturally resolves itself into four celestial visions. The first and grand vision begins at chap. iv. and ends at xi. 18; the second begins at xi. 19, and ends at xiv. 20; the third begins at xv., and ends at xix. 10; and the fourth begins at xix. 11, and ends at xxii. 5.' (Dr. Hales.) This and the next Chapter form an introduction to the prophetic part of the Book. In the present Chapter is represented St. John's Vision of the Heaven opened, with the Almighty seated on an exalted throne surrounded by four-and-twenty Elders and four Living Creatures, who adore him as the Creator and Lord of all.

1. μετὰ ταῦτα εἶδον] The sense is, 'After this I had another vision,' or a continuation of the first. This expression, εἶδον, καὶ ἰδοὺ, which is of freq. occ. in the present Book and the Prophets of the O. T., is intended to intimate that something espec. note-worthy in the way of revelation took place.—θύρα ἀνεφγμ. Render: not 'a door was opened,' but behold 'a door was open,' i.e. stood open, as in Demosth., p. 764, 22. See Ezek. i. 1. Matt. iii. 16. Acts vii. 56, and Dabuz in loc.—ἡ πρώτη. This is justly supposed by Dr. Barton to be an allusion to i. 10; q. d. 'Lo! the heavens were opened, and lo! there was the former voice, which I had heard as of a trumpet speaking to me; and it said,' &c.—ἀλολούσης μετ' ἐμοῦ. Compare i. 10, ὡς σάλπ., λεγούσης, where one MS. has λελούσης introduced from the present passage. The reading λήγων, for t. rec. λήγουσα, has been adopted, on strong external authority, confirmed by internal evidence, by all the Editors from Griesb. to Tisch.

2. καὶ εὐθέως] The καὶ has been cancelled by the recent Editors on strong external authority; but, since internal is equally balanced, the reading is uncertain. The form καὶ εὐθέως often occurs in the N. T., espec. St. Mark's Gospel, and sometimes in St. John's.—ἴγιν. ἐν Πνεύμ.

θρόνος ἔκειτο ἐν τῷ οὐρανῷ, καὶ ἐπὶ † τοῦ θρόνου καθήμε-  
νος<sup>3</sup> καὶ ὁ καθήμενος [ἦν] ὅμοιος ὁράσει λίθῳ ἰάσπιδι καὶ  
σαρδίῳ καὶ ἱρις κυκλόθεν τοῦ θρόνου \* ὅμοιος ὁράσει σμαραγ-  
δίνῳ. <sup>4</sup> Καὶ κυκλόθεν τοῦ θρόνου θρόνοι εἴκοσι [καὶ] τέσσαρες  
καὶ ἐπὶ τοὺς θρόνους [εἶδον] τοὺς εἴκοσι καὶ τέσσαρας πρεσβυ-  
τέρους καθημένους, περιβεβλημένους ἐν ἱματίοις λευκοῖς, καὶ  
[ἔσχον] ἐπὶ τὰς κεφαλὰς αὐτῶν στεφάνους χρυσοῦς. <sup>5</sup> Καὶ <sup>c ch. 1. 4.</sup>  
ἐκ τοῦ θρόνου ἐκπορεύονται ἀστραπαὶ καὶ βρονταὶ καὶ φωναί· <sup>& 2. 1. & 5. 6.</sup>  
καὶ ἑπτὰ λαμπάδες πυρὸς καίόμεναι ἐνώπιον τοῦ θρόνου, αἱ  
εἰσὶ τὰ ἑπτὰ πνεύματα τοῦ Θεοῦ. <sup>6</sup> <sup>d ch. 15. 2.</sup> καὶ ἐνώπιον τοῦ θρόνου  
θάλασσα ὑαλίνη ὅμοια κρυστάλλῳ· καὶ ἐν μέσῳ τοῦ θρόνου  
καὶ κύκλῳ τοῦ θρόνου τέσσαρα ζῶα γέμοντα ὀφθαλμῶν ἔμπροσ-

See note supra i. 10.—*καθήμενος*, scil. ἦν. The Person here spoken of is (as Daubuz remarks), by his attributes, plainly *JEHOVAH*, God the Father. 'We are not to imagine (says Doddr.) that the Person sitting on the throne [or the Lamb], or the four-and-twenty elders, or the four animals, were real beings, existing in nature; though they represented, in a figurative manner, things that did really exist.' On the thing signified by each symbol, reference is made to the tabernacle and temple service; see Abp. Newc., Dean Woodhouse, and Prof. Lee. The *πρεσβ.*, ver. 4, are supposed by some to denote the ministers of the Christian Church, double the number of the Jewish tribes; by others, the Jewish and Christian Churches, or the twelve Patriarchs, and the twelve Apostles; which seems the more prob. opinion. 'The rest of the Chapter (says Prof. Lee) seems to mark out the majesty of Almighty God, attended by his ministers, who are prepared to execute his purposes, and before they do so, they ascribe praise to him, as the Creator of all things.'—For *τοῦ θρόνου*, Griesb., Lachm., and Tisch. edit *τὸν θρόνον*, from A, B, and 25 cursives (to which I add Lamb. 1186, and Mus. 1, 2, 3), while Scholz and Wordsw. retain *τοῦ θρόνου*, which I continue to do; though, since internal evidence is in favour of *τὸν θρόνον*, it may be the true reading.

3. The ἦν has been on strong grounds cancelled by all the recent Editors.—*ὅμοιος*. On reconsidering the question (a disputed one) as to the reading, I doubt not that *ὅμοιος* is the genuine reading, as found in MS. A and six cursives (to which I add Mus. 2), together with Andreas. Internal evidence is in its favour, and it has been adopted by all the recent Editors. The other readings, *ὁμοίως* and *ὅμοια*, are evidently grammatical corrections.—*λίθῳ ἰάσπιδι καὶ σαρδίῳ*. By the former is supposed to be meant the *diamond*; by the latter is denoted a precious stone of a red colour, called *σαρδ.*, as brought from Sardinia. Both are supposed to be symbolical of the splendid purity and awful glory of the Divine nature. The *ἱρις* is symbolical of God's mercy and faithfulness, to be shown to Christians, as formerly they were to the Antediluvian world. See Gen. ix. 17.

4. *θρόνοι*] Not *seats*, but *thrones*. The *καὶ*

is absent from most of the best MSS., and came prob. from the margin.—*εἶδον*. This word has been with reason (espec. since internal evidence is against it) cancelled, on the authority of MSS. A, B, and 20 cursives (to which I add Lamb. 1186, and Mus. 1, 2, 3), by recent Editors. As respects *ἔσχον* just after, internal evidence is quite against it, though external authority is decidedly favourable.

5. *ἀστραπαὶ καὶ βρονταὶ καὶ φωναί*] Agreeably to the terrific homage attendant on the majesty of God on Mount Sinai. For *βρονταὶ καὶ φων.*, all the recent Editors read, on strong external authority, *φων. καὶ βρ.*; but internal evidence seems rather in favour of the former reading. The 'seven lamps of fire' are supposed to correspond to the seven lights of the Candlestick in the Tabernacle.—*τὰ ἑπτὰ πνεύματα*, 'the seven spirits.' See note on i. 4.

6. *θάλασσα ὑαλ.*] The sea or laver of glass (analogous to that of brass under the Law) is supposed to be symbolical of the spiritual purity necessary for introduction to heaven. (See Heb. x. 22.) Before *θάλασσα*, Griesb., Tisch., and Wordsw. insert *ὡς*, from MSS. A, B, and 37 cursives (to which I add Lamb. 1186, and Mus. 2, 3), confirmed by the Versions. It is prob., though not certainly, genuine, internal evidence being rather against it.—*τέσσαρα ζῶα*. Render: 'four living creatures' (not *beasts*), with Dr. Words., who well observes, that 'the translation *living creature* is preferable on several grounds; 1. as being more accurate; 2. as preventing the possibility of confusion between those heavenly [celestial] animals and the [terrestrial] beasts in ch. xiii.; 3. because it identifies the *living creatures* with the *living creatures* in Ezek. i. 20. x. 15, 17, 20.' As to the *figures* of these four living creatures, see the interesting illustrations of Dr. Wordsw., and a curious passage cited from Irenæus, iii. 11, by Heinr. These 'living creatures' are supposed to represent, either the highest order of angelic beings, whose qualities and offices are figuratively described: or, as Abp. Newc. explains, 'the whole body of the Church of God, who serve him in heaven with *strength* of affection, with *perseverance*, with *reason*, and with *swiftness* of obedience;' qualities which seem to be signified by the emblems in ver. 7. The epithet 'full of eyes,' denotes their know-

θεν καὶ ὀπισθεν. <sup>7</sup> Καὶ τὸ ζῶον τὸ πρῶτον ὅμοιον λέοντι, καὶ τὸ δεύτερον ζῶον ὅμοιον μόσχῳ, καὶ τὸ τρίτον ζῶον ἔχον τὸ πρόσωπον [ὡς] ἀνθρώπου, καὶ τὸ τέταρτον ζῶον ὅμοιον ἀετῷ πετομένῳ. <sup>8</sup> Καὶ τέσσαρα ζῶα, ἐν καθ' ἑαυτὸ εἶχον ἀνὰ πτέρυγας ἕξ, κυκλόθεν καὶ ἔσθθεν \* γέμουσιν ὀφθαλμῶν καὶ ἀνάπαισιν οὐκ ἔχουσιν ἡμέρας καὶ νυκτὸς λέγοντα· " Ἀγιος, ἅγιος, ἅγιος Κύριος ὁ Θεὸς ὁ παντοκράτωρ, ὁ ἦν καὶ ὁ ὢν καὶ ὁ ἐρχόμενος!" <sup>9</sup> Καὶ ὅταν δώσουσι τὰ ζῶα δόξαν καὶ τιμὴν καὶ εὐχαριστίαν τῷ καθημένῳ ἐπὶ τοῦ θρόνου, τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων, <sup>10</sup> πεσοῦνται οἱ εἴκοσι καὶ τέσσαρες πρεσβύτεροι ἐνώπιον τοῦ καθημένου ἐπὶ τοῦ θρόνου, καὶ προσκυνήσουσι τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων, καὶ βαλοῦσι τοὺς στεφάνους αὐτῶν ἐνώπιον τοῦ θρόνου, λέγοντες· <sup>11</sup> " Ἀξίος εἰ, ὁ Κύριος καὶ ὁ Θεὸς ἡμῶν, λαβεῖν τὴν δόξαν καὶ τὴν τιμὴν καὶ τὴν δύναμιν ὅτι σὺ ἔκτισας τὰ πάντα, καὶ διὰ τὸ θέλημά σου \* ἦσαν, καὶ ἐκτίσθησαν.

V. 1 \* Καὶ εἶδον ἐπὶ τὴν δεξιὰν τοῦ καθημένου ἐπὶ τοῦ θρόνου βιβλίον γεγραμμένον ἔσθθεν καὶ \* ἔξθθεν, κατεσφραγισμένον

ledge, wisdom, prudence, and foresight. The imagery is, with reason, supposed to be formed on Ezek. i. 5, seqq.

7. The t. rec. *ὡς ἄνθρωποι* cannot be defended, but arose doubtless from the frequent confusion of *ε* and *υ*. Greatly preferable is the reading *ὡς ἀνθρώπων*, edited by Tisch. Yet, considering that the *ὡς* has no place in MS. B and 21 cursives, with Lamb. 1186, and Mus. 1, 2, 3, it is probably from the margin. As respects *πετομένης*, for the t. rec. *πετομένης*, it has been very properly received, on competent authority, by the recent Editors. There is every reason to think that *πετομ.* was a mere error of the scribes, such as is observable *infra* viii. 13. xiv. 6. xix. 17. I say error, for I agree with Dindorf on Stoph. Thea. in *v.*, that no certain *ex.* exists of *πετάομαι*, at least in the Present tense.

8. *ἡμέρας καὶ νυκτός*] Said *per anthropopathiam*, to denote 'continually, at all fit times.'—*ὁ ἦν—ἐργ.* An expression denoting the eternity of the Deity.

9. The Futures *δώσουσι*, *προσκυνήσουσι*, &c., are used like the Aorist in the Class. writers, to designate what is *customary*.

10. *βαλοῦσι τοὺς στεφ.*, &c.] in sign of deep reverence and perfect subservience. On this *Chorus* of the angels here and at v. 12, see Bp. Bull, *Primit. Ap. Trad.*, p. 40.

11. *ἄξιος εἰ, ὁ Κύριος—ὁ Θεός*] For t. rec. *Κύριος*, A, B, and 30 cursives, with the Lamb. and Mus. copies, confirmed by the early Versions and several Fathers, have *ὁ Κύριος* καὶ *ὁ Θεός ἡμῶν*,—a reading which is edited by Lachm., Tisch., and Wordsw., while Scholz retains the t. rec.; which I should still continue to do, were not the external authority for it too slender to be relied on, and internal evidence not entirely in its favour.—*τὴν δόξαν καὶ τὴν τιμὴν*, &c. The Article has here the force of notoriety; being used as at Acts xii. 23 (where

see note), and Matt. vi. 13, *ὅτι σοὺ ἔστιν ἡ βασιλεία καὶ ἡ δύναμις καὶ ἡ δόξα*, &c.—*ἦσαν*, καὶ *ἐκτίσθησαν*, meaning, 'were brought into being, and have been created'; i. e. implying their remaining, by the same will, such as they were at their creation.

V. 1. *ἐπὶ τὴν δεξιάν*] for *ἐπὶ τῇ δεξιᾷ*, elsewhere. Under this image are denoted the prophecies which follow. This volume of prophecy is said to be 'in the right hand of God,' as being of Divine original, and infallibly true: it is written 'within and without,' as being abundant and perfect in matter; and 'sealed with seven seals,' as having its fulfilment in successive times. No one, either in heaven or earth, was worthy to unfold this volume of prophecy, except the Lamb of God, the Saviour of the world, vv. 2—6; and as no other could explain the scheme of the Divine administration, when he took the book into his hand for this purpose, the living creatures and elders, i. e. the angelic host, and the Church of the redeemed triumphant in heaven, pay him a glad and willing homage, vv. 7—14. (Holden.)—*γεγραμμ.* *ἔσθθεν καὶ ἔξθθεν*. The long rolls of parchment used by the ancients, which we call *books*, were seldom written but on one side,—namely, that which was in rolling turned inwards. Any one written on *both* sides was called *διπλογράφος*. The reading, however, here varies. For the t. rec. *ἔσθθεν*, the MS. B, and above 30 cursives, with Lamb. 1186, and Mus. 1, 2, have *ἔξθθεν*, which is edited by Scholz, Lachm., and Wordsw.; while Tisch. retains, as did Griesb., *ἔσθθεν*; perhaps rightly, for *ἔξ* may be no more than a correction of some Critic, whose purpose it was to make the term correspond with *ἔσθθεν*. 'Ὅτι *ἔσθθεν* is, moreover, confirmed by the Pesh. Syr. Version, and by Origen and Cyprian, as also by the reading in the parallel passage of Ezek. ii. 9 & 10.—

σφραγίσιν ἐπτά. <sup>2</sup> Καὶ εἶδον ἄγγελον ἰσχυρὸν, κηρύσσοντα ἐν φωνῇ μεγάλῃ· Τίς [ἐστίν] ἄξιος ἀνοῖξαι τὸ βιβλίον καὶ λύσαι τὰς σφραγίδας αὐτοῦ; <sup>3</sup> <sup>b</sup> Καὶ οὐδεὶς ἠδύνατο ἐν τῷ οὐρανῷ, οὐδὲ ἐπὶ τῆς γῆς, οὐδὲ ὑποκάτω τῆς γῆς, ἀνοῖξαι τὸ βιβλίον, οὐδὲ βλέπειν αὐτό. <sup>4</sup> Καὶ ἐγὼ ἔκλαιον πολλά, ὅτι οὐδεὶς ἄξιος εὐρέθη ἀνοῖξαι [καὶ ἀναγῶναι] τὸ βιβλίον, οὔτε βλέπειν αὐτό. <sup>5</sup> <sup>c</sup> Καὶ εἰς ἐκ τῶν πρεσβυτέρων λέγει μοι· Μὴ κλαίε· ἰδοὺ, <sup>d</sup> ἐνίκησεν ὁ λέων ὁ [ὢν] ἐκ τῆς φυλῆς 'Ιούδα, ἡ ῥίζα Δαυὶδ, <sup>e</sup> ἡ ῥίζα Δαυὶδ, <sup>f</sup> ἀνοῖξαι τὸ βιβλίον καὶ [λύσαι] τὰς ἐπτά σφραγίδας αὐτοῦ. <sup>g</sup>

<sup>b</sup> Phil. 2. 10. ver. 13.

<sup>c</sup> Gen. 40. 9, 10.  
<sup>d</sup> Isa. 11. 1, 10.  
<sup>e</sup> Rom. 15. 12.  
<sup>f</sup> ch. 17. 14.  
<sup>g</sup> & a. 1.

κατεσφρ., 'sealed down;' the seals (as Dr. Burton observes) being placed on the last fold, so that the roll could not be opened without breaking them.

<sup>2</sup> κηρύσσοντα] 'proclaiming, as a herald,' such as the Rabbins supposed to be in heaven. The *ἐν* here has been inserted, on strong external authority, confirmed by internal evidence, by all the recent Editors. The *ἐστίν*, which I placed within single brackets, has been cancelled by Lachm. and Tisch.,—a course not quite called for, since the change of position of the word in some MSS. might, as often, lead to its omission. I scarcely doubt that St. John wrote *τίς ἀξίος ἐστίν*, as found in 20 MSS. (to which I add Lamb. 1186, and Mus. 1, 2, 3), and also the Commentaries of Andr. and Areth., and the Fathers Cypr. and Primas.

<sup>3</sup> ἠδύνατο] i. e. 'could undertake it,' as being of dignity competent thereto; explained by *ἀξίος εὐρέθη* just after.—To advert to a few matters of somewhat difficult reading. After *ἐν τῷ οὐρανῷ*, MS. B, and 23 cursives (also Lamb. 1186, and Mus. 1, 2, 3), with the Syr., Arab., and Copt. Vers., have *ἄνω*, which has been received into the text by Griesb., Matth., Scholz, and Wordsw.; but unfortunately, since there is very little doubt that the word was introduced from Exod. xx. 4, and some other passage in the Sept., where the expression occurs. Tisch. prob. saw the matter in this light, since he has forborne to receive *ἄνω*. The reading *οὐδὲ*, for the second *οὐδὲ*, though of no inconsiderable authority, is opposed by internal evidence, the *οὐδὲ* being evidently a Critical correction. The third *οὐδὲ* has been altered into *οὐτε* by Lachm., from MSS. A, B, and a few cursives, but wrongly; since there is little doubt but that it came from the *margia*, and was meant to correct the second *οὐδὲ*. Moreover, *οὐδὲ* is required by the context, which calls for a stronger sense,—namely, *ne quidem*, 'nor even,' as in Matt. vi. 29. viii. 10, et al. This was seen by Grot. (though by him alone), as I infer from his remark: 'Est gradatio. Nec aperire quis poterat, nec legere, imò nec introspicere saltem.' By the term *introspicere* Grot. prob. meant, 'to get an insight into,' not *permeare*, as Eichh. renders. It is difficult, indeed, to elicit this sense from *βλέπειν*, and hence the interpretation of Heinr., 'nemo ausus est oculis intueri librum,' may prob. be the true one, espec. considering that it derives some confirmation from Areth., who explains *οὐδὲ βλέπ.* by *οὐδὲ ἀντιῶν πρός τὰ θεῖα κείμενα ἰσχυρῶν ὀφρ.* The sense assigned by Heinr. is the literal one, and the other may be meant to be implied therein. The *οὐδὲ* demands

this latter view, and rejects the other,—namely, 'for who is there that could fully comprehend what was there written?' See Isa. xiv. 27. Jer. xxiii. 18.

<sup>4</sup> πολλά] Above half of the MSS., confirmed by the reading (however erroneous) of the MS. B (which is also in Lamb. 1186), πολλόν, have πολλή, which was adopted by Matth., Heinr., Lachm., and Tisch.; while Griesb., Scholz, and Wordsw. retain πολλά; rightly; since the other reading has every appearance of having arisen from either a marginal gloss, or a false alteration. This use of πολλά for πολλή is not unfreq. in N. T., e. g. Matt. xvi. 21. xvii. 19. Mark v. 26. Luke ix. 22, πολλά παθεῖν. Rom. xvi. 1 and 12, πολλά κοπιᾷς. 1 Cor. xvi. 12, πολλά περικάλισα. James iii. 2, πολλά πταίωμαι. By ἀξίος is here meant, not *dignus*, but *idoneus*, 'qualified to do a thing;' seemingly an idiom of ordinary Greek, or a provincialism, like that of our Adj. *meet*, for *competent*, *fit*. So Shakesp., Ant. and Cleop. i. 3, 'You can do better yet; but this is *meet*.' The words καὶ ἀναγῶναι are with reason cancelled by all the recent Editors. —οὐτε βλέπειν. From what I have said at v. 3, it can scarcely be doubted that St. John wrote οὐδὲ, found in one MS. and Areth., and prob. existing in several other MSS. have the same reading.

<sup>5</sup> ἐνίκησεν is, as I have pointed out, for ἐξ-*νίκη*, q. d. '[so] prevailed,' as to open it. A Class. writer would have prob. written *ικράτης*, which is found so used in Thucyd. v. 104, 4, κρατοῦντες τῷ πλήθει, ὥστε μὴ αὐτίκα τὰς πόλεις ἀνοίγασθαι, where ὥστε with Inf. is used for the simple Inf. It has, however, been suggested to me by one whose judgment and good taste are unquestionable, that possibly the use of the simple verb *ἐνίκησεν*, for the compound *ἐξεν-*, was produced by the allusion itself of a lion, even the Lion of Judah, conquering and to conquer, by the overbearing instrumentality of physical strength.—ὢν. This has been cancelled by all the recent Editors on the strongest evidence, external and internal. For ἀνοῖξαι, MS. B, and about 30 cursives (to which I add Lamb. 1186, and Mus. 1, 2), have ὁ ἀνοίγων, which is edited by Matth. and Tisch.,—a reading which may seem called for by a well-known Critical canon; which nevertheless has its exceptions, and espec. in a case where, as here, the reading is so difficult, that no *satisfactory* sense can be made of it; and accordingly we are allowed to reject it. Hence I thought proper to retain ἀνοῖξαι, as did Griesb., and as has since been done by Scholz and Wordsw. The simple Infinit. ἀνοῖξαι is here, as often, for

d John 1. 20, 6 d Καὶ εἶδον, [καὶ ἰδοῦ] ἐν μέσῳ τοῦ θρόνου καὶ τῶν τεσσάρων ζώων, καὶ ἐν μέσῳ τῶν πρεσβυτέρων, ἄρνιον ἑστῆκος ὡς ἐσφαγμένον, ἔχον κέρατα ἑπτὰ καὶ ὀφθαλμούς ἑπτὰ, \* ἃ εἰσι τὰ ἑπτὰ τοῦ Θεοῦ πνεύματα τὰ ἀπεσταλμένα εἰς πᾶσαν τὴν γῆν. 7 Καὶ ἦλθε καὶ εἶλπε [τὸ βιβλίον] ἐκ τῆς δεξιᾶς τοῦ καθημένου ἐπὶ τοῦ θρόνου. 8 \* Καὶ ὅτε ἔλαβε τὸ βιβλίον, τὰ τέσσαρα ζῶα καὶ οἱ εἰκοσιτέσσαρες πρεσβύτεροι ἔπεσον ἐνώπιον τοῦ ἁρνίου, ἔχοντες ἕκαστος \* κιβάρην, καὶ φιάλας χρυσᾶς γεμούσας θυμιαμάτων, αἱ εἰσιν αἱ προσευχαὶ τῶν ἁγίων 9 \* καὶ ᾄδουσιν ᾠδὴν καινὴν, λέγοντες· Ἄξιός εἰ λαβεῖν τὸ βιβλίον, καὶ ἀνοῖξαι τὰς σφραγίδας αὐτοῦ· ὅτι ἐσφάγης, καὶ ἡγόρασας τῷ Θεῷ ἡμᾶς ἐν τῷ αἵματί σου ἐκ πάσης φυλῆς καὶ γλώσσης, καὶ λαοῦ καὶ ἔθνους, 10 \* καὶ ἐποίησας \* αὐτοὺς τῷ Θεῷ ἡμῶν βασιλεῖς καὶ ἱερεῖς, καὶ

εἰς τὸ = ὥστε, with Infin. just before. I suspect that the reading was introduced by certain Critics who were ignorant of the nature of the construction, and so altered the expression. Though they did not, I am persuaded, write ὁ ἀνοίγων, but ὁ ἀνοίξας, scil. ἔσται. Such, I doubt not, was read by the Pesh. Syr. and Arabic Translators. The ἁγίοι just after has been, on the strongest grounds, cancelled by all the recent Editors.

6. καὶ ἰδοῦ] These words are on strong, but not paramount, authority, cancelled by all the recent Editors.—ἄρνιον ἑστ. ὡς ἐσφαγμ., 'as if newly slain': an emblematical representation of the Saviour's High Priesthood before God, in our nature, as risen from the dead, through the merit of his sacrifice in behalf of 'all who come to the Father through him.' (Scott.) The sense may be best expressed freely thus—'a lamb in a standing posture, as it were, butchered,' i. e. so badly cut and gashed as an animal is on being sacrificed. See more in note infra, xiii. 3. For ἔχον, MSS. A and B (to which I add Cov. 2, omitted by Mill) have ἔχων, which is edited by Tisch. in his second ed. Yet his second thoughts are here not so wise as his first. \* ἔχον cannot be tolerated; and it evidently arose from an error of the scribes, who perpetually confound the two letters. And such slips are too frequent in those three MSS. to occasion any wonder here. A very little after, the MSS. fluctuate between οἱ, the t. rec., and αἱ, which I edited, after Matth., on very strong external evidence, including two of the three uncial MSS. which Tisch. has in his second ed. adopted, deserting the οἱ of his first, which was adopted by Griesb., and recently by Scholz and Wordsw.; but, I think, wrongly. External authority is rather in favour of αἱ, as is also internal, considering that the change of αἱ into οἱ might easily arise from the ὀφθαλμοὺς just before, but not the contrary. Those who inadvertently wrote οἱ did not bear in mind, that the reference in αἱ is to both the horns and the eyes, the gender being, as usual, accommodated to the former noun. Both the horns and the eyes are (i. e. are emblematical of) the seven spirits sent forth for the effectual working of God's will in all parts, being emblems of his irresistible strength and perfect knowledge.

7. καὶ ἦλθε καὶ εἶλ. Render, 'and he went and took [the book].' The words τὸ βιβ. are

cancelled by Matth., Lachm., and Tisch., from MSS. A, B, and 30 cursives (to which I add Lamb. 1186, Msa. 1, 2, 3), while by Gr., Sch., and Wordsw. they are retained; rightly; considering that internal evidence is divided; for the words might have been ejected by the Critics, for the purpose of removing a tautology.

8. φιάλας] Not *vials*, but *cups, patenas*; something like our dishes; see Schweigh. on Hdot. ii. 151.—αἱ εἰσιν αἱ προσ. τῶν ἁγ., denoting that the prayers of God's true worshippers are highly acceptable spiritual sacrifices.—αἰθάρας, for t. rec. -as, I now read, with Matth., La., Tia., Wordsw., from A, B, and 30 cursives (to which I add Lamb. 1186 and Msa. 1, 2, 3), confirmed by internal evidence.

9. ᾠδὴν καινὴν] The expression seems derived from Ps. xxxiii. 3, and xl. 3, and Isa. xlii. 10, and denotes 'a song in a nobler and loftier strain' than had ever been before used by them. Such is the import of καινὴν in Isa. xlii. 19, Num. xvi. 1, and Jos. Antt. iii. 4. The ᾠμας a little after, absent from MS. A, has been cancelled by Tisch., though retained by all the other Editors; and very properly, since it is almost indispensable to the sense, and might be omitted through carelessness on the part of the scribes, or rather removed by the rashness of the Reviser of the Alex. MS., who stumbled at ἡμᾶς followed by αὐτοῖς, and ingeniously removed the anomaly by cancelling ἡμᾶς, thus making αὐτοῖς serve for both ἡγορασας and ἰωοίσας. The reading αὐτοῖς for ἡμᾶς has been adopted by nearly all the Editors, on the strongest grounds.—ἄξιός εἰ, &c. A sort of acclamation, usual in ancient times, and often employed to hail a newly-elected Emperor.

10. For βασιλεῖς La. and Tia. read βασιλίας, from MS. A, supported by the Vulg. and Copt. Versions, and some Fathers. But the change in question requires much stronger evidence; and therefore I still retain βασιλεῖς, with Gr., Sch., and Wordsw. For t. rec. βασιλεύσουσιν, I now read βασιλεύουσιν, with La., Tia., and Wordsw., from MSS. A, B, and 15 cursives, confirmed by the Syr. and Arab. Versions, and also by internal evidence, from the probability that βασιλεύς was a gloss on βασιλεύουσι, proceeding from some Critic, who saw, rightly, that there is a use of Present for Future, as often in

\* βασιλεύουσιν ἐπὶ τῆς γῆς. <sup>11</sup> <sup>h</sup> Καὶ εἶδον καὶ ἤκουσα φωνὴν ἡ Dan. 7. 10.  
 ἀγγέλων πολλῶν \* κύκλῳ τοῦ θρόνου καὶ τῶν ζώων καὶ τῶν  
 πρεσβυτέρων καὶ ἦν ὁ ἀριθμὸς αὐτῶν μυριάδες μυριάδων καὶ  
 χιλιάδες χιλιάδων, <sup>12</sup> <sup>i</sup> λέγοντες φωνῇ μεγάλῃ " Ἀξίον ἐστὶ τὸ <sup>1</sup> ch. 4. 11.  
 ἄρνιον τὸ ἐσφαγμένον λαβεῖν τὴν δύναμιν καὶ τὸν πλοῦτον, καὶ  
 σοφίαν καὶ ἰσχύν, καὶ τιμὴν καὶ δόξαν καὶ εὐλογίαν. <sup>13</sup> <sup>k</sup> Καὶ <sup>k</sup> Phil. 2. 10.  
 πᾶν κτίσμα, ὃ [ἐστίν] ἐν τῷ οὐρανῷ καὶ \* ἐπὶ τῆς γῆς, καὶ ὑπο- <sup>1</sup> Chron. 22.  
 κάτω τῆς γῆς, καὶ ἐπὶ τῆς θαλάσσης ἃ ἐστὶ, καὶ τὰ ἐν αὐτοῖς, <sup>11</sup>  
 ‡ πάντα ἤκουσα λέγοντας " Τῷ καθήμενῳ ἐπὶ τοῦ θρόνου καὶ <sup>Rom. 9. 5.</sup>  
 τῷ ἄρνει ἡ εὐλογία καὶ ἡ τιμὴ καὶ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς <sup>1</sup> Tim. 6. 16.  
 αἰῶνας τῶν αἰώνων!" <sup>14</sup> Καὶ τὰ τέσσαρα ζῶα ἔλεγον Ἀμήν <sup>ch. 7. 10.</sup>  
 καὶ οἱ [εἰκοσιτέσσαρες] πρεσβύτεροι ἔπεσαν καὶ προσεκύνησαν  
 [ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων].

VI. <sup>1</sup> <sup>a</sup> Καὶ εἶδον ὅτε ἦνοιξε τὸ ἄρνιον μίαν ἐκ τῶν ἑπτὰ σφρα- <sup>ch. 5. 6, 7.</sup>

this book, and also in the Gospel and Epistles of St. John. This Future sense may be supposed, whether the *reigning* here spoken of be referred to the *Millennial* reign with Christ, or to that with God in heaven.

11. κύκλῳ] This, for the t. rec. *κυκλόθεν*, is adopted, on the strongest evidence, by all the recent Editors.—*τῶν ζώων*. 'This is governed not by *κύκλῳ*, but by *φωνῇ*, thus: 'I heard the voices of the angels round the throne, and of the ζῶα, and of the elders.' (Burton.)

12. λαβεῖν τὴν δύναμιν—εὐλογίαν] This seven-fold *praise* is supposed to correspond to the seven-fold *attributes* above. The *τῶν* before *πλοῦτον*, which I received, with *Matth.*, from *MS. B.*, has been since adopted by *Sch.*, *Tis.*, and *Wordsw.* The article, from its being placed next to the first noun subst., would seem meant to be extended to all the rest, intimating, as *Wordsw.* remarks, that, as in the *Doxology* of the Lord's Prayer, the blessing, &c. is restrained to those to whom it is ascribed; in other words, that to *God alone*, and to the Lamb, is to be ascribed Divine honour, &c., and to *no one else*.

13. The *ἔστιν*, which I bracketed, has been cancelled by *La.*, *Tis.*, and *Wordsw.* And certainly both external authority and internal evidence are against the word.—*ἐπὶ τῆς γῆς*,—which I edited for *ἐπὶ τῇ γῇ*, from *MSS. A.*, *B.*, and about 30 cursives (to which I add *Lamb.* 1186, and *Mus. 1, 2*).—has been also adopted by *Sch.*, *La.*, and *Tis.* The reading *πάντα*, which I edited for t. rec. *πάντα*, has also been adopted by *Tis.* But on reconsidering the matter I have restored *πάντα*, which might easily be mistaken for *πάντα*, since the terminations are very similar. To edit, as does *Wordsw.*, *αὐτοῖς πάντα καὶ πάντα* from only one *MS. (B)* is running counter to every principle of criticism. Nothing is more manifest than that that reading arose only from a *blending*, through inadvertence on the part of the scribes, of the *two* readings before noticed. For *ἐπὶ τοῦ θρόνου*, *MSS. A.*, *B.*, and about 20 cursives, have *ἐπὶ τῷ θρόνῳ*, which was edited by *Matth.*, and lately by *La.* and *Tis.*, while *Sch.* and *Wordsw.* retain *τοῦ θρόνου*, very properly; for internal evidence is in favour of that reading, which was changed to *τῷ θρόνῳ* either by the

negligence of the scribes, the terminations *ον* and *α* being perpetually confounded, or the licence of Critics.—*τὰ ἐν αὐτοῖς*, i. e. 'things in the sea as well as in the earth; the dead committed to them.' (Newc.)

14. The readings which I long ago bracketed have been, on the strongest grounds, cancelled by the recent Editors generally.

VI. In the following vision, the above-mentioned Four Living Creatures, the Elders, and the Angels, are represented as looking together at the opening, by the Lamb, of the *Seven Seals*; for that *ἑπτὰ*, which I have, with all the recent Editors, admitted into the text, is genuine, is attested by the strongest authority (to which I add *Lamb.* 1186, and *Mus. 1, 2*), confirmed by internal evidence, since the omission is easily accounted for on the principle which I have suggested in my *Suppl. Vol.* The Lamb now breaks the seals of the Book of the counsels of God, and discloses a series of *symbolical prophecies* illustrative of the history of the Church, each of which, as observes *Lowman*, 'is, in part, some figurative or hieroglyphical picture, or some representation in the style and figurative expressions of ancient prophecy, describing certain particular dispensations of Providence, proper and peculiar to the several successive states of the Church and Empire during the space of time contained in this period.' The first seal is admitted to refer to the triumph of Christianity over both Judaism and Paganism; the others are more or less obscure and disputed, inasmuch as the *White Horse*, the *Bow*, and the *Crown*, may be regarded as emblems of *victory*, *triumph*, and *royalty*, accompanying the final triumph of the Gospel over all opposition, the imagery being similar to that at *Zech. vi. 1—6*. However, I am now induced to think that by this figurative language is set forth, not so much the triumph of the Gospel, as of its *Heavenly Author*, who, though designated at *Isa. lxii. 11*, and *xl. 10*, as 'feeding his flock like a shepherd,' yet is in the verse immediately preceding described as a Sovereign of uncontrollable power,—a *mighty CONQUEROR*, vanquishing all opposition to the Gospel. The



γίδων, καὶ ἤκουσα ἐνὸς ἐκ τῶν τεσσάρων ζώων λέγοντος ὡς  
 \* φωνὴ βροντῆς \* Ἐρχου καὶ ἴδε. <sup>2</sup> <sup>b</sup> Καὶ εἶδον, καὶ ἰδοὺ, ἵππος  
 λευκός, καὶ ὁ καθήμενος ἐπ' \* αὐτὸν ἔχων τόξον καὶ ἐδόθη  
 αὐτῷ στέφανος, καὶ ἐξῆλθε νικῶν, καὶ ἵνα νικήσῃ.

<sup>3</sup> Καὶ ὅτε ἤνοιξε τὴν δευτέραν σφραγίδα, ἤκουσα τοῦ δευτέρου  
 ζώου λέγοντος Ἐρχου καὶ βλέπε. <sup>4</sup> <sup>c</sup> Καὶ ἐξῆλθεν ἄλλος ἵπ-  
 πος πυρρός· καὶ τῷ καθήμενῳ ἐπ' \* αὐτὸν ἐδόθη αὐτῷ λαβεῖν  
 τὴν εἰρήνην \* ἐκ τῆς γῆς, καὶ ἵνα ἀλλήλους σφάξωσι· καὶ ἐδόθη  
 αὐτῷ μάχαιρα μεγάλη. <sup>5</sup> <sup>d</sup> Καὶ ὅτε ἤνοιξε τὴν \* σφραγίδα τὴν  
 τρίτην, ἤκουσα τοῦ τρίτου ζώου λέγοντος Ἐρχου [καὶ] βλέπε!  
 καὶ εἶδον, καὶ ἰδοὺ ἵππος μέλας, καὶ ὁ καθήμενος ἐπ' \* αὐτὸν  
 ἔχων ζυγὸν ἐν τῇ χειρὶ αὐτοῦ. <sup>6</sup> \* Καὶ ἤκουσα φωνὴν ἐν μέσῳ  
 τῶν τεσσάρων ζώων λέγουσαν “Χοίνιξ σίτου δηναρίου, καὶ  
 τρεῖς χοίνικες κριθῆς δηναρίου” καὶ “τὸ ἔλαιον καὶ τὸν οἶνον

crowns is a symbol of supreme sovereignty; and the riding on a white horse, of victory. To advert to two matters of reading, besides the above ἵπ-τά, φωνή, for t. rec. φωνῆ, has been adopted by all the recent Editors on very strong authority. The words καὶ ἴδε are cancelled by Lachm. and Tisch., from MSS. A, C, and 11 cursives,—an authority, however, insufficient to warrant aught more than bracketing the words. It is a form of speaking meant to *solicit attention* to any thing said, or, as here, done, of which examples occur ch. iii. 5 and 7, and in John i. 47, also in Ezek. viii. 9, and elsewhere in the Sept. *Αὐτὸς*, for t. rec. *αὐτῷ*, is adopted by all the recent Editors, on very strong authority, to which I add Lamb. 1186, Mus. 1, 2, 3. The construction of *ἐπὶ* with accus. for dat. is Hellenistic, and occurs in Matt. xxi. 5, *ἐπιβιβάζετε ἐπὶ ὄνον*, though it is also later class. Greek.

2. In *νικῶν, ἵνα νικήσῃ*, there is a Hellenistic idiom, the sense being, ‘that he should gain victory after victory.’

3. *ὅτε ἤνοιξε*] Render: ‘when he opened,’ also at vv. 5, 6, 7, 9, 12, and viii. 1. For t. rec. *τὴν δευτέραν σφρ.* the Editors in general, from Græc. to Tisch., read *τὴν σφρ. τ. δευτ.*, as they do also at v. 7, but on insufficient external authority. At v. 7, indeed, *τὴν σφρ. τὴν τριτ.* occurs in nearly all the copies, and so at viii. 1, but at v. 9 all the copies have *τὴν πέμπτην σφρ.* I cannot but suspect that in all these several passages St. John wrote *τὴν δευτέραν, τρίτην, τετάρτην, πέμπτην, ἑκτὴν, ἑβδόμην*, since the construction is more in the manner of the Apostle, and of the Hellenistic writers generally.

4. *ἵππος πυρρός—μεγ.*] A symbol borrowed from Zech. vi. 2, portending wars, seditions, and blood-shedding, though on the event referred to Interpreters are not agreed. For *ἀπὸ*, MSS. A, B, and 30 cursives, with Lamb. 1186, and Mus. 1, 2, have *ἐκ*, which is adopted by all the best Editors,—with some reason, since internal evidence, in its favour, is added to strong external authority supporting it. The reading of Lachm., who cancels *ἀπὸ*, is specious, but rests on insufficient authority, that of MS. A, and 4 cursives, and is on other grounds inadmissible, espec. con-

sidering that such an expression as ‘the peace of the earth’ occurs no where in Scripture, nor indeed elsewhere. On the other hand, *λαβῆν* (for *ἀπολ.*) *τὴν εἰρ.* *ἐκ* (for *ἀπὸ*, by Hellenistic idiom) seems formed on the saying of our Lord, Matt. x. 34, *οὐκ ἤλθον βαλεῖν εἰρήνην [ἐπὶ τὴν γῆν] ἀλλὰ μάχαιραν*.

5, 6. *ἵππος μέλας*] An emblem of woe, the colour being of evil omen. On the sense and reference in *ζυγὸν* Expositors very much differ. The Common Version, ‘a pair of balances,’ or ‘weighing scales’ (as in the Sept. and the Class. writers), may, however, be retained, and the expression be understood of nicely balanced scales for exactly weighing out the corn: an allusion to severe famine; corn being usually measured. The choenix was our quart, and was considered a sufficient portion for a man’s support for a day. See Hdut. vii. 186. The price subjoined (which has been proved to be enormous, nearly twenty times the usual one) is meant to intimate the excessive scarcity and dearth of the article. By *σίτου* is meant ‘[bread] corn,’ i. e. wheat; and the proportion between the quality of wheat and of barley was, it seems, an usual one. On the purport of the subjoined words, *τὸ ἔλαιον—μὴ ἀδικ.*, Commentators are not agreed whether there is herein contained a command not to *mix* the wine and oil, or an injunction not to *do wrong* in respect to them. If the former be adopted, *ἀδικ.* will be = *βλάπτ.*, as oft. in this Book, also Jos., and the Class. writers; as Thucyd. ii. 5 and 71. iii. 28. iv. 52 and 98, where the word is interchanged with *βλάπτ.*: if the latter, we may suppose *μὴ ἀδικ.* to mean, ‘See that thou dost not adulterate,’ lit. ‘play the rogue with it,’ a figur. sense not harsher than many in this Book, and even some in the Class. writers. Thus the four articles are adverted to, which (according to simplicity of living in the East) formed the main support of life. For *κριθῆς, κριθῶν* is edited by La. and Tie., from A, C, and one cursive; but on insufficient evidence.—The *ὅς* at v. 6, prefixed to *φωνῆν* by La., from A, C, and 3 cursives, rests on an insufficient foundation, and came from Critica, who knew it freq. occurred in this Book, and thought it required here.

μη ἀδικήσης." 7 Καὶ ὅτε ἤνοιξε τὴν σφραγίδα τὴν τετάρτην, ἤκουσα [φωνήν] τοῦ τετάρτου ζώου † λέγουσαν Ἐρχου [καὶ] βλέπε. 8 † καὶ εἶδον, καὶ ἰδὼν ἵππος χλωρὸς, καὶ ὁ καθήμενος ἐπάνω αὐτοῦ, ὄνομα αὐτῷ ὁ Θάνατος, καὶ ὁ Ἀίδης ἀκολουθεῖ μετ' † αὐτοῦ καὶ ἐδόθη αὐτοῖς ἐξουσία ἐπὶ τὸ τέταρτον τῆς γῆς ἀποκτείνειν ἐν ῥομφαίᾳ καὶ ἐν λιμῷ καὶ ἐν θανάτῳ, καὶ ὑπὸ τῶν θηρίων τῆς γῆς.

9 † Καὶ ὅτε ἤνοιξε τὴν πέμπτην σφραγίδα, εἶδον ὑποκάτω τοῦ θυσιαστηρίου τὰς ψυχὰς τῶν ἐσφαγμένων διὰ τὸν λόγον τοῦ

7. φωνήν] The word is cancelled by Tia., on the authority of MSS. B, C, and nearly 30 cursives; but its genuineness is still an open question. It can scarcely be doubted, inasmuch as the removal of the word would efface the characteristic of the writer. There is very strong authority (to which I could add) for the reading λέγοντος, instead of t. rec. λεγούσης, which I would receive, were not internal evidence against it.

8. χλωρός] 'of a pale green, yellow green colour:' an emblem of mortality, such as is caused by pestilence and death (*pallida mors*) stalking about; or, as marking that sallow hue incident to fear, according to the Homeric *ἐμὲ δὲ χλωρὸν δῖος εἶλε*.—By Θάνατος is here, as *supr.* ii. 23, to be understood 'death by pestilence,' usually following in the train of war. See *Thucyd.* ii. 54. By the expression ὁ Ἀίδης is meant *Shesol*, or 'the grave' personified; as *1 Cor.* xv. 55, *τοῦ σου, θάνατε, τὸ κίττρον; τοῦ σου, αἶδη, τὸ νίκος*; On the forcible expression ἀκολ. μετ' αὐτοῦ, see note on *Luke* ix. 49, *οὐκ ἀκολ. μετ' ἡμῶν*. The next words follow up the general idea of death and the grave by the more special ones, of what is most destructive of the human race,—war, famine, and pestilence.—καὶ ὑπὸ τῶν θηρίων τῆς γῆς. Render: 'by the means, or instrumentality, of the beasts.' A very appropriate addition; for, as *Abp. Newc.* observes, 'wild beasts increase where destructive calamities thin mankind.' So *Exod.* xxiii. 29, *οὐκ ἐμβαλῶ αὐτοὺς ἐν ἱσταντῷ ἐνι, ἵνα μὴ γίνηται ἡ γῆ ἐρημος, καὶ πολλὰ γίνηται ἐπὶ σὶ τὰ θηρία τῆς γῆς*. And in point of fact, the histories of the period in question attest, that in various parts the wild beasts so increased upon the small residue of the inhabitants left by war, famine, and pestilence, that they were compelled to wage war with them, to keep them under, though with great difficulty and loss of life. One account records the entrance of 500 wolves at once into a depopulated city. To advert to some matters of disputed reading. The reading αὐτῷ for αὐτοῦ after μετ', found in the MS. B, and very many cursives, prob. arose from a marginal gloss, or false correction. For ἀκολουθεῖ all the recent Editors read ἀκολ. from MSS. B, C, and 29 cursives (also *Lamb.* 1186, and *Mus.* 1, 2, 3), with *Andr.*, *Areth.*, and some Latin Fathers. But internal evidence is in favour of ἀκολουθ., which is more in the manner of *St. John*, and of the Scriptural writers in general; for the narrative Present is frequent in both the Old and the New Test. Moreover, it is found in the greater part of the MSS., confirmed by the *Pesch. Syr.* Ver-

sion; and it has been, with reason, recalled by *Tia.* 2nd Ed. For αὐτοῖς, *Gr.*, *Sch.*, and *Tia.*, edit αὐτῷ, from MS. B, and 34 cursives (1 add *Lamb.* 1186, and *Mus.* 1, 2), confirmed by the *Syr.* Version, while *La.* and *Wordsw.* retain αὐτοῖς, from MSS. A, C, and upwards of half of the rest. But internal evidence is rather in favour of αὐτῷ, since the s might easily arise, as often from the i following. The reading αὐτῷ is also confirmed by the *Pesch. Syr.* and *Vulg.* Versions; and it is more likely to be genuine from its having greater spirit, not to say more propriety and vraisemblance; since Θάνατος is here considered as the principal person, and Ἀίδης as only his follower. The recent Editors place ἀποκτείνειν, not before the words *ἐπὶ τὸ τέτ. τῆς γῆς*, but after them, on the very strongest evidence of MSS., which ought, where internal evidence does not interfere, to be decisive. I have decided accordingly.

9—11. This, as also the subsequent *seal*, derives no light, like the former, from the living creatures as to the time of the commencement; for here we have not a prophecy concerning new events; but this is meant to minister consolation under the scandal of the Cross, and has reference to the preceding persecutions, which were of long continuance.

9. τοῦ θυσιαστηρίου] meaning, not, as some have supposed, the golden altar for incense within the Holy of holies, but (as the subject requires) the altar of burnt-offering in the court of the priests; for there is a tacit comparison of the martyrs to the victims in the Temple Service. 'These (observes *Thos. Scott*) appeared as sacrifices newly offered, to show their fellowship with Christ in his sufferings, and the acceptableness of their faithfulness unto death, through his propitiatory oblation.—διὰ τὸν λόγον—εἰχον, 'in the cause of God's word [the Gospel], and for the testimony which they had borne [to its truth].'  
(I add *Lamb.* 1186, *Mus.* 1, 2, 3), with *Andr.* and *Areth.*, subjoin τοῦ ἀρνίου, which was adopted by *Matth.*, and recently by *Wordsw.*; but wrongly; since internal evidence is decidedly against the words, which evidently came from a marginal *scholium*, proceeding from certain correctors, who thought it necessary to complete the sense, and who supposed the reference to be to our Lord Jesus Christ. Thus several MSS. have Ἰησοῦ Χριστοῦ, which reading might seem to derive confirmation from *supr.* i. 9; *infr.* xii. 17. xix. 10. xx. 4, and 2 *Tim.* i. 8. But, in point of fact, the reference is to τοῦ Θεοῦ just before, and what is meant is the testimony just spoken of,—

h Zech. 1.  
12.  
2 Esd. 15. 8.

1 ch. 3. 5.  
2 7. 9, 14.  
Heb. 11. 40.

h ch. 16. 15.  
Joel 2. 10, 31.  
2. 15.  
Matt. 24. 20.  
Acts 2. 30.

Θεοῦ, καὶ διὰ τὴν μαρτυρίαν ἣν εἶχον. <sup>10</sup> <sup>h</sup> καὶ \*ἐκραξαν φωνῇ  
μεγάλῃ, λέγοντες· "Ἔως πότε, ὁ δεσπότης ὁ ἅγιος καὶ [ὁ]  
ἀληθινός, οὐ κρίνεις καὶ ἐκδικεῖς τὸ αἷμα ἡμῶν \*ἐκ τῶν κατοι-  
κούντων ἐπὶ τῆς γῆς;" <sup>11</sup> <sup>h</sup> Καὶ \*ἐδόθη αὐτοῖς \*στολὴ λευκὴ  
καὶ ἐρρέθη \*αὐτοῖς ἵνα †ἀναπαύσωνται ἔτι χρόνον [μικρόν],  
ἕως [οὔ] \*πληρωθῶσι καὶ οἱ σύνδουλοι αὐτῶν καὶ οἱ ἀδελφοὶ  
αὐτῶν, οἱ μέλλοντες †ἀποκτείνεσθαι ὡς καὶ αὐτοί.

<sup>12</sup> <sup>h</sup> Καὶ εἶδον ὅτε ἤνοιξε τὴν σφραγίδα τὴν ἕκτην, [καὶ ἰδοὺ]  
†σεισμός μέγας ἐγένετο· καὶ ὁ ἥλιος ἐγένετο μέλας ὡς σάκκος

namely, the attestation of God to Jesus as the Christ, as conveyed in the words, 'This is my beloved Son in whom I am well pleased.' Comp. for confirmation 1 John v. 10, ὁ πιστεύων εἰς τὸν Υἱὸν τοῦ Θεοῦ ἔχει τὴν μαρτυρίαν (scil. τοῦ Θεοῦ) ἐν ἑαυτῷ, where the words τοῦ Θεοῦ are, in MS. A, and about 10 cursives, with some Versions, brought into the text, and were received injudiciously by Lachm.

10. λέγοντες] for λέγουσαι, by the figure πρὸς τὸ σημαίνοναι.—Ἔως πότε, &c. Hardy (after the older Commentators) observes that this is an 'euphonestis impatienter a brachio fortiori vindictam expetentium.' But it is well remarked by Iaspis, 'Martyres illi non vindictæ cupiditate incensi hanc questionem proponunt, sed modo sciscitantur, quando vaticinia eventum habitura sint.' The same applies to the words infra xix. 17, seqq. Comp. 2 Esdr. xiv. 8.—ὁ ἅγιος καὶ ὁ ἀληθ. Render, 'the Holy and True One.'—To advert to some matters of reading.—ἐκραξαν for ἐκραζον is adopted by all the most eminent Editors from Matth. and Gr. to Tis.; and with reason; since it is found in the 3 uncials and a large portion of the cursives (to which I add Lamb. 1186, Mus. 1, 2). See note on Acts xiii. 6.—The ὁ before ἀληθ. is cancelled by all the recent Editors, on strong external authority, confirmed by the Lamb. and Mus. copies. Yet internal evidence is equally balanced. The ὁ is more likely to have been left out than put in; and no reason is there why it should not have been employed here, as supr. iii. 7, ὁ ἅγιος, ὁ ἀληθινός, where it has place in all the copies. That the Article communicates an intensity of sense, plainly appears from another passage of St. John, 1 Epist. v. 20, γινώσκουμεν τὸν ἀληθινόν—καὶ ἴσμεν ἐν τῷ ἀληθινῷ. And vain were it to appeal to such passages as supr. iii. 14, ὁ πιστός καὶ ἀληθινός, because there the second epithet is so merely exegetical of the first, as not merely to dispense with, but absolutely to reject, the Article. For ἀπὸ Matth., La., and Tis. edit ἐκ, on very strong external authority (to which I add Lamb. 1186, Mus. 1, 2, 3), confirmed by internal evidence, so that I have now received the reading.

11. ἰδοὺ—στολὴ λευκὴ] So, for t. rec. ἰδοῦθησαν στολαὶ λευκαί, the principal Editors read, on the strongest grounds, both external and internal. By the use of the Sing. it is intimated that, as Wordsw. remarks, 'the same *white robe* of Christ's righteousness was given to each, as a symbol of Divine acceptance.' La., Tis., and Wordsw. insert ἰδούτω, from MSS. A, B, and

nearly 20 cursives; though in his 2nd edit. Tis. removes it,—very properly, since internal evidence is against it, from its having the appearance of being brought in for the purpose of softening a harshness, though one not uncommon in this Book. The reading ἀναπαύσονται, adopted by La. and Tis., is a very *specious* reading, confirmed by internal evidence, but requires stronger testimony than that of 7 MSS. The μικρόν has, on the strongest grounds, been cancelled by all the Editors. The same may be said of the οὐ just after. As respects πληρωθῶσι, for t. rec. πληρώσονται, which I edited, from MSS. A, C, and a few cursives, I am of the same opinion as before; and this opinion I find confirmed by the suffrage of La. and Wordsw., who adopt it in their texts. It is true that Gr., Matth., Sch., and Tis. edit πληρώσων, from very strong external authority, opposed, however, by internal evidence. One may justly require some proof that such an idiom as this use of the active πληρ. in a passive sense ever existed. Until that be furnished, I shall continue to think that the scribes read θ as if it were σ: on which confusion of the letters see Schaefer and Bast on Greg. de Dialect. Ed. Schaefer, p. 300, seq.; p. 633, sq. Nay, the two letters were, we know, often interchanged in pronunciation, as found in varying dialects.—For ἀποκτείνεσθαι the most ancient MSS. fluctuate between ἀποκτείνω and ἀποκτείνω, the former of which is prob. the more genuine spelling.

12—17. This sixth seal is generally understood to refer to the downfall of Paganism, and the establishment of Christianity in the reign of Constantine; and thus the earthquake, and other natural commotions and phenomena, as they often denote revolutions and changes of religious systems, so they are here supposed to mark the violent commotions which agitated the empire from the reign of Maximilian to that of Constantine. Dean Woodhouse, however, supposes this vision to relate to the end of the world, and the final triumph of the Gospel over its enemies. Comp. Matt. xxiv. 29.

12. καὶ ἰδοὺ] The words are cancelled by the recent Editors, on very strong authority, which I could confirm from Lamb. and Mus. copies; and they were prob. introduced from the parallel passages. For σεισμ. μέγ. ἰγίετο, La. and Tis. edit σεισ. ἰγ. μέγ., from MS. A, and a very few cursives; but on insufficient grounds. The same may be said of ἰγίετο μίλας, changed, on as slender grounds, to μίλας ἰγ. by the same Editors. I suspect that *Critical alteration* was

τρίχινος, καὶ ἡ σελήνη ὅλη ἐγένετο ὡς αἷμα, <sup>13</sup> καὶ οἱ ἀστέρες τοῦ οὐρανοῦ ἔπεσαν εἰς τὴν γῆν, ὡς συκὴ βάλλει τοὺς ὀλύνθους αὐτῆς ὑπὸ μεγάλου ἀνέμου σειομένη, <sup>14</sup> καὶ ὁ οὐρανὸς ἀπεχω- <sup>1 Pa. 102. 27. Isa. 54. 4. Heb. 1. 12. ch. 16. 30.</sup> ρίσθη ὡς βιβλίον εἰλισσόμενον, καὶ πᾶν ὄρος καὶ νῆσος ἐκ τῶν τόπων αὐτῶν ἐκινήθησαν· <sup>15</sup> καὶ οἱ βασιλεῖς τῆς γῆς <sup>12 Isa. 2. 19.</sup> καὶ οἱ μεγιστᾶνες καὶ οἱ χιλιάρχοι, καὶ οἱ πλούσιοι καὶ οἱ \*ἰσχυροὶ, καὶ πᾶς δούλος καὶ [πᾶς] ἐλεύθερος, ἔκρυψαν ἑαυτοὺς εἰς τὰ σπήλαια καὶ εἰς τὰς πέτρας τῶν ὀρέων, <sup>16</sup> καὶ <sup>12 Isa. 2. 19. Hos. 10. 8. Luke 23. 30. ch. 2. 6.</sup> λέγουσι τοῖς ὄρεσι καὶ ταῖς πέτραις· “\* Πέσατε ἐφ’ ἡμᾶς, καὶ κρύψατε ἡμᾶς ἀπὸ προσώπου τοῦ καθημένου ἐπὶ † τοῦ † θρόνου,

busy on one or both those occasions, to prevent a cacophony: and, though no sufficient evidence exists to determine *what* was the original reading, yet prob. it was καὶ σειομένη μέγ. ἰγ. καὶ ὁ ἥλιος μέλας ἰγέν. By σάκκος τρίχινος is denoted ‘a sort of blackish coarse hair-cloth, made of camels’ hair,’ then in common use, espec. for wear in seasons of sorrow, or of penitence; see Matt. xi. 21, and note. The imagery here would seem to point at *public calamities* of all kinds. The ὅλη, inserted by all the Editors, from Matth. downwards, is found in too many MSS. (including the 3 uncials, and the Lamb. and Mus. copies), confirmed by the ancient Versions, to allow us to suppose it introduced from the margin. On the other hand, there is something at which early Critics might stumble; and who, I suspect, for that reason excluded the world; just as at Acts xix. 29, ἐπλήσθη ἡ πόλις ὅλη (or ὅλη ἡ πόλις) συγκύματα, where the ὅλη is absent from 4 MSS., and the Vulg., and is cancelled by La. and Tis. on insufficient grounds, internal evidence being rather in its favour.

13. *ὡς συκὴ βάλλει τοὺς ὀλύνθους*] A most forcible image, and such as attests accurate observation,—violent winds shaking off in great number the unripe and late-formed figs, which would otherwise remain for a later gathering. Comp. Isa. xxiv. 4, καὶ πάντα τὰ δέντρα πεισῶνται ὡς φύλλα ἐξ ἀμπέλου, καὶ ὡς πίπτει φύλλα ἀπὸ συκῆς.—The reading *σαλευμένη*, for *σειομένη*, edited by La. from MS. A, is merely a gloss, or false correction of Critics, who knew not that *σεισθαι* is a term espec. used of the shaking of the branches, or leaves, of trees, by the wind, or otherwise; so that the fruit is shaken off. Comp. Hesiod, Scut. 298, ὄρχος—*σειομένη φύλλοισι*. It is well observed by Wesley, that ‘when the Scripture compares some very great with a very little thing, the majesty and omnipotence of God, before whom great things are little, is highly exalted.’

14. *ὁ οὐρανὸς—εἰλισσέσθαι*.] The full sense is, ‘the heaven (i. e. the *æthereal*, or the firmament) was parted off (or separated in the midst), [and the part removed,] as a scroll is rolled up.’ So Isa. xxiv. 4, καὶ εἰλιγῆσται ὁ οὐρανὸς ὡς βιβλίον, imitated in the passage of Orac. Sibyll., cited by Heintz, *ὁπότεν θεὸς αἰθέρι ναίων Οὐρανὸν εἰλιξει, καθάπερ βιβλίον εἰλιγται*.

15. *καὶ οἱ βασιλεῖς, &c.*] Here are graphically described the *effects* of this catastrophe,—in the vain endeavours to escape the wrath of Omnipotence,

by persons of whatever rank, from the highest to the lowest,—from those who occupy thrones, to those who are in the lowest estate.—*ἔκρυψαν ἑαυτοὺς εἰς τὰ σπήλαια, &c.* Comp. Procop. p. 197, *φημὶ δὲ ὑμῖν ἀφίξασθαι χρόνον, ἥνικα ὑπὸ ταῖς ἀκάνθαις βουλόμενοι τὰς κεφαλὰς κρύπτισθαι*. There is here a *constr. pronominal*, for ‘hid themselves by creeping into.’—*ἰσχυροὶ*, for t. rec. *δυνατοὶ*, has been adopted by all the recent Editors, from A, B, C, and 35 cursives; to which I add Lamb. 1186 and Mus. 1, 2.—The *πᾶς* before *ἰσχυρ.* is absent from A, B, C, and 30 cursives (to which I add Lamb. 1186 and Mus. 1, 2, 3), and is cancelled by Matth., Gr., La., Tis., and Wordsw., but retained by Sch.; and internal evidence is in its favour, since it may have been expunged to remove a tautology.

16. *καὶ λέγουσι, &c.*] Prob. formed on Hos. x. 8, *καὶ ἰροῦσι τοῖς ὄρεσι· Κρύψατε ἡμᾶς, καὶ τοῖς βουνόις· Πέσατε ἐφ’ ἡμᾶς*, which passage is more closely followed in Luke xxiii. 30. In *ἀπὸ προσώπου* there is not a *Hebraism* (as in Ex. ii. 15, *ἀνιχθήσονται ἀπὸ προσώπου Φαραὼ*), but a stronger and more graphic expression designating wrath and vengeance, as shown in the countenance of the Avenger. Comp. Gen. iv. 14, *ἀπὸ τοῦ προσώπου τοῦ Κυρίου κρυβήσονται*, and Nah. i. 6, *ἀπὸ προσώπου ὀργῆς αὐτοῦ τίς ὑποστήσεται*; which passages may possibly have been in St. John’s mind. In the last two clauses there is a *hendiatys*, by which the term *ὀργή* is meant to apply both to God and to Christ. It is here well pointed out by Grot. that ‘St. John mixes up (as *supr.* ii. 14) his own words with those of the Jews; for they are represented as wishing to be covered against so many evils by God the Father, not by Christ; while St. John shows that the evils in question have their rise from the wrath of God and of Christ.’—For t. rec. *πίστετε*, I have now, with Tis., adopted *πίσατε*, from MS. A, and 2 ancient cursives, as will, I doubt not, be found, on more careful collation, in several others. Internal evidence is quite in its favour, as being an Alexandrian form, often occurring in the Sept., and also in the N. T., espec. in this Book.—For *τοῦ θρόνου*, Matth. and Tis. edit *τῷ θρόνῳ*, from MS. B, and 20 cursives (to which I add Lamb. 1186, and Mus. 1, 3), while Gr., Sch., and Wordsw. retain *τοῦ θρόνου* (which I find in Mus. 2, and Cov. 2, passed over by Mill); rightly; since internal evidence is in its favour; though the reading is an open question.

o Isa. 12. 8.  
Joel 2. 11.  
Zeph. 1. 14.  
Ps. 76. 7.  
a Dan. 7. 2.

καὶ ἀπὸ τῆς ὀργῆς τοῦ Ἀρνίου <sup>17</sup> ὅτι ἦλθεν ἡ ἡμέρα ἡ μεγάλη τῆς ὀργῆς αὐτοῦ, καὶ τίς δύναται σταθῆναι ;”

VII. <sup>1</sup> Καὶ μετὰ ταῦτα εἶδον τέσσαρας ἄγγέλους ἐστῶτας ἐπὶ τὰς τέσσαρας γωνίας τῆς γῆς, κρατοῦντας τοὺς τέσσαρας ἀνέμους τῆς γῆς, ἵνα μὴ πνέῃ ἄνεμος ἐπὶ τῆς γῆς μήτε ἐπὶ τῆς θαλάσσης, μήτε † ἐπὶ † πᾶν δένδρον. <sup>2</sup> <sup>b</sup> Καὶ εἶδον ἄλλον ἄγγελον \* ἀναβαίνοντα ἀπὸ ἀνατολῆς ἡλίου, ἔχοντα σφραγίδα Θεοῦ ζῶντος καὶ ἔκραξε φωνῇ μεγάλῃ τοῖς τέσσαρσιν ἄγγέλοις

17. ἦλθεν ἡ ἡμέρα ἡ μεγ.] This seems formed on Mal. iv. 5, and the general substance of the verse on Joel ii. 11, and other passages of the Prophets. For σταθῆναι several MSS. have στήναι, of which the reading of other MSS. στήναι is evidently a *gloss*. The same variety of reading is found in Col. iv. 12, where, for στήναι, some MSS. have σταθῆναι. Nevertheless, σταθῆναι here may justly be presumed to be the true reading, and στήναι a *gloss*, as in Mark iii. 25, οὐ δύναται ἡ—οὐκία σταθῆναι, where three of the most ancient MSS. have στήναι, which has been most uncritically edited by Tis., who here omits to even mention στήναι.

VII. This Chapter is admitted to be a continuation of the preceding vision, and of course is explained according to the view adopted of that. Those who, as Eichl., Rosenm., and Heinr., suppose it to have reference to the downfall of Paganism, and the establishment of Christianity, maintain that by the four angels are meant the *pretorian prefects* appointed by Constantine over the four great provinces; and by the fifth angel, *Constantine himself*, who had the seal of the living God by being converted to Christianity, and through whom the persecutions against the Church ceased. Others, however, as Dean Woodhouse, assign a more general reference, and suppose that this is a sequel to the preceding, and contains a representation of the gathering of God's elect servants from the wrath to come, and the consequent triumph of men and angels.

1. τὰς τέσσαρας γωνίας τ. γ.] 'the four angular quarters,' corresponding to the cardinal points. The ἄγγέλους must be understood according to the general view above adverted to.—μήτε ἐπὶ πᾶν δένδρον. This is rendered, 'nor on any tree.' But that would require δένδρον, found, indeed, in MS. A, but prob. from emendation, and indeed the sense thus arising is not a little jejune. However, as the MSS. of this Book are well known to be very incorrect, I cannot but suspect a corruption, and for ἐπὶ πᾶν I conjecture ἐπισείω, to stir. Thus the words μήτε—δένδρον will be a further development of what was said,—namely, that 'there should not be a breath of wind, nor to stir the foliage of a tree.' Certainly the error in question might easily arise in ill-written MSS., espec. written with abbreviations. If, however, it should be thought that ἐπ., in composition, would not be applicable here, and that the genuineness of the πᾶν (for which the τὶ of many MSS. is manifestly a corruption) is attested by its strongly Hebraic character, and a similar use at ix. 4, ἐπὶ τὴν αὐτὴν ἵνα μὴ ἀδικήσῃ τὸν χόρτον τῆς γῆς, οὐδὲ πᾶν χλωρὸν, οὐδὲ πᾶν δένδρον, then I would

propose, for ἐπὶ, simply to read σείω, between which words, in Manuscript abbreviations, the difference is but small. This conjecture is confirmed by what occurs supr. v. 13, ὡς συναῖ βάλῃ τοὺς ὀλύνθους αὐτῆς ὑπὸ μεγάλου ἀνέμου σειομένη. In the imagery of both these passages there is something graphic,—with which similar ones might be adduced from the Class. writers. Comp. a similar use of σείω in Hesych. in ν. σκοφαντῶ, τῶν τὰ ἀκρόθρυα σειόντων, '[said] of those who shake the fruit-trees,' that the fruit may fall.—Thus far in my former Edd. On reconsideration of this difficult question, it now occurs to me, that, although there is strong external authority (to which I can add the Lamb. and Mus. copies) for the reading ἐπὶ τὶ δένδρον, adopted by Matth., La., Tis., and Wordsw., yet the t. rec., retained by Gr. and Sch., besides being based on stronger external authority, has internal evidence in its favour, from its yielding a far better sense than τὶ, which is not a little frigid and jejune, and was prob. only a *gloss* on the harshly Hebraistic πᾶν. As to the reading of MS. A, ἐπὶ δένδρον, it removes the difficulty, but only by cutting the knot. I am now of opinion that almost as great objection lies against πᾶν as against τὶ, and though I still prefer the former of my two emendations, the objection that I have started against ἐπισείω seems fatal; to avoid which, I would now propose to read μὴδ' ἐπὶ σείω δ., meaning 'that there should not be wind, nor not any longer to stir the leaves of a tree.' I have already shown how easily σείω, written in MS. abbreviation, might be mistaken for πᾶν, written at full length. And although I cannot find that any existing MS. has this reading, yet that it was in the copy used by Areth., is evident from the following words of his exposition: ἐπὶ καὶ τὰ δένδρα τῆς ἀπὸ τῶν ἀνέμων ἐπισείωσιν (read ἐπισείωσιν, succussione, 'a gentle stirring of the foliage') ἀπολούστα ἀσφύχεται, whence it is plain that that Commentator read, not πᾶν, but σείω. And that such was in the original from which the MS. A was transcribed I more than suspect; at least, that it was formerly there, but afterwards lost, by being eaten away by a worm, or otherwise become illegible; of which I have noticed instances in MSS. After σείω had been lost, the reading δένδρον would easily creep in, to suit the preceding Genitives, γῆς καὶ θαλάσσης.

2. ἀναβαίνοντα] So, for t. rec. ἀναβάνα, the recent Editors read, from all three of the uncials, and several of the cursives (to which I add the Lamb. and Mus. copies).—ἔχοντα stands for κατέχ., 'holding in his hand,' 'bearing.' For ἔκραξε, MS. A (alone) has ἱκραζον, which is

οἷς ἐδόθη αὐτοῖς ἀδικῆσαι τὴν γῆν καὶ τὴν θάλασσαν, <sup>3</sup> λέγων <sup>o ch. 2. 6. & 9. 4. Ezek. 9. 4.</sup>  
 “Μὴ ἀδικήσητε τὴν γῆν μήτε τὴν θάλασσαν, μήτε τὰ δένδρα,  
 ἄχρις οὐ σφραγίσωμεν τοὺς δούλους τοῦ Θεοῦ ἡμῶν ἐπὶ τῶν  
 μετώπων αὐτῶν.” <sup>4</sup> Καὶ ἤκουσα τὸν ἀριθμὸν τῶν ἐσφραγισμέ- <sup>4 ch. 14. 1.</sup>  
 νων, ρμδ̄ χιλιάδες † ἐσφραγισμένοι ἐκ πάσης φυλῆς υἱῶν Ἰσραὴλ·  
<sup>5</sup> ἐκ φυλῆς Ἰούδα, ιβ̄ χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς Ῥουβὴν,  
 ιβ̄ χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς Γὰδ, ιβ̄ χιλιάδες ἐσφρα-  
 γισμένοι· <sup>6</sup> ἐκ φυλῆς Ἀσήρ, ιβ̄ χιλιάδες ἐσφραγισμένοι· ἐκ  
 φυλῆς Νεφθαλεὶμ, ιβ̄ χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς Μα-  
 νασσῆ, ιβ̄ χιλιάδες ἐσφραγισμένοι· <sup>7</sup> ἐκ φυλῆς Συμεὼν, ιβ̄  
 χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς Λευὶ, ιβ̄ χιλιάδες ἐσφρα-  
 γισμένοι· ἐκ φυλῆς Ἰσαχάρ, ιβ̄ χιλιάδες ἐσφραγισμένοι· <sup>8</sup> ἐκ  
 φυλῆς Ζαβουλὼν, ιβ̄ χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς Ἰωσήφ,  
 ιβ̄ χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς Βενιαμὴν, ιβ̄ χιλιάδες  
 ἐσφραγισμένοι.

<sup>9</sup> \* Μετὰ ταῦτα εἶδον, καὶ ἰδοὺ ὄχλος πολλὸς, ὃν ἀριθμῆσαι <sup>o ch. 2. 6, 12. & 9. 11. Rev. 14.</sup>  
 αὐτὸν οὐδεὶς \* ἐδύνατο, ἐκ παντὸς ἔθνους καὶ φυλῶν καὶ λαῶν  
 καὶ γλωσσῶν, † ἐστῶτες ἐνώπιον τοῦ θρόνου καὶ ἐνώπιον τοῦ  
 Ἀρνίου, † περιβεβλημένοι στολὰς λευκάς, καὶ † φοίνικες ἐν ταῖς  
 χερσὶν αὐτῶν <sup>10</sup> \* καὶ \* κρᾶζουσι φωνῇ μεγάλῃ, λέγοντες· “Ἡ <sup>f Ps. 2. 6. Isa. 44. 11. Jer. 2. 28. Hos. 12. 4.</sup>  
 σωτηρία τῷ Θεῷ ἡμῶν τῷ καθημένῳ ἐπὶ τοῦ θρόνου καὶ τῷ

edited by Tia, but on insufficient authority; though it is somewhat countenanced by ἱκραῖον found in many MSS. at xii. 2, though there Tia. himself edits κρᾶζει. Indeed, the form ἱκραῖα occurs even in the text of Tia. at x. 3, xviii. 2. xix. 17, and the best MSS. at xviii. 19, edited by La. and Tia. It would seem that ἱκραῖα for ἱκραῖον was a peculiarity of St. John's phraseology.

3. σφραγίσωμεν] As denoting that they belonged to God; for, as it is shown by the Commentators, slaves were marked with the mark of their master. Comp. Exod. xii. 7. 13.

4. Here the 144,000 is admitted to be a great and indefinite number, denoting the great numbers of those converted from the Jewish to the Christian faith. The tribe of Dan is omitted for reasons which we can only conjecture: either, it is supposed, from its idolatry, or because it had become extinct. Joseph is here put for Ephraim. Levi is mentioned, because equally participating in the benefits of Christ.

9. ὄχλος πολλός—ἰδύνατο] Comp. 2 Eedr. ii. 42. By this ὄχλος some understand the *Gen- tile converts* to the Gospel; others, those com- posing, together with the preceding, the *universal and visible Church* of Christ; others, again, the *spirits of just men made perfect*, and received into glory, especially the martyrs and confessors of the primitive Church. By their being clothed in white robes, and having palm branches, are de- noted their spiritual victory, justification, and sanctification. For περιβεβλημένοι many MSS. have περιβεβλημένοι, which is adopted by almost all the recent Editors, who suppose the common reading to have arisen from emendation, Vol. II.

to remove the anacoluthon in ἰστῶτες; a prin- ciple, however, so far distrusted by Matthæi, that he has, from some MSS., altered ἰστῶτες into ἰστῶτας. Yet that reading seems to have origi- nated in *alteration*, to adapt it to περιβεβλη- μένους (for otherwise there would be an anomaly of expression unparalleled even in this Book); and I suspect that the *οὐ* in περιβεβλημένοι arose from blending the end of the word with the beginning of the next. As to the *anacoluthon*, we are not to bring in irregularities cause- lessly.—Thus far in my former Edd. On recon- sideration, I still continue to be of the same opinion as to the reading here; though I am ready to admit that the question as to the *true* reading is an open one. At any rate I prefer the reading ἰστῶτες to ἰστῶτας, adopted by Matth. and Wordsw. Though the Accusat. might be thought to have been accommodated not to ὄχλος, but to ὅς (scil. ὄχλος).—For φοίνικες, MS. B, and 30 cursives (to which I add Lamb. 1186, and Mus. 1, 2, 3), have -κας, adopted by La. and Tia, while Matth., Gr., and Wordsw. retained -κας, which I continue to do, because in- ternal evidence is quite in its favour; though I am ready to admit that the *true* reading (in either case of very anomalous construction) is an open question.

10. κρᾶζουσι] This, for t. rec. κρᾶζετε, is adopted by all the recent Editors, on very strong authority (I add the Lamb. and Mus. copies), perhaps rightly; though internal evidence is in favour of κρᾶζετε, which may have been meant to match with ἰστῶτες and περιβεβλημένοι.— Ἡ σωτηρία—Ἀρνίε! A sublime chorus of the heavenly host, in which the Article at σωτ. is

Ἀρνίῳ!" <sup>11</sup> Καὶ πάντες οἱ ἄγγελοι ἐστήκεσαν κύκλῳ τοῦ θρόνου καὶ τῶν πρεσβυτέρων καὶ τῶν τεσσάρων ζώων, καὶ ἔπεσαν ἐνώπιον τοῦ θρόνου ἐπὶ \* τὰ πρόσωπα αὐτῶν, καὶ προσεκύνησαν τῷ Θεῷ, <sup>12</sup> λέγοντες "Ἀμήν! ἡ εὐλογία καὶ ἡ δόξα καὶ ἡ σοφία καὶ ἡ εὐχαριστία καὶ ἡ τιμὴ καὶ ἡ δύναμις καὶ ἡ ἰσχὺς τῷ Θεῷ ἡμῶν εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν." [<sup>13</sup> Καὶ ἀπεκρίθη εἰς ἐκ τῶν πρεσβυτέρων, λέγων μοι· Οὗτοι οἱ περιβεβλημένοι τὰς στολὰς τὰς λευκάς, τίνες εἰσὶ καὶ πόθεν ἦλθον; <sup>14</sup> καὶ εἶρηκα αὐτῷ, κύριε μου, σὺ οἶδας. Καὶ εἶπέ μοι· Ὅδοί εἰσιν οἱ ἐρχόμενοι ἐκ τῆς θλίψεως τῆς μεγάλης, καὶ ἐπλύναν τὰς στολὰς αὐτῶν καὶ ἐλευκάναν στολὰς αὐτῶν ἐν τῷ αἵματι τοῦ Ἀρνίου. <sup>15</sup> Διὰ τοῦτό εἰσω ἐνώπιον τοῦ θρόνου τοῦ Θεοῦ, καὶ λατρεύουσιν αὐτῷ ἡμέρας καὶ νυκτὸς ἐν τῷ ναῷ αὐτοῦ καὶ ὁ καθήμενος ἐπὶ τοῦ θρόνου σκηνώσει ἐπ' αὐτούς. <sup>16</sup> Οὐ πεινά-

g. Im. 1. 18.  
Heb. 9. 14.  
1 John 1. 7.  
ch. 1. 6.  
2. 2.  
2. 17. 6.

h. Im. 4. 5. 6.  
Ps. 131. 6.

i. Ps. 131. 6.  
Isa. 66. 10.

supposed by Dean Woodhouse to be emphatic,—‘the salvation;’ but it would rather seem to be used according to that canon of Bp. Middl. (ch. v. § 1), by which abstract nouns (i. e. nouns used in their most abstract sense) take the Article to express that abstraction. And so John iv. 22, ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν, ‘salvation is from the Jews,’ and Acts iv. 12, ἡ ἀλλοφροσύνη ἡ σωτηρία. See also ch. xii. 10. xix. 1, and comp. v. 12.—For τοῦ θρόνου many MSS. have τῷ θρόνῳ, which is here, as on most other occasions, edited by La. and Tis.; though elsewhere they retain τοῦ θρόνου. I cannot imagine that the writer would adopt such a variety of construction; and therefore I have chosen, with Sch. and Wordsw., to retain τοῦ θρόνου, espec. considering that external authority is most in its favour.

11. Fort. rec. *πρόσωπον* all the recent Editors adopt *πρόσωπα*, from A, B, C, and 40 cursives (I add Lamb. 1186 and Mus. 1, 2); rightly; since the other is only a critical alteration. I have now adopted *ἦσαν*, with La., Tis., and Wordsw., from A, C, and several cursives, since internal evidence is in its favour.

12. *λέγοντες Ἀμήν! ἡ εὐλογία, &c.* There is here, as at supr. v. 4, and infr. xix. 4. xxii. 20, an ‘*acclamatio* in *Doxologicum principio*,’ serving to confirm the words of the great multitude;—only, as Wesl. observes, the Angels carry the praises much higher.

13—17. Here are described the glory and felicity of the Church.

13. ἀπεκρίθη ἡ ἀπάντησις. ‘*answered*.’—*τίνες εἰσὶ—ἦλθον*; A question, as Daubuz observes, not asked for want of knowledge, but in order to excite attention.

14. καὶ εἶπε αὐτῷ, κ. μ., σὺ οἶδας.] Comp. Ezek. xxxvii. 3. καὶ εἶπε πρὸς αὐτόν, κύριε, κύριε, σὺ ἐπίστη ταῦτα, also Jer. xv. 15. It would seem that St. John had in mind both those passages. In either passage the Pron. σὺ is emphatic, q. d. ‘It is thou who knowest (not I).’ The σὺ I have with some hesitation received, with La., Tis., and Wordsw., on strong authority, to which I add Lamb. and Mus. omn.—For τὰς στολὰς αὐτῶν Sch., La., and Wordsw., edit αὐτὰς from MS. A, and 7 cursives; while Tis. cancels the

words, from MS. B, and 26 cursives (to which I add Lamb. 1186, Mus. 1, 2, 3, and Cov. 2, omitted by Mill). But I am far from being sure that the words are not genuine, and that they were not (as is so often the case) cancelled or altered for the sake of removing a tautology. In fact, I scarcely doubt that both the above two readings are only alterations of the early Critics, attesting the two ways in which they sought to remove the tautology; which is, however, quite in the manner of the sacred writers, espec. in cases where the feelings of the writer are strongly moved, as in the present passage, which may be said to inculcate most forcibly the cardinal doctrine of the Atonement by the blood of Jesus.

15. διὰ τοῦτό εἰσιν ἐνώπιον, &c.] With this I would compare a fine passage in Theocrit. Idyll. xvii. 16—25, containing the *εὐπρόσβωτος* of the Ptolemies of Egypt.—I here again retain τοῦ θρόνου (for which Matth., La., and Tis. adopt τῷ θρόνῳ, from MS. B, and 20 cursives), for reasons which I have adduced supr. v. 10. However, I doubt whether τῷ θρόνῳ be really in MS. B. It is noted in Bentley’s collation, but not in the other two. What increases my suspicion is, that the Lamb. and Mus. copies, which almost invariably support the Cod. B, here all desert it. And as for the 20 cursives alleged for τῷ θρ., there is, I suspect, some mistake; at least in recollating the very precious MS. 7 (the Cov. 2) I found τοῦ θρόνου.—*λατρεύουσιν*—*ναῷ αὐτοῦ*, namely, as priests (see i. 6), though a priesthood far more august than the Levitical.—*σκηνώσει ἐπ’ αὐτούς*, i. e. as *Iaspis* explains, ‘will ever cheer them with his presence, and protect them from harm.’ Comp. Num. ix. 18, 22, where *σκηνοῦν* is, in this sense, interchanged with *σκέπειν*. See Ezek. xliii. 9, and infra xxi. 3.

16, 17. The general sentiment here is, that ‘they shall be delivered from all the evils and miseries under which they laboured;’ and this is expressed by imagery of the most exquisite kind (oft. found in the Old Test. See Isa. xlix. 9, 10. lv. 1. Ps. xxiii. 2), designating both the evils from which they shall be everlastingly delivered, and the positive good which they shall eternally enjoy.



σουσιν ἔτι, οὐδὲ διψήσουσιν ἔτι, οὐδὲ μὴ πέσῃ ἐπ' αὐτοὺς ὁ ἥλιος, οὐδὲ πᾶν καύμα· 17 \* ὅτι τὸ Ἀρνίον τὸ ἀνὰ μέσον τοῦ θρόνου πρίμανε αὐτοὺς, καὶ ὁδηγήσει αὐτοὺς ἐπὶ † ζωσας ἡγήγας ὑδάτων, καὶ ἐξαλείψει ὁ Θεὸς πᾶν δάκρυον \* ἐκ τῶν ὀφθαλμῶν αὐτῶν.

VIII. 1 Καὶ ὅτε ἤνοιξε τὴν σφραγίδα τὴν ἐβδόμην, ἐγένετο σιγή ἐν τῷ οὐρανῷ ὡς ἡμῶριον. 2 Καὶ εἶδον τοὺς ἑπτὰ ἀγγέλους οἱ ἐνώπιον τοῦ Θεοῦ ἐστήκασιν, καὶ ἐδόθησαν αὐτοῖς ἑπτὰ

16. οὐδὲ μὴ πέσῃ ἐπ' αὐτούς] namely, so as to injure them.

17. To advert to some matters of criticism and philology. For ποιμαίνει and ὁδηγεῖται, Matth. and Tis. edit ποιμαίνει and ὁδηγεῖται, with 30 cursives (to which I add Mus. 1, 2), while Gr., Sch., and Wordsw. retain the t. rec.; rightly; since, though internal evidence might seem in favour of the *Present* form, yet more external authority is needed; and internal evidence is partly in favour of the t. rec.; for it is not improb. that ποιμαίνει sprang from error of scribes, which would lead to the alteration of ὁδ. into the *Present*. Besides, the Pesch. Syr. and Vulg. Versions strongly confirm the t. rec.—As to the disputed reading ζωσας, I now feel a doubt whether my defence of the t. rec. be sufficient to sustain it; and I am inclined to defer to the authority of external evidence in a case like this, in which internal evidence is equally balanced, and would admit ζωσας, espec. considering that it is confirmed by three passages, infra xvi. 3. xxi. 6, and xxii. 1 and 17, comp. with John iv. 14; though ζωσας is somewhat supported by John iv. 14, ἵδωμεν ἂν σοι ὕδωρ ζῶν, meaning, 'the fountain of eternal life;' a passage, perhaps, present to the mind of some Critics of early times, who altered ζωσας to ζωσας, by way of removing a certain awkwardness arising from the Genit. ὑδάτων after ζωσας.—Ἐξαλείψει stands for the more Class. ἀπομόρξει, used in Plat. vi. 643, and Polyb. xv. 26, 3. The ἐκ for ἀπὸ has been adopted by all the best Editors, on the strongest evidence external and internal.

VIII. 'Here the writer (after the episode, by way of preparation, contained in the last Chapter) returns to the subject treated of at ch. vi. and unlooses the seventh and last seal; thus opening out, not an emblematic picture, but the book, or roll itself, written on both sides, and filled with matter of the most mournful kind, of which the events are supposed to be already accomplished, and the return itself of the Messiah is regarded as if seen with the eyes.' (Heinr.) The opening of the seventh seal introduces the period of the seven trumpets, which is, like the former, variously viewed by different Commentators, whose expositions are chiefly threefold: 1. That of Grot., Lightf., and Hamm., which supposes these prophecies to have been fulfilled in the Jewish wars, ending in the destruction of Jerusalem; 2. That of Mede, Bp. Newton, and others; of which see a full detail in Woodhouse. 3. That of Vitringa, and some eminent foreign Commentators, adopted by Dean Woodhouse, which distinguishes the prophetic history of the seals from that of the trumpets; the latter not being allowed as a continuation of the former, in a regular line of suc-

cession. 'The emblems (observes Dean Woodhouse) under the seals are understood to exhibit a general history of the greater changes which were to take place in the world, more espec. in the Christian Church, until the end; while those under the trumpets are supposed to foretel and recount the history of the same times, but much more particularly and minutely, and under different characters. The seals foretel the history of the Christian Church; and the first six contain a short, rapid, and general sketch of the progress of Christianity from its first establishment in the world to that time, yet future, when the enemies of Christ shall be separated for punishment, and his faithful servants for heavenly favour and rewards.'

1. ἐγένετο σιγή—ἡμῶριον] This is generally supposed to be an allusion to a ceremony in Jewish worship, of silence for secret prayer, while incense was offered on the golden altar in the Sanctuary. It seems better, however, to imagine no such allusion, but to simply suppose the awful silence merely as suspending the gratification of even holy curiosity, and as a solemn pause preparatory and introductory to yet more august representations; such as were, to use the words of Hor. Od. ii. 13, 29, 'sacro digna silentio,' things not only worthy to be heard in, but to be ushered in, by deep silence.—For ἡμῶριον La. and Tis. edit, from MSS. A. C (I add Mus. 2), ἡμῶριον; while Sch. and Wordsw. retain ἡμῶριον, found in B and all the other MSS.; very properly; for there is no proof that the word ἡμῶριον ever existed; while ἡμῶριον is found in good writers of the later Greek. I doubt not that the reading ἡμῶριον arose from an error of the scribes, who here committed other blunders. The word is an Adverbial expression, formed on the subst. ἡμῶριον used as an Accus. of time, of which exx. occur in Strabo and Pollux. And, though it be very rare, I have found the Adverbial use of ἡμῶρι. in Procop. Hist. p. 623, ἀνθρώπων οὐδὲ ἡμῶριον θανάτον ἴστυν ἵσταῖσα βίωσαν.

2. τοὺς ἑπτὰ ἀγγέλους—ἴστ.] The words should be rendered, 'And I beheld the seven Angels who stand before (the presence of) God;' those mentioned again, but as discharging another office, supr. xv. 1. Jackson, of Leicester, remarks, 'Constantinus Judaeorum opinio statuit, septem Angelos Deo proximos: forte hauserunt ex Tob. xii. 15, vel Zech. iv. 10.' We find traces of this in the Rabbinical writers; e.g. Targum Jonath. ad Gen. xi. 7, 'Dixit Deus septem Angelis, qui stant coram illo;' which confirms my rendering of ἴσθη, required by the context, and that idiom in the form ἴσθηκασιν (unknown, it seems, both to the ancient and modern Translators), by which the Perf. tense ἴσθηκα is used as a Pro-

b ch. 5. 6.  
a 3. 5.  
c 12. 13.  
d 14. 15.

c Ps. 141. 2.  
Luke 1. 10.

d Ezek. 20.  
22.  
Isa. 2. 12.  
ch. 9. 4.  
a 16. 2.

σάλπυγγες. <sup>3</sup> <sup>b</sup> Καὶ ἄλλος ἄγγελος ἦλθε, καὶ ἐστάθη ἐπὶ τὸ θυσιαστήριον ἔχων λιβανωτὸν χρυσοῦν καὶ ἐδόθη αὐτῷ θυμιάματα πολλὰ, ἵνα † δώσῃ ταῖς προσευχαῖς τῶν ἁγίων πάντων ἐπὶ τὸ θυσιαστήριον τὸ χρυσοῦν τὸ ἐνώπιον τοῦ θρόνου. <sup>4</sup> <sup>c</sup> καὶ ἀνέβη ὁ καπνὸς τῶν θυμιαμάτων ταῖς προσευχαῖς τῶν ἁγίων ἐκ χειρὸς τοῦ ἁγγέλου ἐνώπιον τοῦ Θεοῦ. <sup>5</sup> καὶ εἴληφεν ὁ ἄγγελος τὸν λιβανωτὸν, καὶ ἐγέμισεν αὐτὸν ἐκ τοῦ πυρὸς τοῦ θυσιαστηρίου, καὶ ἔβαλεν εἰς τὴν γῆν καὶ ἐγένοντο φωναὶ καὶ βρονταὶ καὶ ἀστραπαὶ καὶ σεισμός.

<sup>6</sup> Καὶ οἱ ἑπτὰ ἄγγελοι οἱ ἔχοντες τὰς ἑπτὰ σάλπυγγας ἤτοι-  
μασαν ἑαυτοὺς ἵνα σαλπίσωσι. <sup>7</sup> <sup>d</sup> Καὶ ὁ πρῶτος [ἄγγελος]  
ἐσάλπισε καὶ ἐγένετο χάλαζα καὶ πῦρ μεμιγμένα ἐν αἵματι,

sent; on which see Battm. Gr. Gr. § 107, ii. 2.

3. ἄλλος ἄγγελος] i. e. the great Angel of the Covenant, the Lord Jesus, as most Commentators explain. To this, however, well-founded objections have been made by Dean Woodhouse, who supposes that the angel represents the *Christian priesthood* in general, exercised in subordination to the great High-priest.—ἵνα δώσῃ—*δύλων*, 'that he might give it to the prayers of the saints,' i. e. that he might give the effect of incense to the prayers of the saints (Vitringa and Burton); thus showing, by an expressive emblem, that the prayers of the saints are acceptable to God.—To advert to a matter of various reading. For δώσῃ, La. and Tis. edit δώσει, from MSS. A and C, and not a few cursives (I add Mus. 1), with Andr.; while Sch. and Wordsw. retain δώσῃ. Nay, the latter regards δώσει as scarcely a various reading at all, but a mere change arising from the *ὁμοφωνία* between *ῖ* and *ῑ*, put by itacism. Here, however, the change is between *εῖ* and *ῑ*, and it should seem that the change in question represents a *true* various reading pointing at a variety of construction between the *ῑ*ae followed by Subj. and by Fut. Ind. And vestiges there are of the latter idiom (unclassical though it be) elsewhere in the N. T., espec. in this Book. So infr. ix. 4, ἀδικήσουσιν, and xxii. 14, in *all* the MSS., καὶ ἔσται, infr. xiii. 16, in some copies ἵνα δάσωσιν, John xv. 8, ἵνα γενήσῃς, where several copies have the Subj. I Cor. xiii. 3, ἵνα καθήσονται, as Tis. edita, from most of the uncial MSS., where others, with the t. rec., have καθήσονται. 1 Pet. iii. 1, ἵνα κερδηθῇσονται, as Tis. edita, from all the most ancient MSS., where the t. rec. has κερδηθήσονται. Eph. vi. 3, ἵνα εἰ σοὶ γίνῃται καὶ ἔσται. So also Mark xii. 19, in MSS. A, B, and many others, ἵνα λάβῃ—καὶ ἔξαναστήσῃ. Hence it is very possible that δώσει may here be the true reading.

5. εἴληφεν—τὸν λιβανωτὸν—καὶ ἔβαλεν εἰς τὴν γῆν] This preparatory vision may, with Dean Woodhouse, be supposed to concern the *Christian Church*, and the 'burning incense' be understood, with him, to denote the *Christian religion* and *worship* pure and heavenly in its origin and nature, but which, being sent down to earth, and mixing with the passions of sinful men, produces signal commotions. It begins in

pure incense,—which is offered up purely for a time, till, mingling with human corruptions, it becomes the instrument of discord and violence. After this, the *general* view, are in the sequel of this seal more *particularly* depicted the heresies and commotions which, under the name of Christianity, afflicted the Christian world, and almost banished from it true religion. The symbolical action of casting the contents of the golden censer upon the earth naturally paves the way for the representation of the *effects* of the Gospel thus sent, in producing commotions upon earth, agreeably to our Lord's words, Luke xii. 49, πῦρ ἦλθον βαλεῖν εἰς τὴν γῆν, i. e. 'divisions and discords.'

6. οἱ ἔχοντες] The *οἱ* before ἔχοντες, absent from t. rec., has been, on ample authority, inserted by all the recent Editors.—τὰς ἑπτὰ σάλπ. On the intent of these trumpets great difference of opinion exists. The best founded view seems to be that of Dean Woodhouse, who supposes them to designate *hostile attacks*, and thinks that throughout the object is the same—the *pure Christian Church*; and that the assailants are not only its infidel and acknowledged foes, but also those, its most formidable enemies, who, professing to belong to its body, have taught doctrines, and pursued measures, contrary to its purity, destructive of its peace, and almost of its existence,—the *heretics* and *anticristian corrupters*. 'A view (continues he) confirmed by the fact, that in those visions of the trumpets whose meaning can be most accurately ascertained, the Christian Church is evidently the object of assault. Such it is seen to be in the fifth and sixth trumpets, and yet more clearly and confessedly in the seventh, where (xi. 15) upon the angel's sounding, the heavenly voices immediately proclaim the victory, and award the kingdoms of the world to Christ; and that this Church is to partake the happiness and glory of his victory and reign, is apparent from the subsequent song of the elders, and indeed from all holy writ. In this seventh and last conflict the contending powers are fully declared, and we may reasonably suppose them the same in all the stages of the warfare, under the four first trumpets, as well as under the three last.'

7. ἄγγελος] The word has been cancelled by all the recent Editors, on strong evidence, external and internal.—ἰγύνετο—αἵματι. Comp.

καὶ ἐβλήθη εἰς τὴν γῆν καὶ τὸ τρίτον τῆς γῆς κατεκάν, καὶ τὸ τρίτον τῶν δένδρων κατεκάν, καὶ πᾶς χόρτος χλωρὸς κατεκάν.  
8<sup>ο</sup> Καὶ ὁ δεῦτερος ἄγγελος ἐσάλπισε καὶ ὡς ὄρος μέγα πυρὶ καίόμενον ἐβλήθη εἰς τὴν θάλασσαν καὶ ἐγένετο τὸ τρίτον τῆς θαλάσσης αἷμα, <sup>9</sup> καὶ ἀπέθανε τὸ τρίτον τῶν κτισμάτων τῶν ἐν τῇ θαλάσῃ, τὰ ἔχοντα ψυχὰς, καὶ τὸ τρίτον τῶν πλοίων † διεφθάρη. <sup>10</sup> Καὶ ὁ τρίτος ἄγγελος ἐσάλπισε καὶ ἔπεσεν ἐκ τοῦ οὐρανοῦ ἀστὴρ μέγας καίόμενος ὡς λαμπάς, καὶ ἔπεσεν ἐπὶ τὸ τρίτον τῶν ποταμῶν, καὶ ἐπὶ τὰς πηγὰς [τῶν] ὑδάτων  
11<sup>ο</sup> καὶ τὸ ὄνομα τοῦ ἀστέρος λέγεται [ὁ] ἄψινθος καὶ † γίνεται τὸ τρίτον τῶν ὑδάτων εἰς ἄψινθον καὶ πολλοὶ τῶν ἀνθρώπων

Jer. 51. 25.  
Amos 7. 4.  
ch. 16. 3.

Isa. 14. 12.  
ch. 16. 4.

Ruth i. 20.  
Exod. 16. 22.  
Jer. 9. 15.

Isa. ix. 18, 19. xxix. 17—24. Exod. ix. 23, 24. Ezek. xxvi. 15, 16; whence it is plain that the *in* has been here rightly inserted, from many MSS. (I add all the Lamb and Mus. copies) and early Editions, by the most eminent Editors; who also, on the best authority (to which I can make the same addition) insert *καὶ τὸ τρίτον τῆς γῆς κατεκάν*. The omission, no doubt, arose from the recurrence of *κατεκάν*. The whole imagery here is such as is often employed to denote great calamity, as *χάλαξα* is a symbol of Divine wrath, *infr.* xi. 19. xvi. 21.—*εἰς τὴν γῆν*, 'upon the land,' as distinguished from the sea at ver. 8. So Dean Woodhouse, who also takes *τὴν γῆν* to denote Jewish Christians; and *τὴν θάλασσαν* at ver. 8, the *Gentile Christians*. By 'the trees' he understands 'genuine Christians,' many of them (*τὸ τρίτον* denoting a considerable part) destroyed by the fire of persecution, and by 'the green grass,' 'those Christians who make a fair show, but in time of persecution fall away.' Finally, he considers the imagery of the remainder of this Chapter, as symbolically designating the corruptions of the Gospel by heretics, and the darkness and ignorance subsequent to that corruption.

8. *ὄρος μέγ. π. καίω. ἐβλ. ε. τ. θάλ.*] In tracing the fulfilment, our usual guides fail us, and propound little short of absurdities. Prof. Lee is so far right in supposing the figures derived from Jer. li. 25, and thus the 'mountain' may designate an immense host of men cast upon any spot; prob. pointing at the irruption of the vast hordes of Sarmatian descent on the Roman empire, whereby it was in the end destroyed; just as was the Babylonian empire, as recorded by the Prophet. The 'sea' here cannot designate, as many suppose, the people of Europe so destroyed, but 'the sea,' *κατ' ἑξοχὴν*, the Mediterranean,—an expression used to designate the situation of the sea which washed the shores of nearly the whole Roman empire.—*πυρὶ*, not found in MS. B, and 29 cursive, with the Lamb. and Mus. copies, with Aræth., was cancelled by Matth.; but on insecure grounds, since it is found in the other uncial MSS., and above half of the cursive, confirmed by the Syr., Vulg., and other Versions; and likely was it to have been thrown out by certain Critics, who viewed it as a pleonasm, not bearing in mind Heb. xii. 18, and even *infr.* xxi. 8, *λίμνη τῇ καίωμιν πυρὶ*.

9. *διεφθάρη*] The MS. A, and 8 cursive, with Andr., have *διεφθάρησαν*, which has been

adopted by La. and Tia, but on insufficient grounds, external authority being against the reading, and internal evidence by no means in its favour, since it has every appearance of being a mere *alteration* proceeding from some Critics, who thought a *Plural* verb called for by grammatical propriety; though the contrary would rather be the case. In this casting of the burning mount into the sea, there is a symbol of utter destruction, as appears from xviii. 21, *λίθον ὡς μύλον μέγας, καὶ ἐβαλεν εἰς τὴν θάλασσαν*, where see note. Moreover, it is plain that the writer meant to keep the *animalia* and the *inanimate* creation distinct, and for that reason employed two verbs, each of which, depending on *τὸ τρίτον*, must be in the Sing. And, as *ἀπέθανεν* is so, thus ought *διεφθ.*

10, 11. The idea of the *falling star* seems to be taken from Isa. xiv. 12, where the fall of Babylon is predicted; and as Babylon appears in this book to be put for heathen Rome, the fall of the latter is here undoubtedly had in view by the Apocalypse. The star is further called *wormwood*, to denote, perhaps, the sorrows inflicted by that people, wherever they went. See Ruth i. 20. Exod. xv. 50. (Lee).—*ἀστὴρ—ὡς λαμπάς*. Daubuz remarks, that 'the Romans sometimes called a comet [rather a *meteor*] *fulx cælestis*.' So, I would add, did the Greeks occasionally use the term *λαμπάς*. Thus, in Artemid. Onir. i. ii. 9, we have, *τὸ δὲ αὐτὸ σημαίνει καὶ λαμπάδες ἐξ οὐρανοῦ κατιόνται*; which passage furnishes an apt illustration of the use of the term here, since *λαμπάδες* there must denote *meteors*, or 'falling stars.'

11. The Art. *ὁ* is prefixed to *ἄψινθος* by all the recent Editors. It is prob., but not certainly, genuine, since, while the Article here is confirmed by a passage *supr.* vi. 8, it is, on the other hand, rejected by another, *infr.* iv. 11, though more likely was it to have been thrown out than put in. For *γίνεται*, MSS. A, B, and not a few others (with Lamb. and Mus. copies), have *ἔγινετο*, which is received by Matth., La., Tia., and Wordsw., while Gr. and Sch. retain *γίνεται*, rightly; since it has a preponderance of external authority, and is supported by internal evidence, from the circumstance that the use of the *Present* is quite in the style of St. John, and indeed of the Scriptural writers in general. Even Wordsw. seems to have intended to edit *γίνεται*, which seems to be in MS. C, since in his note he remarks, 'The original is *γίνεται* (sic) *εἰν*

ἀπέθανον ἐκ τῶν ὑδάτων, ὅτι ἐπικράνθησαν. <sup>12</sup> Καὶ ὁ τέταρτος ἄγγελος ἐσάλπισε καὶ ἐπλήρη τὸ τρίτον τοῦ ἡλίου, καὶ τὸ τρίτον τῆς σελήνης, καὶ τὸ τρίτον τῶν ἀστέρων ἵνα σκοτισθῇ τὸ τρίτον αὐτῶν, καὶ ἡ ἡμέρα μὴ \* φάνη τὸ τρίτον αὐτῆς, καὶ ἡ νύξ ὁμοίως. <sup>13</sup> Καὶ εἶδον, καὶ ἤκουσα ἑνὸς \* ἀετοῦ πετομένου ἐν μεσουρανήματι λέγοντος φωνῇ μεγάλῃ "Οὐαί, οὐαί, οὐαί τοῖς κατοικοῦσιν ἐπὶ τῆς γῆς, ἐκ τῶν λοιπῶν φωνῶν τῆς σάλ-  
πυγγος τῶν τριῶν ἀγγέλων τῶν μελλόντων σαλπίζειν!"

a Luke 8. 31.  
b 10. 14.  
ch. 17. 8.

IX. 1 \* Καὶ ὁ πέμπτος ἄγγελος ἐσάλπισε καὶ εἶδον ἀστέρα ἐκ τοῦ οὐρανοῦ πεπτωκότα εἰς τὴν γῆν, καὶ ἐδόθη αὐτῷ ἡ κλεῖς τοῦ φρέατος τῆς ἀβύσσου <sup>2</sup> καὶ ἤνοιξε τὸ φρέαρ τῆς ἀβύσσου καὶ ἀνέβη καπνὸς ἐκ τοῦ φρέατος ὡς καπνὸς καμίνου † μεγάλης

ἀψιθον.' The τῶν before ἀθρ. has been, on good grounds, inserted by all the recent Editors.

12. A better comment on this passage than Isa. viii. 21, 22. ix. 1—7, cannot be given; which is a direct prophecy of these times. Another such prophecy is in Zech. xiv.; and vv. 6, 7, mark out the particulars here mentioned. (Lee.)—To advert to matters of disputed reading. For t. rec. φάση, MSS. A, B, and several cursives, have φάση, which has been received by Matth., and, after him, by La., Tia., and Wordsw.; while Gr., Heinr., Vater, and Sch. retain φάση. Internal evidence is in favour of φάση, from the rarity of the form; and that evidence ought here to decide. The sense is, 'so that the day did not shine for one-third of its course,' or 'was shorn of one-third of its light.'

13. The readings αετοῦ for ἀγγέλου, and πετομένου for πετῶν, are, on the strongest grounds, adopted by all the recent Editors.—μεσουρανήματι may be rendered, the 'mid-heaven,' or the space between heaven and earth, and answering to the *akhera* of heaven, or the sky. The word occurs only in the later writers.—οὐαί, οὐαί, οὐαί—σαλπίζειν! The sense may be thus expressed, with Iaspis: 'Ferri adhuc poterant, quæ vidisti, omnia: sed tria illa mala, nunc ingruentia, funestissimum afferent exitum.' The exact references in these woes will be according to the hypothesis adopted; and to any of the above it is very suitable. Dean Woodhouse observes, that 'under the four first trumpets, which have their beginning from this period, the storm increases; and under the three last, it advances to its maturity, and produces the most special and desolating effects, by three distinct explosions. The three woes correspond to the three last trumpets, which, or the *woes-trumpets*, are generally regarded as predicting the miserable state of the Church in the dark ages.' See also Bp. Newton.

IX. 1. εἶδον—εἰς τὴν γῆν] Render: 'I saw a star fallen (= 'which had fallen') from heaven unto earth.' By ἡ κλεῖς is meant the 'power to open.' It is generally agreed, that this star must denote, agreeably to the symbolical language of prophecy, a teacher, as in viii. 10; and that, no doubt, a false teacher pretending to a Divine Legation. Most Expositors fix on *Mahomet*; but good reasons are given by Dean Woodhouse why it may be supposed to denote *Satan*, the

instigator to all heresy, and the great Heresiarch.—τοῦ φρέατος τῆς ἀβύσσου means, as Prof. Lee explains, 'the well of the abyss of waters' in the bowels of the earth. He also compares Ezek. xxvi. 19, from which he thinks that here by opening the great deep is implied the letting loose of some power to take vengeance similar to that in the passage of the Prophet. The subsequent expressions, καπνὸς, ἐκκένσθη, and ἀπρίδας, have all assigned to them, by Woodhouse, a mystical sense. Others, however, take a very different view, according to the hypothesis they adopt.

2. ἤνοιξε τὸ φρ.] 'opened,' not, as Beng. thinks, by making an orifice, but by opening the mouth of the pit by removing the huge stone which closed it. See Gen. xxix. 2.—καμ. μεγάλη, 'of a huge furnace.' There is, however, a variety of reading, and consequent difference of opinion, among Critics. For *μεγ.*, MS. B, and 30 cursives (with Lamb. 1186, and Mus. 1, 2, 3), have *καμίνου*, approved by Mill, and edited by Matth.; while Gr., La., Tia., and Wordsw. have, with me, retained *μεγ.*, supposing, I imagine, *καμιν.* a critical alteration, to introduce a term more definite, as called for by the context; having, perhaps, in mind Dan. iii. 6, εἰς τὴν κάμινον τοῦ πυρὸς καμίνου. Yet that is almost implied in *καμίνου*, and *μεγ.* might be mentioned by way of showing that the fire was a great one. Comp. Ezek. xxiv. 9. However, on careful reconsideration of the question, the thing seems not clearly made out. It is quite as prob. that *καμιν.* was written by the Apostle, and that *μεγάλη* came in either from a marginal Scholium, or from a Critic, who thought the circumstance of *size* better expressed, than implied. When, however, brought in addition to *καμιν.* (as we find in several MSS.), it was likely to expel *καμιν.* That St John used the epithet *καμιν.* is pretty certain, from various passages of the O. T., which seem to have been in his mind; e. gr. Exod. xix. 18. Dan. iii. 6, already noticed. Job xii. 11, ἐκκεντρήσαν αὐτοῦ ἱκανοῖται καπνὸς καμίνου καμίνου περὶ ἐνθράκων. Besides, as Heinr. truly observes, *καμιν.* here is a term more suitable to the context, than *μεγάλη*, and, though that would not of itself sufficiently prove its genuineness, yet internal evidence much confirms the strong external authority for *καμιν.* Besides, I cannot find a single ex. of the use of *μεγάλ.* with *καμ.*

καὶ ἐσκοτίσθη ὁ ἥλιος καὶ ὁ ἄηρ ἐκ τοῦ καπνοῦ τοῦ φρέατος.  
<sup>3</sup> Καὶ ἐκ τοῦ καπνοῦ ἐξήλθον ἀκρίδες εἰς τὴν γῆν, καὶ ἐδόθη  
 αὐταῖς ἐξουσία ὡς ἔχουσιν ἐξουσίαν οἱ σκορπίοι τῆς γῆς· <sup>4</sup> <sup>b</sup> καὶ  
 ἐρρέθη αὐταῖς ἵνα μὴ ἀδικήσωσι τὸν χόρτον τῆς γῆς, οὐδὲ πᾶν  
 χλωρὸν, οὐδὲ πᾶν δένδρον,—εἰ μὴ τοὺς ἀνθρώπους [μόνους]  
 οἷτινες οὐκ ἔχουσι τὴν σφραγίδα τοῦ Θεοῦ ἐπὶ τῶν μετώπων  
 αὐτῶν. <sup>5</sup> Καὶ ἐδόθη αὐταῖς ἵνα μὴ ἀποκτείνωσιν αὐτοὺς, ἀλλ’  
 ἵνα † βασανισθῶσι μῆνας πέντε· καὶ ὁ βασανισμὸς αὐτῶν ὡς  
 βασανισμὸς σκορπίου, ὅταν παίσῃ ἄνθρωπον. <sup>6</sup> Καὶ ἐν ταῖς  
 ἡμέραις ἐκείναις ζητήσουσιν οἱ ἄνθρωποι τὸν θάνατον, καὶ \* οὐ  
 μὴ εὕρῃσουσιν αὐτόν καὶ ἐπιθυμήσουσιν ἀποθανεῖν, καὶ φεύξ-  
 εται ὁ θάνατος ἀπ’ αὐτῶν. <sup>7</sup> <sup>a</sup> Καὶ τὰ ὁμοιώματα τῶν ἀκρίδων  
 ὅμοια ἔπποις ἡτοιμασμένους εἰς πόλεμον καὶ ἐπὶ τὰς κεφαλὰς  
 αὐτῶν ὡς στέφανοι ὅμοιοι χρυσῷ, καὶ τὰ πρόσωπα αὐτῶν ὡς  
 πρόσωπα ἀνθρώπων, <sup>8</sup> καὶ εἶχον τρίχας ὡς τρίχας γυναικῶν, <sup>a</sup> Joel 1. 6.  
 καὶ οἱ ὀδόντες αὐτῶν ὡς λεόντων ἦσαν. <sup>9</sup> καὶ εἶχον θώρακας  
 ὡς θώρακας σιδηροῦς, καὶ ἡ φωνὴ τῶν πτερύγων αὐτῶν ὡς φωνὴ

<sup>b</sup> Ezek. 2. 4.  
 ch. 6. 6.  
 & 7. 2.

<sup>c</sup> Isa. 2. 19.  
 Jer. 5. 1.  
 Hos. 10. 8.  
 Luke 22. 30.  
 ch. 6. 16.

<sup>d</sup> Ezek. 10. 4.  
 Wied. 16. 9.  
 Joel 2. 4.

—Ἐσκοτίθη, for -τίσθη, found in MS. A, and 3 cursives, is a mere grammatical alteration, as baseless in evidence, as groundless in propriety of diction.

3. ὡς ἔχουσιν ἐξουσίαν οἱ σκορπ. i. e. power not to kill, but to torture and inflict misery.

4. ἵνα μὴ ἀδικήσωσι.] La. and Tis. edit ἀδικήσουσι, from MS. A, and one cursive;—a reading worthy of attention, as will appear from my note supr. viii. 3, though not of adoption on authority so slender.—μόνους has been, on the strongest grounds, cancelled by all the recent Editors.—αὐτῶν is cancelled by La., Tis. (last ed.), and Wordsw., from the MS. A, and 2 cursives. But that authority is insufficient to authorize the cancelling of a word, espec. where internal evidence is, as here, equally balanced. This is now, I find, seen by Tis., since he has, in his 2nd ed., restored the word.

6. [ζητήσουσι.—ἀπ’ αὐτῶν] A very expressive, and, by the parallelism, most energetic, mode of expressing an utter weariness of life. Comp. Luke xxiii. 29, sq. xxi. 28, and the Class. citations in Wetst., and Bp. Jebb, Sac. Lit. p. 315, fin.—ὁ θάνατος is absent from Cov. 2, and from that alone; yet Dr. Mill, Proleg. 163, is of opinion that this is the genuine reading; thinking that it was more likely ὁ θάνατος should have been left understood than expressed. But although that would in the Class. Greek writers have been the case, yet not in such a writer as St. John. It is, moreover, highly improb. that the expression should have crept into all the copies but one. It is far more likely that the expression was lost by its variety of position—a case of frequent occurrence. Besides, to remove the expression would diminish the force, and mar the beauty, of a passage all but poetic, ὁ θάνατος being almost personified, as it is quite so in several other passages of Scripture. For the same reason I have, with all the recent Editors, adopted οὐ μὴ for οὐχ, from the 3 uncial, and many cursive MSS. (to which I add Lamb.

1186, and Mus. 1, 2, 3).—For φεύξεται Lach. and Tis. read φεύγει, from MS. A alone,—inadmissible, on such slight authority, and, indeed, I suspect a mere error of the scribe (who so often blunders) for φεύξει, which might happen, since Γ and Ζ in some forms of uncial writing, as X and Λ, are very similar. Or the true reading in the original may be φεύγει, 2nd Fut. ; a form of the ordinary Greek often found in the later writers. It is quite possible that St. John may have used the form.

7—10. These figurative locusts are now described, representing a sort of army; comp. Joel ii. 4, seqq. The description has many striking points of similarity in the Arabians, who are generally supposed to be here meant; they being always famed for horsemanship. Thus the crowns will correspond to the turbans of that people; and their having the hair of women is explained by the Arabian custom of wearing their hair long. By the ‘teeth of lions,’ they are well designated as strong to devour. The breast-plates allude to the scales of the locusts; and the sound of their wings, to the rapidity of their conquests. The description, however, I apprehend, would be quite as applicable to some other Eastern nations as to the Arabians; and certainly there are many characteristics which suit the Zelotes, according to the hypothesis of many learned Commentators. So Jos. Bell. Jud. iv. 9, 10, γυναικίζονται διὰ τὸ ὄψις, ἐφόρων ταῖς δαξιαῖς θρυπτομένοις διὰ τοῖς βαβίλασιν, ἐκπίπτες ἐξαιτῆς ἐγίνοντο πολεμισταί. There are, Bp. Newton thinks, ‘some things here said in allusion to the properties of natural locusts, which well designate horsemen; their heads resembling a horse’s head; whence the Italians call them cavallette.’ So, I would add, the army of Thracians, under Sitalkes, going to the aid of the Athenians against Macedonia, spoken of by Thucyd. ii. 98, are thus alluded to by Aristoph. Acham. 137, ‘Ὅσον τὸ χρέμα παρόντων προσέρχεται! In either case there is a strong figure, to denote immense

ἀρμάτων ἵππων πολλῶν τρεχόντων εἰς πόλεμον. <sup>10</sup> καὶ ἔχουσιν οὐράς ὁμοίας σκορπίους, καὶ κέντρα ἦν ἐν ταῖς οὐραῖς αὐτῶν, καὶ ἡ ἐξουσία αὐτῶν ἀδικῆσαι τοὺς ἀνθρώπους μῆνας πέντε.

f ver. 1.

g ch. 8. 12.

<sup>11</sup> [Καὶ] ἔχουσιν ἐφ' αὐτῶν βασιλέα τὸν ἄγγελον τῆς ἀβύσσου, ὄνομα αὐτῷ Ἑβραϊστὶ Ἀβαδδὼν, † καὶ ἐν τῇ Ἑλληνικῇ ὄνομα ἔχει Ἀπολλύων. <sup>12</sup> εἴ Ἡ οὐαὶ ἡ μία ἀπῆλθεν ἰδοὺ, † ἔρχονται ἔτι δύο οὐαὶ μετὰ ταῦτα.

h ch. 7. 1.

<sup>13</sup> Καὶ ὁ ἕκτος ἄγγελος ἐσάλπισε καὶ ἤκουσα φωνὴν μίαν ἐκ τῶν τεσσάρων κεράτων τοῦ θυσιαστηρίου τοῦ χρυσοῦ τοῦ ἐνώπιον τοῦ Θεοῦ, <sup>14</sup> † λέγουσαν τῷ ἕκτῳ ἄγγέλῳ, ὁ ἔχων τὴν σάλπιγγα· Λύσον τοὺς τέσσαρας ἄγγέλους τοὺς δεδεμένους ἐπὶ τῷ ποταμῷ τῷ μεγάλῳ Εὐφράτῃ. <sup>15</sup> Καὶ ἐλύθησαν οἱ τέσσαρες ἄγγελοι οἱ ἡτομασμένοι εἰς τὴν ὥραν καὶ ἡμέραν καὶ μῆνα καὶ ἑνιαυτὸν, ἵνα ἀποκτείνωσι τὸ τρίτον τῶν ἀνθρώπων. <sup>16</sup> † Καὶ

i Ps. 68. 17.  
Dan. 7. 10.

multitudes and insatiable rapacity.—Thus far in my former Edd. I would now add another trait in this graphic sketch of the figurative locusts, namely, as appears from v. 9, ἀρμάτων—τρεχόντων εἰς πόλεμον, their impetuosity in rushing to the contest,—a trait to which there is allusion in their very designation as ἀκρίδας. Thus in Antiphan. *προγ.* fr. i. 6, p. 546, a person of most vehement character describes himself as τύπτειν κίραυσι, ἐκτεφλοῦν τιν' ἀστραπή, φέρειν τιν' ἀρας ἀνιμῶς,—θώρας μοχλιεύει σισαμῶς, εἰσπηδᾷν ἀκρίς.

<sup>10</sup> κέντρα ἦν ἐν ταῖς οὐραῖς α.] This is meant to show that they were highly *periculosissimi*, ever ready to hurt as well as to spoil. So Pliny, *Hist.* xi. 25, cited by Heintz., says of scorpions, '*Semper cauda in seculum est, nulloque momento meditari cessat, ne quando deest occasione.*'—ἡ ἐξουσία αὐτῶν, scil. ἦν, τοῦ, &c., equiv. to ἰδὸθ' αὐταῖς, *supr.* v. 5. Thus ἐξουσία is used, as *infr.* v. 19, of the virtue, or power, with which nature endues animals.—The μῆνας πέντε here and *supr.* v. 5, prob. have reference to the whole lifetime of these ephemeral creatures, which are hatched in early spring, and die at the end of summer.

<sup>11</sup> In Ἀβαδδὼν (lit. 'the destroyer') there is an allusion to Job xxvi. 6. xxviii. 22, and Prov. xv. 11; for there it is joined with ὕψος and γῆ so as to correspond to the Greek Ἀΐδης. It may here designate Satan, as the instigator of heresy. For καὶ ἔχουσιν, MS. B, and 26 cursives, have ἔχουσαι, which is edited by Matth., Sch., and Tis.; while MS. A and some others have ἔχουσιν, adopted by Gr. and Wordsw.; rightly; for that is more likely to have been the original reading. However, my own text, [καὶ] ἔχουσιν, seems the most correct, since the καὶ is most prob. genuine, and was, we may suppose, removed after the ἔχουσαι crept in. For ἐφ' αὐτῶν, Tis. and Wordsw. edit ἐν αὐτῶν, from MSS. A, B, and several others; while Gr. and Sch. retain ἐφ' αὐτῶν, which is the more likely to be genuine as being more Hellenistic in its character. For t. rec. καὶ ἐν, Matth. and Tis. edit, from MS. B, and 30 cursives, ἐν εἰ; while Sch. and Wordsw. retain καὶ ἐν; very properly; since internal evidence is quite in its favour,

the other being prob. a mere correction of style.

<sup>12</sup> ἡ οὐαὶ—ταῦτα] The words may be regarded, with Heintz., as those of the angel exclaiming aloud in the mid-heaven.—Strong authority (A and 20 cursives, with Lamb. and Mus. om.) exists for ἔρχεται, adopted by the recent Editors; yet it prob. arose from error of scribes, who mistook the abbreviation of the two terminations.

<sup>13</sup>—<sup>21</sup>. This is by one class of Interpreters referred to the victories of Vespasian; by others, to those of the Mahometans; the first was being, they think, of the Arabian locusts; and the next, of the Euphratean horsemen. Dean Woodhouse, while he admits that this vision may be fitly applied to the irruption of particular Mahometan nations, yet suggests that the symbols of this vision, although more strictly applicable to the first grand irruption by Mahomet and his Saracens, may not unfitly be so applied as to comprehend them all.

<sup>14</sup> λέγουσαν] The MSS. here fluctuate between the readings λέγουσα, λέγουσαν, λέγουτος, and λέγων, and Editors differ in their texts. Gr. and Sch. retain the t. rec. λέγουσαν, Matth. and Wordsw. edit λέγουτος, from B and 20 cursives; La. and Tis. adopt λέγουσα, which I prefer, as having internal evidence in its favour, and being confirmed by xi. 15, ἰδούστε φωνὰ μ. λέγουσας, as at least Gr., Sch., La., and Tis. read, for t. rec. λέγουσαι, which prob. arose, as here, from grammatical emendation.—ὁ ἔχων, for τῷ ἔχοντι, a solecism arising from utter neglect of the rules of apposition and concord; like that *infr.* xiv. 12, and elsewhere in this Book; of which see cxx. in Green, Gr. N. T. Dial., p. 315. The t. rec. has εἰς εἶχε, but this is of slender authority, and evidently arose from grammatical correction.

<sup>15</sup> καὶ ἐλύθησαν—ἑνιαυτὸν] Render: 'So there were loosed the four angels [that were bound] who were prepared [unto action] for an hour, &c.:' meaning, prob., as Daubuz supposes, 'for any such time as God should appoint.' The purpose of the work, for which they were ready, is expressed in the words following, ἵνα ἀποκτείνωσι τὸ τρίτον, &c.

ὁ ἀριθμὸς τῶν στρατευμάτων τοῦ † ἵππικοῦ δύο μυριάδες μυριάδων [καὶ] ἤκουσα τὸν ἀριθμὸν αὐτῶν. 17 \* Καὶ οὕτως εἶδον <sup>k Isa. 5. 28.</sup> τοὺς ἵππους ἐν τῇ ὁράσει, καὶ τοὺς καθημένους ἐπ' αὐτῶν, ἔχοντας <sup>1 Chron. 12. 8.</sup> θώρακας πυρίνους καὶ ὑακινθίνους καὶ θειώδεις καὶ αἱ κεφαλὰι τῶν ἵππων ὡς κεφαλὰι λεόντων καὶ ἐκ τῶν στομάτων αὐτῶν ἐκπορεύεται πῦρ καὶ καπνὸς καὶ θεῖον. 18 \* Ἀπὸ τῶν τριῶν πληγῶν τούτων ἀπεκτάνθησαν τὸ τρίτον τῶν ἀνθρώπων, ἐκ τοῦ πυρὸς καὶ [ἐκ] τοῦ καπνοῦ καὶ [ἐκ] τοῦ θείου τοῦ ἐκπορευομένου ἐκ τῶν στομάτων αὐτῶν. 19 \* ἡ γὰρ ἐξουσία αὐτῶν ἐν τῷ στόματι αὐτῶν \* ἐστὶ, καὶ ἐν ταῖς οὐραῖς αὐτῶν αἱ γὰρ οὐραὶ αὐτῶν ὅμοιαι † ὄφεσιν, ἔχουσαι κεφαλὰς, καὶ ἐν αὐταῖς ἀδικοῦσι. 20 <sup>1 Lev. 17. 7. Douc. 28. 17. P. 165. 27. & 115. 5. &c. & 125. 5.</sup> Καὶ οἱ λοιποὶ τῶν ἀνθρώπων, οἱ οὐκ ἀπεκτάνθησαν ἐν ταῖς πλῆγαῖς ταύταις, † οὔτε μετενόησαν ἐκ τῶν ἔργων τῶν χειρῶν αὐτῶν, ἵνα μὴ † προσκυνήσωσι τὰ δαιμόνια, καὶ τὰ εἰδῶλα τὰ

16. τῶν] This has been inserted, on strong authority (which I can confirm), by all the recent Editors. For the t. rec. ἵππικοῦ, upwards of 27 MSS. (to which I add Mus. 3) have ἵππων, which was received into the text by Matth., and by Tia. in his 2nd ed.; while all the other Editors agree in retaining ἵππικοῦ. No reason was there for Tia. to have differed from almost all other Editors, and from himself (1st ed.), since it was more likely that St. John should have adopted the term ἵππικοῦ, than ἵππων. So τὸ ἵππικόν is used by Polyb., Diod., Plut., Lucian, and Ælian; whereas the other is a more purely Attic idiom, and not likely to have been known to St. John. Upon the whole, I doubt not that τοῦ ἵππικοῦ was the original reading, which afterwards passed into τοῦ ἵππων, from the scribes mistaking ἵππικοῦ, written *abbreviatim* for ἵππων. This has happened elsewhere. Thus in Xen. Ages. i. 23, ἵππων and ἵππικόν were confounded, as also in Xen. Hist. iii. 4, 15, and what is more at v. 17 of this chapter, where, for ἵππων, MS. B has ἵππικοῦς. The καὶ before ἤκουσα is, on competent authority, cancelled by the recent Editors.

17. πυρίνους] *flaming, flashing fire, radiant*; an interpretation confirmed and illustrated by the fine expression employed in Milton, Par. Reg. iii. 326, 'The field, all iron (namely, from the armour of the soldiery), cast a gleaming brown.'

18. ἀπὸ] for t. rec. ὑπό, is adopted by all the recent Editors, from A, B, C, and above half the cursives (to which I add Lamb. 1186, and Mus. 1, 2, 3), Andr., and Areth.; rightly; since the ὑπό prob. arose from a gloss; though ἀπὸ may (so perpetually are the words confounded) have arisen from error of scribes.—πλῆγῶν after τριῶν, has been on strong grounds adopted by all the Editors from Weta. to Tisch.—The ἐκ before τοῦ πυρὸς, for t. rec. ἀπὸ, is adopted by the recent Editors on rather slender external authority; but it is supported by internal evidence.—The ἐκ before τοῦ καπνοῦ and τοῦ θείου is also cancelled by the recent Editors, on external authority; which would be sufficient, were it confirmed by internal evidence. The words were more prob. expunged for the purpose of removing

a tautology, than put in where they might seem unnecessary, though carrying a slight intensity of sense.—τοῦ ἐκπορευομένου I would now render, 'which issues'; for I agree with Dr. Wordsworth, that the Present tense is much more expressive here, as it is also at v. 17, as showing the perpetual agency and the Divine power of HOLY SCRIPTURE.

19. ἡ γὰρ ἐξουσία—ἐστὶ] So, for t. rec. αἱ γὰρ ἐξουσίαι εἰσιν, all the Editors, from Weta. to Tia., on the strongest external authority, confirmed by internal evidence. The mistake arose, I suspect, merely from error of scribes, occasioned by itacism. The words καὶ ἐν ταῖς—αὐτῶν are inserted, on ample authority, by all the best Editors.—For ὄφεσιν, MS. B, and 20 cursives (to which I add Lamb. 1186, and Mus. 1, 2, 3), have ὄφεις, which is confirmed by internal evidence, and by the same construction being found in St. John's Gospel, viii. 55, in all the MSS. except A, D, and 4 cursives, from which the recent Editors have rashly edited *ὄφεις*, against the strongest external authority, supported by internal. The same construction occurs in A 1 m., and No. 2, one of the most ancient of the cursive MSS., in Mark xii. 13. See my note on John viii. 55. In deference, however, to the united judgment of the Editors, I have not forbidden the reading.

20. 21. Whatever hypothesis be adopted respecting this vision, it seems evident that these verses designate the *state of the Christian world* during the period in question, whatever that may be. It seems to mean, that the foregoing plagues of Divine wrath on the corrupt Christian world did not produce reformation; the remnant not abandoning their senseless and idolatrous superstitions, and the vices attendant thereon.

20. οὐκ ἀπεκτάνθησαν ἐκ τῶν ἔργων, &c.] I still continue to reject the reading οὐ for οὐτα, though adopted by all the Editors, because it leaves the τς quite unaccounted for. My conjectural emendation οὐδὲ, *ne quidem*, I find confirmed by MS. B, and another Vat. MS., numbered 38 in Sch.'s list.—προσκυνήσωσι. La., Tia., and Wordsworth read προσκυνήσουσιν, from MSS. A, C, and 3 cursives,—a reading worthy of attention, but not of reception, except on better



χρυσᾶ καὶ τὰ ἀργυρᾶ καὶ τὰ χαλκᾶ, καὶ τὰ λίθινα καὶ τὰ ξύλινα, ἃ οὔτε βλέπειν δύναται, οὔτε ἀκούειν, οὔτε περιπατεῖν  
 21 καὶ οὐ μετενόησαν ἐκ τῶν φόνων αὐτῶν, οὔτε ἐκ τῶν φαρμα-  
 κειῶν αὐτῶν, οὔτε ἐκ τῆς πορνείας αὐτῶν, οὔτε ἐκ τῶν κλεμμάτων  
 αὐτῶν.

a Matt. 17, 2.  
 ch. 1, 15, 16.

b Matt. 28.  
 18.  
 Acts 1, 2.  
 ch. 4, 5.  
 & 5, 6.

X. 1 \* Καὶ εἶδον ἄλλον ἄγγελον ἰσχυρὸν καταβαίνοντα ἐκ τοῦ οὐρανοῦ, περιβεβλημένον νεφέλῃν, καὶ ἡ ἱρις ἐπὶ τὴν κεφαλὴν, καὶ τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος, καὶ οἱ πόδες αὐτοῦ ὡς στύλοι πυρός, 2<sup>b</sup> καὶ ἔχων ἐν τῇ χειρὶ αὐτοῦ βιβλαρίδιον ἀνεωγμένον καὶ ἔθηκε τὸν πόδα αὐτοῦ τὸν δεξιὸν ἐπὶ \* τῆς θαλάσσης, τὸν δὲ εὐώνυμον ἐπὶ \* τῆς γῆς 3 καὶ ἔκραξε φωνῇ μεγάλῃ ὥσπερ λέων μυκάται, καὶ ὅτε ἔκραξεν, ἐλάλησαν αἱ

authority. The τὰ before εἶδωλα is found in nearly half of the MSS., including the three uncials, and is adopted by all the best Editors, with reason, espec. considering that internal evidence is quite in favour of the word; which is further strengthened by Dan. v. 23, καὶ τοῖς θεοῖς (= τὰ δαιμόνια here) τοὺς χρυσοὺς καὶ ἀργυροὺς καὶ χαλκοὺς καὶ ξύλινοι καὶ λίθινοι, &c., which passage greatly confirms the words καὶ τὰ χαλκᾶ, though absent in nearly half of the MSS. and some Versions and Fathers, and the omission of which was, uncritically, recommended by Dr. Mill. The Article has much force in both the words (namely, δαιμόνια and εἶδωλα), and therefore ought not to have been passed over in our Common Version. Its meaning is, 'the spirits' (i. e. those of departed heroes or benefactors) which they had deified, and the idols which they used to worship.—2 οὔτε βλέπειν δύναται. La., Tia., and Wordsw. read δύναται, from two of the uncial MSS., which, considering that it is confirmed by internal evidence, I am disposed to receive, espec. as I find it confirmed by the words following those above cited from Dan. v. 23, οὐ οὐ βλέπουν, καὶ οὐ οὐκ ἀκούουσιν. Yet δύναται is confirmed by B, and most of the cursives, to which I add the Lamb. and Mus. copies. In the words 2 οὔτε—περιπατεῖν, St. John had doubtless in mind Ps. cxv. 7, Sept., χεῖρας ἔχουσιν καὶ οὐ ψηλαφήσουσι, πόδας ἔχουσιν καὶ οὐ περιπατήσουσι.

21. φόνων] Namely, of those who opposed their superstitions. By φαρμ. may be meant either *exorcisms*, or pretended miracles (see Gal. v. 20), or the *poisoning* of their opposers.—πορν. and κλεμ. may, with Bp. Newton, be understood of the tolerating of public brothels, and of oppressive exactions and impositions.

X. 1. ἄγγελον—στύλοι πυρός] The Person described by such sublime imagery has been generally supposed to be either Christ himself, or an emblematical display of his glory. Dean Woodhouse, however, supposes this to be the same kind of Divine messenger as before, but coming with a more dignified commission.—To advert to a matter of Criticism and Philology. The ἡ before ἱρις has been, on good grounds, received by all the Editors from Wets. to Tia.; for, although external authority in its favour be

not very strong as far as regards number of MSS., yet, as respects antiquity and weight, considerable,—namely, A, B, C, and 18 of the best cursives (to which I add Lamb. 1186, and Mus. 1, 2, 3); and internal evidence is quite in its favour, since the Article, whether in Greek or English, can hardly be dispensed with. How much this fine touch (of the *rainbow*) adds to the splendour of the noble imagery in a passage quite unrivalled—Sir Wm. Jones has remarked—in any uninspired composition! For τῆς κ-ῆς I have now adopted, with all the recent Editors, τὴν κ-ῆν, with A, C, and several cursives, confirmed by internal evidence.

2. βιβλαρίδιον] It has been not a little debated what portion of the subsequent matter may be supposed to constitute the contents of this book. Mr. Valpy, partly from Woodhouse, supposes it to contain no more than the former part of this Chapter, which is an important appendix to the preceding, as it gives a general account of the state of the Western Church, during the period of the 5th and 6th trumpets. Then, adds he, 'the former subject proceeds, the 7th trumpet is sounded, and a compendious view is given of the subsequent events to the end of the world.'—The term ἀνεωγμένον should be rendered, not *opened*, but *open*, as Tynd., Wakef., and Abp. Newc., supported by the Pesch. Syr., and the other ancient Versions. The ἔχω just before, for t. rec. εἶχον, has been adopted, on the strongest evidence, external and internal, by all the recent Editors. Why Tia. should here have chosen to stand alone in editing βιβλαρίδιον, from some 12 MSS. out of nearly a hundred, I cannot imagine, since even La., in this case, rises above the petty pedantry too usual with him, of ever catching up slips of the pen by old and careless scribes, in preference to correct readings. Not but there are five times as many errors of the scribes found, even in the so magnified uncial MSS. A, B, C, as are received even by La. But the existence of such *portents* should make one slow to receive a term like this βιβλιδ., of which not a vestige can be found elsewhere, and which may readily be accounted for as a slip of the pen, or a false spelling, such as perpetually occur in the most ancient MSS.—The readings τῆς θαλάσσης and τῆς γῆς for t. rec. τὴν θάλασσαν and τὴν γῆν are, on competent authority, adopted by the best Editors.

ἐπτά βρονταὶ τὰς ἑαυτῶν φωνάς. <sup>4</sup> καὶ ὅτε ἐλάλησαν αἱ ἐπτά <sup>o Dan. 2. 30. & 12. 4. 9.</sup> βρονταὶ [τὰς φωνὰς ἑαυτῶν], ἐμελλον γράφειν. καὶ ἤκουσα φωνὴν ἐκ τοῦ οὐρανοῦ, λέγουσάν [μοι]. Σφράγισον ἃ ἐλάλησαν αἱ ἐπτά βρονταὶ, καὶ μὴ \* αὐτὰ γράψῃς. <sup>5</sup> <sup>d Dan. 12. 7.</sup> Καὶ ὁ ἄγγελος, <sup>o ch. 14. 17.</sup> ὃν εἶδον ἐστῶτα ἐπὶ τῆς θαλάσσης καὶ ἐπὶ τῆς γῆς, ἤρε τὴν χεῖρα αὐτοῦ τὴν δεξιάν εἰς τὸν οὐρανόν, <sup>o ch. 11. 18.</sup> <sup>6</sup> καὶ ὤμωσεν ἐν τῷ ζῶντι, εἰς τοὺς αἰῶνας τῶν αἰώνων, ὃς ἔκτισε τὸν οὐρανὸν καὶ τὰ ἐν αὐτῷ, καὶ τὴν γῆν καὶ τὰ ἐν αὐτῇ, καὶ τὴν θάλασσαν καὶ τὰ ἐν αὐτῇ, ὅτι χρόνος \* οὐκέτι ἔσται. <sup>7</sup> ἄλλὰ ἐν ταῖς ἡμέραις τῆς φωνῆς τοῦ ἐβδόμου ἀγγέλου, ὅταν μέλλῃ σαλπίζειν, καὶ \* ἐτελέσθῃ τὸ μυστήριον τοῦ Θεοῦ, ὡς εὐηγγέλισε \* τοὺς ἑαυτοῦ \* δούλους τοὺς προφήτας.

<sup>8</sup> Καὶ ἡ φωνὴ ἦν ἤκουσα ἐκ τοῦ οὐρανοῦ πάλιν λαλοῦσα <sup>o ver. 4.</sup> μετ' ἐμοῦ, καὶ λέγουσα· Ὑπαγε, λάβε τὸ βιβλαρίδιον τὸ ἡνεωγμένον ἐν τῇ χεὶρὶ τοῦ ἀγγέλου τοῦ ἐστῶτος ἐπὶ τῆς θαλάσσης καὶ ἐπὶ τῆς γῆς. <sup>9</sup> <sup>h Ezech. 2. & 3. 1a.</sup> Καὶ ἀπῆλθον πρὸς τὸν ἄγγελον, λέγων

4. τὰς φωνὰς ἑαυτῶν] These words,—not found in A, B, C, and many cursives (I add the Lamb. and Mus. copies), Versions, and Fathers,—have been cancelled by all the recent Critical Editors; perhaps rightly; but they may have been expunged by ancient Critics, to remove a tautology. The later Editors read *ἤμελλον* for *ἔμ*, on good authority; perhaps rightly. This is certainly so in the case of *μοι*, which they, on strong authority, cancel.—Σφράγισον ἃ ἐλάλησαν—γράψῃς, i. e. 'place them among those so sealed by Daniel, viii. 26. xii. 9.' (Prof. Lee.) This suppression is enjoined, since the prophecies in question were only proper for the knowledge of the Apostle, not for that of the Church. Of the sense, 'to not make known,' another ex. occurs in Stobæus, Serm. p. 215, Σφράγισον τοὺς λόγους σιγῇ. I have now adopted *αὐτὰ* for *ταῦτα*, with all the recent Editors, on the strongest evidence, and have, with all the recent Editors, admitted the words *τὴν δεξιάν* from MSS. B, C, and 40 cursives (to which I add Lamb. 1186 and Mus. 1, 2), confirmed by the ancient Versions; though internal evidence is against the words.

5. ἤρα τὴν χεῖρα αὐτοῦ, &c.] A gesture anciently used in swearing. See Gen. xiv. 22.

6. ὅτι χρόνος οὐκέτι ἔσται] I quite agree with Prof. Scholef., that neither the Common Translation, nor another which has been proposed ('that the time should not be'), gives a satisfactory sense; and that the words ought to be rendered, 'that there should be no more delay;' the scope of the passage being, that without any further delay, upon the sounding of the seventh angel, 'the mystery of God should be finished.' Such, too, is the view of the sense adopted by Heinr. and Iaspis, meaning (says Prof. Lee) that 'that dispensation which was temporal shall now come to a close;' see Deut. xxxii. 40, 43, and comp. xii. 5—7; also sup. i. 8, and the passage of Philo, there adduced. Yet this sense of *delay* cannot, I think, be proved to exist, as they imagine, in the term *χρόνος*. It would rather seem to rest on the *ἔσται*, which is pro-

bably used provincially for *ἵνα* *ἔσται*. So Thucyd. i. 80, εἰ δὲ μελετήσομεν καὶ ἀντιπαράσκευασόμεθα, χρόνος ἵνα *ἔσται*, 'time must intervene;' to omit other passages which might be adduced; though it is not improb. that St. John wrote *οὐκέτι ἵνα* *ἔσται*. For the t. rec. *ἔτι οὐκ* there is little or no authority; and internal evidence is against it; since it seems to have been an *alteration*, made to elicit the sense contained in our Common Version. The other reading is supported by all the best MSS., and confirmed by the parallel passage at xxi. 1.

7. καὶ ἐτελέσθῃ] This, for the t. rec. καὶ τελεσθῇ, is also edited, on good grounds (which I could confirm), by La, Tia, and Wordsw., as well as all the principal Editors preceding them. Thus far the reading is certain. And the interpretation of Bp. Middl., adduced in my former Edd., is confirmed by the suffrage of Matth.; and, considering the phraseology we have here to deal with, it may, nay must, be acquiesced in. This is, in fact, no other than one of the many anomalous constructions existing in the present Book: and in *τελεσθῇ* we have one of the nearly as many *grammatical corrections* which swarm in most of the later and inferior MSS. In the expression *μυστήριον τοῦ Θεοῦ*, see note on 1 Cor. iv. 1.—ὡς εὐηγγέλισα τοῖς δούλοις τοῖς προφήταις. So the t. rec. On reconsidering the question as respects the reading here, I am now of opinion that, though external authority may be equal, yet internal evidence turns the scale in favour of τοῖς δούλοις τοῖς προφήταις, which I find in all the Lamb. and Mus. copies, and have now adopted. Comp. a very similar construction in Thucyd. i. 1, 1. The construction recurs at xiv. 6, where all the MSS. but 3 or 4, have *εὐαγγελίσαι τοὺς κατ*.

8. ἡνεωγμένον] Here we have an ex. of the *triple augment* in verbs, sometimes found in the later writers; on which see Winer, Gr.

9. ἀπῆλθον] La. and Tia. edit ἀπῆλθεν, from MS. A and 3 cursives (to which I add Mus. 2); but that is evidence insufficient to warrant the introduction of a reading which, though the writer

αὐτῷ \* δούναί μοι τὸ βιβλαρίδιον καὶ λέγει μοι, Λάβε καὶ  
κατάφαγε αὐτό· καὶ πικρανεῖ σου τὴν κοιλίαν, ἀλλ' ἐν τῷ στό-  
ματί σου ἔσται γλυκὺ ὡς μέλι. <sup>10</sup> <sup>1</sup> καὶ ἔλαβον τὸ βιβλαρίδιον ἐκ  
τῆς χειρὸς τοῦ ἀγγέλου, καὶ κατέφαγον αὐτό· καὶ ἦν ἐν τῷ στό-  
ματί μου ‡ ὡς μέλι γλυκὺ καὶ ὅτε ἔφαγον αὐτό, ἐπικράνθη ἡ  
κοιλία μου <sup>11</sup> καὶ λέγει μοι· Δεῖ σε πάλιν προφητεῦσαι ἐπὶ  
λαοῖς καὶ ἔθνεσι καὶ γλώσσαις καὶ βασιλεῦσι πολλοῖς.

a Ezek. 3. 2.  
& 12. 10.  
b Ezek. 40.  
3. &c.  
c 41. & 42.  
d 43.  
ch. 31. 15.

b Ezek. 40.  
17, 19, 20.  
ch. 12. 5.  
Ps. 70. 1.  
Luke 21. 24.

c ch. 20. 4.  
& 12. 5, 14.

XI. <sup>1</sup> Καὶ ἐδόθη μοι κάλαμος ὅμοιος ῥάβδῳ, [καὶ ὁ ἀγγελος  
εἰσήκει] λέγων Ἐγείραι καὶ μέτρησον τὸν ναὸν τοῦ Θεοῦ, καὶ  
τὸ θυσιαστήριον, καὶ τοὺς προσκυνοῦντας ἐν αὐτῷ <sup>2</sup> καὶ τὴν  
αὐλὴν τὴν ἔξωθεν τοῦ ναοῦ ἔκβαλε ἔξω, καὶ μὴ αὐτὴν μετρήσῃς,  
ὅτι ἐδόθη τοῖς ἔθνεσι καὶ τὴν πόλιν τὴν ἁγίαν πατήσουσι μῆνας  
τεσσαράκοντα δύο. <sup>3</sup> Καὶ δώσω τοῖς δυοῖς μάρτυσί μου, καὶ

might have been *likely* to use it, yet cannot be  
*proved* to have used. I have, with all the recent  
Editors, adopted *δούναί*, for t. rec. *δός*, on strong  
external authority (to which I add the Lamb.  
and Mus. copies), confirmed by internal evidence.  
—The same may be said of the *τοῦ* inserted just  
before.—I have not adopted the *γλυκὺ ὡς μέλι*,  
with La., Tis., and Wordsw., because, in such  
matters of *position* merely, ancient MSS. have  
not (from the carelessness of their transcribers)  
their usual weight. I have also not adopted  
*λέγουσι* for *λέγει* at v. 11, with La. and Tis.,  
because, though external authority is considerable  
—A, B, and 2 cursives—(I add Lamb. 1186 and  
Mus. 1, 2), yet internal evidence is quite adverse,  
inasmuch as it would involve little short of non-  
sense. The united evidence of the ancient Ver-  
sions strongly confirms *λέγει*, as used of the  
Angel from whom John took the Book. Render,  
'Whereupon he saith to me.—κατάφαγε αὐτό,  
meaning, with avidity devoured the contents, by  
digesting the matter therein contained. From  
several passages of the O. Test., and one of Ar-  
temid. Onir. l. ii. 50 (cited by Weta.), it appears  
that such a figur. mode of speaking obtained in  
the Greek verb, as it does in our *Engl.* 'to devour.'  
The words following, vv. 10, 11, denote, that the  
contents would occasion partly *comfort*, and partly  
*sorrow*,—meaning, that 'it shall give pleasure,  
peace, and blessedness to the believer in its *de-*  
*clarations*;' but, as to its *trials*, it foretels them as  
bitter things indeed; many of them shall be  
slain, and otherwise tried.' See Jer. xv. 16—18.  
Ezek. ii. 8—10. iii. 1—3, 14.

XI. 1—14. On these verses there has been  
much debate; some supposing them to be the  
contents of the *little Book*; others, to contain  
prophecies of events in the Christian Church  
under the 6th trumpet, which were posterior to  
the taking of Constantinople; others, again, regard  
them as a symbolical declaration of the approach-  
ing destruction of Jerusalem. All, however, are  
agreed that the symbolical representation in  
question is formed on what is found in Ezek. xl.  
—xliv.

1. For *μέτρησον*, Wordsw. adduces *μίρις*, as  
the reading of MS. B: but of this I find not a  
shadow of proof; but if it did exist, it would only

be an itacism for *μερίσαι*, which might be con-  
firmed by 2 other MSS., but the reading would  
only be a gloss.—The words *καὶ—εἰσάκει*: have  
been, on the strongest authority (which I can  
confirm from all the Lamb. and Mus. copies),  
cancelled by all the recent Editors. They were  
plainly meant to supply a Nominat. case to *λέγων*,  
though it does not *require* one, since we may re-  
fer it either to 'the mighty angel' who gave to  
St. John the little Book, or to 'the voice from  
heaven,' by which he had been called and directed  
in the last chapter.—*τὸν ναὸν τοῦ Θεοῦ*, meaning  
'the Church,' or body of true believers, as Woodh.  
explains. Others, however, interpret differently,  
according to the particular hypothesis adopted by  
them.

2. *ἔκβαλε ἔξω* i.e. 'put out of your mea-  
surement, take no account of it.'—*τὴν πόλιν τὴν*  
*ἁγίαν*, i.e. the Christian Church.—*πατήσουσι*.  
Dean Woodhouse and Dr. Burton object to our  
common Version, 'they shall tread under foot,'  
and take the sense to be, 'shall walk in,' or fre-  
quent, as Isa. i. 12, compared with Ps. xlv. 4.  
But the other sense is espoused by the most  
learned Commentators, who take *πατ.* for *κατε-*  
*πατ.*, 'profane,' which is confirmed by the  
Peshito Syriac *ܩܕܫܐ*, *trample under foot*;

the very same expression as that used by the  
same Translator, at Matt. vii. 6, of the trampling  
under foot of the pearls by the swine.—The  
*μετρήσουσιν*, for t. rec. *πατήσ.* of A, is an evi-  
dent false correction of a Critic, who stumbled at  
*πατ.*, not remembering Luke xxi. 24, *ἔσται* (sc.  
Hierusalem) *πατουμένη ὑπὸ ἰδῶν*, and was  
heedlessly thinking of *μετρ.* at l. 2, and xxi. 15,  
seqq.

3. 4. *τοῖς δυοῖς μάρτ.*—*οὗτοι εἰσιν αἱ δύο ἑλ.*  
&c.] Expositors are not at all agreed as to the  
persons here designated as 'my two witnesses.'  
Something depends on the *construction*, in which  
there is a remarkable brevity, and a strongly  
Hebraistic idiom. The sense may be best ex-  
pressed, fully and freely, thus: 'And I will give  
power to my two witnesses (the two who bear  
witness of me) that they may prophesy—clothed  
in sackcloth: those are the two olive trees and  
the two candlesticks which stand before the Lord  
of the earth.' The *subject* of their prophetic

προφητεύουσιν ἡμέρας χιλίας διακοσίας ἐξήκοντα περιβεβλη-  
 μένοι σάκκους.<sup>4</sup> οὗτοι εἰσιν αἱ δύο ἐλαίαι καὶ αἱ δύο λυχνίαι αἱ<sup>4</sup> Zech. 4, 2,  
4, 11, 14.  
 ἐνώπιον τοῦ \* Κυρίου τῆς γῆς \* ἐστῶτες.<sup>5</sup> Καὶ εἴ τις αὐτοὺς \* θέλει  
 ἀδικῆσαι, πῦρ ἐκπορεύεται ἐκ τοῦ στόματος αὐτῶν, καὶ κατεσθίει  
 τοὺς ἐχθροὺς αὐτῶν καὶ εἴ τις \* θέλει αὐτοὺς ἀδικῆσαι, οὕτως  
 δεῖ αὐτὸν ἀποκτανθῆναι.<sup>6</sup> οὗτοι ἔχουσιν ἐξουσίαν κλεῖσαι τὸν<sup>6</sup> Exod. 7,  
8, 2, 6, 9.  
 οὐρανόν, ἵνα μὴ \* ὑετὸς βρέχῃ \* τὰς ἡμέρας αὐτῶν τῆς προφη-  
 τείας· καὶ ἐξουσίαν ἔχουσιν ἐπὶ τῶν ὑδάτων στρέφειν αὐτὰ εἰς<sup>6</sup> Exod. 7,  
8, 10, & 12,  
1 Kings 17,  
1.  
 αἶμα, καὶ πατάξαι τὴν γῆν ἐν πάσῃ πληγῇ, ὅσακις ἐὰν θελή-<sup>7</sup> 1 Dan. 7, 21.  
12, 1, 7,  
11 & 17, 2.  
 σωσι.<sup>7</sup> Καὶ ὅταν τελέσωσι τὴν μαρτυρίαν αὐτῶν, τὸ θηρίον

address must be understood to be the second coming of Christ to final judgment: thus those two witnesses, or heralds, occupy a similar position to that of the herald of His first advent to temporal judgment—John the Baptist. Of course the *manner* of their preaching must be a most earnest inculcation of the truths of the Gospel, and the necessity of preparation for Christ's final advent. The expression *περιβεβλη. σάκκ.* is thrown in to intimate the deep anxiety of those two witnesses, that the people should receive the witness. As to the question, *who* are the two persons meant?—several are specified by Expositors, all, more or less, eminent instruments in the hands of God, but almost all excluded from adoption by one unsuitability or other. It is not, I apprehend, 'given to us' at present to know *who* are the persons. It is sufficient for us to know, by the Apostle's evident allusion to Zech. iv. 10, 14, that the persons bear a strong similarity to Zerubbabel and Joshua, as two *chosen* instruments in God's hand, *associated* to their office, full of the unction of the Holy One; also burning and shining lights (like the two candelabra) always standing by the Lord of the whole earth, *προεδρεύοντες τῷ Κυρίῳ*.—As to the *readings*, I have, with Matth., Gr., Sch., La., Tis., and Wordsw., adopted *Kypion*, for t. rec. *Θεοῦ*, and *ἐστῶτες*, for t. rec. *ἐστῶσαι*, from MSS. A, B, C, and many of the best cursives (to which I add Lamb. 1186, Mus. 1, 2, 3, and Cov. 2, omitted by Mill), confirmed by Andr. and Areth., and supported by internal evidence, and the above-cited passage of Zech. As to *ἐστῶσαι*, it was evidently devised by the Revisers, to soften the harshness inherent in *ἐστῶτες*, on which Jackson, of Leicester, remarks, 'Lectio est maxime accommodata stylo Apocalypsicis, qui nominibus femininis aut neutrius generis sepe adjungit adjectiva aut participia generis masculini, cum res est de humanis personis; ut in hoc loco: vid. infra xix. 14, et Matt. xxiv. 15.'

5. The readings *θίλει* for *θίλη*, and *θίλει* αὐτοὺς for αὐτ. *θίλ.*, which I have adopted from the recent Editors, are founded on strong authority, confirmed by the Lamb. and Mus. MSS.

6. οὗτοι ἔχουσιν—οὐρανόν] The best Expositors are agreed that by this is *fig.* denoted, that their prayers will bring down judgments on their persecutors; and, generally, that they will have as great an influence in heaven, as the most eminent of the prophets had on earth. See 1 Kings xvii. 1, and xviii. 1.—To advert to matters of disputed reading. For οὗτοι—οὐρανόν, as in

my text, Gr., Sch., and Tis., edit from 20 MSS., οὗτοι ἔχουσιν—τὸν οὐρανόν ἔξουσιν. And so La., except that he prefixes, as does Wordsw., τὴν τοῖς ἔξουσιν, from MSS. A, C. But the transposition in Tischendorf's text is intolerably harsh, and not in the manner of the Sacred writer. Nor can I find a single instance of the phrase *ἔχουσιν ἔξουσιν*, or *διδόναι*, being ever divided by words interposed between the two terms forming the phrase; which, indeed, in the case of *ἔχουσιν ἔξουσιν*, as serving to express one idea (nearly equiv. to *δύνασθαι*), would involve an impropriety of language. It may be doubted whether the *τὴν* of A, C, be genuine; and the word occurs just after in the same phrase, *without* the Article, as also several times with *ἔχουσιν* and *διδόναι*, both in this Book and elsewhere in the N. Test.: *τὴν* may, however, be genuine, since it is confirmed by the words of our Lord in Luke x. 19, *ἰδοὺ δίδωκα ὑμῖν τὴν ἐξουσίαν τοῦ πατρί, &c.* For t. rec. *βρίχῃ* ὑστ., just before, MSS. A, B, C, and many cursives (to which I add the Lamb. and Mus. copies), have *ὑστ.* βρ., which all the recent Editors have very properly received. For t. rec. *ἐν ἡμέραις*, I have, on very strong authority, confirmed by internal evidence, adopted *τὰς ἡμέρας*.—The change of αὐτῶν τῆς προφ. into τῆς προφ. αὐτῶν is made by the same Editors, from nearly the same authority of MSS. But, considering that internal evidence is in favour of the t. rec., as being the harsher, I have, with Matth., retained it. After *θελήσωσι* all the recent Editors subjoin *ἐν*, on strong external authority. It is prob. but not certainly, genuine. In not a few MSS. the words ὅσακις ἐὰν θελήσ. are placed *before* instead of after *πάσῃ* (or *ἐν π.*) *πληγῇ*, and this reading is adopted by Matth., Gr., Sch., and Wordsw., while La. and Tis. retain the common position; and rightly, considering that it is more agreeable to the style of St. John.

7. ὅταν τελέσωσι τὴν μαρτυρίαν] i. e. when this succession of witnesses shall have continued as long as the Providence of God may think fit. (Abp. Newc.) When they shall have given their testimony completely; i. e. shall have called in the remnant of Israel, and vast numbers from among the heathen. (Lee.) By the *Beast* here mentioned the ancient and some eminent modern Commentators understand the *Roman power* (alluded to by St. Paul, 2 Thes. ii. 4), and the persecution by which the saints shall be brought so near to utter destruction (being considered dead, though not actually buried), to be the tenth and last general persecution, 'which (says the

τὸ ἀναβαίνειν ἐκ τῆς ἀβύσσου ποιήσει \* μετ' αὐτῶν πόλεμον, καὶ νικήσει αὐτοὺς καὶ ἀποκτενεῖ αὐτούς. <sup>8</sup> \* Καὶ \* τὸ \* πτώμα αὐτῶν ἐπὶ τῆς πλατείας τῆς πόλεως τῆς μεγάλης, ἣτις καλεῖται πνευματικῶς Σόδομα καὶ Αἴγυπτος, ὅπου καὶ ὁ Κύριος ἡμῶν ἐσταυρώθη. <sup>9</sup> Καὶ \* βλέπουσιν ἐκ τῶν λαῶν καὶ φυλῶν καὶ γλωσσῶν καὶ ἐθνῶν \* τὸ πτώμα αὐτῶν ἡμέρας τρεῖς καὶ ἡμισυ, καὶ τὰ πτώματα αὐτῶν οὐκ † ἀφήσουσι τεθῆναι εἰς \* μνήμα. <sup>10</sup> Καὶ οἱ κατοικοῦντες ἐπὶ τῆς γῆς \* χαίρουσιν ἐπ' αὐτοῖς καὶ † εὐφρανθήσονται· καὶ δῶρα † πέμψουσιν ἀλλήλοις, ὅτι οὗτοι οἱ δύο προφῆται ἐβασάνισαν τοὺς κατοικοῦντας ἐπὶ τῆς γῆς. <sup>11</sup> Καὶ μετὰ τὰς τρεῖς ἡμέρας καὶ ἡμισυ πνεῦμα ζωῆς

author of the Universal History, vol. xv. p. 502) broke out A.D. 303, and raged ten whole years with a fury hardly to be expressed; and in which such numbers of Christians suffered death in all the provinces, that the tyrants, imagining they had compassed their wicked intent, and entirely abolished Christianity, told the world in a pompous, but lying inscription, *that they had extinguished the Christian name and superstition, and every where restored the worship of the gods to its former purity and lustre.* For πόλεμον μετ' αὐτῶν, I have, with all the recent Editors, adopted the reading μετ' αὐτῶν πόλ., on considerable external authority (to which I add the Lamb. and Mus. MSS.), confirmed by internal evidence.

8. τὸ πτώμα αὐτῶν ἐπὶ τῆς πλατείας τ. πόλ.] An example of the greatest brutality and indignity.—To advert to a matter of disputed reading. There is strong external authority, confirmed by internal evidence, for the reading τὸ πτώμα, which I have now received, with all the recent Editors. The same idiom (which, though harsh, is quite agreeable to the style of this book) occurs, in a still greater number of MSS., at the next verse. In both passages the word is used generically, for the Plural πτώματα, as in Matt. xxiv. 28, ὅπου ἕαν ᾗ τὸ πτώμα, ἐκεῖ συναχθήσονται οἱ δέσποται, where see note.

9.—13. On the prophetic sense of these verses, see Dean Woodhouse and Thos. Scott.

9. βλέ. ἐκ τῶν λαῶν] Supply either τινες, which I still prefer, or ἄνθρωποι, on which ellipse, see note on Mark vi. 51. As to the reading βλέπουσιν, though I have, in deference to the united suffrages of all the recent Editors, adopted it on very strong authority (to which I add the Lamb. and Mus. copies), yet I doubt whether the t. rec. βλέψουσιν, found in many cursive MSS., and confirmed by the ancient Versions, be not the true reading; for, in a case like this (the letters π and ψ being often confounded by the scribes), external authority has not its usual weight; and internal evidence is, at least, equally balanced. See note on next verse. For t. rec. ἀφήσουσιν, Tis. reads, from MSS. A, B, and several others, ἀφίουσιν, but La. and Wordsw. ἀφίουσιν; of which two forms I prefer the latter, which I regard as a Present, namely, from the old, and at an early period obsolete, ἴω, ἴις, &c., perhaps peculiar to the Alexandrian dialect, and of which only a few vestiges are found in the Sept., e. gr.

in Eccles. ii. 18, ὅτι ἀφίω αὐτόν, and v. 12, τῷ ἐμπληροῦντι τοῦ πλουτῆσαι οὐκ ἔστιν ἀφίω αὐτόν τοῦ ὀνῶσαι. Neh. ix. 17, in several copies, Σὺ, ὁ Θεὸς, ἀφίω ἁμαρτίας. The same present occurs also, I suspect, supr. ii. 20, ὅτι ἀφίς or ἀφίς, as found in the best and greater part of the MSS. The true reading seems to be ἀφίς, of which ἀφίς and the t. rec. ἴς are only glosses. A vestige of the Imperf. tense of this verb occurs in Mark xi. 16, οὐκ ἦφιεν (scil. τινα) ἰνα, &c. See more in note on Luke xi. 4.

10. δῶρα πέμψ. ἀλλ.] A custom of expressing great joy; see Esth. ix. 22, from which this expression seems taken.—ἐβασάνισαν, namely, by drawing God's judgments on them, vv. 5, 6. Some suppose an allusion to 1 Kings xviii. 17. (Abp. Newc.) On the events which were to take place after the 1260 days, as stated in vv. 7—13, interpreters are by no means agreed. With the accomplishment of these the 2nd woe-trumpet terminates; and the 7th trumpet, or the 3rd woe-trumpet, begins to sound, as described in vv. 14—18. On the purport, however, of these, equal diversity of opinion exists. It would seem, as Dr. Burton supposes, that they refer to a future extension of the Gospel.—To advert to a matter of disputed reading. For t. rec. χαροῦσι, the recent Editors read χαίρουσι, from A, B, C, and many cursives (to which I add Lamb. 1186, Mus. 2, 3, and Cov. 2, omitted by Mill), confirmed by internal evidence. And accordingly I have now received it. For t. rec. εὐφρανθήσονται, La., Tis., and Wordsw. adopt, on strong authority, from MSS., confirmed by internal evidence, εὐφραίνονται, which is probably, though not certainly, the true reading. The reading πέμψουσιν is left untouched, and even unnoticed, by all those Editors, and Commentators, who in the preceding context adopt the Present tense in the foregoing verbs, thus forming what is called the Prophetic Present. But so great is the harshness of a verb in the Fut., coming after so many others in the Present, that, rather than adopt πέμψουσιν, I would suppose that St. John wrote πέμψουσι, which is found indeed in one MS. (No. 80), and exists, I dare say, in not a few others; for minute is the difference in most ancient MSS. between π and ψ,—so much so, as often to deceive the eyes both of transcribers and collators. See note on v. 9, supr.

ἐκ τοῦ Θεοῦ εἰσῆλθεν † ἐπ' \* αὐτοῖς· καὶ ἔστησαν ἐπὶ τοὺς πόδας αὐτῶν, καὶ φόβος μέγας † ἔπεσεν ἐπὶ τοὺς θεωροῦντας αὐτούς.

12 Καὶ \* ἤκουσα φωνὴν μεγάλην ἐκ τοῦ οὐρανοῦ λέγουσαν αὐτοῖς· \* Ἀνάβατε ὧδε! καὶ ἀνέβησαν εἰς τὸν οὐρανὸν ἐν τῇ νεφέλῃ, καὶ ἐθεώρησαν αὐτοὺς οἱ ἐχθροὶ αὐτῶν 13 καὶ ἐν ἐκείνῃ τῇ ὥρᾳ ἐγένετο σεισμός μέγας, καὶ τὸ δέκατον τῆς πόλεως ἔπεσε, καὶ ἀπεκτάνθησαν ἐν τῷ σεισμῷ ὀνόματα ἀνθρώπων χιλιάδες ἑπτὰ· καὶ οἱ λοιποὶ ἔμφοβοι ἐγένοντο, καὶ ἔδωκαν δόξαν τῷ Θεῷ τοῦ οὐρανοῦ. 14 <sup>h</sup> Ἡ οὐαὶ ἡ δευτέρα ἀπῆλθεν ἰδοὺ, ἡ οὐαὶ ἡ <sup>h ch. 8. 1a</sup> <sup>a 9. 12.</sup> <sup>ch. 15. 1.</sup> τρίτη ἔρχεται ταχύ.

15 <sup>1</sup> Καὶ ὁ ἑβδομὸς ἄγγελος ἐσάλπισε καὶ ἐγένοντο φωναὶ <sup>1 ch. 10. 7.</sup> μεγάλαι ἐν τῷ οὐρανῷ, \* λέγοντες· Ἐγένοντο αἱ βασιλεῖαι τοῦ κόσμου, τοῦ Κυρίου ἡμῶν καὶ τοῦ Χριστοῦ αὐτοῦ, καὶ βασι-

11. For the t. rec. ἐπ' αὐτοῖς, the MS. B and many others have *ἐκ αὐτοῦ*; the MS. A and a few others, with Andreas and Vigil. Tap. have *ἐν αὐτοῖς*; and again the MS. C and a few others have *αὐτοῖς*. Internal evidence is quite in favour of *ἐκ αὐτοῦ*, edited by Gr., Sch., and Tis. The other readings are plainly *glosses*, of which the purpose was to remove, or soften, a harsh Hebraism. By φόβος is denoted the feeling of awe produced by witnessing something supernatural. See note on Luke v. 9 and 26. For t. rec. ἴπαιον, La., Tis., and Wordsw. edit *ἐπίπαιον*, from MSS. A, C, and many others, perhaps rightly, since internal evidence draws two ways, but the reading is an open question.

12. For the t. rec. ἤκουσαν, the MS. B, confirmed by Andr., Areth., and the Syr., Copt., Arab., and Armen. Versions, have ἤκουσα, which was edited by Matth., and recently by Tis and Wordsw.; while Gr., Sch., and La. retain ἤκουσαν. Which may be regarded as the true reading, is almost an open question, and the authority of MSS. is so minute a difference as -an and -a is not considerable; and internal evidence must decide; that evidence is, I think, in favour of ἤκουσα, which I have now adopted. For ἀνάβητες, MSS. A, C, and several cursives have ἀνάβητε, adopted by La., Tis., and Wordsw., perhaps rightly; but, if so, La. must be wrong at the similar passage, *supr. iv. 1*, ἀνέβη ὧδε, in editing ἀνάβητες, from only one MS. (A)—a most glaring inconsistency. The state of the evidence there makes it all but certain that ἀνάβητε is the true reading *here*, which I have now received. Here I cannot but remark on the strange negligence of Gr. and Sch., in omitting almost all mention here of the ἀνάβητε, notwithstanding that Weta. had already recorded it, as found in MSS. A and C and No. 28; to which authorities Tis. subjoins Andr. (as Sch. had done) and Areth. But there Tis. is chargeable with the same negligence. When he referred to Arethas he must have been *alud agens*, since Arethas has in his text ἀνάβητες, and in his commentary does not touch on the expression. In τῇ νεφέλῃ Wordsw. recognises a reference to the cloud of Christ's glory, appealing to other passages in this book, i. 7. x. 1. xiv. 14, 15, 16. But the reference, I apprehend, is simply to the cloud provided to receive them in their ascent; which view is confirmed

by 1 Thess. iv. 17, ἀπαγγελόμεθα ἐν νεφέλῃ, answering to τῇ νεφ. *here*. If there be any allusion beyond this reference, it cannot be to the cloud of Christ's glory, but must rather be to the cloud of Christ's ascension, as recorded in Acts i. 9, νεφέλῃ ὑπέλαβεν αὐτόν.—On the full force of ἐκ τ. νεφέλῃ, see my note on 1 Thess. iv. 17.—At ἰδοὺ αὐτοὶ supply ἀναβάντας from the preceding ἀνάβητε.

13. Ἰδωκαν δόξαν τῷ Θεῷ τ. οὐρ.] The first two words intimate their heartfelt penitence and true conversion. As respects the expression τῷ Θεῷ τοῦ οὐρ., it is one very unusual, and accordingly deserves attention, though neglected by the Commentators,—with the exception of Bengel, who remarks that 'the Supreme Being is styled the Lord of the earth at ver. 4, where he declares his right over the earth by the two witnesses; and he is styled the God of heaven, as here, when he not only gives rain from heaven, after most severe drought, but also declares his majesty from heaven by taking his witnesses up into heaven.' This view, like many others in the same Commentator, is rather ingenious than solid. The best comment on the present passage is supplied by the parallel one (in which the thought is more developed), *infr. xiv. 7*, φοβήθητε τὸν Θεὸν καὶ δότε αὐτῷ (Him especially) δόξαν, καὶ προσκυνήσατε τῷ ποιήσαντι τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὴν θάλασσαν.

14. For the t. rec. ἰδοὺ, ἡ οὐαὶ ἡ τρίτη, I have now adopted, with Matth., La., Tis., and Words., ἡ οὐ. ἡ τρ. ἰδ., from MS. B. and 25 cursives (I add Lamb. 1186, and Mus. 1, 2, 3), also Andr. and Areth., confirmed by internal evidence.

15. λέγοντες.] So, for t. rec. λέγουσα, all the Editors, from Gr. to Tis. and Words., read, on competent external authority (to which I add Lamb. and Mus. *omn.*), confirmed by internal evidence. For t. rec. ἰγίνοντο αἱ βασιλεῖαι, the Editors from Weta. to Tis. and Words. are agreed in receiving ἰγίνετο ἡ βασιλεία, from all the three uncials and nearly half of the cursive MSS., confirmed by Andr. and Areth., nearly all the Versions, and several Fathers. The t. rec. did not, I think, arise from error of scribes, but from the false correction of Critics, who thought the Plural required by Rev. i. 5, ὁ ἀρχὸν τῶν βασιλείων τῆς γῆς, but wrongly, since the two passages are of a different character.

1 ch. 4. 4, 10. *λεύσει εἰς τοὺς αἰῶνας τῶν αἰώνων!* <sup>16</sup> *καὶ οἱ εἴκοσι [καὶ] τέσσαρες πρεσβύτεροι οἱ ἐνώπιον τοῦ Θεοῦ καθήμενοι ἐπὶ τοὺς θρόνους αὐτῶν, ἔπεσαν ἐπὶ τὰ πρόσωπα αὐτῶν, καὶ προσεκύνησαν τῷ Θεῷ,* <sup>17</sup> *λέγοντες· Εὐχαριστοῦμέν σοι, Κύριε ὁ Θεὸς ὁ παντοκράτωρ, ὁ ὢν καὶ ὁ ἦν [καὶ ὁ ἐρχόμενος]· ὅτι εἰληφας τὴν δύναμίν σου τὴν μεγάλην καὶ ἐβασίλευσας* <sup>18</sup> *καὶ τὰ ἔθνη ὠργίσθησαν, καὶ ἤλθεν ἡ ὀργή σου, καὶ ὁ καιρὸς τῶν νεκρῶν κριθῆναι, καὶ δοῦναι τὸν μισθὸν τοῖς δούλοις σου τοῖς προφήταις καὶ τοῖς ἁγίοις, καὶ τοῖς φοβουμένοις τὸ ὄνομά σου τοῖς μικροῖς καὶ τοῖς μεγάλους, καὶ διαφθεῖραι τοὺς † διαφθείροντας τὴν γῆν.*

m ch. 11. 5. <sup>19</sup> *καὶ ἡνοίγη ὁ ναὸς τοῦ Θεοῦ ἐν τῷ οὐρανῷ, καὶ ὤφθη ἡ κιβωτὸς τῆς διαθήκης † αὐτοῦ ἐν τῷ ναῷ αὐτοῦ καὶ ἐγένοντο ἄστραπαι καὶ φωναὶ καὶ βρονταὶ καὶ σεισμός καὶ χάλαζα μεγάλη. XII. <sup>1</sup> Καὶ σημεῖον μέγα ὤφθη ἐν τῷ οὐρανῷ γυνή*

16. The *καὶ* after *εἴκοσι* is, on good grounds, cancelled by the recent Editors; and the *οἱ* before *ἐνώπιον* is cancelled by La. and Words., on the authority of MSS. A, B, and 4 cursives;—an authority, however, insufficient, and in opposition to internal evidence, which is quite in favour of *οἱ*, the Article being required by *καθήμενοι*, and only left out by accident, being absorbed in the *οἱ* preceding.

17. The words *καὶ ὁ ἐρχ.*, which I placed within brackets, have been cancelled by all the Editors from Matth. and Gr. to Tis. and Words.; very properly, for reasons which fully occurred to Bengel, profiting (as often elsewhere, though never with any acknowledgment) by whose able and interesting comment, Wesley remarks, 'God is frequently styled He who was, and is, and who is to come. But now (i. e. according to the representation here) he is actually come: the words "who is to come" being, as it were, *swallowed up*,—an uncouth expression this, which Wesley here himself framed for the occasion. Of the words *καὶ ἐβασίλευσας* the full sense is not *reigned*, but 'didst and dost reign,' 'dost exercise the rule which thou didst acquire, take possession of (*εἰληφας*).' This use of the Aorist, as denoting habit of action, is not unfrequent in the N. T.—*εἰληφας τὴν δύν.*, 'thou hast taken to thee this great strength.' So Isa. li. 9, *ἐνδύσας τὴν ἰσχύϊν τοῦ βραχίονός σου*.

18. *ὠργίσθησαν* meaning, 'were rebellious and contumacious.' Ps. xcvi. 1, Sept.—*ἤλθεν ἡ ὀργή σου*, &c. Supply *ἐπ' αὐτά*. The imagery seems derived from Ps. ii. 2, seqq., applied in a similar manner at Acts iv. 25, seqq. It is well observed by Heinr. that the *σου* is *emphatical*; q. d. 'ultionem meditatus est Jova, et ejus *ὀργή* contra illorum *ὀργήν* insurrexit, per paronomasiam, ut infra *διαφθεῖραι τοὺς διαφθ.*' In the words following, the construction is harsh, and the mode of expression obscurely brief. The sense, when fully evolved, will be as follows: *καιρὸς ἵστι, μικροῖς μὲν (δούλοις σου) τοῦ κριθῆναι, σοὶ δὲ, ὁ Θεὸς, καιρὸς ἵστι τοῦ δοῦναι τὸν μισθὸν αὐτοῖς, καὶ σοὶ ἵστι καιρὸς τοῦ διαφθεῖραι τοὺς διαφθείροντας*. It is not clear whether *διαφθεῖροντας* is to be taken of *destruction* by wars and persecutions, or figuratively, of *corrupting* by

false doctrines and evil examples.—*τοὺς διαφθεῖροντας*. Not, 'those who destroy,' but 'those who destroyed,' this being the particip. imperf. A view confirmed by the Pesch. Syr., Vulg., and Æth. Versions, and several modern interpreters, and also by the reading *διαφθείραντας*, oc. in MS. Cov. 2, and three other copies mentioned by Matth.: which, however, seems a gloss on the sense, 'who had destroyed,'—prob. the true sense.

19. For the first *αὐτοῦ* in the t. rec., MS. B, and others, have *Κύριον*, or *τοῦ Κυρίου*, which latter has been adopted by Matth., Gr., and Sch. On reconsideration of the question, I agree with Tis. and Words. in retaining the t. rec. The words *καὶ σεισμός*, not found in MS. B, and 25 cursives, confirmed by the Arab. Version and Æth., have been cancelled by Matth. and Tis. But the external authority for removing them is scarcely sufficient; and internal evidence is against their removal, from the circumstance, that one can better imagine why the two words should have been intentionally removed,—namely, by certain Critics, who might think this particular overloaded the picture—than inadvertently omitted. The genuineness of the words is, moreover, supported by the Pesch. Syr., Vulg., and Æth. Versions, and the ancient MSS. A and C, as also by the parallel passages of viii. 5, *καὶ ἔγένοντο φωναὶ καὶ βρονταὶ καὶ ἄστραπαι καὶ σεισμός*, and xvi. 18, where the same words occur. How apposite is here the mention of *earthquakes* will appear by considering that these convulsions, as Humboldt has shown, are usually preceded, and sometimes accompanied, by thunder and lightning, *convulsion* being, it seems, common to both. Moreover, the words are further confirmed by Isa. xxix. 6, Sept. (which seems to have been in the mind of St. John), *ἐπισκοπή γὰρ ἵσται μετὰ βροντῆς καὶ σεισμοῦ καὶ φωνῆς μεγάλης*.

XII. 1. With this ought to have been joined the last verse of the preceding Chapter, as being introductory of a new subject, 'containing (observes Prof. Lee) another exhibition of the difficulties, judgment, &c., attendant on the propaga-



περιβεβλημένη τὸν ἥλιον, καὶ ἡ σελήνη ὑποκατῶ τῶν ποδῶν αὐτῆς, καὶ ἐπὶ τῆς κεφαλῆς αὐτῆς στέφανος ἀστέρων δώδεκα.<sup>2</sup> καὶ ἐν γαστρὶ ἔχουσα, κράζει ὠδίνουσα καὶ βασανιζομένη τεκεῖν. <sup>3</sup> Καὶ ὤφθη ἄλλο σημεῖον ἐν τῷ οὐρανῷ καὶ ἰδοὺ δράκων μέγας πυρρὸς, ἔχων κεφαλὰς ἑπτὰ καὶ κέρατα δέκα, καὶ ἐπὶ τὰς κεφαλὰς αὐτοῦ διαδήματα ἑπτὰ· <sup>4</sup> καὶ ἡ οὐρὰ αὐτοῦ σύρει τὸ τρίτον τῶν ἀστέρων τοῦ οὐρανοῦ, καὶ ἔβαλεν αὐτοὺς εἰς τὴν γῆν καὶ ὁ δράκων ἔσθηκεν ἐνώπιον τῆς γυναικὸς τῆς μελλούσης τεκεῖν ἵνα, ὅταν τέκῃ, τὸ τέκνον αὐτῆς καταφάγῃ. <sup>5</sup> \* Καὶ ἔτεκεν υἱὸν \* ἄρσενά, ὃς μέλλει ποιμαίνειν πάντα τὰ ἔθνη ἐν ῥάβδῳ σιδηρᾷ· καὶ ἠρπάσθη τὸ τέκνον αὐτῆς πρὸς τὸν Θεὸν καὶ πρὸς τὸν θρόνον αὐτοῦ. <sup>6</sup> \* καὶ ἡ γυνὴ ἔφυγεν εἰς τὴν ἔρημον, <sup>b</sup> ὅπου ἔχει ἱκί τόπον ἡτοιμασμένον ἀπὸ τοῦ Θεοῦ, ἵνα ἐκεῖ τρέφωσιν αὐτήν, ἡμέρας χιλίας διακοσίας ἐξήκοντα. <sup>7</sup> \* Καὶ ἐγένετο πόλεμος ἐν τῷ οὐρανῷ ὁ Μιχαὴλ καὶ οἱ ἄγγελοι αὐτοῦ \* τοῦ πολεμῆσαι κατὰ τοῦ δράκοντος, καὶ ὁ

a Ps. 2, 9.  
ch. 2, 27.  
b ch. 19, 15.

b ch. 11, 2.

c Dan. 10, 12.  
d 12, 1.  
e Jude 9.

tion of the Gospel.' Of that verse the first clause is thought to have reference to a Jewish opinion, as to what should take place at the coming of the Messiah. Be that as it may, the sentiment (expressed graphically) is this,—that 'now there is an universal access to the favour of God, and the highest rewards in heaven await the pious worshippers of him.' In the second clause the purport of the sublime imagery introduced is not clear. See *Heinr.* and *Prof. Lee*.—*περιβεβλημένη τὸν ἥλιον—δώδεκα*. By *γυνή* some suppose to be meant the *Jewish Church*; but it would rather seem to be, as others think, the *Christian Church*, whose heavenly origin is designated by the sublimely figurative phraseology subjoined, which is supposed to be derived from *Gen. xxxvii. 9*, with which comp. *Gal. iv. 19*. The twelve *stars* are, with reason, thought to have a reference to the twelve Apostles, *xxi. 14*.

2. *ὠδίνουσα καὶ βασαν. τ.*] 'being in travail, and in great pangs to be delivered.' The Church may be viewed from its first beginning, when the promise of a Redeemer was given to our first parents; and the expectation of this promise being fulfilled is expressed in this verse. See *Micah v. 3*. *Rom. viii. 22*. (*Woodhouse* and *Burton*.)

3. *ἔχων κεφαλὰς—διαδήματα*] All meant to suggest mighty power among the kingdoms of the earth.

4. In ἡ οὐρὰ αὐτοῦ σύρει—οὐρανοῦ there seems to be an allusion to the notion of a comet taking its course across the heaven.—ἵνα καταφάγῃ, 'that he may utterly destroy.'

5. *ποιμαίνειν—ῥάβδῳ σιδηρᾷ*] i. e. finally subdue all her enemies, on some of whom God will execute signal vengeance. (*Abp. Newc.*) I now read *ἄρσενά*, with several cursive MSS., confirmed by MSS. A and C, which have indeed *ἄρσεν*, but evidently a mistake of scribes for *ἄρσενά*; or the α may have faded away in an old archetype. The MS. B has *ἄρσεν*, where the σ may have been carelessly omitted, or have faded away. Dr. Wordsworth's *ἄρσεν* is quite inadmissible in any prose writer, espec. of the N. T.

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—I have adopted, with *La.* and *Tis.*, the second *πρὸς*, from strong external, confirmed by internal, evidence.

6. *ἔφυγεν εἰς τὴν ἔρ.*] A circumstance supposed to be derived from the flight of the Virgin Mary into Egypt with the infant Jesus. The mystical sense is disputed. But, after all, *Professor Lee* may be nearest the truth in supposing 'nothing more to be meant than God's faithfulness in never losing sight of his promise.'—*ἱκί*. This word, omitted in the t. rec., has been, on very strong authority, confirmed by internal evidence, introduced by all the recent Editors. For *τρέφωσιν*, the MS. B and 25 cursives have *ἱκί*, which was adopted by *Matth.*, and recently by *Tis.*; while *Gr.*, *Sch.*, and *Wordsw.* retain *τρέφ.*, as I still continue to do, espec. considering that internal evidence is in favour of it; for I scarcely doubt that the *ἱκί* arose from the *ἱκί* just before with abbreviation. Moreover, the simple verb occurs in the parallel passage *infr. v. 14*, *εἰς τὸν τόπον αὐτῆς, ὅπου τρέφεται*, &c. &c.

7—9. We have here a visionary scene presented to the mind of the Apostle, of which the allegory is variously interpreted; but perhaps best by *Mede*, *Newton*, *Newc.*, and *Bp. Horsley*, as representing the vehement struggles between Christianity and Paganism during the first ages of the Gospel. 'The angel,' observes *Bp. Horsley*, 'of the two opposite armies represent two opposite parties in the Roman State, at the time which the vision more particularly regards. Michael's angels are the party who espoused the side of the Christian religion, the friends of which had, for many years, been numerous, and became very powerful under Constantine: the dragon's angels are the party which endeavoured to support the old idolatry.' Dr. Burton, however, renders *καὶ ἔγένετο πόλ.*, 'Now there had been war'; and thinks that vv. 7—13 are parenthetical, and relate to an event prior to that in the preceding verses. 'It accounts (he says) for the hostility of Satan to the Church of Christ.'

7. *πολεμῆσαι*] On carefully reconsidering the

3 H

δ δαν. 2. 25. δράκων ἐπολέμησε καὶ οἱ ἄγγελοι αὐτοῦ <sup>8 d</sup> καὶ οὐκ ἴσχυσαν,  
 ο Gen. 2. 1. 4. \* οὐδὲ τόπος εὐρέθη αὐτῶν ἐν τῷ οὐρανῷ. <sup>9 c</sup> καὶ ἐβλήθη  
 Luke 10. 18. ὁ δράκων ὁ μέγας,—ὁ ὄφης ὁ ἀρχαῖος ὁ καλούμενος Διάβολος  
 John 12. 31. καὶ [ὁ] Σατανᾶς,—ὁ πλανῶν τὴν οἰκουμένην ὅλην, ἐβλήθη εἰς  
 1 Cor. 11. 3. τὴν γῆν, καὶ οἱ ἄγγελοι αὐτοῦ μετ' αὐτοῦ ἐβλήθησαν. <sup>10 c</sup> Καὶ  
 ch. 20. 2. ἤκουσα φωνὴν μεγάλην \* ἐν τῷ οὐρανῷ λέγουσαν Ἄρτι ἐγένετο  
 f Job 1. 9. ἡ σωτηρία καὶ ἡ δύναμις καὶ ἡ βασιλεία τοῦ Θεοῦ ἡμῶν, καὶ  
 2. 4. ἡ ἐξουσία τοῦ Χριστοῦ αὐτοῦ! ὅτι κατεβλήθη ὁ κατήγορος τῶν  
 Zech. 3. 1. ἀδελφῶν ἡμῶν, ὁ κατηγορῶν αὐτῶν ἐνώπιον τοῦ Θεοῦ ἡμῶν  
 ch. 11. 18. ἡμέρας καὶ νυκτός. <sup>11 c</sup> καὶ αὐτοὶ ἐνίκησαν αὐτὸν διὰ τὸ αἷμα  
 g Rom. 8. 31, 34, 37. τοῦ Ἀρνίου καὶ διὰ τὸν λόγον τῆς μαρτυρίας αὐτῶν καὶ οὐκ  
 2. 18. 20. ἠγάπησαν τὴν ψυχὴν αὐτῶν ἄχρι θανάτου. <sup>12 h</sup> Διὰ τοῦτο  
 h Ps. 90. 11. εὐφραίνεσθε οἱ οὐρανοὶ καὶ οἱ ἐν αὐτοῖς σκηνοῦντες. οὐαὶ [τοῖς  
 Isa. 40. 13. κατοικοῦσι] τῇ γῇ καὶ τῇ θαλάσσῃ! ὅτι κατέβη ὁ Διάβολος  
 ch. 8. 12. πρὸς ὑμᾶς ἔχων θυμὸν μέγαν, εἰδὼς ὅτι ὀλίγον καιρὸν ἔχει.  
<sup>13</sup> Καὶ ὅτε εἶδεν ὁ δράκων ὅτι ἐβλήθη εἰς τὴν γῆν, ἐδίωξε τὴν

question of the reading here, I have seen reason to admit τοῦ πολέμησαι for ἰπολήμηναι, on the ground of strong external authority, confirmed by internal evidence.

8. καὶ οὐκ ἴσχυσαν] MS. A, and 25 cursives, with the Copt. Version and Andr., have ἴσχυσαν, which has been received by Matth., Gr., Sch., La., and Wordsw., but I still prefer, with Tin., to retain ἰσχυσαν, on the ground of its being superior in external authority, and supported by internal evidence; for ἴσχυσαν would involve such a harshness and anomaly of construction as could scarcely be found even in this Book. Moreover, the reading ἰσχυσαν is strongly supported by the Pesch. Syr. and Vulg. Versions. The οὐδὲ which I adopted, with Matth., Gr., and Sch., on strong evidence, external and internal, is also, I find, received by La. and Tin.

9. καὶ ἐβλήθη, &c.] An animated symbolical representation of the complete victory of Christianity over Heathenism. The ὁ before Σατ. is absent from MS. B, and 30 cursives (I add Lamb. 1186, and Mus. 1, 2, 3), with Areth.; and its genuineness is doubtful.

10. ὁ κατήγορος τῶν ἀδ. ἡ.] See James ii. 7, and notes. For κατήγορος MS. A has κατήγωρ, which is edited by Gr. and Sch.; but rashly; for though it may seem more likely to be true, as presenting a very uncommon form, yet the vast preponderance of external evidence (namely, that of all the other MSS.) must forbid its being received. Besides, internal evidence may be urged for κατήγορος; since it is not improb. that in the MS. from which the Alexandrian was transcribed, the termination ο for ω written above (which frequently occurs), had been inadvertently omitted, and was faded away, or eaten away by a worm. This view is confirmed by the fact, noticed by Matth., that in several cursive MSS. he found

κατήγορ. as I have found in the Cod. Cov. 2 of the 11th century. I must not omit to observe, that as to Gr. and Matth. cancelling the κατ in κατεβλήθη, it might arise from the κατ following;

but it is prob. genuine; and the writer, as he is in other places very antithetical, so here seems to have intended a *paronomasia* between καταβλήθη and κατήγορος. Thus Paul (Acts xxiii. 3), on the High Priest's ordering his apparitors to 'smite him on the mouth,' says, 'God shall smite thee, thou whited wall.'

11. οὐκ ἠγάπησαν τὴν ψυχὴν α. ἡ. θ.] The phraseology is Hebraic, and obscure from brevity. The full sense is, 'they were careless of life, set lightly by it, even unto hazarding the loss of it by death,' a very rare use of ἀγαπ.; of which, however, I find another ex. in Artem. Onir. l. ii. 20, μεγάλων ἰφίμιοι, καὶ τὸ προστοχόν (an every-day matter) οὐκ ἀγαπῶνται.—Ἀχρί θαν. Bp. Middl. 'cannot imagine why our Translators used the uncouth phrase, "unto the death," *εἰς θάνατον*, as they were not led to it by the original.' Had the learned Prelate been as conversant with our *old English authors* as he was with the *Class. writers*, he would have been at no loss to see why the Article should here have been used. It was an *idiom* in frequent use in the time of Tyndale, from whom our Translators derived it. So Hackluyt says, of Chancellor's voyage to Russia, and the attempt to bring about a commercial treaty with Great Britain, 'he resolved either to bring that to pass, or else to *die the death*.' It occurs elsewhere in our Common Version, and Judg. v. 18, 'they jeoparded their lives unto the death,' Sept., λαὸς ἐνέκλεισε ψυχὴν αὐτοῦ εἰς θάνατον, *obscit morti*. The reason why our Translators used the expression 'the death' was, because that use of the Article, they well knew, always implied a *violent* death, as here, and in the fore-cited passage.

12. The words τοῖς κατοικοῦσι are, on the strongest grounds, cancelled by all the recent Editors.

13. This verse ought to commence a new section, as was seen by R. Stephens in his ed. O mirif., and also by Tyndale.—ἐξήμην. I would here now read *ἀρσενος*, for the reason mentioned *supr.* v. 5; and there is no incompetent authority

γυναῖκα ἦτις ἔτεκε τὸν ἄρρενα· <sup>14</sup> καὶ ἐδόθησαν τῇ γυναικὶ αἱ <sup>i Dan. 7. 25. & 12. 7. ver. 6.</sup> δύο πτέρυγες τοῦ αἵτου τοῦ μεγάλου, ἵνα πέτηται εἰς τὴν ἔρημον εἰς τὸν τόπον αὐτῆς, ὅπου τρέφεται ἐκεῖ καιρὸν καὶ καιροὺς καὶ ἡμισυ καιροῦ, ἀπὸ προσώπου τοῦ ὄφεως· <sup>15</sup> καὶ ἔβαλεν ὁ ὄφης \* ἐκ τοῦ στόματος αὐτοῦ ὀπίσω τῆς γυναικὸς ὕδωρ ὡς ποταμὸν, ἵνα \* αὐτὴν ποταμοφόρητον ποιήσῃ. <sup>16</sup> καὶ ἐβοήθησεν ἡ γῆ τῇ γυναικὶ, καὶ ἤνοιξεν ἡ γῆ τὸ στόμα αὐτῆς καὶ κατέπιε τὸν ποταμὸν ὃν ἔβαλεν ὁ δράκων ἐκ τοῦ στόματος αὐτοῦ. <sup>17</sup> <sup>k 1 John 5. 10.</sup> Καὶ ὠργίσθη ὁ δράκων ἐπὶ τῇ γυναικὶ, καὶ ἀπῆλθε ποιῆσαι πόλεμον μετὰ τῶν λοιπῶν τοῦ σπέρματος αὐτῆς, τῶν τηρούντων τὰς ἐντολὰς τοῦ Θεοῦ καὶ ἐχόντων τὴν μαρτυρίαν [τοῦ] Ἰησοῦ [Χριστοῦ].

<sup>18</sup> καὶ ἐστάθην ἐπὶ τὴν ἄμμον τῆς θαλάσσης· XIII. 1 \* καὶ <sup>a Dan. 1. 7. ch. 17. 2, 9. 12.</sup>

in MS. C, and also A (for ἀρρενα, v. 5, is only a slip of the scribe for ἀρρενα), together with at least 2 others, Nos. 14 and 22. One cannot imagine what could induce La. here to edit, solely from the MS. A, the barbarous ἀρρενα—far more such than κατήγερ, which may have existed in Provincial Greek.

14. ἐδόθησαν—δύο πτέρυγες τ. d.] MSS. A, C, and 6 cursives (to which I add Cov. 2, omitted by Mill), Andreas, and Hippolytus, have αἱ before δύο, which has been adopted by La., Tis., and Wordsw.,—with some reason, since, though external authority for it is not very strong, it is supported by internal evidence, and by the Pesch. Syr. Version. I doubt not that the αἱ was in pronunciation absorbed by the εἰ just before. It is, indeed, required by propriety of language, considering that an eagle has but two wings, and to these two the Article has reference. Our authorized Version, followed by Abp. Newc., is here doubly erroneous, in the rendering 'two wings of a great eagle'; a rendering which overlooks the Article in a passage where all the copies have it; and only partially right is the rendering of Wakef., 'two wings of the great eagle.' Wesley offers a version altogether right, yet only by following his constant guide, Bengel,—who shows that here the great eagle means the Roman empire [rather power], as in Ezek. xvii. 3, 'the great eagle' means the king of Babylon; and by 'the two wings' there spoken of are to be understood the eastern and the western branches of the empire. The Hebraic idiom in ὅπου is such as is frequent in the Sept., as is also ἀπὸ προσώπου just after.

15—17. Of these verses (which have been variously interpreted) the sense seems simply to be, that 'the enemies of unadulterated Christian truth took different ways to subdue it; and particularly by endeavouring to, as it were, drown it by a flood of opposition and persecution, direct and indirect. But God raised up, from time to time, many who supported the faithful disciples of Christ.'

18. The alterations of position from the t. rec., which I have here, with the recent Editors, adopted, is based on MSS. A, B, C, and very many cursives, also Lamb. 1186, and Mus. 1, 2. On nearly the same authority rests the αὐτὴν, for t. rec. ταύτην, prob. an error of scribes. The

subsequent most spirited term ποταμοφόρητος is so rare, that no other ex. occurs, except in Hesych. Lex. in v. ἀπόρρεσι, in explanation of the phrase ποταμοφόρητον ἱκοίμεθα, where ποταμ. must mean what is 'so carried away by the whelming waters as to be drowned.' And such seems the sense here intended; and St. John may have had in his mind Ps. cxliv. 4, 'then had the waters overwhelmed us' (Sept. καταπόντιες), 'the stream (ποταμός) had gone over our soul,' i. e. drowned us. Yet there the full sense has not been perceived, and I doubt not that the Heb. נָסַח in that passage (exactly as in Isa. xxviii. 17, 'the water shall sweep away by its washing [waves] the hiding-place,' for so I would there render) means 'would have whelmed and carried us away.'

16. ἤνοιξεν—κατίς] Fermed on Num. xxvi. 10. Deut. xi. 6.

17. ὀργίσθη] 'was angry at the woman:' see note on Luke xii. 53. The words τοῦ καὶ Χριστοῦ are, on very strong grounds, cancelled by the recent Editors. In the words ἐχόντων τὴν μαρτυρίαν Wordsw. recognises a phrase peculiar to the Apocalypse and the writings of St. John, expressing a firm maintenance of the truth. See Rev. vi. 9, 11. xix. 10, and 1 John v. 10.

18. ἐστάθην] MSS. A, C, and one cursive, with the Syr., Vulg., and Arab. Versions, have ἐστάθην, which has been edited by La., Thiele, and Wordsw.; but on insufficient authority; and the reading prob. arose from the very common confusion of the two terminations -ην and -η. All the other Editors retain ἐστάθην; but, according to that reading, the words ought to be thrown to the next chapter, as has been done virtually by Gr., Sch., and myself. Wordsw., indeed, conjoins the words with both chapters by pointing 'Ἰησοῦ καὶ ἐστάθην—θαλάσσης· καὶ εἶδον. But this is inconsistent with his own reading, by which ἐστάθην is referred to the dragon; whereas his punctuation would make the verb refer to both the dragon and St. John himself, which could not be. On further consideration, I am of opinion that ἐστάθην is prob., but not certainly, the true reading, as more suitable to the context; and internal evidence is in its favour. If this be the true reading, the sense will be, 'And he took post on the sea shore,'

εἶδον ἐκ τῆς θαλάσσης θηρίον ἀναβαῖνον, ἔχον \* κέρατα δέκα  
καὶ κεφαλὰς ἑπτὰ, καὶ ἐπὶ τῶν κεράτων αὐτοῦ δέκα διαδή-  
ματα, καὶ ἐπὶ τὰς κεφαλὰς αὐτοῦ \* ὀνόματα βλασφημίας.  
b ch. 12. 9. 2<sup>b</sup> Καὶ τὸ θηρίον ὃ εἶδον ἦν ὅμοιον παρδάλει, καὶ οἱ πόδες  
αὐτοῦ ὡς \* ἄρκου, καὶ τὸ στόμα αὐτοῦ ὡς στόμα λέοντος.  
c ch. 17. 2. αὐτοῦ καὶ ἐξουσίαν μεγάλην. 3<sup>c</sup> Καὶ [εἶδον] μίαν ἐκ τῶν κεφα-  
λῶν αὐτοῦ ὡς ἐσφαγμένην εἰς θάνατον καὶ ἡ πληρὴ τοῦ θανά-  
του αὐτοῦ ἐθεραπεύθη. Καὶ ἐθαύμασεν ὅλη ἡ γῆ ὀπίσω τοῦ  
ch. 12. 12. θηρίου, 4<sup>d</sup> καὶ προσεκύνησαν \* τῷ δράκοντι, ὅτι ἔδωκεν τὴν ἐξου-  
σίαν τῷ θηρίῳ, καὶ προσεκύνησαν \* τῷ θηρίῳ, λέγοντες· Τίς

namely, of the Mediterranean. Thus the Apostle is supposed beholding the encampment; and the next words may be rendered, 'Then I beheld,' &c.

XIII. On the contents of this and the next Chapter, considerable diversity of opinion exists; espec. as to the explanation of particular symbols, and their application to particular events. The best Expositors, however, are in general agreed that there is a reference to Papal Rome and the Romish religion, as opposed to the pure Church of Christ. See Prof. Lee's remarks on this Chapter, who adduces reasons for regarding it as 'a recital of the attacks to be made upon the Church and people of God by Daniel's fourth monarchy.' The beast rising out of the sea, he thinks, beyond all doubt, nothing more than Daniel's fourth beast, vii. 7; see also viii. 23. xi. 36-38. Of course, he understands the whole of the *Roman* power, civil and religious, as associated to destroy Christianity.

1. κίρπτα—κεφ. ἑπτὰ.] I have, with all the recent Editors, adopted this position, instead of that in the t. rec., from MSS. A, B, C, and very many cursives (to which I add Lamb. 1186 and Mus. 1, 2, 3), confirmed by all the Versions and several Fathers. I have now admitted, with the same Editors, and on authority as great, ὀνόματα, for t. rec. ὄνομα, espec. since it is confirmed by internal evidence, inasmuch as the Plur. is far more suitable; and the τα was likely to be lost through the negligence of scribes, by being placed over the μα.

2. ἄρκου.] So strong is the external authority, confirmed by internal evidence, existing for ἄρκου, found in very many ancient MSS. (also the Lamb. and Mus. copies), and adopted by almost all the Editors, that I have now received it. The genuineness of the word is attested by its being an Alexandrian form, occurring several times in the Sept. and Apoc., and once or twice in Jos. and Philo, though rarely, if ever, in the Class. writers.

3. The εἶδον, which I bracketed, has been cancelled, on strong authority (A, B, C, and many cursives, with Lamb. 1186, and Mus. 1, 2, 3), by almost all the recent Editors. Nevertheless this fetching εἶδον from the preceding context, where it is not in direct assertion, is intolerably harsh. If it be adopted, the harshness may be lessened by punctuating thus: καὶ—ὃ θηρ.—λέοντος (καὶ ἔδωκεν αὐτῷ—μεγάλην), καὶ μίαν. Thus there

will be an *anacoluthon*, or an *antipodoton*, the words being as if there had been written καὶ θηρίον εἶδον ὃ ἦν ὄμ., &c. As to the reading αὐτοῖ for αὐτ, edited by Matth. and Tie., for this there exists strong, but not preponderating, authority; and internal evidence is in favour of αὐτ, 'as it were,' (see notes on James v. 5. 1 Pet. iv. 19.) which I have, with Gr., Sch., and Wordsw., retained. I have also now admitted the *ἐκ* before τῶν, found in many MSS. (I add Lamb. 1186, Mus. 1, 2, 3), and confirmed by the several ancient Versions, and some Fathers.—αὐτ θάνατον should be rendered 'unto death,' 'ad mortem,' as the Pesch. Syr. and Æth. Versions, and even the *Vulg.*, for 'in interm' was only low Latin for *ad mortem*. Etheridge and Murdock, indeed, render by 'to death,' but the Syr. original, ܡܪܬܝܬ, calls for *ad mortem*, as both Trost and Schaaf render. Thus the term θάνατον is qualified in sense by the αὐτ; and, though that may seem forbidden by the strong term ἐσφαγμ., yet even that does not always denote death, but sometimes no more than 'being dangerously wounded,' 'gashed,' as we say, here expressed by *as it were unto death*. Something of this peculiar use may be recognised at v. 6. But a certain proof of it occurs in Eurip. Iph. Aul. 1515-17, *βαλεῖν αἰματορρόντος βαρυῦσαν, εὐφυῖ τι σώματος δίρην σφαγεῖσαν*, 'graviter vulneratam,' 'hacked, or gashed,' where δίρην stands for αὐτ δίρην, 'at the neck, or throat,'—θαύμασας—θηρίον. Here we have a blending of two forms of expression; the full sense being, 'the whole world surveyed the Beast with admiration, and went after him.' Comp. John xii. 19, ὁ κόσμος [ἄλος, added in many MSS. and Versions] ὀπίσω αὐτοῦ ἀπέπλησεν.

4. τῷ δράκοντι, instead of t. rec. τὸν ἀράκοντα, has been, on strong authority (I add Lamb. and Mus. 1, 2, 3), received by all the Editors.—For ὅς many MSS. have ὅτι, which has been edited by all the recent Editors. I have thought proper to retain, with Wordsw., the t. rec., the other being evidently a mere *alteration*, to obtain an easier sense.—τῷ δίδωστί, found in B and 30 cursives (with the Lamb. and Mus. copies), is another mode of alteration.—For t. rec. τὸ θηρίον, I have, with all the recent Editors, adopted τῷ θηρίῳ, from B, C, with many cursives (to which I add Lamb. 1186, and Mus. 1, 2). I have now, on further consideration, prefixed τῇν τοῖς ἐξουσίαις, for which there exists strong external authority, confirmed by internal evidence. As to the καὶ, which all the recent Edi-

ὅμοιοι τῷ θηρίῳ; τίς δύναται πολεμῆσαι μετ' αὐτοῦ; <sup>5</sup> \* Καὶ ἐδόθη αὐτῷ στόμα λαλοῦν μεγάλα καὶ βλασφημίας· καὶ ἐδόθη αὐτῷ ἐξουσία [πόλεμον] ποιῆσαι μῆνας τεσσαράκοντα δύο. <sup>6</sup> καὶ ἤνοιξε τὸ στόμα αὐτοῦ εἰς \* βλασφημίας πρὸς τὸν Θεόν, βλασφημῆσαι τὸ ὄνομα αὐτοῦ καὶ τὴν σκηνὴν αὐτοῦ, [καὶ] τοὺς ἐν τῷ οὐρανῷ σκηνοῦντας. <sup>7</sup> \* Καὶ ἐδόθη αὐτῷ πόλεμον ποιῆσαι μετὰ τῶν ἁγίων καὶ νικῆσαι αὐτούς· καὶ ἐδόθη αὐτῷ ἐξουσία ἐπὶ πᾶσαν φυλὴν καὶ λαὸν καὶ γλῶσσαν καὶ ἔθνος.

<sup>8</sup> \* Καὶ προσκυνήσουσιν † αὐτῷ πάντες οἱ κατοικοῦντες ἐπὶ τῆς γῆς, ὧν οὐ γέγραπται \* τὸ \* ὄνομα ἐν † τῇ βίβλῳ τῆς ζωῆς τοῦ Ἀρνίου [τοῦ] ἐσφαγμένου ἀπὸ καταβολῆς κόσμου. <sup>9</sup> <sup>h</sup> Εἰ τις

tors insert after *θηρίῳ*, there is strong external authority for it.—A, B, C, and 14 cursives; but internal evidence is against it. We may suppose it to have been inserted by Critics, who thought it *required*,—not perceiving the force of the *asyndeton*.

5. *στόμα*—*βλασφημίας*] Formed on Dan. vii. 8, and iii. 29, with which comp. 1 Macc. ii. 6. For *βλασφημίας*, the MS. B, and 30 cursives (with Lamb. 1186, and Mus. 1, 2) have *βλασφημίας*, which is adopted by Gr., Matth., and Tis.; while Sch. retains *βλασφημίας*, which I still continue to prefer, as supported by Dan. iii. 29, and undoubtedly read by the Pease. Syr. Translator. La., indeed, and Wordsw. edit *βλάσφημα*, from the MS. A, and a few cursives; but that is against both external authority and internal evidence, having every appearance of being a mere *alteration* of Critics, introduced for the purpose of removing a harshness, and suggested by Acts vi. 11, 13, *ῥήματα λαλῶν βλάσφημα*, though in the former passage *βλασφημίας* has place in two, but only two, MSS. Bezae, the phraseology of St. Luke and that of St. John widely differ.—*πόλεμον ποιῆσαι*. On carefully reconsidering the state of the evidence for and against *πόλεμον*, I am now inclined to agree with Sch., La., Tis., and Wordsw. in cancelling *πόλεμον*; for, although the external authority is but slender, it is strongly confirmed by internal evidence.

6. *ἤνοιξε τὸ στόμα α. εἰς βλασφ.*] namely, for the utterance of blasphemy. See note on Acts vi. 11, and infra xvi. 9. However, I now read, on competent authority, and with La., Tis., and Wordsw., have adopted *εἰς βλασφημίας*, 'for profane and wicked speeches.' See note on Mark ii. 7. At the close of the verse the words *καὶ τὴν σκηνὴν αὐτοῦ* are absent from MS. C, and the *καὶ* before *τοῦ* from A, C, and 23 cursives (I add Lamb. 1186, and Mus. 1, 2, 3), and cancelled by Matth., Gr., La., and Wordsw., though they retain the foregoing words. But this is introducing stark nonsense. I quite agree with Sch. and Tis. in retaining the t. rec., since internal evidence is quite in its favour; for it was the repetition of *καὶ* that caused the loss of the first words, and of the second *καὶ*. Of course by *σκην.* is meant the abode of God—*Heaven*, as often in the Old Test.

8. *προσκ. αὐτῷ*] MSS. A, B, C, and 25 cursives (with Lamb. 1186, and Mus. 1, 2, 3) have *πρ. αὐτόν*, which was adopted by Wets., Matth.,

and Gr., and more recently by Sch., La., Tis., and Wordsw., to whose united judgment I should be ready to defer, did I not consider the reading an open question. In editing, for *τὰ ὀνόματα, τὸ ὄνομα*, I have followed all the best Editors, who, in so reading, are borne out by strong external authority, confirmed by internal evidence. After *ὄνομα* the word *αὐτοῦ* is inserted in MSS. A, C, and one or two cursives, and it has been received by La. and Tis., though not by Sch. and Wordsw.; rightly, since the authority is quite insufficient, though internal evidence is in favour of the word. For *τῇ βίβλῳ*, the recent Editors all receive *τῷ βιβλίῳ*, also subjoining *τοῦ* before *ἐσφαγμ.* The former may seem called for by strong authority of MSS., confirmed by Andr., Areth., and Theodotion's *Vers.* of the passage of Dan. xii. 1, and another at ch. xxi. 27, *ἡ μὴ οἱ γεγραμμένοι ἐν τῷ βιβλίῳ* (in all the copies) *τῆς ζωῆς*. But internal evidence is in favour of t. rec. It might seem that the words *τῆς ζωῆς* (not found in the passage of Daniel) were subjoined by way of *accommodating* the passage to the present use. But the words *τῆς ζωῆς* are in the Sept. *implied* in the word *σωθήσεται*. And so, I doubt not, wrote Theodot., though our copies have, through an error on the part of the scribes, *ὠψωθήσεται*. The Hebrew should be rendered, 'shall be saved,' not 'shall escape,' as most Translators render, because the twofold sense requires *σωθῆς*, and the *βιβλ.* there mentioned is regarded as the book of God's *fore-knowledge* from the beginning. Strange is it that so many Commentators should have doubted the reference in the words *ἀπὸ καταβολῆς κόσμου*: the most judicious Expositors have been agreed that it is *not*, as the position would suggest, to *ἐσφαγμ.* (which would involve an intolerable harshness, and yield a sense here unsuitable), but to *γέγραπται*, as is required by the kindred passage at xvii. 8, *ὧν οὐ γέγραπται τὰ ὀνόματα ἐπὶ τὸ βιβλίον τῆς ζωῆς ἀπὸ καταβολῆς κόσμου*. For this reason the *τοῦ*, found in A, B, C, and many cursives, and received by all the recent Editors,—but absent from the great bulk of the MSS.,—is better away; otherwise it would go far to fix a false reference. Indeed, I suspect that the ancient Critics brought in the *τοῦ* (though it is quite true that Christ was in the designation and decree of God from the beginning so slain), as thinking it necessary to make out the reference to *ἀπὸ καταβ. κ.* But there

1 Gen. 9. 6.  
Isa. 53. 1.  
Matt. 26. 62.  
oh. 14. 12.

ἔχει οὖς, ἀκουσάτω. 10<sup>1</sup> Εἴ τις αἰχμαλωσίαν συνάγει, εἰς αἰχμαλωσίαν ὑπάγει· εἴ τις ἐν μαχαίρᾳ ἀποκτενεῖ, δεῖ αὐτὸν ἐν μαχαίρᾳ ἀποκτανθῆναι. ὧδέ ἐστιν ἡ ὑπομονὴ καὶ ἡ πίστις τῶν ἁγίων.

is no need to incur the harshness thus arising. If the τοῦ be rejected, then the words may be rendered, 'whose names are not written (as those) from the creation of the world in the book of life of the Lamb slain;' or 'in the book of life of the slain Lamb;' for it seems intended that the expression should be taken as a Title of the Redeemer.

10. εἴ τις αἰχμαλωσίαν, &c.] meaning, that he (this power) that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword (Isa. xxxiii. 1), which, it is added, is a theme for the faith and patience of THE SAINTS. (Lec.) The sense, however, will depend on the true reading of the text, which is not a little disputed. La. edits εἴ τις εἰς αἰχμ. συν. εἰς αἰχμ. ὑπάγει, Tis. εἰς τις εἰς αἰχμ. λωσίαν, εἰς αἰχμ. ὑπάγει. But the former rests on very slender authority, and the latter on what is any thing but strong. Sch. and Wordsw. retain the t. rec., which I am disposed still to do, at least in preference to both of the above new texts. And yet so very small is the authority for the t. rec., that little dependence can be placed on its genuineness. The true text can only be attained by a more careful collation of MSS. Meanwhile, I think it will turn out to be what is found in a few cursive MSS., confirmed by the Pesch. Syr. and Vulg. Versions, as also Irenæus and Primas., εἴ τις αἰς αἰχμαλωσίαν ὑπάγει, εἰς αἰχμ. ὑπάγει, q. d. 'If any man leadeth [any] into captivity, into captivity goeth he off [himself],' i. e. will go. This does not differ materially from Lachmann's text; only it rests on firmer authority, since the very reading of the most ancient MSS., B and C, εἴ τις ὑπάγει, confirms it, since the letters α and υ are often confounded. As respects the reading of MS. A, εἴ τις εἰς αἰχμαλωσίαν, εἰς αἰχμαλωσίαν ὑπάγει, which Tia. edits, it is, I suspect, corrupt, but only from the scribes' inadvertently omitting ὑπάγει, which, I doubt not, was in the archetype from which that MS. was copied; and I am fully persuaded that that was the original reading of St. John. However, I am now inclined to think that the original reading was εἴ τις ἀγει εἰς αἰχμ., which is confirmed by Lamb. 1186, and Mus. 1 and 2; and many others (18 of which are specified by Scholz), εἴ τις ἔχει εἰς αἰχμ. ὑπάγει, for there ἔχει is manifestly corrupt, and an error of the scribes for ἀγει; no wonder, since the verbs ἀγειν and ἔχειν are often confounded by the scribes. The word was, I doubt not, omitted by the scribe of the Alex. MS. because he found in his original two readings, one above the other, thus — ὑπάγει (or ἔχει) ἀγει —

and, not knowing which to take (as is often done in such a case) took neither. I prefer to read ἀγει rather than ὑπάγει, since internal evidence is in its favour; for ἀγ. might well arise from a gloss on ἀγ., or from a false correction, as in Acts xxiii. 10, ἀγειν εἰς τὴν παρεμβολήν, where MSS. A and B read ἀπάγειν, which was wrongly received into the text by La., and by Tia. in his

1st Ed. But ἀγει is entitled to preference on another account, since of ἀπάγειν εἰς αἰχμ. I cannot find a single ex., but of ἀγειν εἰς αἰχμ. several; e. gr. Ezek. xi. 24, ἡγάγέ με εἰς τὴν αἰχμ.; Jer. xv. 2 (which seems to have been in St. John's mind), ὅσοι εἰς θάνατον εἰς θάνατον, ὅσοι εἰς μάχαιραν εἰς μάχαιραν, ὅσοι εἰς αἰχμαλωσίαν εἰς αἰχμαλωσίαν, 'such as are (destined) to go into captivity, to captivity let them go!' This, I have no doubt, is the true reading, and was, I suspect, in the archetype of MS. B, though the scribe, through carelessness (occasioned by the recurrence of the phrase εἰς αἰχμ.), omitted the intermediate word ἀγει. In fact, the very reading above adduced I find in Lamb. 1186; Mus. 1 and 2; Andr. in MS., and not a few others (including the celebrated No. 2 (Paris x.), and 14 (the Leicr. MS.)), is, I doubt not, that of MS. B; for so it is laid down in Dr. Bentley's Collection (generally the best); which makes it easy to understand how the corruption arose, namely (from an ordinary and perpetual cause of omission), the repetition of a word, or words, as will thus appear, εἴ τις ἔχει αἰχμαλωσίαν ἔχει, [εἰς αἰχμαλωσίαν] ὑπάγει. Thus we attain to the reading of the archetype of those MSS., εἴ τις εἰς αἰχμ. ἔχει, εἰς αἰχμ. ὑπ. Nevertheless, ἔχει cannot be right; and we may suppose the true reading to be ἀγει; and the phrase ἀγειν αἰχμαλωσίαν = ἀγειν αἰχμαλωτίζοντες, occurs in the Sept. The next clause, of which the words seem formed on those of our Lord Matt. xxvi. 52, as our Lord's probably were on some such proverbial saying. Here, again, the MSS. exceedingly vary; and Tia. edits, from about 12 cursive MSS., εἴ τις ἐν μαχαίρᾳ, δεῖ, &c., thus omitting ἀποκτ. But I agree with La., Sch., and Wordsw. in retaining the t. rec. (confirmed by the Pesch. Syr. Version); for the other rests on but slender authority, involves great harshness, and is not at all in the manner of St. John. The reading of C is not noted; but I suspect that it is the same as that of A, which has εἴ τις ἐν μαχαίρᾳ, ἀποκτανθῆναι, — namely, by the omission of the words ἀποκτενεῖ, δεῖ αὐτόν, which were lost by reason of the repeated phrase ἐν μαχαίρᾳ. In Lamb. 1186 the reading is εἴ τις ἐν μαχαίρᾳ δεῖ αὐτόν ἀποκτανθῆναι, exactly as in the 15 cursives followed by Tia., and manifestly by an omission, through carelessness of scribes, of ἀποκτενεῖ. There is every reason to think that in the ancient archetype from which those three MSS. arose (either mediately or immediately) there was the identical reading represented in the Pesch. Syr. and Vulg. Versions, and found in the t. rec., which also I find in Mus. 1, 2, 3, and Cov. 2. — ὧδέ ἐστιν ἀγίων, meaning, 'Herein, in this matter, in resisting this enemy (see ver. 7), there is scope for the exercise of faith and patience in holy men.' In ἡ ὑπομονὴ καὶ ἡ πίστις, there is a hendiatres for ἡ πίστις ἡ ὑπομονή, constantissima fiducia, 'the thorough-enduring faith,' the πίστις καὶ μακροθ. of Heb. vi. 12. This use of ὧδέ, 'herein,' recurring infr. v. 18. xiv.

11 <sup>k</sup> Καὶ εἶδον ἄλλο θηρίον ἀναβαῖνον ἐκ τῆς γῆς, καὶ εἶχε <sup>k ch. 11. 7.</sup> κέρατα· δύο ὅμοια ἀρνίῳ, καὶ ἐλάλει ὡς δράκων· <sup>12</sup> <sup>l</sup> καὶ τὴν <sup>1 ver. 8. ch. 10. 20.</sup> ἐξουσίαν τοῦ πρώτου θηρίου πᾶσαν ποιεῖ ἐνώπιον αὐτοῦ· καὶ ποιεῖ τὴν γῆν καὶ τοὺς κατοικοῦντας ἐν αὐτῇ, ἵνα προσκυνήσωσι τὸ θηρίον τὸ πρῶτον, οὐ ἑθεραπεύθη ἡ πληγὴ τοῦ θανάτου αὐτοῦ.

13 <sup>m</sup> Καὶ ποιεῖ σημεῖα μεγάλα, <sup>†</sup> καὶ πῦρ ἵνα ἐκ τοῦ οὐρανοῦ <sup>m Matt. 24. 2. 2 Thess. 2. 9. ch. 16. 14. n ch. 16. 14. & 19. 20.</sup> καταβαίῃ εἰς τὴν γῆν ἐνώπιον τῶν ἀνθρώπων. <sup>14</sup> <sup>a</sup> καὶ πλανᾷ τοὺς κατοικοῦντας ἐπὶ τῆς γῆς, διὰ τὰ σημεῖα ἃ ἐδόθη αὐτῷ ποιῆσαι ἐνώπιον τοῦ θηρίου, λέγων τοῖς κατοικοῦσιν ἐπὶ τῆς γῆς, ποιῆσαι εἰκόνα τῷ θηρίῳ, <sup>†</sup> <sup>δ</sup> <sup>†</sup> ἔχει τὴν πληγὴν τῆς μαχαίρας καὶ ἔζησε· <sup>15</sup> <sup>o</sup> καὶ ἐδόθη αὐτῷ \* πνεῦμα δοῦναι τῇ εἰκόνι· <sup>o ch. 19. 20. & 16. 2.</sup> τοῦ θηρίου, ἵνα καὶ λαλήσῃ ἡ εἰκὼν τοῦ θηρίου, καὶ ποιήσῃ ὅσοι ἂν μὴ προσκυνήσωσι <sup>†</sup> τὴν εἰκόνα τοῦ θηρίου, ἵνα ἀποκτανθῶσι.

16 <sup>p</sup> καὶ ποιεῖ πάντας, τοὺς μικροὺς καὶ τοὺς μεγάλους, καὶ τοὺς <sup>p ch. 19. 20. & 20. 4.</sup> πλουσίους καὶ τοὺς πτωχοὺς, καὶ τοὺς ἐλευθέρους καὶ τοὺς δούλους, ἵνα \* δώσω αὐτοῖς χάραγμα ἐπὶ τῆς χειρὸς αὐτῶν τῆς δεξιᾶς, ἢ ἐπὶ \* τὸ μέτωπον αὐτῶν· <sup>17</sup> <sup>q</sup> καὶ ἵνα μὴ τις δύνηται <sup>q ch. 14. 11. & 16. 2.</sup> ἀγοράσαι ἢ πωλῆσαι, εἰ μὴ ὁ ἔχων τὸ χάραγμα, [ἡ] τὸ ὄνομα τοῦ θηρίου, ἢ τὸν ἀριθμὸν τοῦ ὀνόματος αὐτοῦ. <sup>18</sup> <sup>r</sup> Ὡδε ἡ <sup>r ch. 17. a.</sup> σοφία ἐστίν ὁ ἔχων [τὸν] νοῦν, ψηφισάτω τὸν ἀριθμὸν τοῦ θηρίου· ἀριθμὸς γὰρ ἀνθρώπου ἐστὶ, καὶ ὁ ἀριθμὸς αὐτοῦ χξϞ'.

XIV. <sup>1</sup> <sup>a</sup> Καὶ εἶδον, καὶ ἰδοὺ τὸ Ἄρνιον <sup>†</sup> ἐστηκὸς ἐπὶ τὸ <sup>a ch. 5. 6. & 7. 4.</sup>

12. xvii. 9, is an idiom peculiar to the Scriptures.

11, 12. Ἄλλο θηρίον] This is supposed to be emblematical of the Romish hierarchy: the two *horns* denoting the *regular* and the *secular* clergy. Many points of similarity in the following verses with the Romish hierarchy and ecclesiastics have been traced, with more or less probability, by Commentators.

13. καὶ πῦρ ἵνα—καταβαίῃ] Tis. edita ἵνα καὶ πῦρ ποιῇ—καταβαίῃ, from MSS. A, C, and a few cursives; while Wordsw. retains, with Gr. and Sch., the t. rec., supported by MS. B, and the great body of the MSS. (with the Lamb. and Mus. copies); rightly; for the other reading savours of critical emendation to get rid of a harshness of position.

14. For δ, La., Tis., and Wordsw. read δ, from A, B, C, and 5 cursives, which has internal evidence in its favour; but needs more external authority, which I cannot supply, except by Lamb. 1186. The very reverse holds good of εἶχε for ἔχει, edited by Tis., from B, and 30 cursives,—being evidently a critical correction. The τὴν, just after, not found in B, and a few cursives (I add Lamb. 1186, Mus. 1, 2, 3), was omitted by carelessness of scribes.

15. I now read, with La. and Tis., πν. δ. for t. rec. δ. πν., from B and 20 cursives (to which I add Lamb. 1186, Mus. 1, 2, 3), confirmed by internal evidence.—For τὴν εἰκόνα, MS. A and not a few others have τῇ εἰκόνι, which has been adopted by Scholz and Wordsw.; while La. and

Tis. retain τὴν εἰκ.; rightly; since internal evidence, as well as external authority, is in its favour.

16. The readings δώσω and τὸν μέτωπον, for t. rec. δώσω and τῶν μετώπων, I have on strong authority, external and internal, adopted, with Sch., La., Tis., and Wordsw. The ἢ, which I placed within double brackets, has been cancelled by all the recent Editors. Wordsw. well renders, 'that they should give to themselves;' intimating compulsion under the semblance of choice.

17. καὶ ἵνα μὴ τις δύν. ἀγορ.] 'and that no one should have the power to buy;' simply denoting a deprivation of political privileges. So Thucyd. v. 34, ὥστε μήτε πριαμίνοις τι ἢ πολούρταις κυρίως εἶναι.—The δύναται, for t. rec. δύνηται, edited by Tis. (alone), from B and a few cursives, is plainly a blunder of scribes.—τὸν ἀριθμὸν τοῦ ὀν., meaning, 'the number which the letters of the name make up.' 'This passage (says Heintz.) is to be explained from the *Cabala* of the Jews. It means "the number which is made up, by reducing the numeral power of each of the letters of which the name is composed, and bringing it to a sum total." That art, now held in merited contempt, was, in the time of the Apostle, in great honour, not only among the Jews, but also the Greeks, as we may collect from Artemid. On. i. 12.'

18. ὥδε ἡ σοφία ἐστίν.] meaning, 'Herein is wisdom to be shown,' herein is a test of wisdom, or sagacity, 'a fit occasion for exercising it;' see v. 10, and note.



δρος Σιών, καὶ μετ' αὐτοῦ ἑκατὸν τεσσαρακοντατέσσαρες χιλι-  
 άδες, ἔχουσαι τὸ ὄνομα αὐτοῦ, καὶ τὸ ὄνομα τοῦ Πατρὸς αὐτοῦ  
 γεγραμμένον ἐπὶ τῶν μετώπων αὐτῶν <sup>2</sup> καὶ ἤκουσα φωνὴν  
 ἐκ τοῦ οὐρανοῦ ὡς φωνὴν ὑδάτων πολλῶν, καὶ ὡς φωνὴν βροντῆς  
 μεγάλης· καὶ ἡ φωνὴ ἦν ἤκουσα ὡς κιθαριδῶν κιθαριζόντων  
 ἐν ταῖς κιθάραις αὐτῶν <sup>3</sup> καὶ ἄδουσιν [ὡς] ψῆδὴν καινὴν ἐνώ-  
 πιον τοῦ θρόνου, καὶ ἐνώπιον τῶν τεσσάρων ζώων καὶ τῶν πρεσ-  
 βυτέρων καὶ οὐδεὶς ἠδύνατο μαθεῖν τὴν ψῆδὴν, εἰ μὴ αἱ ἑκατὸν  
 τεσσαρακοντατέσσαρες χιλιάδες οἱ ἡγορασμένοι ἀπὸ τῆς γῆς.  
<sup>4</sup> Οὗτοί εἰσιν οἱ μετὰ γυναικῶν οὐκ ἐμολύνθησαν, παρθένοι  
 γάρ εἰσιν οὗτοί εἰσιν οἱ ἀκολουθοῦντες τῷ Ἀρνίῳ ὅπου ἂν  
 ὑπάγῃ. οὗτοι ἡγοράσθησαν ἀπὸ τῶν ἀνθρώπων ἀπαρχὴ τῇ  
 Θεῷ καὶ τῷ Ἀρνίῳ <sup>5</sup> καὶ ἐν τῷ στόματι αὐτῶν οὐχ εὐ-  
 ρέθη \*ψεύδος· ἄμωμοι γάρ εἰσιν [ἐνώπιον τοῦ θρόνου τοῦ  
 Θεοῦ].

<sup>6</sup> Καὶ εἶδον ἄλλον ἄγγελον πετόμενον ἐν μεσουρανήματι,  
 ἔχοντα εὐαγγέλιον αἰώνιον εὐαγγελίσαι [εἰ] τοὺς \*καθημένους

XIV. 1. ἑκατὸν τεσσαρακοντατέσσαρες χιλιάδες, &c.] These represent the true members of Christ's Church. Comp. supr. vii. 4. They are, as Mede calls them, the legitimate and undegenerate offspring of the twelve Apostles. (Abp. Newc.) With this whole passage comp. that at Heb. xii. 22—24. On the several disputed points, as to particulars, see the Notes of Scott, Woodhouse, and Lee. The τὸ, not found in the t. rec., has been inserted by all the recent Editors, on the authority of A, B, C, and many cursives (to which I add the Lamb. and Mus. copies). For t. rec. ἱσθητός, La. and Wordsw. edit ἱστός, from MSS. A, C; but Tia. ἱστός, from MS. B and several others; while Sch. retains ἱσθητός. Internal evidence is against the t. rec.; but, as to the other two readings, there is an open question; though external authority would rather incline the scales in favour of ἱστός. Yet it is rather a matter of *dialect* as regards the terminations -ος and -ος, on which I have more than once treated in my notes on Thucyd. The words αὐτοῦ—τὸ ὄνομα, which I have inserted, are also adopted, on the strongest authority, by La., Tia., and Words.

2. φωνὴν ὑδ. πολλῶν.] Formed on Ezek. xliii. 2.—ἡ φωνὴ—ὡς κτθ. This reading, for t. rec. φωνὴν ἤκουσα κιθαριδῶν, I have, with all the recent Editors, received, on the strongest authority, confirmed by internal evidence.

3. οἱ ἡγορασμένοι ἀπὸ τῆς γῆς.] This peculiar expression is tantamount to that in the next verse, ἡγοράσθ. ἀπὸ τῶν ἀνθρ. Thus the full sense intended is, 'out of those upon the earth,' i. e. the sons of men, so as to form a little flock rescued from perdition, redeemed from all sin, and thus forming what is called, v. 4, an ἀπαρχὴ τῷ Θεῷ καὶ τῷ Ἀρνίῳ. The ὡς before ψῆδὴν, which I placed within single brackets, has been cancelled by Sch., Tia., and Wordsw., but retained by La. External authority is rather in its favour (I find it in Lam. 1186, and Mus. 1, 2, 3), but internal evidence equally balanced.

4. ἂν ὑπάγῃ] 'he may go.' The ὑπάγει, adopted by La., from A, C, and 2 cursives, is a mere itacism, or error of scribes. I have still retained the same punctuation, though Editors differ not a little; who ought to have seen that the persons in question—the 144,000, sealed on their foreheads, and redeemed from the earth and sin—are here meant to be *marked out*, so as to be known by their principal characteristics; (1) that of *spotless purity*; (2) that of *universal devotedness* to their Master.—following his holy example in all things, and following his Word, Spirit, and Providence, for their guidance in all the duties that may be laid on them, and the difficulties they may encounter in the discharge of them.—The next words, οὗτοι εἰσιν, &c., do not present another characteristic of them, but point at their *reward* through grace, as being the Lord's 'choice ones,' 'the first-fruits of the great spiritual harvest, rescued by redeeming mercy out of a world of sin and misery.'—The next words (v. 5) seem a resumption of the thought at the first clause of v. 3, so as to further develop the idea, extending it from sexual purity to *general spotlessness*,—in short, the absence of wickedness of any kind; for such is the force of ψεύδος, which I have, with all the recent Editors, adopted, on the strongest grounds, for t. rec. δόλος—a sense of ψεύδ. recurring at xxi. 27. xxii. 15, also in Sept., Hoa. vii. 3. xii. 11, 12. The next words, ἐνώπιον—Θεοῦ, have been cancelled by all the recent Editors, and with reason; since external authority and internal evidence are alike against them.

6. εἰχ. εὐαγγέλιον αἰώνιον εὐαγγελίσαι.] Render: 'having an universal Gospel to preach.—καθημένους, for t. rec. κατοικεῦντες, has been, on competent authority (confirmed by the Lamb. and Mus. copies), introduced by the Editors. La., Tia., and Wordsw. prefix εἰ before καθημ., as also before πάν· while Sch. prefixes it before the latter, not before the former. There is indeed strong authority (to which I add

ἐπὶ τῆς γῆς, καὶ [ἐπὶ] πᾶν ἔθνος καὶ φυλὴν καὶ γλῶσσαν καὶ λαὸν, 7 \* λέγων ἐν φωνῇ μεγάλῃ "Φοβήθητε τὸν Θεὸν καὶ <sup>g Gen. 1. 1. Ps. 33. 6. & 134. 3. & 146. 6. Acts 14. 14. & 17. 34.</sup> δότε αὐτῷ δόξαν, ὅτι ἦλθεν ἡ ὥρα τῆς κρίσεως αὐτοῦ καὶ προσκυνήσατε τῷ ποιήσαντι τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὴν θάλασσαν καὶ πηγὰς ὑδάτων!" 8 <sup>h Isa. 51. 9. Jer. 51. 5. ch. 18. 2. & 10. 31. & 16. 19. & 17. 2. & 18. 2.</sup> Καὶ ἄλλος ἄγγελος ἠκολούθησε, λέγων "Ἐπεσεν, [ἔπεσε] Βαβυλῶν [ἡ πόλις] ἡ μεγάλη! \* ἡ ἐκ τοῦ οἴνου τοῦ θυμοῦ τῆς πορνείας αὐτῆς πεπότικε πάντα τὰ ἔθνη! 9 Καὶ \* ἄλλος ἄγγελος τρίτος ἠκολούθησεν αὐτοῖς, λέγων ἐν φωνῇ μεγάλῃ "Εἴ τις \* προσκυνεῖ τὸ θηρίον καὶ τὴν εἰκόνα αὐτοῦ, καὶ λαμβάνει χάραγμα ἐπὶ τοῦ μετώπου αὐτοῦ ἢ ἐπὶ τὴν χεῖρα αὐτοῦ 10 <sup>i Ps. 78. 8. Isa. 51. 17. Jer. 25. 16. ch. 16. 19. & 19. 20. & 20. 10.</sup> καὶ αὐτὸς πίεται ἐκ τοῦ οἴνου τοῦ θυμοῦ τοῦ Θεοῦ, τοῦ κεκρασμένου ἀκράτου ἐν τῷ ποτηρίῳ τῆς ὀργῆς αὐτοῦ,

Lamb. 1186, and Mus. 1, 2, 3) for the ἐπὶ before πᾶν, and hence it would be quite admissible before καθ. ἰ. τ. γῆς, were there competent authority for it; but there is not, there being only A, C, and 3 cursives (though I can add Mus. 1, 2, 3), while the bulk of the MSS. (including Lamb. 1186) have it not.

7. λέγων] This, for t. rec. λέγοντα, has been received by all the recent Editors, on competent external authority, confirmed by internal evidence.—For Θεόν, MS. B. and 20 cursives (with Lamb. 1186, and Mus. 1, 2, 3), have Κύριον; but it is inadmissible, as will appear from supr. xi. 13, and note. At any rate, Heinr. wrongly refers to John ix. 24, in illustration of the force of the expression here, δόξα Θεῷ; though it may be true that there is here, as he observes, a 'solemnis formula apud Judæos, quæ interpretantur secus sentientes agentesque, quos ad rectum Jovæ cultum revocare volebant.' However, τὸν Θεόν is emphatical; and the full sense is, 'Fear ye God, and give glory to Him (alone), and not any portion to the Beast, nor to any image whatever; this is implied in the subsequent words, τῷ ποιήσαντι τὸν οὐρανὸν—ὑδάτων, as distinguishing God, the Creator of the universe, from idols, the mere works of men's hands.—The words ὅτι ἦλθεν ἡ ὥρα τῆς κρίσεως αὐτοῦ must be explained according to the view taken of the reference, and of the whole passage. They may, however, be taken as words not of consolation only, but of warning.

8. By Βαβυλῶν is meant, as the best Expositors are agreed, the mystical Babylon, ROME, the metropolis of apostasy. In ἐκ τοῦ οἴνου—ἔθνη there is an almost lyrically bold expression of mad and unbounded idolatry, which is compared to a harlot alluring to lasciviousness. Heinr. compares a similar image in the Tabula Cebetis: ἀπάτῃ καλεῖται, ἡ πάντας τοὺς ἀνθρώπους—ποτίζει τῇ ἑαυτῆς οὐδαμῇ. Comp. Rom. i. 24, 26, 28.—After ἄλλος, Matth., La., Tis., and Wordsw. insert δεύτερος, from MSS. A, B, and 25 cursives (to which I add the Lamb. and Mus. copies), confirmed by the Syr. Vers., Andr., and Aréth. But, considering that internal evidence is against the insertion, I still, with Gr. and Sch., reject it. It was, I suspect, introduced by the Critics, to correspond to the ἄλλος

τρίτος at v. 9, init. I have now received, with La., Tis., and Wordsw., ἡ, for the t. rec., from A, C, and 10 cursives, confirmed by the Syr., Vulg., and Æth. Versions. The ὅτι was plainly a marginal scholium. This I prefer to cancelling the ὅτι, with Gr. and Matth. Some word is indispensable; and here the omission arose (as in very many other cases) from the double reading. After πάντα, I have now, with La., Tis., and Wordsw., inserted τὰ, from MSS. A, B, C, and 20 cursives (with the Lamb. and Mus. copies), since internal evidence is in favour of the words. The words τοῦ θυμοῦ were cancelled, on insufficient authority, by Bengel, Gr., and Heinr.,—not aware that the ancient Critics removed the words from ignorance of their force, as pointing at the causes of the thing (just as at xviii. 3, where no MS. omits); q. d. in the words of Bp. Hall, 'and thereby hath caused them to drink of that cup of God's wrath and vengeance, which belongs to those grievous offences.'

9. ἄλλος ἄγγελος τ.ρ.] This, for t. rec. τρίτ. ἄγγ., I have admitted, with all the recent Editors, on very strong grounds (to which I add all the Lamb. and Mus. copies). They all edit, from very many of the best MSS., προσκ. τὸ θηρ., for t. rec. τὸ θηρ. πρ., which I have now adopted.—λαμβάνει χάραγμα, &c. Vide supr. v. 17.

10, 11. The heaviest punishments here and hereafter are now threatened. (Abp. Newc.) 'There, indeed, is not,' as observes Wesley, 'in all Scripture another threatening so terrible as this.'

10. In καὶ αὐτὸς πίεται there is, as Heinr. remarks, an *antianacrasis*; q. d. 'He had before a cup of inebriating sweetness, but now he will drink the cup of Divine wrath in full draught.' See Jer. xxv. 15. Isa. li. 17, 22.—κεκρασμ. ἀκράτου. The best Commentators are agreed that this denotes pure wine made yet stronger by a mixture of powerful ingredients. Comp. Lowth on Isa., ch. i., and Woodhouse in loc. For δύναν ἄγγ. La. editis ἄγγ. δγ., from MS. C and two or three cursives; and Tis. cancels δγ., from MS. A and one cursive. But I can approve of neither reading. The omission plainly arose, as is often the case, from the change of position in the words;

καὶ βασανισθήσεται ἐν πυρὶ καὶ θείῳ ἐνώπιον τῶν ἁγίων ἀγγέλων καὶ ἐνώπιον τοῦ Ἀρνίου. <sup>11</sup> καὶ ὁ καπνὸς τοῦ βασανισμοῦ αὐτῶν ἀναβαίνει εἰς αἰῶνας αἰώνων, καὶ οὐκ ἔχουσιν ἀνάπαυσιν ἡμέρας καὶ νυκτὸς οἱ προσκυνῶντες τὸ θῆριον καὶ τὴν εἰκόνα αὐτοῦ, καὶ εἴ τις λαμβάνει τὸ χάραγμα τοῦ ὀνόματος αὐτοῦ.”

1 ch. 12. 10. <sup>12</sup> Ὡδε ἡ ὑπομονὴ τῶν ἁγίων ἐστίν [ὥδε] οἱ τηροῦντες τὰς ἐντολὰς τοῦ Θεοῦ καὶ τὴν πίστιν Ἰησοῦ. <sup>13</sup> Καὶ ἤκουσα φωνῆς ἐκ τοῦ οὐρανοῦ λεγούσης [μοι]. Γράψον Μακάριοι οἱ νεκροὶ οἱ ἐν Κυρίῳ ἀποθνήσκοντες ἀπάρτι. Ναί, λέγει τὸ Πνεῦμα, ἵνα † ἀναπαύσωνται ἐκ τῶν κόπων αὐτῶν † τὰ δὲ ἔργα αὐτῶν ἀκολουθεῖ μετ’ αὐτῶν.

14 <sup>n</sup> Καὶ εἶδον, καὶ ἰδοὺ νεφέλη λευκὴ, καὶ ἐπὶ τὴν νεφέλην

n Ezek. 1.  
25.  
Dan. 7. 13.  
ch. 1. 12.  
8 & 9.

and there is too little authority to warrant even the change of position in the words, adopted by some recent Editors.

12. Ὡδε ἡ ὑπ. τ. ἀγ.] I have now, with Matth., La., Tia, and Wordsw. inserted ἡ, from MSS. A, B, C, and above 20 cursives, with Lamb. 1186, and Mus. 1, 2, 3, espec. since internal evidence is in its favour. On the force of the Ὡδε, with ἰστί, expressed or understood, see note supr. xiii. 10. *Here* the words may be rendered, ‘*Herein* [is] the patient endurance (constancy in faith and duty) of the saints;’ intimating that their state of suffering for conscience sake is to be the test and trial of their constancy unto the end; the fit occasion for evincing their possession of the quality of mind in question. This sense of the phrase Ὡδε ἰστί is, I believe, quite peculiar to St John, and was, perhaps, a provincialism of Syrian Greek. The second Ὡδε is, on strong external authority (to which I add the Lamb. and Mus. copies), cancelled by all the recent Editors. But I cannot do more than place it within single brackets, since internal evidence, properly weighed, is rather in its favour.

13. ἀπάρτι.] I am still of the same opinion as to the construction and force of this word. Render: ‘Blessed are they from henceforth who die in the Lord,’ meaning that their blessedness commences then, and continues uninterruptedly. Dr. Wordsw. points, ἀποθνήσκοντες ἀπάρτι ναί, λέγει, &c. But that, however specious, is doing violence to the construction, and there thus arises a strained, yet jejune sense. He would have done better to point, and read, ἀπάρτι λέγει: Ναί, from many MSS. But that reading so plainly arose from *alteration* for the purpose of removing a difficulty, that we are not warranted in receiving it. What is said at ναί λέγει τὸ Πν. was meant to confirm what was just said by, as it were, the HOLY SPIRIT himself attesting its truth. Moreover, the ἀπάρτι is intended to further develop and strengthen the sense in μακάριοι—ἀποθνήσκοντες, q. d. ‘happy, I say, peculiarly happy from henceforth, lit. “now onward” (i. e. from the period of their dying in the Lord [even for ever]).’ As respects the *et* just after, for this one should have expected *ἀπὸ* found in one or two MSS.; nay, even the use of a Preposition at all is rather rare, the simple Genit. being more usual. Yet instances are found even in the Class. writers of

*et*, e.g. Aristoph. Ran. 1531, *ἐκ μεγάλων δάκρυων παύσαιμ’*, and Eurip. El. 1108. The reading *ἀναπαύσονται* for *t. rec. -νται* is deserving of attention, and is not improbably the true one. Exx. of *ἵνα* with Fut. Ind. are not unfrequent in this Book; e.g. iii. 9 (*ἔχουσιν* La. and Tia) xiii. 12, *προσκυνῶσιν* (La. and Tia), xiii. 16, *δόξουσιν*, in some MSS.; xiii. 14, *ἵνα ἰστί*, in all the copies, though the Subjunct. *ἀναπαύσωνται* follows in the same clause. As respects *ἀναπαύσονται*, edited by La. and Tia, it is evidently a mere slip of the pen by the scribes of the two MSS. A and C. Vain were it to plead the well-known Canon for a *barbarism*. On the term *δυστ.* to denote ‘resting from the labours and troubles of life by death,’ see other exx. in Job x. 2. Micah iv. 4. Deut. v. 14. Esth. ix. 16. Ælian, Var. Hist. iv. 7.—At the next clause there is a disputed reading. For τὰ δὲ ἔργα, La., Tia. (Ed. 1), and Wordsw. edit τὰ γὰρ ἔργα, from MSS. A, C, and 3 cursives, with the Syr. and Vulg. Versions. But in his 2nd Ed. Tia. has restored *δέ*; rightly; since the other was a mere alteration of Critics, ignorant of the force of *δέ*, which should not be rendered ‘and,’ since ‘but’ (used by Tyndale) will better express the sense, denoting, as in Mark vii. 26. Luke xxiii. 17. John vi. 17. xi. 2. xix. 23 (and often in the Class. writers), that a *fresh circumstance* is added; q. d. ‘happy are they! not merely because they shall rest from their labours and trials, escaping the impending calamities,—but because their works (their labours of love in Christ) are to follow them in their *fruits*,—to go along with them (when admitted to the inheritance of the saints in light), as it were, receive with them the reward which God has promised should attend them.’

14—20. Here again the judgments of God upon [Babylon and] the adherents of the beast are foretold, and graphically represented under the figures of *harvest* and *vintage*, which are often, both in the Scriptural and Classical writers, symbolical of *destruction*. See Joel iii. 13. Isa. xvii. 5. Hom. II. xi. 67. Virg. Æn. x. 513. The Messiah is represented under the similitude of a *husbandman* committing the work of reaping to his labourers, and holding in his own hand a sickle, as a symbol of *punishment*, the execution of the judgment committed to him by the Father, John v. 22. The figure in *ἐπὶ τὴν νεφ. καθ.* is found

† καθήμενος † ὅμοιος Τίῳ ἀνθρώπου, ἔχων ἐπὶ τῆς κεφαλῆς αὐτοῦ  
 στέφανον χρυσοῦν, καὶ ἐν τῇ χειρὶ αὐτοῦ δρέπανον ὀξύ. <sup>15</sup> \* Καὶ <sup>o ch. 14. 17.  
 Joel 3. 13.  
 Matt. 12. 30.  
 Jer. 51. 33.</sup>  
 ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ ναοῦ κράζων ἐν μεγάλῃ φωνῇ  
 τῷ καθιμένῳ ἐπὶ τῆς νεφέλης Πέμψον τὸ δρέπανόν σου καὶ  
 θέρισον, ὅτι ἦλθέ [σοι] ἡ ὥρα [τοῦ] θερίσαι, ὅτι ἐξηράνθη ὁ  
 θερισμὸς τῆς γῆς. <sup>16</sup> καὶ ἔβαλεν ὁ καθήμενος ἐπὶ τὴν νεφέλην  
 τὸ δρέπανον αὐτοῦ ἐπὶ τὴν γῆν, καὶ ἐθερίσθη ἡ γῆ.

<sup>17</sup> Καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ ναοῦ τοῦ ἐν τῷ οὐρανῷ  
 ἔχων καὶ αὐτὸς δρέπανον ὀξύ. <sup>18</sup> \* καὶ ἄλλος ἄγγελος ἐξῆλθεν <sup>p ch. 14. 2.  
 Joel 3. 13.</sup>  
 ἐκ τοῦ θυσιαστηρίου ἔχων ἐξουσίαν ἐπὶ τοῦ πυρὸς, καὶ ἐφώνησε  
 κραυγῇ μεγάλῃ τῷ ἔχοντι τὸ δρέπανον τὸ ὀξύ, λέγων Πέμψον  
 σου τὸ δρέπανον τὸ ὀξύ, καὶ τρύγησον τοὺς βότρυας τῆς ἀμπέλου  
 τῆς γῆς, ὅτι \* ἤκμασεν ἡ σταφυλὴ † αὐτῆς. <sup>19</sup> \* Καὶ ἔβαλεν ὁ <sup>q ch. 19. 14.</sup>  
 ἄγγελος τὸ δρέπανον αὐτοῦ εἰς τὴν γῆν, καὶ ἐτρύγησε τὴν ἀμπε-  
 λον τῆς γῆς, καὶ ἔβαλεν εἰς τὴν ληνὸν τοῦ θυμοῦ τοῦ Θεοῦ \* τὸν  
 μέγαν. <sup>20</sup> \* Καὶ ἐπατήθη ἡ ληνὸς \* ἔξωθεν τῆς πόλεως, καὶ <sup>r Isa. 63. 2.  
 Lam. 1. 15.  
 Ob. 11. 3.  
 & 12. 14.</sup>  
 ἐξῆλθε αἷμα ἐκ τῆς ληνοῦ ἄχρι τῶν χαλινῶν τῶν ἵππων, ἀπὸ  
 σταδίων χιλίων ἑξακοσίων.

also in Dan. vii. 13, and Virg. Æn. ix. 640. (Heinr.)—For καθήμενος ὅμοιος, all the recent Editors receive καθήμενος ὅμοιος, from many MSS. (to which I could add), Versions, and Fathers,—perhaps rightly, at least internal evidence is rather in its favour.

15. ὅτι ἦλθε, &c. ὅτι ἐξηράνθη] It is well observed by Bp. Jebb, Sac. Lit., p. 387, that these two clauses are not [as they may seem] synonymous in sense; the reasons for reaping being distinct and progressive: 1. the proper season for reaping is come; 2. the harvest of the earth is withered, and therefore demands the sickle. At ver. 17—ult. there is, as Heinr. observes, the other part of the image; q. d. 'Not only is the harvest ripe, but the vintage is ready:' the image being similar to that at Isa. lxiii. 3, and Jer. vi. 9. It may seem strange that a sickle should be mentioned for the vintage; but it seems that grapes were sometimes not gathered by the hand, but cut off by a hooked knife, of a sickle-like form.—τοῦ θερίσαι. La., Tis., and Wordsw., on the authority of MSS. A, B, C, and 20 cursives, cancel τοῦ, which I have, with Matth., Gr., and Sch., retained. I am, however, now induced to bracket the word; though, as external authority is not against, and internal evidence is quite in its favour, I can go no further. It is in its favour,—for this use of the simple Infinit., after the phrase ὁ καιρὸς, or ἡ ὥρα ἐστίν, is the pure Class. use found in the best writers from Homer, Hdtot., and Æschyl., downwards; while that of the Infinit. preceded by τοῦ is scarcely ever found in the earlier and pure writers; though occasionally in the later, as Dion. Hal., Joa., Arrian, and Dio Cass.; and it perpetually occurs in the Sept., and frequently in the N. Test.; though sometimes the Infinit., without τοῦ, even when denoting purpose, is found in the N. Test.; e. gr. Luke vi. 12. John xiv. 2; but this is a rare case; for passages where purpose is not in-

dicated come not under this category. And this use in the Apocalypse is, I think, almost unexampled, except xvi. 19. xx. 8, since v. 1. Internal evidence is quite in its favour; and thus the harshness of the ellipse will be somewhat lessened; and the ellipse, is not ἦσαν, which would require τῷ π., but ἐξῆλθεν, to be supplied from the subject-matter. Comp. ch. vi. 2, καὶ ἐξῆλθε νικῶν, &c. The Genit. τοῦ before θεοῦ, is confirmed by Matt. xiii. 30, ἐν καιρῷ τοῦ θερισμοῦ, 'for the harvesting'; xxi. 23, ἡγγισεν ὁ καιρὸς τῶν καρπῶν, 'for the fruits'; so Mark xi. 13, καιρὸς τῶν σικκῶν.

16. τὴν νεφέλην] La. and Wordsw. edit τῆς νεφέλης, from MS. A and 3 cursives (to which I can only add Mus. 2). But I still retain, with all the other Editors, τὴν νεφέλην, as supported by the strongest external authority, and confirmed by the parallel expression, supra v. 14.

18. [ἔχων] La. and Tis. prefix ὁ, from MSS. A, C, while Wordsw. rejects it; rightly; since internal evidence is against it.—αὐτῆς. La. and Tis. edit τῆς γῆς, from MS. B and 25 cursives. But Sch. and Wordsw. retain αὐτῆς; with reason; since internal evidence is not decidedly in favour of τῆς γῆς. I have now, with Matth., Tis., and Wordsw., adopted -σαν ἡ σταφυλὴ, from B and many cursives, with the Lamb. and Mus. copies, for t. rec. -σαν αὐτῇ, which prob. arose from itacism. The Sing. is taken generically for the Plur.

19, 20. The readings τὸν μέγαν, for t. rec. τὴν μεγάλην, and ἔξωθεν, for ἔξω, have been, on ample authority (to which I could add), adopted by all the recent Editors.

20. In ἐξῆλθε αἷμα ἐκ τῆς ληνοῦ there is, as often, a blending of the thing itself with the thing thereby signified; and, indeed, αἷμα might be used of the juice as figuring the blood of the grape. See Gen. xlix. 11. In ἀχρι τῶν χαλιν.

a ch. 12. 1, 2.  
 & 14. 10.  
 & 16. 1.

b ch. 4. 6.  
 & 5. 8.  
 & 13. 10, 17.  
 & 14. 2.  
 & 21. 10.  
 Matt. 2. 11.

c Exod. 15. 1.  
 Ps. 111. 2.  
 & 120. 14.  
 & 145. 17.

d Isa. 66. 23.  
 Jer. 10. 7.

e Num. 1. 60.  
 ch. 11. 10.  
 f ch. 1. 12.  
 Exod. 28. 6.  
 & 28. 17.  
 Ezek. 44. 17.  
 & 44. 17.

XV. 1<sup>a</sup> Καὶ εἶδον ἄλλο σημεῖον ἐν τῷ οὐρανῷ μέγα καὶ θαυμαστόν, ἀγγέλους ἑπτὰ ἔχοντας πληγὰς ἑπτὰ τὰς ἐσχάτας, ὅτι ἐν αὐταῖς ἐτελέσθη ὁ θυμὸς τοῦ Θεοῦ. 2<sup>b</sup> Καὶ εἶδον ὡς βάλασσαν ὑαλίνην μεμυγμένην πυρί· καὶ τοὺς νικῶντας ἐκ τοῦ θηρίου καὶ ἐκ τῆς εἰκόνος αὐτοῦ καὶ ἐκ τοῦ [χαράγματος αὐτοῦ, ἐκ τοῦ] ἀριθμοῦ τοῦ ὀνόματος αὐτοῦ, ἐστῶτας ἐπὶ τὴν θάλασσαν τὴν ὑαλίνην, ἔχοντας κιθάρας τοῦ Θεοῦ. 3<sup>c</sup> καὶ ᾄδουσι τὴν ᾠδὴν Μωϋσέως δούλου τοῦ Θεοῦ, καὶ τὴν ᾠδὴν τοῦ Ἀρνίου, λέγοντες· Μεγάλα καὶ θαυμαστά τὰ ἔργα σου, Κύριε ὁ Θεὸς ὁ παντοκράτωρ, δίκαιαι καὶ ἀληθινὰ αἱ ὁδοί σου, ὁ βασιλεὺς τῶν \* ἐθνῶν. 4<sup>d</sup> τίς οὐ μὴ φοβηθῇ σε, Κύριε, καὶ δοξάσῃ τὸ ὄνομά σου; ὅτι μόνος ὁσῖος· ὅτι πάντα τὰ ἔθνη ᾄξουσιν καὶ προσκυνήσουσιν ἐνώπιόν σου ὅτι τὰ δικαιώματά σου ἐφανερώθησαν. 5<sup>e</sup> Καὶ μετὰ ταῦτα εἶδον καὶ [ἰδοὺ] ἡγοίη ὁ ναὸς τῆς σκηπῆς τοῦ μαρτυρίου ἐν τῷ οὐρανῷ· 6<sup>f</sup> καὶ ἐξῆλθον οἱ ἑπτὰ ἄγγελοι,

there is a noble hyperbole, of which exx. are adduced by the Commentators.

XV. Up to this Chapter we have proceeded, under the guidance of past events, with more or less of satisfactoriness; but *here* that important direction almost wholly fails us. Destitute of this, we need not wonder at the evident inability of Expositors to make any regular or consistent application of the subsequent Chapters, except as coincident with those things which have been already considered. The present Chapter introduces the seven *Vials*, all of which fall under the seventh Trumpet, as the seven trumpets were included under the seventh seal; for they contain the seven last plagues, in which the wrath of God is filled up, or accomplished, on the persecuting idolatrous power assuming the name of Christian. These plagues must, therefore, be coincident with the last woe-trumpet, in great measure, at least. Before he sees the effects of the ministry of the seven angels, who had it in charge to inflict the seven last plagues, the Apostle records an introductory vision, representing the joy and triumph which the Church would express on that occasion. (Scott.) Dr. Wordsw., with some reason, regards the matter in this Chap. as a further enlargement of the foregoing, containing a Prophetic vision of the future triumph over the Beast; and then representing the seven Angels holding the seven Vials to be poured out on the empire of the Beast.

1. ἔχοντας] 'having the charge of,' 'having committed to them to deal out;' a use of ἔχειν very rare; though it is found also in Demosth. 1153. 4, διατετην ἔχοντων τὰς δίκας.—Πλ.—τὰς ἐσχάτας, meaning 'the last,' for the reason then subjoined, and, by implication, 'the worst;' a sense of ἐσχ., frequent in the best Gr. writers.—ἑτελέσθη, 'has been fulfilled.'

2. θάλασσαν ὑαλίνην] i. e. a large crystalline laver, like a pellucid pavement, similar to the brazen sea in Solomon's Temple. The *five* in it (also part of the temple-furniture) is supposed to denote the anger of God about to be displayed.—τοὺς νικῶντας ἐκ τοῦ θηρ., &c. The full sense

of this brief but strong expression is: 'those who came off victors from (i. e. after) [contest with] the beast,' &c. The words χαράγματος αὐτοῦ, which I placed within brackets, have been cancelled by Sch., Tis., and Wordsw., from A, B, C, and many cursives (to which I add the Lamb. and Mus. copies). I should have double-bracketed them, were not internal evidence quite in their favour, since they might easily have been omitted from the repetition of ἐκ τοῦ, which might cause the intermediate words to be lost.

3, 4. ᾠδὴν Μωϋσ. ] i. e. a song of triumph similar to that sung by Moses on the children of Israel being delivered from Egyptian bondage, Exod. xv. (Heinr.), and formed chiefly from phrases in Ps. lxxvi. 9. cxi. 2. cxxix. 14. Dent. xxxii. 4. Jer. x. 7. The ᾠδὴ τοῦ Ἀρνίου is generally supposed to designate the 'new song' above mentioned, in honour of the Lamb.

3. ἰδοὺ] This, for t. rec. ἀγίως, has been, on the strongest authority (to which I could add), received by all the recent Editors—rightly, since it is confirmed by the next verse. The t. rec. was prob. a mere alteration proceeding from some Critic, who was thinking of several similar expressions in the Old Test. See note on 2 Pet. i. 21.

4. The *σε* is cancelled by La., Tis., and Wordsw., but retained by Gr. and Sch., from A, B, C, and 5 cursives. Besides the insufficient authority for its removal, such Pronouns as *σε* are occasionally passed over by the scribes, and hence it must be retained.

5. ἰδοὺ is, on strong grounds, cancelled by all the recent Editors, who have also, on competent authority, inserted ὁ before ἔχοντες.—Σκηπῆς τοῦ μαρτ. See note on Heb. ix. 2.

6.—8. The seven angels coming forth from the tabernacle of God in the Temple showed that these judgments would be executed on the enemies of the Church, in mercy to the people of God; while the white clothing and golden girdles worn by these ministers of vengeance represented their holiness, and the righteousness and excellency of these awful dispensations. The *living creature*, an emblem of the Gospel ministry

οἱ ἔχοντες τὰς ἑπτὰ πληγὰς, ἐκ τοῦ ναοῦ, ἐνδεδυμένοι λίνον καθ-  
αρὸν [καὶ] λαμπρὸν καὶ περιεζώσμενοι περὶ τὰ στήθη ζώνας  
χρυσᾶς ἡ καὶ ἐν ἐκ τῶν τεσσάρων ζώων ἔδωκε τοῖς ἑπτὰ ἀγγέ-  
λοις ἑπτὰ φιάλας χρυσᾶς, γεμούσας τοῦ θυμοῦ τοῦ Θεοῦ τοῦ  
ζῶντος εἰς τοὺς αἰῶνας τῶν αἰώνων. <sup>8</sup> Καὶ ἐγεμίσθη ὁ ναὸς <sup>a Exod. 40.</sup>  
καπνοῦ ἐκ τῆς δόξης τοῦ Θεοῦ, καὶ ἐκ τῆς δυνάμεως αὐτοῦ καὶ <sup>b Kings 8.</sup>  
οὐδεὶς ἠδύνατο εἰσελθεῖν εἰς τὸν ναὸν, ἄχρι τελεσθῶσιν αἱ ἑπτὰ <sup>c Isa. 6. 4.</sup>  
πληγαὶ τῶν ἑπτὰ ἀγγέλων. <sup>d 2 Thess. 1. 9.</sup>

XVI. <sup>1</sup> Καὶ ἤκουσα φωνῆς μεγάλης ἐκ τοῦ ναοῦ, λεγούσης τοῖς  
ἑπτὰ ἀγγέλοις· Ὑπάγετε [καὶ] ἐκχέετε τὰς ἑπτὰ φιάλας τοῦ  
θυμοῦ τοῦ Θεοῦ εἰς τὴν γῆν! <sup>2</sup> Καὶ ἀπῆλθεν ὁ πρῶτος καὶ <sup>a Exod. 9. 9</sup>  
ἔξεχε τὴν φιάλην αὐτοῦ ἐπὶ τὴν γῆν καὶ ἐγένετο ἔλκος κακὸν <sup>—11.</sup>  
καὶ πονηρὸν εἰς τοὺς ἀνθρώπους τοὺς ἔχοντας τὸ χάραγμα τοῦ <sup>b ch. 13. 14.</sup>  
θηρίου, καὶ τοὺς τῇ εἰκόνι αὐτοῦ προσκυνούντας. <sup>3</sup> Καὶ ὁ δεύ- <sup>c Exod. 7.</sup>  
τερος ἄγγελος ἔξεχε τὴν φιάλην αὐτοῦ εἰς τὴν θάλασσαν καὶ <sup>17, 20.</sup>  
ἐγένετο αἷμα ὡς νεκροῦ καὶ πᾶσα ψυχὴ [ζῶσα] ἀπέθανεν ἐν <sup>d ch. 8. 9.</sup>

giving the vials to the angels, implied that the preaching of the truth would be instrumental in bringing the judgments which were written upon antichristian opposers; and the Temple being filled with smoke showed the darkness of those dispensations, and the horror which would envelop the enemies of God whilst these plagues were executing. (Scott.)

6. καθαρὸν καὶ λαμπρὸν] namely, as those who had purified themselves were accustomed to do. So J. Pollux, i. 25, τὸ δὲ προσίαι—ὕπὸ νεουργῶ στολῇ, ὑπὸ νεοπλαυεῖ ἰσθῆτι.—The *καὶ* is, on the strongest external authority, confirmed by internal evidence, cancelled by all the recent Editors.

7. φιάλας] Render, not *vials*, but *bowls*. See my Lex. in v.

8. ἐγεμίσθη—καπνοῦ] Tia. prefixes *ἐκ τοῦ* to καπνοῦ, on the authority of B and 25 cursives (I add Lamb. 1186 and Mus. 1, 2); but in this he stands alone, and indeed recedes from the truth. I more than suspect that the words crept in from the following context.

XVI. Here there is described the pouring out of the seven vials, on which the opinions of Commentators are, as usual, very various; but, after all, Bp. Newton's view seems to be the best founded, because the most sober,—namely, that 'as the trumpets were so many steps and degrees of the ruin of the Roman empire, so are the vials of the ruin of the Roman church.' See also Dean Woodh. and T. Scott. Prof. Lee, however, is of opinion, that these plagues of the *vials* seem to be nothing more than a repetition of, and partly a supplement to, those.

1. ἐκχίαι τὰς ἑπτὰ φιάλας] A metonymy of the container for that which is contained. By the pouring out of these vials Dean Woodh. and Dr. Burton understand generally the punishments inflicted upon the enemies and persecutors of the Church.—*ἐκ τοῦ ναοῦ*. These words are cancelled by Tia. (alone), on the authority of MS. B and 25 cursives, and the Syr.; but internal evi-

dence is quite in favour of them, they were prob. omitted by carelessness of scribes. The *ἐκτὰ* before φιάλ. has been inserted, on strong authority, by all the recent Editors, though internal evidence is rather against it. I have now bracketed the *καὶ*, which has been cancelled, but on slender authority, by Tia., because internal evidence is quite against it, and also a similar passage, *supr. x. 8*. See note on Mark vi. 38.

2. ἐγένετο ἔλκος κακὸν, &c.] intimating that the calamity would resemble that inflicted on Egypt, as recorded in Exod. ix. 8—11, said, perhaps, in allusion to Deut. xxxviii. 35, πατάξαι σε Κύριος ἐν ἔλκει πονηρῷ. By κακὸν is meant malignum, letumum, κακοῦς. The epithet is applied to a disorder in Hom. II. i. 10, νοῦσον ὥρεα κακὴν, but it is no where else, I believe, applied to ἔλκος except in Hom. II. ii. 723, ἔλκει μοχθίζοντα κακῷ.

3. καὶ ἐγένετο αἷμα ὡς νεκ.] Comp. Exod. vii. 18—21. Here, by a strong figure, the vision portends great effusion of blood, and destruction of the human race.—ζῶσα. This word, which I heretofore placed within brackets, is cancelled by Sch. and Wordsw., while La. and Tia. edit ζῶν, from MSS. A, C, and the Syr. Version. But the authority for this change is insufficient, and requires to be confirmed by some proof that the phrase ψυχὴ ζῶν was ever in use. I have suspected that ζῶν was a mere error of the scribes, who, having ζῶσα in their original, mistook it for ζῶν; or St. John may have written ζῶσα, and that some Critics, stumbling at the expression, cancelled ζῶσα, while others altered it to ζῶν. However, on reconsideration of the question, it would seem that there was nothing likely to occasion stumbling in the expression ζῶσα, however unusual it may be. Internal evidence is quite in favour of ζῶν, the difficulty of which reading might easily lead to its change into ζῶσα by Critics who had in mind Gen. ii. 7, καὶ ἐφύσησεν ἐν τῷ πρόσωπον αὐτοῦ πνεῦν ζῶν, καὶ ἐγένετο ἄνθρωπος ἐν ψυχῇ ζῶσαν, and Gen. i. 24. ii. 19. What confirms this suspicion,

τῇ θαλάσῃ. <sup>4</sup> Καὶ ὁ τρίτος [ἄγγελος] ἐξέχεε τὴν φιάλην αὐτοῦ εἰς τοὺς ποταμοὺς καὶ εἰς τὰς πηγὰς τῶν ὑδάτων καὶ ἐγένετο αἷμα. <sup>5</sup> Καὶ ἤκουσα τοῦ ἀγγέλου τῶν ὑδάτων λέγοντος Δίκαιος [Κύριε] εἰ, ὁ ὢν καὶ ὁ ἦν, [καὶ] [ὁ] Ὁσιος, ὅτι ταῦτα ἔκρινας. <sup>6</sup> ὅτι αἷμα ἀγίων καὶ προφητῶν ἐξέχεαν, καὶ αἷμα αὐτοὺς ἔδωκας πιεῖν ἄξιοι [γάρ] εἰσι! <sup>7</sup> Καὶ ἤκουσα [ἄλλου ἐκ] τοῦ θυσιαστηρίου λέγοντος· Ναὶ, Κύριε ὁ Θεὸς ὁ παντοκράτωρ, ἀληθινὰ καὶ δίκαια αἱ κρίσεις σου! <sup>8</sup> Καὶ ὁ τέταρτος [ἄγγελος] ἐξέχεε τὴν φιάλην αὐτοῦ ἐπὶ τὸν ἥλιον καὶ ἐδόθη αὐτῷ καυματίσαι τοὺς ἀνθρώπους ἐν πυρὶ. <sup>9</sup> καὶ ἐκαυματίσθησαν οἱ ἄνθρωποι καύμα μέγα· καὶ ἐβλασφήμησαν τὸ ὄνομα τοῦ Θεοῦ τοῦ ἔχοντος τὴν ἐξουσίαν ἐπὶ τὰς πληγὰς ταύτας· καὶ οὐ μετενόησαν, δοῦναι αὐτῷ δόξαν.

<sup>10</sup> Καὶ ὁ πέμπτος [ἄγγελος] ἐξέχεε τὴν φιάλην αὐτοῦ ἐπὶ τὸν θρόνον τοῦ θηρίου καὶ ἐγένετο ἡ βασιλεία αὐτοῦ ἐσκοτωμένη· καὶ ἐμασσωντο τὰς γλώσσας αὐτῶν ἐκ τοῦ πόνου, <sup>11</sup> καὶ

c ch. 1. 4. 8.  
d 4. 8.  
e 11. 17.

d 1sa. 40. 26.  
Matt. 23. 34.

e ch. 9. 18.  
d 13. 8.

f vv. 11. 21.  
Dan. 6. 22.  
23.  
ch. 9. 20.

g ch. 13. 2.  
d 9. 1.  
e 11. 10.

h ch. 8. 21.

as to the origin of *ῥωσα*, is, that the very same *maah* change was made in this same Book by the same class of Critics, *supra*. vii. 17, *ὁδηγήσαι αὐτοὺς ἐπὶ ζωῆς πηγῆς ὑδάτων*, where that *ζωῆς*, not *ζώσατ*, is the true reading, all Critics are now agreed.—After *ἀπώσαν* *Tia* and Wordsworth insert *τὰ*, from MSS. A, C, without any curative. But that is an authority insufficient to establish a reading which is scarcely capable of any sense. I suspect it to have arisen from a marginal *scholium*, though one wrongly read.

4. *ἄγγελος* has been on good grounds cancelled by Sch., La., and Tia.; as also the *kai* just after.—*πηγὰς τῶν ὑδ.*, 'water-springs or fountains.' The expression occurs also at vii. 17. xxi. 6. John iv. 14, and *Eschin.* Soc. Dial. iii. 20.

5. *ἄγγελον τῶν ὑδ.*] From the Rabbinical writers it appears that the Jews were accustomed to assign to every part of creation its peculiar angel.—*ὅτι ταῦτα ἔκρινας*, 'because thou hast thus decreed and executed judgment.' (See note on Acts xvi. 4.)—*Δίκαιος*—*Ὁσιος* is well rendered by Abp. Newcome, 'Just art thou—the Being that is and that was,—the Holy One.'—I have now bracketed the *ὁ* before *Ὁσιος*, which is absent from most of the MSS., and is cancelled by all the recent Editors. Supposing, however, the *ὁ* to be spurious, of which I am not fully persuaded, I would not point, with La. and Tia., *ὁ ὢν καὶ ὁ ἦν Ὁσιος*, which punctuation destroys the spirit of the passage, and frustrates the intention of the writer, which was to designate the *ὁ ὢν*, &c., by the title of 'the Holy One,' which *Ὁσιος* even without the Article will denote. The *ὁ ἰσόμενος* of the t. rec. is of so slender authority, as perhaps not to be found in any one MS.

6. *αἷμα αὐτῶν ἔδωκας πιεῖν*] q. d. 'thou hast ordained, that they shall have enough of that which they so much loved.' So Queen Tomyris, after defeating and taking prisoner Cyrus, ordered his head to be cut off and thrown into a vessel full of human blood, with the words, 'Satisfy thyself with the blood thou thirstedst after.' The same figure of *drinking* blood, for *shedding* it, is found not only in the Prophets of the Old Test.,

but in the Class. writers. So Soph. *Elect.* 783, *τοῦμόν ἐκπίουσ' αἶψ' Ψυχῇ ἐκράτον αἶμα*—The γάρ is, on strong grounds, cancelled by all the recent Editors; and rightly; for the *αἶμα* *δεῖον*, harsh as it may here seem, is quite in the manner of St. John, and is, as used in the Apocalypse, generally intensive.

7. The words *ἄλλου ἐκ* are, on good grounds, cancelled by the recent Editors; yet they may have been accidentally left out by careless scribes.

8. The word *ἄγγελος* is justly cancelled by the recent Editors.

9. *ἐβλασφήμησαν*] MS. B and 30 cursives (with Lamb. 1186, and Mus. 1, 2, 5) subjoin *αἱ ἀνθρώπων*, which words are confirmed by several Versions and Areth., and received by Sch. and Tia., while La. and Wordsworth reject them, perhaps rightly; though their genuineness may be considered an open question. The full sense of *ἔχοντος* just after is, that of both 'having and exercising by act' the power of inflicting the plagues in question. To *ἐξουσίαν* MSS. A and B, and 10 cursives (I add Lamb. 1186) prefix *τὴν*, which is received by La., Tia., and Wordsworth; rightly; since internal evidence is quite in its favour, and the Article is very appropriate, q. d. 'to exercise the power of inflicting the plagues.' Tregelles testifies that B has not the *τὴν*, which is also absent from Mus. 1, 2, 3, which usually go with B. But Lamb. 1186, its almost fellow copy, has the *τὴν*, which I doubt not was at least in the archetype from which B and Lamb. 1186 were derived.

10. *ἰγένετο ἡ βασιλεία α. ἐσκ.*] This is strongly emblematical of distress, calamity, and destruction. See *supra* vi. 12—15. viii. 12, and Exod. x. 21.—*καὶ ἐμασσωντο τὰς γλ.* A lively and even graphic description of desperate and rabid fury.—*ἐκ τοῦ πόνου*, lit. from the torment (they endured). *Πόνος* is so used in the Sept., in Job iv. 5, and in 4 Macc. i. 9, *ἵνα θανάτῳ πόνου*, and sometimes in the Class. writers, especially the Poets, as Homer, and the Tragedians.



ἐβλασφήμησαν τὸν Θεὸν τοῦ οὐρανοῦ ἐκ τῶν πόνων αὐτῶν καὶ ἐκ τῶν ἐλκῶν αὐτῶν καὶ οὐ μετενόησαν ἐκ τῶν ἔργων αὐτῶν.

12<sup>1</sup> Καὶ [ὁ] ἔκτος [ἄγγελος] ἐξέχεε τὴν φιάλην αὐτοῦ ἐπὶ τὸν ποταμὸν τὸν μέγαν τὸν Εὐφράτην καὶ ἐξηράνθη τὸ ὕδωρ αὐτοῦ, ἵνα ἐτοιμασθῇ ἡ ὁδὸς τῶν βασιλέων τῶν ἀπὸ ἀνατολῶν ἡλίου.

13<sup>2</sup> Καὶ εἶδον ἐκ τοῦ στόματος τοῦ δράκοντος, καὶ ἐκ τοῦ στόματος τοῦ θηρίου, καὶ ἐκ τοῦ στόματος τοῦ ψευδοπροφήτου πνεύματα τρία ἀκάθαρτα, \* ὡς βάτραχοι. 14 (ἵ ἐισὶ γὰρ πνεύματα † δαιμόνων ποιοῦντα σημεῖα,) ἃ ἐκπορεύεται ἐπὶ τοὺς βασιλεῖς τῆς [γῆς καὶ τῆς] οἰκουμένης ὅλης, συναγαγεῖν αὐτοὺς εἰς τὸν πόλεμον τῆς ἡμέρας ἐκείνης τῆς μεγάλης τοῦ Θεοῦ τοῦ παντοκράτορος. (15<sup>m</sup> Ἰδοὺ, ἔρχομαι ὡς κλέπτης· μακάριος ὁ γρηγορῶν καὶ τηρῶν τὰ ἱμάτια αὐτοῦ· ἵνα μὴ γυμνὸς περιπατῇ, καὶ βλέπωσι τὴν ἀσχημοσύνην αὐτοῦ) 16<sup>n</sup> καὶ συνήγαγεν αὐτοὺς εἰς τὸν τόπον τὸν καλούμενον Ἑβραϊστὶ \* Ἀρμαγεδών. 17<sup>o</sup> Καὶ ὁ ἑβδομος [ἄγγελος] ἐξέχεε τὴν φιάλην αὐτοῦ \* ἐπὶ τὸν αέρα· καὶ ἐξῆλθε φωνὴ μεγάλη ἀπὸ τοῦ ναοῦ [τοῦ οὐρανοῦ] ἀπὸ τοῦ θρόνου λέγουσα· Γέγονε! 18<sup>p</sup> καὶ ἐγένοντο † φωναὶ καὶ

1 ch. 9. 14.  
Jer. 50. 38.  
Isa. 41. 2, 25.

k 1 John 4.  
1, 2.  
ch. 12. 3, 9.  
2 Cor. 6. 2.  
1 Thim. 4. 1.  
2 Thess. 2. 9.  
James 5. 15.  
ch. 12. 13, 14.  
ch. 17. 14.

m Matt. 22.  
24.  
Luke 12. 30.  
2 Cor. 5. 2.  
1 Thess. 5. 2.  
2 Pet. 3. 10.  
ch. 3. 3, 4, 18.  
ch. 12. 19.  
o ch. 21. 2.

p ch. 4. 8.  
2, 3, 5.

12. ἵνα ἐτοιμασθῇ—ἡλίου] The Euphrates is the great natural barrier to Syria, Palestine, and Mesopotamia, against any hostile attacks from the more eastern countries of Persia and others.—Here ὁ before ἱστ. ἄγγελος has been cancelled by all the recent Editors. See note on Matt. iii. 3.

13. τοῦ ψευδοπ.] meaning, the θηρίου described at xiii. 11—17.—ὡς βάτραχοι. These seem to designate persons falsely pretending to miracles, and characterized by vain-glory and impudence. So Artemid., ii. 15, says, βάτραχοι ἀνδρας γόητας καὶ βωμολόχους προσημαίνουσι. Ὡς βάτραχοι. So, for ὅμοια βατράχοις, all the recent Editors read, on competent authority.

14. δαιμόνων] The recent Editors all read, from A, B, and 25 cursives, δαιμονίων. But internal evidence is rather in favour of δαιμόνων, the term δαίμων being elsewhere in this book used, where we should expect δαιμόνιον.—Γῆς καὶ. These words are, on strong authority, cancelled by all the recent Editors; yet internal evidence is in their favour, considering that they may have been omitted in consequence of the recurrence of the τῆς.—The τὸν before πόλεμον has been, on the strongest grounds, inserted by the recent Editors. The sense is, 'to the warfare of (= at) that great day of God Almighty,' i. e. when he will evince his supreme power. Comp. supr. vi. 17.

15. Ἰδοὺ, ἔρχομαι ὡς κλέπτης—αὐτοῦ] The predictions are here suspended, in order to inculcate a suitable and weighty ἀπομνημόνιον,—reminding those whom it concerned,—and, in some measure, all others,—that, in times of such great temptation, the professed servants of Christ are called upon to be more than ordinarily watchful (for watching is their duty, and prayer their strength),—expecting his second coming; that

they may be found in the garments of salvation, and not be surprised naked, as apostates or hypocrites, and so be put to shame by rejection. See Luke xii. 39, compared with 1 Thess. v. 2, 2 Pet. iii. 10, also Matt. xxiv. 50, xxv. 13. The Apostle seems here to have had in mind Gen. ix. 22, where Aquila and Symm. render, εἶδε τὴν ἀσχημοσύνην τοῦ πατρὸς αὐτοῦ. Comp. also Gen. ix. 22. The usual prophetic formula, λέγει ὁ Κύριος, is here omitted, as easy to be supplied.

15. καὶ τηρῶν] The full sense is, 'who keepeth hold of, so as to preserve a thing.' So Philem., Στρατιωτ., frag. i. 12, ὁρνεὶ ὁπόταν ἀπάσῃ τι, περιτρέχει τηροῦσα τούτο.

16. Ἀρμαγεδών] This has been variously interpreted; either 'the mountain of Megiddo,' מגידו מגידו, denoting, figuratively, the mountain of destruction, with allusion to the great slaughter there (Judg. v. 19. 2 Kings xxiii. 29); or 'the dry mountainous tract,' such as the Jews supposed to be the abode of demons. Here the narrative breaks off, to be resumed at xix. 19.

17. ὁ ἑβδ. ἐξίχει τὴν φιάλην ἰ. τ. δ.] On noticing this pouring out of the seventh, last, and worst vial, it may be the fittest place to remark, that no scheme for applying the vials, as yet propounded, seems quite satisfactory. The course pursued by Dean Woodhouse, who regards the pouring forth of the vials as commencing the continued and universal punishment of the followers of Antichrist, without attempting any positive application, would seem, at the present stage of our Apocalyptic inquiry, as the safest course; so that we need not, as in so many other cases, have to retrace our steps.—The ἄγγελος has been, on the strongest authority, cancelled by all the recent Editors.—The reading ἔειπεν, for ἔειπε, adopted by them, rests on strong grounds.—By γέγονε is meant, as Infr. xxi. 6,

βρονταὶ καὶ ἀστραπαὶ, καὶ σεισμοὶ ἐγένετο μέγας, οἷος οὐκ ἐγένετο ἀφ' οὗ †οἱ ἄνθρωποι ἐγένοντο ἐπὶ τῆς γῆς, τηλικούτος σεισμός οὕτω μέγας. <sup>19</sup> \* Καὶ ἐγένετο ἡ πόλις ἡ μεγάλη εἰς τρία μέρη· καὶ αἱ πόλεις τῶν ἐθνῶν \* ἔπεσαν καὶ Βαβυλὼν ἡ μεγάλη ἐμνήσθη ἐνώπιον τοῦ Θεοῦ, δοῦναι αὐτῇ τὸ ποτήριον τοῦ οἴνου τοῦ θυμοῦ τῆς ὀργῆς αὐτοῦ. <sup>20</sup> \* Καὶ πᾶσα νῆσος ἔφυγε, καὶ ὄρη οὐχ εὐρέθησαν <sup>21</sup> \* καὶ χάλαζα μεγάλη ὡς ταλαντιαία καταβαίνει ἐκ τοῦ οὐρανοῦ ἐπὶ τοὺς ἀνθρώπους· καὶ ἐβλασφήμησαν οἱ ἄνθρωποι τὸν Θεὸν ἐκ τῆς πληγῆς τῆς χαλᾶξης, ὅτι μεγάλη ἐστὶν ἡ πληγὴ αὐτῆς σφόδρα.

XVII. <sup>1</sup> \* Καὶ ἦλθεν εἰς ἐκ τῶν ἑπτὰ ἀγγέλων τῶν ἐχόντων τὰς ἑπτὰ φιάλας, καὶ ἐλάλησε μετ' ἐμοῦ, λέγων [μοι]. Δεῦρο δείξω σοι τὸ κρίμα τῆς πόρνῃς τῆς μεγάλης, τῆς καθημένης ἐπὶ

q ch. 14. 8.  
10. & 18. 8.  
Isa. 51. 22.  
23.  
Jer. 25. 16.  
16.

r ch. 6. 14.

s ch. 11. 19.  
8. 14. 9. 11.

t vv. 8. 11.

a Jer. 51. 12.  
Nab. 5. 4.  
ch. 16. 12. 8.  
18. 8.

'actum est'; q. d. 'the thing is brought to a thorough consummation'; the work being considered, by anticipation, as done.

18. *φωναὶ—ἀστραπαὶ*] The recent Editors, on strong, but scarcely competent authority, read *ἀστρ. καὶ φων. καὶ βρ.*; besides, internal evidence is opposed. The Lamb. 1186, and Mus. 1, 2, have *καὶ ἀστρ. καὶ βρ. καὶ φων.* Thus the variation of position caused the omission. That the original of B had *καὶ βροντ.* I doubt not.—*ἀφ' οὗ οἱ ἄνθρ. ἐγένοντο.* MS. A, and one cursive, with the Copt. and Armen. Versions, have *ἀνθρώποι*, which is adopted by La. and Tis.; insufficient authority, though internal evidence is in favour of the reading. And this generic use of *ἀνθρώποι* oft. occ. in the Sept. Wordsw. edits. from MS. B and four cursives, *ἀνθρώποι ἐγένοντο*,—a manifest gloss on *ἀνθρώποι ἐγένετο*.

19. For *ἔπεσαν*, I now read, with La. and Tis., *ἔπεσαν*, from A and 4 cursives; to which I add Cov. 2 (omitted by Mill), Mus. 2, and Lamb. 1186. Gr. passes it over, and Sch. reports it as if occurring in one copy only.—*ἐμνήσθη*, 'was remembered [for visitation and punishment]'. See xviii. 5, and 3 John 10.

20, 21. *Id poculum, quum bibisset, en, summa imis miscebantur.* (Heinr.) The words are strongly figurative, to denote the sweeping effect of the Divine judgments, and, accordingly, the total destruction of the enemies of Christ. The expression *τ. νῆσος ἔφυγε* is a poetic one,—of lyric boldness,—an enlargement on the parallel one *supr. vi. 14, πᾶν ὄρος καὶ νῆσος ἐκ τῶν τόπων ἐκίνησαν, ἐποτα σεδίβη*; as Pliny, Ep. vi. 16, says of an earthquake. The strong figure is resorted to only to intimate, that, even places which seemed by natural situation the most secure, would be overwhelmed on the universal convulsion of nature. The words of the next verse are meant to further develop the thought and finish the picture. The words match with the foregoing, inasmuch as in great earthquakes (such as those in South America Humboldt testifies), hail, pouring down hailstones of enormous size and weight, either comes concurrently with the convulsion, or immediately after. Comp. Diod. Sic. xix. 45, where, speaking of the awful convulsion of nature at Rhodes,

he says, *καταρραγόντων ἱεραίων μεγάλων δμβρων, καὶ χαλᾶξιν ἐπίστον τὸ μέγιστον μνηαῖαι ἐπίπτον.* Here, however, *ταλ.* is to be taken hyperbolically, of 'vast in size'; and so, but metaph., we have in Alcæus, ap. Pollux. Onom. iv. 53, *νοστήματα πολ. 'gravissima.'* What is meant generally is, that 'there is no place of security to be found'; for if from the earthquake men fled into the fields, there they would be crushed under the vast stones. At the next clause (which points at the result of this awful penal judgment) the *καὶ* is for *καὶ τότε*, 'and yet,' 'but nevertheless' (as elsewh. in N. T., see my Lex.). The full sense intimated, though not expressed, is, 'And yet men did not repent, but reviled the God who put the plague,—reviled him because he sent, denoting incidental cause, or occasion; as in John iv. 6. James iv. 1. Rev. viii. 11, 14. xvi. 10, 11, 21.

XVII. This and the next Chapter may either be considered, with some, as a continuation of the prophetic description of the events under the seventh vial; or, with others, as a kind of recapitulation of what concerns 'the judgment of the great whore that sitteth upon many waters,' which judgment might be to take place previously. In this latter view Prof. Lee coincides, comparing a similar recapitulation, for illustration, in Dan. ch. xi. He does not, however, with the great majority of Commentators, consider *Βαβυλὼν* to designate the great Western Apostasy, *POPERY*; neither does he, with most foreign Commentators, take it to regard the Roman empire only, but heathen Rome, considered in its political as well as religious character; and this he endeavours to prove at large, with considerable ability, though not correspondent success.

1. After *λέγων* the *μοι* is omitted in A, B, and several cursives (I add Lamb. 1186, and Mus. 1, 2), confirmed by several Versions and Fathers, and it is, with reason, cancelled by all the recent Editors.—*καθημένη ἐπὶ τῶν ὁδ. τῶν πολλ.* The sense seems to be, 'at or near much water,' as that of the sea, or a mighty river, like the Euphrates. The expression seems derived from Jer. li. 13, where Babylon is so described. By this *sitting* upon many waters, however,

τῶν ὑδάτων τῶν πολλῶν, <sup>2</sup> <sup>b</sup> μεθ' ἧς ἐπόρνευσαν οἱ βασιλεῖς <sup>b</sup> Jer. 51. 7. <sup>c</sup> ch. 14. 8. & 13. 8.  
 τῆς γῆς, καὶ ἐμεθύσθησαν ἡ οἱ κατοικοῦντες τὴν γῆν ἐκ τοῦ οἴνου  
 τῆς πορνείας αὐτῆς. <sup>3</sup> <sup>c</sup> καὶ ἀπήνεγκέ με εἰς ἔρημον ἐν πνεύματι, <sup>c</sup> ch. 12. 1. & 17. 3.  
 καὶ εἶδον γυναῖκα καθήμενην ἐπὶ θηρίον κόκκινον, γέμον \* ὀνό-  
 ματα βλασφημίας, ἔχον κεφαλὰς ἑπτὰ καὶ κέρατα δέκα. <sup>4</sup> <sup>d</sup> καὶ <sup>d</sup> ch. 13. 13, 14.  
 ἡ γυνὴ ἦν περιβεβλημένη \* πορφυροῦν καὶ κόκκινον, καὶ κεχρυ-  
 σωμένη \* χρυσίῳ καὶ λίθῳ τιμῇ καὶ μαργαρίταις, ἔχουσα \* πο-  
 τήριον χρυσοῦν ἐν τῇ χειρὶ αὐτῆς γέμον βδελυγμάτων, καὶ \* τὰ  
 ἀκάθαρτα τῆς πορνείας αὐτῆς. <sup>5</sup> <sup>e</sup> καὶ ἐπὶ τὸ μέτωπον αὐτῆς <sup>e</sup> 3 Thess. 2. 7. ch. 11. 8. & 14. 8.  
 ὄνομα γεγραμμένον Μυστήριον! ΒΑΒΥΛΩΝ Ἡ ΜΕΓΑΛΗ,

would seem, from the angel's own explanation at ver. 15, to be meant 'ruling over many peoples and nations,' sitting in the seat of rule; and that, it appears, as derived from the power and influence over many nations, which the commanding situation of Babylon, as the Great Emporium of the world, must have given her. I have retained, with Sch., Tis., and Wordsw., the τῶν—τῶν, bracketed by Gr. and cancelled by La., from A and 5 cursives; but wrongly; since internal evidence, confirmed by overpowering external authority (to which I add Lamb. 1186, and Mus. 1, 2, 3), is in favour of the words. The Article points at the *notoriety* and *celebrity* of the waters; and the epithet πολλῶν is used because there is reference both to the Euphrates and the Tigris, which, together with their tributary streams, water Babylonia: and it is the *country*, not the capital only, *Babylon*, that is here meant.

2. μεθ' ἧς ἐπόρν. ] i. e. 'imitated her fornication,' or spiritual uncleanness. By οἱ κατοικ. τὴν γῆν seem to be meant those sojourners of all nations, whom the commerce of the world brought in great numbers to Babylonia. That these should be intoxicated and maddened with her furious idolatries, was to be expected. I have, with all the recent Editors, adopted the variation of position here from the t. rec., because founded on the strongest authority, confirmed by the Lamb. and Mus. copies.

3. Prof. Lee takes the description here to designate 'regal pomp;' at the same time teeming with the doctrines of error and resistance to the true God. By the *seven heads* and *ten horns* he understands great wisdom and power. See xii. 3. In ver. 4 he thinks we have the wealth and abomination of this state symbolically depicted; while in ver. 5 its character is so given, as to leave no doubt that the great *Head* of idolatry is meant; and at ver. 6 the insatiate rage of this state against Christ's followers is intimated. The Prof. seems right in the main. At any rate, that Rome is meant in this Chapter is next to certain;—and that, not Pagan, but *Papal* Rome, can scarcely be doubted; and therefore the 'regal pomp' of the Prof. seems to be unfounded; however it be, that Rome Papal obtained and long preserved an ascendancy over even crowned heads. For εἶδον is edited by La. and Tis., εἶδα from the ἴδα of A, but wrongly; for that was merely an error of the scribe for ἴδον, found in B, and often occurring in the more ancient MSS., and prob. the genuine reading. Whether the form εἶδα ever existed is a matter

of doubt.—For t. rec. ὀνομάτων, MSS. A, B, and many ancient cursives (with Lamb. 1186, and Mus. 1, 2), have ὀνόματα, while A and 4 cursives also prefix τὰ, and the reading is adopted by Tis. and Wordsw., but without sufficient authority. I have now, with some hesitation, adopted, with La., ὀνόματα, which may seem confirmed by internal evidence. Nevertheless it may have arisen from error of scribes, who mistook the abbreviated form of termination.

4. περιβεβ. πορφυροῦν καὶ κόκκινον] Such is the reading of many of the best MSS. and some Fathers, for the t. rec. περ. πορφόρα καὶ κοκκίνα. And this reading is adopted by all the principal Editors, to whose authority I have deferred. But after all it may be questioned whether that reading be not an *alteration* of the Critics to introduce purer Greek. The construction with the Dat., though not found in the Class. writers in the sense to *clothe*, occurs several times in the Sept. (see my Lex. N. T.); though in 1 Kings xi. 29, MS. A (as here) has the Accus. Nay, there is some reason to think that it was not unknown to the early Attic writers. So in Cratin. Archil. frag. viii. (p. 9, Frag. Com. Meineck) we have Ὀμόλινος κομῇ, (read κόρη) sub. περιβεβλημένην. For χρυσῶν, the recent Editors, whom I have followed, read χρυσίῳ, and for χρυσοῦν ποτήριον, they read, on strong authority, ποτήριον χρ.—To turn from words to *things*, the *golden cup* in the hand of the woman has reference to the gauds and allurements to *idolatry*; the allusion being taken from the golden cups, which were used in the worship of the false gods, and consecrated to their service. See Jer. li. 7, and 1 Cor. x. 21.—τὰ ἀκάθαρτα τῆς. The t. rec. ἀκαθάρτητος τῆς, has scarcely any authority from MSS., while the reading adopted by all the recent Editors, on the other hand, would seem to offend against grammatical construction; but, in reality, τὰ ἀκάθαρτα is not governed of what immediately precedes, but of ἔχον a little before: or rather the Accus. here is in apposition with the Accusatives preceding; the sense being, 'even (καὶ) the impure produce of her fornication.'

5. ἐπὶ τὸ μέτωπον—γεγραμ.] After the custom of harlots, to have their name written on their forehead.—μυστήριον. It is justly observed by Heinr., that this is not a part of the inscription, but is put in apposition with, and is to be construed, in an Adjective sense, with ὄνομα, as if it were ὄνομα μυστικόν or μυστηριώδες. The name BABYLON, inscribed on her forehead, is not to be understood, properly, of Babylon itself,

Ἡ ΜΗΤΗΡ ΤΩΝ ΠΟΡΝΩΝ ΚΑΙ ΤΩΝ ΒΛΕΑΤΤΜΑ-  
f ch. 18. 24. ΤΩΝ ΤΗΣ ΓΗΣ. <sup>6</sup> Καὶ εἶδον τὴν γυναῖκα μεθύουσαν ἐκ  
τοῦ αἵματος τῶν ἁγίων, καὶ ἐκ τοῦ αἵματος τῶν μαρτύρων Ἰησοῦ  
καὶ ἑθαύμασα, ἰδὼν αὐτήν, θαῦμα μέγα. <sup>7</sup> Καὶ εἶπέ μοι ὁ ἄγγε-  
λος· Διατί ἑθαύμασας; ἐγὼ σοι ἐρῶ τὸ μυστήριον τῆς γυναίκος,  
καὶ τοῦ θηρίου τοῦ βαστάζοντος αὐτήν, τοῦ ἔχοντος τὰς ἑπτὰ  
f ch. 11. 7. &  
12. 1, 2, 4, 10. κεφαλὰς καὶ τὰ δέκα κέρατα. <sup>8</sup> Τὸ θηρίον δ' εἶδες, ἦν καὶ οὐκ  
ἔστι· καὶ μέλλει ἀναβαίνειν ἐκ τῆς ἀβύσσου, καὶ εἰς ἀπώλειαν  
ὑπάγει· καὶ θαυμάσονται οἱ κατοικοῦντες ἐπὶ τῆς γῆς, ὧν οὐ  
γέγραπται τὰ ὀνόματα ἐπὶ τὸ βιβλίον τῆς ζωῆς ἀπὸ καταβολῆς  
κόσμου, \* βλεπόντων τὸ θηρίον ὅτι ἦν, καὶ οὐκ ἔστι, \* καὶ πάρ-  
h ch. 12. 1,  
15. εσται. <sup>9</sup> Ὡδε ὁ νοῦς ὁ ἔχων σοφίαν· αἱ ἑπτὰ κεφαλαὶ ὅση  
εἰσὶν ἑπτὰ, ὅπου ἡ γυνὴ κάθηται ἐπ' αὐτῶν <sup>10</sup> καὶ βασιλεῖς  
f ch. 1. 2. ἑπτὰ εἰσιν οἱ πέντε ἔπесαν, [καὶ] ὁ εἰς ἐστίν, ὁ ἄλλος οὐπω  
ἦλθε, καὶ ὅταν ἔλθῃ, ὀλίγον αὐτὸν δεῖ μέναι· <sup>11</sup> καὶ τὸ θηρίον,  
ὃ ἦν, καὶ οὐκ ἔστι, καὶ αὐτὸς ὄγδοός ἐστι, καὶ ἐκ τῶν ἑπτὰ ἐστι,  
h Dea. 7. 20,  
21.  
ch. 12. 1. καὶ εἰς ἀπώλειαν ὑπάγει. <sup>12</sup> καὶ τὰ δέκα κέρατα ἃ εἶδες  
δέκα βασιλεῖς εἰσιν, οἵτινες βασιλείαν οὐπω ἔλαβον, ἀλλ'  
ἐξουσίαν ὡς βασιλεῖς μίαν ὥραν λαμβάνουσι μετὰ τοῦ θηρίου.  
<sup>13</sup> οὗτοι μίαν γνώμην ἔχουσι, καὶ τὴν δύναμιν καὶ τὴν ἐξουσίαν  
αὐτῶν τῷ θηρίῳ \* διδώσιν. <sup>14</sup> οὗτοι μετὰ τοῦ Ἀρνίου πολεμή-  
σουσι, καὶ τὸ Ἀρνίον νικᾷ αὐτοὺς, ὅτι Κύριος κυρίων ἐστὶ  
καὶ Βασιλεὺς βασιλέων, καὶ οἱ μετ' αὐτοῦ κλητοὶ καὶ ἐκλεκτοὶ  
m Isa. 2. 7. καὶ πιστοί. <sup>15</sup> Καὶ λέγει μοι· Τὰ ὕδατα ἃ εἶδες οὐ ἡ πόρνη  
κάθηται, λαοὶ καὶ ὄχλοι εἰσὶ καὶ ἔθνη καὶ γλώσσαι· <sup>16</sup> καὶ τὰ  
n Jerem. 50.  
41, 42.  
Ezek. 16. 26,  
34.  
ch. 12. 8. δέκα κέρατα ἃ εἶδες \* καὶ τὸ θηρίον, οὗτοι μισήσουσι τὴν πόρνην,  
καὶ ἡρμηωμένην ποιήσουσιν αὐτήν καὶ γυμνήν, καὶ τὰς σάρκας  
o 2 Thess. 2.  
11.  
ch. 10. 7. αὐτῆς φάγονται, καὶ αὐτήν κατακαύσουσιν ἐν πυρὶ· <sup>17</sup> ὁ γὰρ  
Θεὸς ἔδωκεν εἰς τὰς καρδίας αὐτῶν ποιῆσαι τὴν γνώμην αὐτοῦ,

but, mystically and figuratively (xi. 8), of another city, doubtless Rome. On *μυστ.* see note on 2 Thess. ii. 7.

6. *μεθύουσαν ἐκ τοῦ αἵματος τῶν ἁγ.*] meaning, 'being satiated to the utmost with the blood of, &c. So in Hdot. i. 214, we have *σὲ δ' ἐγὼ — αἵματος κορίσω*.

7. τὸ μυστήριον τῆς γυναίκος, &c.] i. e. 'the hidden meaning' couched under the representation in question.—*τοῦ ἔχοντος—κέρατα*. These words clearly point out ROME to be meant.

8. The τὸ before *θηρίον* has been, on weighty authority (which I could confirm), prefixed by all the recent Editors. For *θαυμάσονται*, La. and Tis. edit *θαυμασθήσονται*, from MS. A. The reading is worthy of attention, though not of reception. For τὰ ὀνόματα, La. and Tis. edit, from two uncials, and a few cursive MSS., τὸ ὄνομα; which may be the true reading; at least it has internal evidence in its favour.—*βλεπόντων*, for t. rec. *βλίσκοντες* is, on strong grounds, adopted by all the recent Editors;—as also is *καὶ πάρεστι* (for t. rec. *καίπερ ἐστὶ*),

'and yet he will be at hand,' present himself. I have now adopted both the readings.

9. *ἡδε ὁ νοῦς—σοφίας*] See note supra xiii.

18. The sense is indeed much disputed. Yet, when we consider that it contains the peculiar, and quite Johannean phrase *ἡδε ἐστὶ* (which I have fully explained supr. xiv. 12), we cannot doubt that the meaning here is, 'herein (in the explaining of the obscurities contained in the following visions) is to be the test of the sagacity of the enquirer.'

11. *ὃ ἦν — ἐστὶ*] meaning, 'that did exist under his former heads, and does not do so any longer, but exists under another form.'

13. *διδώσιν*] So, for t. rec. *διαδίδουσιν*, all the recent Editors read, on good grounds.

14. *Βασιλεὺς βασιλέων*, &c.] So in *Æschyl. Suppl.* 533, *ἄναξ ἀνάκτων*. Here is plainly asserted the Divinity of the Lord Jesus.

16. In this verse we have strong metaphors importing utter destruction.—*καὶ τὸ θηρ.* So, for t. rec. *ἐπὶ τὸ θηρ.*, all the recent Editors, on good grounds, read.

καὶ ποιῆσαι μίαν γνῶμην, καὶ δοῦναι τὴν βασιλείαν αὐτῶν τῷ  
 θηρίῳ, ἄχρι \*τελεσθῆσονται \*οἱ λόγοι τοῦ Θεοῦ. <sup>18 p</sup> Καὶ <sup>ch. 16. 19.</sup>  
 ἡ γυνὴ ἣν εἶδες ἔστιν ἡ πόλις ἡ μεγάλη ἡ ἔχουσα βασιλείαν ἐπὶ  
 τῶν βασιλείων τῆς γῆς.

XVIII. <sup>1</sup> [Καὶ] μετὰ ταῦτα εἶδον ἄλλον ἄγγελον καταβαί-  
 νοντα ἐκ τοῦ οὐρανοῦ ἔχοντα ἔξουσίαν μεγάλην, καὶ ἡ γῆ ἐφω-  
 τίσθη ἐκ τῆς δόξης αὐτοῦ. <sup>2</sup> \*καὶ ἔκραξεν ἐν ἰσχυρᾷ φωνῇ  
 [μεγάλῃ], λέγων \*Ἐπεσεν, ἔπεσε Βαβυλὼν ἡ μεγάλη! καὶ  
 ἐγένετο κατοικητήριον δαιμόνων, καὶ φυλακὴ παντὸς πνεύματος  
 ἀκαθάρτου, καὶ φυλακὴ παντὸς ὀρνέου ἀκαθάρτου καὶ μεμση-  
 μένου. <sup>3</sup> ὅτι ἐκ τοῦ οἴνου τοῦ θυμοῦ τῆς πορνείας αὐ-  
 τῆς πέπωκε πάντα τὰ ἔθνη καὶ οἱ βασιλεῖς τῆς γῆς μετ'  
 αὐτῆς ἐπόρνευσαν, καὶ οἱ ἔμποροι τῆς γῆς ἐκ τῆς δυνάμεως τοῦ  
 στρήνους αὐτῆς ἐπλούτησαν.

<sup>4</sup> \*Καὶ ἤκουσα ἄλλην φωνὴν ἐκ τοῦ οὐρανοῦ λέγουσαν \*Ἐξ-  
 ἔλθετε ἐξ αὐτῆς, ὁ λαὸς μου, ἵνα μὴ συγκοινωνήσητε  
 ταῖς ἁμαρτίαις αὐτῆς, καὶ \*ἐκ τῶν πληγῶν αὐτῆς ἵνα μὴ  
 λάβητε, <sup>5</sup> ὅτι \*ἐκολλήθησαν αὐτῆς αἱ ἁμαρτίαι ἄχρι τοῦ οὐρα-  
 νοῦ, καὶ ἐμνημόνευσεν ὁ Θεὸς τὰ ἀδικήματα αὐτῆς. <sup>6</sup> \*ἀπόδοτε

17. τελεσθῆσονται.] So, for t. rec. τελεσθῆ-  
 σῶσι, Sch., La., Tis., and Wordsw. edit, on  
 competent authority of MSS., confirmed by in-  
 ternal evidence. The t. rec. prob. arose from  
 an alteration of τελεσθῆσονται by some gram-  
 marians.—οἱ λόγοι, for t. rec. τὰ ῥήματα, is, on  
 strong authority (which I could confirm), adopted  
 by all the recent Editors.

XVIII. In this Chapter we have nothing more  
 than another revelation [rather a recapitulation  
 of the former], given for the purpose, perhaps, of  
 marking out with greater strength the certain  
 fall of heathen [rather Papal] Rome. The terms  
 are in many cases taken from the ancient Pro-  
 phets. (Lee.)

1. The καὶ is, on competent authority, con-  
 firmed by internal evidence, cancelled by La.,  
 Tis., and Wordsw.—ἄλλος is subjoined, from  
 nearly the same MSS., by the same Editors,  
 and Sch.

2. ἔπεσεν, ἔπεσε, &c.] Comp. Isa. xxi. 9.  
 The destruction of this spiritual Babylon is  
 vividly represented by imagery derived from  
 what usually accompanies utter destruction in  
 great Oriental capitals; for in the East the de-  
 sertion of the habitations by man soon makes  
 them the resort of the wild animals of every kind,  
 partly beasts, but chiefly birds, as the testimony  
 of all travellers in Oriental countries attests; and  
 not only of those, but, according to the notions of  
 the Jews, of evil spirits, which were supposed to  
 choose their habitation in all desert places. Comp.  
 Isa. xlii. 20. xxxiv. 11.—φυλακὴ, 'haunt or  
 lurking-place.'—μεμση-, 'hateful,' because the  
 unclean birds were held in especial abhorrence  
 by the Jews.—To advert to matters of reading.  
 —ἐν ἰσχυρῷ φ., for t. rec. ἐν ἰσχυρί, φωνῇ μ.,  
 is edited from MS. A and 20 curatives, by Sch.,

La., Tis., and Wordsw. But I cannot, without  
 stronger reasons, consent to part with an expres-  
 sion so Hellenistic, and quite in the manner of  
 St. John as ἐν ἰσχυρί. I suspect that the Apostle  
 wrote ἔκραξεν ἐν ἰσχυρί, and that the words  
 ἰσχυρᾷ φωνῇ and φωνῇ μεγ. came from the  
 Scholiasts.—δαιμόνων. Tis. edits δαιμονίων,  
 from MSS. A, B, and Areth. But the autho-  
 rity for this change is insufficient.

3. Here is given the reason why this ruin has  
 overtaken the city.—στρήνους. See note on  
 1 Tim. v. 11, and my Lex. in v. With this  
 comp. a similar passage in Isa. xxiii. 8, with  
 respect to Tyre.

4. ἐξέλθετε ἐξ αὐτῆς, &c.] The words are  
 taken from the passages of Isa. and Jer. indicated  
 in the margin. With ἵνα μὴ συγκοιν. ταῖς,  
 &c. (of which the meaning is, 'partakers with  
 those that sin with them,') (see Eph. v. 7, and  
 note,) comp. Thucyd. i. 39, fin. ἡ γκλημάτων  
 ἀμαρτόχου, οὕτω τῶν μετὰ πράξεις μὴ κοινω-  
 νούν. I have now adopted the change of position  
 in the words of the last clause, as called for by  
 very strong external authority (to which I add  
 Lamb. 1186, and Mus. 1, 2, 3), confirmed by  
 internal evidence.

5. ἐκολλήθησαν.] So, for t. rec. ἠκολούθησαν,  
 all the recent Editors read, on the strongest  
 authority, and internal evidence, which I have  
 already pointed out. And I would now refer to  
 Deut. xxix. 20, and Baruch i. 14. iii. 2. Comp.  
 also Ps. lxxii. 8, ἐκολλήθη ἡ ψυχὴ μου ὀπίσω  
 σου, 'cleaveth unto in following thee.'—μνη-  
 μόνηται ὁ Θεὸς τὰ ἀδικ. α. God is said to  
 remember sin by punishing it. See note supr.  
 xvi. 19.

6. Here the faithful are enjoined not only to  
 avoid communication with Babylon, as accursed,  
 but to avenge her fornications and seductions,

αὐτὴ ὡς καὶ αὐτὴ ἀπέδωκεν [ὑμῖν], καὶ διπλώσατε αὐτὴ διπλᾶ  
κατὰ τὰ ἔργα αὐτῆς, ἐν τῷ ποτηρίῳ ᾧ ἔκεράσε κεράσατε αὐτῇ  
[Isa. 47. 7, 8. διπλοῦν ἡ ὕδα ἐδόξασεν \* αὐτὴν καὶ ἐστρηνίασε, τοσοῦτον δότε  
αὐτὴ βασανισμὸν καὶ πένθος· ὅτι ἐν τῇ καρδίᾳ αὐτῆς λέγει,  
† Κάθηνμαι βασίλισσα καὶ χήρα οὐκ εἰμὶ, καὶ πένθος οὐ μὴ ἶδω  
g 2 Thess. 2. 8 εἰ διὰ τοῦτο ἐν· μὴ ἡμέρα ἤξουσιν αἱ πληγαὶ αὐτῆς, θάνατος  
καὶ πένθος καὶ λιμός, καὶ ἐν πυρὶ κατακαυθήσεται, ὅτι ἰσχυρὸς  
Κύριος ὁ Θεὸς ὁ † κρίνων αὐτήν. 9 <sup>h</sup> Καὶ † κλαύσονται [αὐτήν]  
καὶ κόφονται ἐπ' \* αὐτήν οἱ βασιλεῖς τῆς γῆς οἱ μετ' αὐτῆς πορ-  
νεύσαντες καὶ στρηνιάσαντες, ὅταν βλέπωσι τὸν καπνὸν τῆς  
πυρώσεως αὐτῆς, 10 <sup>i</sup> ἀπὸ μακρόθεν ἐστηκότες, διὰ τὸν φόβον  
τοῦ βασανισμοῦ αὐτῆς, λέγοντες· Οὐαὶ, οὐαὶ! ἡ πόλις ἡ μεγάλη,  
Βαβυλὼν ἡ πόλις ἡ ἰσχυρά, ὅτι [ἐν] μὲν ὥρα ἦλθεν ἡ κρίσις  
σου! 11 <sup>k</sup> Καὶ οἱ ἔμποροι τῆς γῆς κλαίουσι καὶ πενθοῦσιν ἐπ'  
αὐτῇ, ὅτι τὸν γόμον αὐτῶν οὐδεὶς ἀγοράζει οὐκέτι, 12 γόμον  
χρυσοῦ καὶ ἀργύρου, καὶ λίθου τιμίου καὶ μαργαρίτου, καὶ \* βυσ-

and that by a double retaliation (which is expressed in strong figures, found also in Jer. l. 15. xvi. 18).—διπλᾶ, denoting, 'full and ample retribution'; διπλᾶ being taken for διπλῶς, as in *Æsch. Ag. 520*. Comp. *Soph. Œd. Tyr. 1328*, διπλᾶ σε πειθεῖν, καὶ διπλᾶ φέρεω κακὰ.

7. ὅσα ἰδὼξασεν—πίσους]. Render: 'by how much soever she hath glorified herself, by so much give unto her torment and wailing.' There is much force in the term.—ιδὼξ. αὐτήν. La., Tis., and Wordsw. edit. from MS. A, and several cursives, αὐτήν; but the true reading, which I have now received, seems to be αὐτήν, the sense being, 'made much of herself,' 'held herself in glory.' See Heb. v. 5. Rom. xi. 13, and notes.—ἐστρηνίασε, 'hath played the lascivious wanton.' See note on 1 Tim. v. 11.—κάθηνμαι βασίλισσα—ἰδω, a form of expression, quite graphic, signifying, 'I am seated on a throne of regal authority, secure from all calamity.' See *supr.* xvii. 9, and comp. *Isa. xlvii. 7, 8*. Ezek. xxvii. 3. Zeph. ii. 13, with *Ovid, Met. vi. 193—195*, 'Sum felix—felixque manebo,—tutam me copia fecit. Major enim quam cui possit Fortuna nocere.' Here, then, we have an image of one who, feeling buoyed up with present majesty, takes his seat on a throne, serene in glory. To turn to a matter of various reading.—κάθηνμαι βασιλῆ. All the Editors retain κάθηνμαι, though evidently dissatisfied with it; no wonder; for if κάθ. issued from St. John, how came so plain and unobjectionable a reading, as far as regards sense, to be altered? Besides, the various readings κάθω, καθίω, and καθώς, are so little inviting, that Matth. showed prudence in defining nothing as to their respective claims. Hence κάθηνμαι has been retained by every Editor; and La. does not even notice the reading καθίω, found in B and No. 14 (Cod. Leicestr.), and confirmed by the erroneous readings κάθω and καθώς, found in but a few MSS. This, I am persuaded, is the true reading; and κάθηνμαι a gloss, or alteration, for plainness' sake. The

ancient Critical Revisers would not have dismissed it so summarily had they perceived its true nature. It is the Fut. Indic. contract of καθίζω, which, in the Class., and in the Alexandrian Greek of the Sept. and of the N. Test., oft. means 'to seat (oneself),' 'to sit,' 'consideo.' So *Isa. xxx. 8*, καθίσας, 1 Sam. xx. 24, ἐκάθισεν ὁ βασιλεὺς, 1 Kings i. 46, ἐκάθισεν—ἐπὶ θρόνον, et al., and in the N. Test. It is true that the Fut., in this Intrins. sense, does not occur in the N. Test.; but it occasionally does in the Sept., and espec. in a passage which was, I doubt not, in St. John's mind, *Isa. xlvii. 7, 8*, καὶ εἶπας, Εἰς τὸν αἰῶνα ἰσμοὶ ἀρχοῦσα—νῦν δὲ ἄκουε ταῦτα,—ἡ πεποιθεῖα, ἡ λίγισσα ἐν καρδίᾳ αὐτῆς (read αὐτῇ), 'Ἐγὼ εἰμι, καὶ οὐκ ἔστιν αἰτία, οὐ καθίω χήρα, οὐδὲ γινώσκωμαι ὀρφανήν. This contract form is not Attic only, but Alexandrian. Thus the cognate forms καθιόμαι, καθιεύται, καθιόματα, oft. occur in the Sept.

8. For κρίνω Sch., La., Tis., and Wordsw. read κρίνας, from A, B, C, and 25 cursives (I add Lamb. and Mus. om.), confirmed by most of the ancient Versions; and it is prob., but not certainly, the true reading.

9. The recent Editors read, from B, C, and many cursives (I add Lamb. and Mus. om.), κλαύσονται for κλαύσονται, and cancel αὐτήν. The latter reading is certainly, and the former prob., true. They also edit αὐτὴν for αὐτῇ, on strong authority, but against internal evidence, the letters ν and ι adscript being oft. confounded.

10. The εἰ which I bracketed has been, on good grounds, cancelled by La. and Tis.

11. τὸν γόμον] The word signifies 'a freight,' or, as here, 'freighted merchandise.' With the whole passage comp. Ezek. xxvii.

12. Now follows a list of the various sorts of sumptuous merchandise: with which comp. a very similar one (introduced for the same purpose) in *Isa. iii. 16—24*. The importation of every kind of luxury from all countries into Rome is well known; inasmuch that what Pericles (*Thucyd. ii. 38*) said hyperbolically of *Althos*,

σίνου καὶ † πορφύρας, καὶ σθητικοῦ καὶ κοκκίνου, καὶ πάν ξύλον  
 θύινον, καὶ πάν σκεῦος ἐλεφάντινον, καὶ πάν σκεῦος ἐκ ξύλου  
 τιμωτάτου, καὶ χαλκοῦ καὶ σιδήρου καὶ μαρμάρου, <sup>13</sup> καὶ κινά- <sup>1 Esak. 37. 12</sup>  
 μωμον \* καὶ ἄμωμον καὶ θυμιάματα, καὶ μύρον καὶ λίβανον, καὶ  
 οἶνον καὶ ἔλαιον, καὶ σεμιδάλην καὶ σῖτον, καὶ κτήνη καὶ πρό-  
 βατα, καὶ ἵππων καὶ ῥεδῶν καὶ σωμάτων, καὶ ψυχὰς ἀνθρώπων.  
<sup>14</sup> Καὶ ἡ ὁπώρα [σου] τῆς ἐπιθυμίας τῆς ψυχῆς \* ἀπώλετο ἀπὸ  
 σοῦ, καὶ πάντα τὰ λιπαρὰ καὶ τὰ λαμπρὰ \* ἀπώλετο ἀπὸ σοῦ  
 καὶ οὐκέτι οὐ μὴ † εὐρήσῃς αὐτά. <sup>15</sup> Οἱ ἔμποροι τούτων, οἱ  
 πλουτήσαντες ἀπ' αὐτῆς, ἀπὸ μακρόθεν στήσονται διὰ τὸν φόβον  
 τοῦ βασανισμοῦ αὐτῆς, κλαίοντες καὶ πενθοῦντες, <sup>16</sup> [καὶ] λέ- <sup>m ch. 17. 4</sup>  
 γοντες· Οὐαὶ, οὐαὶ! ἡ πόλις ἡ μεγάλη, ἡ περιβεβλημένη βύσσι-  
 νον καὶ πορφυροῦν καὶ κόκκινον, καὶ κεχυρωμένη ἐν † χρυσῷ καὶ  
 λίθῳ τιμῇ καὶ μαργαρίταις· ὅτι μιᾷ ὥρᾳ ἡρημώθη ὁ τοσοῦτος  
 πλοῦτος. <sup>17</sup> Καὶ πᾶς κυβερνήτης καὶ πᾶς † ἐπὶ τῶν πλοίων <sup>n Isa. 23. 14</sup>  
<sup>Esak. 37. 39.</sup>

was literally true of ROME: ἐπιστρέφεται δὲ, διὰ μέγιστον τῆς πόλεως, ἐκ πάσης γῆς τὰ πάντα. For βύσσινον, Sch., La., Tis., and Wordsw. edit βύσσινον on strong authority (A, B, C, and many cursives, with the Lamb. and Mus. copies), prob. the true reading.—For πορφύρας MS. B and 25 cursives (with Lamb. 1186 and Mus. 1, 2, 3) have πορφυροῦν, adopted by Matth. and Wordsw., while Gr., Sch., La., and Tis. retain -ας; with reason; since here the sense must be 'purple cloth,' not 'a purple robe,' as infr. v. 16, and supr. xvii. 4.—θύινον, 'of citron,' or some other such odoriferous wood. See more in my Lex.

<sup>13</sup> καὶ ἄμωμον] A sort of aromatic perfume, on which see my Lex. The words are absent from MSS., but have been inserted, on strong authority, by all the recent Editors, no doubt omitted per homoteleuton. On the terms ἄμ. and σμῖδ. see my Lex.—καὶ κτήνη καὶ σώματα, &c. Of this use of σώμα, to denote slave, &c. occur both in the Sept. (as Gen. xxxvi. 6, and elsewhere.) and the Class. writers, espec. the later ones, as Polyb. Why the word was so employed was, Epiphanius says, in his treatise de Ancoratu, C. v. 9, 'because all the command a man exercises over his slaves is limited to the body, and cannot reach the soul [though it may oppress, it cannot quite depress, the soul. EDITOR.] and because bodily service was the thing chiefly looked for in a slave.' It may be added, that, to this idea of traffic, as respects the σώματα, or slaves, there seems an allusion in the next words, καὶ ψυχὰς ἀνθρώπων, which may be supposed intended to set forth the iniquitous nature of this traffic, by the consideration that it is exercised on their fellow-men, equally endowed with a rational soul! And so Heinr. aptly compares the expression in a strikingly similar passage of Ezek. xxvii. 13. πῶς πᾶς ἐνδοκίμοσός σοι ἐν ψυχαῖς ἀνθρώπων, adducing also in illustration the German word Seelen-verkäufer, 'a soul-merchant.'

<sup>14</sup> ἡ ὁπώρα] 'the rich fruits.' An emblem of luxury.—τῆς ἐπιθυμίας τῆς ψυχῆς, the best MSS. have σου τῆς ἐπιθ. τῆς ψυχ., which is

edited by La., Tis., and Wordsw. But the reading may have sprung from a Critical Corrector.—ἀπώλετο, for t. rec. ἀπῆλθεν, is, on very strong authority, adopted by Sch., La., and Tis.—πάντα τὰ λιπαρὰ καὶ τὰ λαμπρὰ ἀπὸ σοῦ. Here λιπ. signifies opifera, opulenta; and λαμπρ., splendid, magnificent, as in Demosth. 564, Xen. Symp. p. 1. 4, λ. κατασκευῆ, and Hippag. i. 11, τὰ ἐν ἱππικῇ λαμπρὰ λέγων, and elsewhere. The expression τὰ λαμπρὰ (which is rare) occurs in Lucian, i. 473, ἀποδόμνοι τὰ λαμπρὰ ἐκείνα πάντα. Plato, 266, περὶ τὰ λαμπρὰ καὶ λαΐα. Heinr. takes τὰ λαμπρὰ as Adj. neut. for Subst. λαμπρότης. But that would require τὸ λαμπρόν, and would injure the sense, since, as observes Jelf, Gr. § 436, Obs. 2, 'the Sing. neut. Adject. with τὸ expresses abstract notion; but the Plur., the different elements, or particulars, which compose such a notion. Now this is the case here, the sense being, that 'all the particulars of luxury and splendour [in which she enjoyed herself] are perished and gone from her,—ἀπῆλθεν, as the t. rec. and some MSS. read,—but plainly from a gloss. Of the above particulars, luxury of the table is referred to in λιπαρὰ (comp. Isa. xxv. 6, 'to make a feast of fat things'); and by τὰ λαμπρὰ is denoted 'splendour in dress, furniture,' &c.—εὐρήσῃς. La. and Wordsw. read εὐρήσουσι, from MSS. A, C, confirmed by the Vulg. and Syr. Versions; while Tis. reads εὐρρη, from MS. B and 25 cursives. It is prob., but not certainly, the true reading; it has, at least, internal evidence in its favour.

<sup>16</sup> The καὶ before λέγοντες is, on good grounds, cancelled by all the recent Editors. There is less certainty in the reading χρυσῷ for χρυσῶ, adopted by them from A, B, C, and many cursives (to which I add Lamb. 1186 and Mus. 1, 2, 3), because internal evidence is rather in favour of the t. rec.—As to μαργαρίταις, edited by La. solely from A, C (to which I can add Mus. 3), it merely arose from the Sing. χρυσῶ and λίθῳ τ. just before. Besides, the t. rec. is confirmed by supr. xvii. 4, and 1 Tim. ii. 9, σῆς v. l.—ἡρημώθη, 'is come to nought,' a sense of



[ὁ ὄμιλος], καὶ ναῦται, καὶ ὅσοι τὴν θάλασσαν ἐργάζονται, ἀπὸ μακρόθεν ἔστησαν, <sup>18</sup> καὶ ἔκραζον \* βλέποντες τὸν καπνὸν τῆς πυρώσεως αὐτῆς, λέγοντες· Τίς ὁμοία τῇ πόλει τῇ μεγάλῃ; <sup>19</sup> Καὶ ἔβαλον χοῦν ἐπὶ τὰς κεφαλὰς αὐτῶν, καὶ ἔκραζον κλαίοντες καὶ πενθοῦντες, λέγοντες· Οὐαί, οὐαί! ἡ πόλις ἡ μεγάλη, ἐν ᾗ ἐπλούτησαν πάντες οἱ ἔχοντες τὰ πλοῖα ἐν τῇ θαλάσῃ ἐκ τῆς τιμιότητος αὐτῆς! ὅτι μᾶ ὦρα ἡρμώθη. <sup>20</sup> Εὐφραίνου ἐπ' \* αὐτῇ, οὐρανέ, καὶ οἱ ἄγιοι καὶ οἱ ἀπόστολοι καὶ οἱ προφῆται, ὅτι ἔκρινεν ὁ Θεὸς τὸ κρίμα ὑμῶν ἐξ αὐτῆς.

<sup>21</sup> Καὶ ἤρην· εἰς ἄγγελος ἰσχυρὸς λίθον ὡς μύλον μέγαν, καὶ ἔβαλεν εἰς τὴν θάλασσαν, λέγων· Οὕτως ὁρμήματι βληθήσεται Βαβυλὼν ἡ μεγάλη πόλις, καὶ οὐ μὴ εὑρεθῇ ἔτι. <sup>22</sup> καὶ φωνὴ κυβαρδῶν καὶ μουσικῶν καὶ αὐλητῶν καὶ σαλπιστῶν οὐ μὴ ἀκουσθῇ ἐν σοὶ ἔτι· καὶ πᾶς τεχνίτης πάσης τέχνης οὐ μὴ εὑρεθῇ ἐν σοὶ ἔτι· καὶ φωνὴ μύλου οὐ μὴ ἀκουσθῇ ἐν σοὶ ἔτι·

the word very rare, but found also in Ecclus. xxi. 4, καταπληγμοί καὶ ὕβρις ἱρμώσουσι πλοῦτον.

17. πᾶς κυβερν.] On the exact force of the term κυβερν. see my note on Thucyd. vol. i. 163; ii. 126, and my Lex. N. T.—The words ὁ ὄμιλος have but slender authority, and are with reason cancelled by the recent Editors, who also, for t. rec. ἐπὶ τῶν πλοίων, read, from A, B, C, and many cursives (I add Lamb. 1186, Mus. 1, 2, 3), ἐπὶ τὸν τόπον πλίων. But the words are not susceptible of any but a very jejune sense. Accordingly I still retain t. rec. ἐπὶ πλοίων, scil. ὧν, meaning, as I have shown on Acts xxvii. 11, 'the master or ship-owner.' However, I suspect that the true reading is ἐπὶ πλοίων. As to the readings πλίων or ὄμιλος, they arose from mistaken marginal glosses.

18, 19. βλέποντες, for t. rec. ὁρῶντες, is, on very strong authority (I add Lamb. 1186 and Mus. 1, 2, 3), confirmed by internal evidence, adopted by all the recent Editors.—ἔκραζαν, in each v., is adopted by Wordsw. (alone), from A, C, and 2 cursives (to which I can only add Lamb. 1186), but on insecure grounds; as will appear from note on Matt. xx. 31.—The τὰ before πλοῖα is adopted, with all the recent Editors, from A, B, C, and 25 cursives (I add Lamb. 1186 and Mus. 1, 2), confirmed by internal evidence. The next words may be rendered, 'in which all who had the vessels (employed) at sea became rich by her costliness (expensiveness) (in purchasing the sumptuous articles imported from all parts); a sense of τιμ. of which I know no other ex. It was prob. a provincialism. The words of v. 20, εὐφραίνου ἐπ' αὐτῇ, represent strongly the holy exultation of the inhabitants of heaven, and their compeers the Apostles and Prophets, over the fall of the idolatrous, mystical Babylon, is in strong contrast to the deep and heartfelt wailing of worldly gold seekers, seeing the hope of their further gains will be gone for ever. To advert to some matters of reading.—αὐτῇ, for t. rec. αὐτῶν, is adopted by Matth., Gr., Sch., and Tis., from B, C, and very many cursives; to

which I add Lamb. 1186 and Mus. 1, 2, 3. The reading ἐν αὐτῇ, edited by La. from MS. A alone, is one of the errors of scribes which abound in that copy.—The καὶ oi has been inserted by all the recent Editors on the strongest authority (I add Lamb. 1186 and Mus. 1, 2, 3), confirmed by internal evidence. The next words contain the grounds of the exultation,—'seeing that God hath avenged you,' ἐξ αὐτῆς, lit. 'out of her,' 'at her hands.' The best comment is the parallel construction and sentiment at infr. xix. 2, ἐξιδίκασι τὸ αἷμα τῶν ἐθνῶν αὐτοῦ ἐκ χειρὸς αὐτῆς, where remark the *hyperallage*.

21. λίθον—ἔβαλεν εἰς τὴν θάλ.] So in Jer. li. 63, 64, the fall of Babylon is signifi. in symbol by a stone cast into the Euphrates. See note supr. viii. 9.

22. φωνὴ κιθ.] Render: 'a sound of lute-players.' Of the terms μουσικῶν καὶ αὐλ. the second is easy to be understood; while the exact import of the former is indistinct and uncertain. It might seem that its sense is *saxgers*, which meaning the word bears in Artemid. iii. 49, where it is said of the *cixodæ*, 'grasshoppers,' that in dreams they mean μουσικοὺς; and also τοῦτε οὐδὲν ὀφθαλμοῦντες; for, adds he, 'grasshoppers are of no force,' πλὴν φωνὴν ἔχουσι. Hesych., however, explains μουσικοὶ by ψάλται, for which he had, I doubt not, good authority; and this I apprehend to be the sense intended in the present passage;—namely, 'the sound of lyrists and *katavers*, of pipers and trumpeters.' By φωνὴ μύλου I understand the 'sound of the mill-songs.' See my Lex. N. T. in μῶλος. That there were certain songs appropriated to that use is shown by Wilke in his Dissert. on the φωνὴ μύλου. The passage seems formed on Jer. xxv. 10, and perhaps Jer. vii. 34. xvi. 9. xxxiii. 11, in all which passages there is allusion to the wedding festivities, when the bride was brought to the bridegroom's house, and the cavalcade was met by maidens carrying lighted lamps. See Matt. xxv. 1—8.

—πᾶς τεχνίτης πάσης τέχ.] meaning, by sing. taken generically, 'artificers of every sort.'

23 <sup>1</sup> καὶ φῶς λύχνου οὐ μὴ φανῇ ἐν σοὶ ἔτι, καὶ φωνὴ νυμφίου <sup>1</sup> 1. Isa. 22. 2. Jer. 7. 34. & 16. 9. & 26. 10. καὶ νύμφης οὐ μὴ ἀκουσθῇ ἐν σοὶ ἔτι· (ὅτι οἱ ἔμποροί σου ἦσαν οἱ μεγιστάνες τῆς γῆς) ὅτι ἐν τῇ φαρμακείᾳ σου ἐπλανήθησαν πάντα τὰ ἔθνη· <sup>24</sup> <sup>2</sup> καὶ ἐν αὐτῇ \* αἵματα προφητῶν καὶ ἁγίων <sup>2</sup> u ch. 17. 6. εὐρέθη, καὶ πάντων τῶν ἐσφαγμένων ἐπὶ τῆς γῆς.

XIX. <sup>1</sup> Μετὰ ταῦτα ἤκουσα † ὡς φωνὴν ὄχλου πολλοῦ <sup>1</sup> a ch. 7. 10. & 12. 10. μεγάλῃν ἐν τῷ οὐρανῷ, \* λεγόντων· Ἀλληλουῖα! ἡ σωτηρία καὶ ἡ δόξα [καὶ ἡ τιμὴ] καὶ ἡ δύναμις [Κυρίου] † τῷ † Θεῷ ἡμῶν! — <sup>2</sup> <sup>2</sup> b Deut. 32. ch. 18. 2. & 12. 50. ὅτι ἀληθινὰ καὶ δίκαιαι αἱ κρίσεις αὐτοῦ—ὅτι ἔκρινε τὴν πόρνην τὴν μεγάλην, ἣτις ἐφθείρε τὴν γῆν ἐν τῇ πορνείᾳ αὐτῆς, καὶ ἐξέδικοσε τὸ αἷμα τῶν δούλων αὐτοῦ ἐκ [τῆς] χειρὸς αὐτῆς·

23. φῶς λύχνου—σοὶ ἔτι] This is meant to intimate that there will be an utter end to all the gaieties and luxuries of life; see Bp. Jebb's *Sacr. Lit.*, p. 387, q. d. 'not only the arts that adorn life (and form the entertainment of the rich), but even those ordinary employments, without which society cannot subsist, will cease for ever'—an image of utter and eternal desolation. The *φωνὴ νυμφίου καὶ νύμφης* seems to be, not the voice of the bridegroom, &c., but the sound or noise occasioned by the cavalcade accompanying the bridegroom, and making up the *κραυγὴ* spoken of in Matt. xxv. 6. The words *ὅτι ἐν τῇ—τὰ ἔθνη* suggest the cause of the judgments.

24. For t. rec. αἷμα, MS. B and many cursives (with all the Lamb. and Mus. copies), with several Versions, have αἵματα, which is edited by Sch. and Tis.; very properly; since internal evidence, arising from its strongly Hebraic character, is quite in favour of the reading; which I have now received. La. and Wordsw., indeed, retain αἷμα: the former, with more than his usual caution; the latter, with less than his usual judgment, since internal evidence is adverse.

XIX. 1.—10. These verses are a song of triumphant congratulation by the redeemed saints in heaven, and angelic beings, in consequence of the just overthrow of the mystic Babylon.

1. The καὶ has been, on strong grounds, cancelled by all the recent Editors, whom I have followed. — ὡς φωνὴν ὄχλου π. μεγάλῃν. Matth. Gr., Sch., La., and Tis., on very weighty authority (which I could confirm), read ὡς φ. μεγ. ὄχλ. πολ. But internal evidence is adverse, for I doubt whether this be not a *correction* of the Critics, to remove a harshness of phrasing. I have now, with Matth. Gr., Sch., La., and Tis., adopted λεγόντων, from A, B, C, and many cursives (to which I add Lamb. 1186, and Mus. 1, 2, 3), espec. since internal evidence is in its favour.—The words καὶ ἡ τιμὴ are, on strong grounds, cancelled by all the recent Editors, and καὶ ἡ δύναμις—καὶ ἡ δόξα is adopted, from the great body of the MSS., by La. and Tis.; while Wordsw. retains, with me, the t. rec., καὶ ἡ δόξα καὶ ἡ δ., which is more agreeable to the usage of Scriptural language. At Κυρίου τῷ Θεῷ, the recent Editors all read, on strong authority (to which I add Lamb. and Mus. om.), τοῦ Θεοῦ, and cancel Κυρίου. As regards the latter, I agree with them; but not

the former, which would involve a harshness insufferable, and one capable of no tolerable sense; unless, indeed, we insert (with Abp. Newc.) 'now is,' which is quite inadmissible. If the Genitives be adopted, we must suppose that the words are spoken with *exclamation*,—the outcry of souls under the altar for avengement being changed into *acclamation*, soon subsiding into a *song of praise*; and thus we may render, 'Hallelujah!' = 'O of our God!' as if ὦ had preceded; and then it would be similar to Rom. xi. 33, ὦ βάθος γνώσεως Θεοῦ. Render: 'O the salvation and the glory, the honour and the glory!' there being reference to the foregoing matter, in which our Lord's salvation, &c., are treated on, as also his power and glory, and the honour due to his holy name. On attentive reconsideration of this matter, it seems to me that this latter method is not only admissible, but introduces the sense intended by St. John; though it was quite unperceived by the Pesch. Syr., Vulg., and other ancient Translations, who render at least as if they read τῷ Θεῷ, which, indeed, is equally *suitable*.

2. The words ὅτι ἀληθ.—αὐτοῦ are semi-parenthetic, to show the *general* ground of praise; while the next words point at the *particular* one.—ὅτι ἔκρινε—ἐφθείρε. Render: 'because he hath brought to judgment (and condign punishment) the great Harlot, that did corrupt.' The διέφθειρε of B, and most of the cursives, is a mere *gloss*, though edited by Heinr.; and the ἔκρινε of A is a mere error of the scribes.—ἐξεδίκασε—ἐκ τ. χειρὸς αὐτῆς, a *signif. phrase*; q. d. 'I will so seek, as to avenge it at their hands'; a Hebr. Comp. Ezek. iii. 20, 'his blood will I require at his hand.' Comp. supr. vi. 10, and a similar phrase in Lycophron, Casaub. 1397, ἀδελφὴς αἷμα τιμωρομένης. The Art. τῆς is, on strong authority, cancelled by the recent Editors; but internal evidence is adverse, and propriety of language calls for the Article, which may have been left out by accident. Besides, it is confirmed by Ezek. iii. 20, Sept., τὸ αἷμα αὐτοῦ ἐκ τῆς χειρὸς σου ἐκζητήσω. At the next words I have pointed as I have, with Abp. Newc. and Wesley, because it seems called for by propriety, and by the touch of graphic inherent in the passage. I have received, with all the recent Editors, τῷ θρόνῳ, for t. rec. τοῦ θρόνου, on very strong authority, confirmed by the Lamb. and Mus. copies, though the other is

<sup>c</sup> Iam. 24. 10.  
<sup>c</sup> ch. 14. 11.  
<sup>c</sup> 14. 12.  
<sup>d</sup> ch. 4. 4, 6.

<sup>3</sup> καὶ δεύτεραν εἶρηκαν, Ἀλληλούϊα· καὶ ὁ καπνὸς αὐτῆς ἀναβαίνει εἰς τοὺς αἰῶνας τῶν αἰώνων! <sup>4</sup> Καὶ \* ἔπесαν οἱ πρεσβύτεροι οἱ εἴκοσι [καὶ] τέσσαρες καὶ τὰ τέσσαρα ζῶα, καὶ προσεκύνησαν τῷ Θεῷ τῷ καθήμενῳ ἐπὶ τῷ θρόνῳ, λέγοντες Ἀμήν Ἀλληλούϊα! <sup>5</sup> Καὶ φωνὴ \* ἀπὸ τοῦ θρόνου ἐξηλθε, λέγουσα· Αἰνεῖτε \* τὸν Θεὸν ἡμῶν, πάντες οἱ δούλοι αὐτοῦ, καὶ οἱ φοβούμενοι αὐτὸν, [καὶ] οἱ μικροὶ καὶ οἱ μεγάλοι! <sup>6</sup> Καὶ ἤκουσα ὡς φωνὴν ὄχλου πολλοῦ, καὶ ὡς φωνὴν ὑδάτων πολλῶν, καὶ ὡς φωνὴν βροντῶν ἰσχυρῶν, \* λέγοντες Ἀλληλούϊα! ὅτι

<sup>e</sup> ch. 11. 15.  
<sup>e</sup> 17. 3, 12, 13.

<sup>f</sup> Matt. 22. 2.  
<sup>f</sup> 22. 10.  
<sup>f</sup> Luke 14. 10.

<sup>7</sup> ἐβασίλευσε Κύριος ὁ Θεὸς ἡμῶν ὁ παντοκράτωρ· <sup>7</sup> χαίρωμεν καὶ ἀγαλλιώμεθα, καὶ δῶμεν τὴν δόξαν αὐτῷ ὅτι ἦλθεν

<sup>g</sup> Ps. 65. 14.  
<sup>g</sup> 12.  
<sup>g</sup> Ezek. 10. 10.

<sup>8</sup> ὁ γάμος τοῦ Ἀρνίου, καὶ ἡ γυνὴ αὐτοῦ ἡτοίμασεν ἑαυτήν. <sup>8</sup> Καὶ ἐδόθη αὐτῇ ἵνα περιβάλληται βύσσινον καθαρὸν καὶ λαμπρὸν (τὸ γὰρ βύσσινον τὰ δικαιώματά ἐστι τῶν ἁγίων.)

<sup>h</sup> Matt. 22. 2.  
<sup>h</sup> Luke 14. 10.  
<sup>h</sup> ch. 11. 15.

<sup>9</sup> Καὶ λέγει μοι· Γράψον· Μακάριοι οἱ εἰς τὸ δεῖπνον τοῦ

equally suitable, and more frequent in Hellenistic Greek.

<sup>5</sup> For *ἐκ* La. and Tis. edit *ἀπὸ*, from A, B, C, and many cursive MSS., while Sch. and Wordsw. retain *ἐκ*; rightly, considering that internal evidence is in its favour; this use of *ἐκ* for *ἀπὸ* being Hellenistic, and quite in the style of St. John, while the other is purely Classical.—For *τὸν Θεόν*, MSS. A, B, C, and several cursives, have *τῷ Θεῷ*, adopted by La., Tis., and Wordsw.; while Matth., Gr., and Sch. retain *τὸν Θεόν*, rightly; since the other would be a mere barbarism; and the reading merely arose from error of scribes, who perpetually confound the *α* adscript with *ν*. Whether *τὸν Θεόν* is in the Vat. B, I doubt. It is not in the collections heretofore made; and Tischendorf's was far too hasty to be relied on. It is not in those MSS. which almost invariably agree with the MS. B, —namely, the Cor. 2, and Mus. 1, 2, 3. The Lamb. 1186 is here wanting. It appears in 7 cursives; for as to the *alii multi* of Gr., repeated by Sch., they are, I suspect, little more than imaginary. The 4 MSS. of Matth., k, l, p, r, added by Gr., arose from his blunder,—those 4 MSS. belonging to the *καὶ* before *οἱ μικροὶ*. As to the Complut. Ed., alleged by Gr., it has *τὸν Θεόν*. As to the Syr. and other Versions alleged, the Translators must all have had *τὸν Θεόν*, except, indeed, the Vulg.; and it is prob. that Jerome had *τὸν Θεόν* in his copies, and only rendered *laudem dicite Deo* by a free version. The *καὶ* before *οἱ μικροὶ* is, on strong authority, cancelled by all the recent Editors. Yet it was more likely to have been left out by accident, or even expunged intentionally, for the purpose of removing an unpleasant repetition of *καὶ* (just as the latter of the two *ὦς* at ver. 6), than to have been inserted.

<sup>6</sup> λέγοντες] So I have edited for *τ. rec.* *τῶν*, with Matth., Gr., La., and Tis., from B and 20 cursives (to which I add Mus. 1, 2), confirmed, as it would seem, by internal evidence; though (so harsh is the barbarism) it arose, I suspect, from careless scribes mistaking the ab-

brevations for *τῶν* and *τῆς*, which are very oft. confounded. I have now admitted, with Matth., Gr., Sch., La., and Tis., *ἡμῶν*, from MS. B, and many cursives and Versions; though internal evidence is equally balanced.—To turn from words to things. The language of this whole passage may be considered, with Mr. Simeon, as an outpouring of *confident anticipation*; for the mystical Rome is not yet destroyed, and the Alleluia is uttered only in prospect of that event.

<sup>7</sup> ἦλθεν ὁ γάμος—*ἑαυτήν*] A most sublime representation, formed on imagery elsewhere occurring in the New Test. (as 2 Cor. xi. 2, and Eph. v. 22—32), of the spiritual union between Christ and his Church, consisting of his faithful disciples of every age.—For *ἀγαλλιώμεθα* La. and Tis. read, from MS. A and 4 cursives, *ἀγαλλίωμεν*, while Sch. and Wordsw. retain *ἀγαλλιώμεθα*; rightly; since external authority, confirmed by the Sept. in Ps. cxviii. 24, is quite in its favour. And the letters *ν* and the termination *-εθα*, written in abbreviation, are very similar; and the latter might easily be taken for the former on account of the *χαίρωμεν*, and the *δῶμεν* just before and after.—*τὴν δόξαν* should be rendered 'the glory and honour' (i.e. that are justly due unto him). For *τ. rec.* *δῶμεν*, La. and Tis. read *δῶσομεν*, from MS. A and 2 cursives. But the authority for this reading is insufficient; and Sch. and Wordsw. retain, as I have done, the *τ. rec.*

<sup>8</sup> καθαρὸν καὶ λαμπρὸν] Sch. and Wordsw. read *λαμπ. καὶ καθ.*, from very many MSS.; La. and Tis. read *λαμπ. καθ.*, from MS. A and a few cursives. But if any change be called for (which is not the case), the former reading is preferable.—For *τὰ δικ. ἱστ. τῶν*, La., Tis., and Wordsw. read *τὰ δικ. τῶν ἁγ. ἱστ.*, from MS. A and many cursives, with the Comp. Ed., Andr., and Areth., while Sch. retains, as I have done, the *τ. rec.*; though I am now inclined to prefer the other reading.—*δικαιώματα*. Reader: 'justifications,' i.e. justificatory robes. See note on Matt. xvii. 12.

γάμου τοῦ Ἀρνίου κεκλημένοι. καὶ λέγει μοι· Οὗτοι οἱ λόγοι οἱ ἀληθινοὶ εἰσι τοῦ Θεοῦ. <sup>10</sup> <sup>1</sup> Καὶ ἔπεσον ἔμπροσθεν τῶν ποδῶν αὐτοῦ προσκυνῆσαι αὐτῷ καὶ λέγει μοι· Ὅρα μὴ—σύνδουλός σου εἰμὶ, καὶ τῶν ἀδελφῶν σου τῶν ἐχόντων τὴν μαρτυρίαν τοῦ Ἰησοῦ τῷ Θεῷ προσκυνήσου· ἡ γὰρ μαρτυρία τοῦ Ἰησοῦ ἐστὶ τὸ πνεῦμα τῆς προφητείας.

<sup>11</sup> <sup>κ</sup> Καὶ εἶδον τὸν οὐρανὸν ἀνεφγμένον, καὶ ἰδοὺ ἵππος λευκός, καὶ ὁ καθήμενος ἐπ' αὐτὸν καλούμενος Πιστός καὶ Ἀληθινός, καὶ ἐν δικαιοσύνῃ κρίνει καὶ πολεμεῖ. <sup>12</sup> <sup>1</sup> οἱ δὲ ὀφθαλμοὶ αὐτοῦ ὡς φλόξ πυρός, καὶ ἐπὶ τὴν κεφαλὴν αὐτοῦ διαδήματα πολλὰ· ἔχων ὄνομα γεγραμμένον ὃ οὐδεὶς οἶδεν εἰ μὴ αὐτός. <sup>13</sup> <sup>κ</sup> καὶ περιβεβλημένος ἱμάτιον βεβαμμένον αἵματι· καὶ † καλεῖται τὸ ὄνομα αὐτοῦ· Ὁ ΛΟΓΟΣ ΤΟΥ ΘΕΟΥ. <sup>14</sup> <sup>κ</sup> Καὶ τὰ στρατεύματα τὰ ἐν τῷ οὐρανῷ ἠκολούθει αὐτῷ ἐφ' ἵπποις λευκοῖς, ἐνδεδυμένοι βύσσινον λευκὸν [καὶ] καθαρὸν. <sup>15</sup> <sup>κ</sup> καὶ ἐκ τοῦ στόματος αὐτοῦ ἐκπορεύεται ῥομφαία ὀξεῖα, ἵνα ἐν αὐτῇ \* πατάξῃ τὰ ἔθνη καὶ αὐτὸς ποιμανεῖ αὐτοὺς ἐν ῥάβδῳ σιδηρᾷ· καὶ αὐτὸς πατεῖ τὴν ληνὸν τοῦ οἴνου τοῦ θυμοῦ καὶ τῆς ὀργῆς τοῦ Θεοῦ τοῦ παντοκράτορος. <sup>16</sup> <sup>κ</sup> καὶ ἔχει ἐπὶ τὸ ἱμάτιον καὶ ἐπὶ τὸν μηρὸν αὐτοῦ [τὸ] ὄνομα γεγραμμένον· ΒΑΣΙΛΕΥΣ ΒΑΣΙΛΕΩΝ ΚΑΙ ΚΥΡΙΟΣ ΚΥΡΙΩΝ.

<sup>17</sup> <sup>κ</sup> Καὶ εἶδον ἓνα ἄγγελον ἐστῶτα ἐν τῷ ἡλίῳ· καὶ ἔκραξε

9. MS. A, and a few cursives, prefix *οἱ* to ἀληθινοί, which is adopted by L<sup>a</sup>, Tis., and Wordsw., but has been rejected by Sch. I am now induced to receive it, considering that internal evidence is in its favour, inasmuch as the Article is required by propriety of language; the sense being, 'these sayings are the true sayings of God.'

10. προσκυνῆσαι αὐτῷ] Intending merely an act of civil honour, or homage. But the angel declined it with humility, and with a wise and prophetic caution. (Abp. Newc.)—ἡ γὰρ μαρτυρία—τῆς προφητείας. The best interpretation I have seen of this variously explained passage is that of J. F. & Stade, given by Wolfius, which supposes the angel to say, 'Do not offer me the worship due to God; I am unworthy of the honour, since I am not superior to yourself, but exercise the same function. We both testify of Christ; you to the present generation, I to posterity. Wherefore, love me as a brother and fellow-labourer, but do not worship me as God.' If this be the meaning of a text which has created much dispute, and nothing, I think, can be more clear and satisfactory, we have here a convertible proposition. 'Ἡ μαρτυρία τοῦ Ἰησοῦ, the office of an Apostle which you fill, says the angel, and τὸ πνεῦμα τῆς προφητείας exercised by me, are not different in value or dignity, but are one and the same thing.' (Bp. Middl.) See note on John xvi. 13, and John v. 39.

11—21. Here our Lord is introduced as enabling his followers to triumph in their last combat with the anti-christian powers, and is described in various characters, which respect both his attributes and his Atonement.

11. καλούμ. Πιστός καὶ Ἀληθ.] I write Πιστός καὶ Ἀλ., since the words are nearly equiv. to proper names, amounting to the same as ὁ πιστός and ὁ ἀληθ. Comp. supr. iii. 14.

12. ἔχων ὄνομα γεγραμμένον] Between ἔχων and ὄνομα Tis. inserts, from the MS. A, and several cursives, ὀνόματα γεγραμμένα καὶ, while Sch., L<sup>a</sup>, and Wordsw. retain the t. rec.; rightly; since the other reading seems to have arisen merely from a blending of two readings, τὸ ὄνομα γεγραμμένον and τὰ ὀνόματα γεγραμμένα, of which the former is far preferable, considering that the singular is much more suitable to the occasion than the plural, it being the intent of the writer to intimate the incomprehensibility of the Logos as God.

13. καλεῖται] L<sup>a</sup>, Tis., and Wordsw. edit. on strong, but scarcely competent authority of MSS., though confirmed by internal evidence, αἰκλήται.

14. The καὶ, which I placed within brackets, is, on good grounds, cancelled by all the recent Editors.

15. Between ῥομφαία and ὀξεῖα, the MS. B, and 36 cursives, with the Vulg. and Syr. Versions, and some Fathers, insert διότομος, which is adopted by Sch. and Wordsw.; but wrongly; since internal evidence is quite against it. The epithet was doubtless introduced from the parallel passages. For t. rec. πατάσσει, Sch., L<sup>a</sup>, and Tis. edit. on competent authority, to which I must now defer, πατάξῃ. The καὶ after θυμοῦ is, on very strong authority, cancelled by the recent Editors.

φωνῇ μεγάλῃ, λέγων πᾶσι τοῖς ὀρνέοις τοῖς πετομένοις ἐν μεσου-  
 ρανήματι· Δεῦτε [καὶ] \* συνάχθητε εἰς τὸ δεῖπνον \* τὸ μέγα  
 τοῦ Θεοῦ. <sup>18</sup> ἵνα φάγητε σάρκας βασιλέων, καὶ σάρκας χιλιάρ-  
 χων, καὶ σάρκας ἰσχυρῶν, καὶ σάρκας ἵππων καὶ τῶν καθημένων  
 ἐπ' αὐτῶν, καὶ σάρκας πάντων ἐλευθέρων τι καὶ δούλων, καὶ  
 μικρῶν τε καὶ μεγάλων. <sup>19</sup> Καὶ εἶδον τὸ θηρίον καὶ τοὺς βασι-  
 λεῖς τῆς γῆς, καὶ τὰ στρατεύματα αὐτῶν συνηγμένα ποιῆσαι  
 τὸν πόλεμον μετὰ τοῦ καθημένου ἐπὶ τοῦ ἵππου καὶ μετὰ τοῦ  
 στρατεύματος αὐτοῦ. <sup>20</sup> καὶ ἐπιάσθη τὸ θηρίον, καὶ [ὁ] \* μετ'  
 αὐτοῦ ὁ ψευδοπροφήτης ὁ ποιήσας τὰ σημεῖα ἐνώπιον αὐτοῦ,  
 ἐν οἷς ἐπλάνησε τοὺς λαβόντας τὸ χάραγμα τοῦ θηρίου, καὶ τοὺς  
 προσκυνούντας τῇ εἰκόνι αὐτοῦ· ζῶντες ἐβλήθησαν οἱ δύο εἰς  
 τὴν λίμνην τοῦ πυρὸς τὴν καιομένην ἐν [τῷ] θείῳ. <sup>21</sup> Καὶ οἱ  
 λοιποὶ ἀπεκτάνθησαν ἐν τῇ ῥομφαίᾳ τοῦ καθημένου ἐπὶ τοῦ  
 ἵππου, τῇ ἐκπορευομένῃ ἐκ τοῦ στόματος αὐτοῦ καὶ πάντα τὰ  
 ὄρνεα ἐχορτάσθησαν ἐκ τῶν σαρκῶν αὐτῶν.

r Deut. 12. 1.  
 Dan. 7. 11.  
 Matt. 24. 24.  
 ch. 12. 18.  
 2 Co. & 14. 19.  
 3. 10. 14.  
 & 20. 10.

a ch. 1. 18.

b 3 Pet. 2. 4.  
 ch. 12. 9.  
 c ch. 10. 14.  
 16.  
 & ver. 2.  
 d Dan. 7. 9.  
 22. 27.  
 Matt. 19. 23.  
 Luke 22. 30.  
 Rom. 8. 17.  
 1 Cor. 6. 2. &  
 3 Tim. 2. 12.  
 ch. 2. 16.  
 & 5. 10.  
 & 6. 9. 10.  
 11. & 12. 12.  
 &c.

XX. <sup>1</sup> \* Καὶ εἶδον ἄγγελον καταβαίνοντα ἐκ τοῦ οὐρανοῦ  
 ἔχοντα τὴν \* κλεῖν τῆς ῥάβδου, καὶ ἄλυσιν μεγάλην ἐπὶ τὴν  
 χεῖρα αὐτοῦ. <sup>2</sup> \* καὶ ἐκράτησε τὸν δράκοντα, τὸν ὄφιν τὸν ἀρ-  
 χαῖον, ὃς ἐστὶ Διάβολος καὶ ὁ Σατανᾶς, καὶ ἔδησεν αὐτὸν χίλια  
 ἔτη, <sup>3</sup> \* καὶ ἔβαλεν αὐτὸν εἰς τὴν ἄβυσσον, καὶ ἔκλεισεν [αὐτὸν]  
 καὶ ἐσφράγισεν ἐπάνω αὐτοῦ, ἵνα μὴ † πλανᾷ † τὰ ἔθνη ἔτι ἄχρι  
 τελεσθῇ τὰ χίλια ἔτη [καὶ] μετὰ ταῦτα δεῖ αὐτὸν λυθῆναι  
 μικρὸν χρόνον. <sup>4</sup> \* Καὶ εἶδον θρόνους, καὶ ἐκάθισαν ἐπ' αὐ-

16. The τὸ before *ὄνομα* is of little authority, and has been with reason cancelled by the recent Editors.

17, 18. By the image of a *supper*, and eating, &c., is represented a great slaughter of, and a complete victory over, his enemies; and in vv. 19—21, the nature of that victory, together with the advantages resulting from it. See Heintz.

18. I have, with all the recent Editors, inserted τὴν on very strong authority, confirmed by internal evidence.

20. ἐπιάσθη] 'was apprehended and captured.' As regards μετ' αὐτοῦ for t. rec. μετὰ τούτου, it is adopted, on very strong grounds, by all the recent Editors. Just after Wordsw. well renders, 'his false prophet,—he who wrought the miracles before his face.'

XX. 1—3. In the foregoing Chapter the termination of all open opposition to the Gospel, and the dreadful punishment of all those who had introduced, supported, or concurred in the idolatrous corruptions before described, are most clearly predicted. But while the instruments of mischief had been cut off, the great agent was still at liberty; and he would surely excite fresh disturbances, or produce new delusions, if not prevented. The Apostle had, therefore, a vision emblematical of the restraints which would be laid on Satan himself. (Thos. Scott.)

1. For t. rec. κλεῖδα the recent Editors all

read κλεῖν, from almost all the best MSS. (to which I add Mus. 1, 2, 3).—ἐπὶ τὴν χεῖρα is put for ἐν τῇ χεῖρι, a very unusual idiom. For t. rec. τὸν ὄφιν τὸν ἀρχαῖον, Tis. edits ὁ ὄφιν ὁ ἀρχαῖος, from one MS. (A); an authority, however, too slender to justify the introducing of a mere barbarism.

3. The αὐτόν, which I bracketed, has been cancelled, on strong authority (which I could confirm), by all the recent Editors. At καὶ ἐσφρ., the ἐσφρ. stands for ἐπισφρ., which seems to have had place in the archetype of MS. 40 (for ἐπισφράγισεν must have been a blunder of the scribe for ἐπισφρ.). but by gloss. The sense is: 'put a seal upon!' For πλανῶν, all the recent Editors read, on very strong grounds (which I can confirm from Mus. 1, 2, 3), πλανῶν, an Alexandrian form. And the sense of ἵνα μὴ πλανᾷ is, as Dr. Wordsw. well points out, 'in order that he may not deceive [not, should not deceive, as μὴ πλανῶν would mean];' and this rendering is confirmed by the Vulg. and Peach. Syr. Versions. For t. rec. τὰ ἔθνη ἔτι, all the recent Editors read ἐν τὰ ἔθνη, and cancel the καὶ before μετὰ. I see no cause for the last change, nor sufficient for the first.

4. εἶδον—τὰς ψυχὰς] 'The vision here is not of bodies, but of souls, as in ch. v. 9, where the souls are represented as crying out to a loud voice. The orig. Greek has there εἶδον τὰς ψυχὰς τῶν ἐσφαγμένων . . . καὶ ἐκράζον.'

ταῖς, καὶ κρίμα ἐδόθη αὐτοῖς· καὶ τὰς ψυχὰς τῶν πεπελεκισμένων διὰ τὴν μαρτυρίαν Ἰησοῦ καὶ διὰ τὸν λόγον τοῦ Θεοῦ, καὶ οἵτινες οὐ προσεκύνησαν † τῷ θηρίῳ \* οὐδὲ τῇ εἰκόνι αὐτοῦ, καὶ οὐκ ἔλαβον τὸ χάραγμα ἐπὶ τὸ μέτωπον [αὐτῶν] καὶ ἐπὶ τὴν χεῖρα αὐτῶν. καὶ ἔζησαν καὶ ἐβασίλευσαν μετὰ Χριστοῦ χίλια ἔτη. <sup>5</sup> \* Οἱ λοιποὶ τῶν νεκρῶν οὐκ [ἀν]έζησαν \* ἄχρι τελεσθῇ τὰ χίλια ἔτη. Αὕτη ἡ ἀνάστασις ἡ πρώτη. <sup>6</sup> \* Μακάριος καὶ ἅγιος ὁ ἔχων μέρος ἐν τῇ ἀναστάσει τῇ πρώτῃ ἐπὶ τούτων ὁ θάνατος ὁ δεύτερος οὐκ ἔχει ἐξουσίαν ἀλλ' ἔσονται ἱερεῖς τοῦ Θεοῦ καὶ τοῦ Χριστοῦ, καὶ βασιλεύσουσι μετ' αὐτοῦ χίλια ἔτη.

o Ism. 61. 6.  
1 Pet. 2. 9.  
ch. 1. 6.  
2. 11.  
2. 10.

<sup>7</sup> Καὶ ὅταν τελεσθῇ τὰ χίλια ἔτη, λυθήσεται ὁ Σατανᾶς ἐκ τῆς φυλακῆς αὐτοῦ, <sup>8</sup> καὶ ἐξελεύσεται πλανῆσαι τὰ ἔθνη τὰ ἐν ταῖς τέσσαρσι γωνίαις τῆς γῆς, τὸν Γόγγ καὶ τὸν Μαγῶγ, συναγαγεῖν αὐτοὺς εἰς τὸν πόλεμον, ὃν ὁ ἀριθμὸς αὐτῶν ὡς ἡ ἄμμος τῆς θαλάσσης. <sup>9</sup> Καὶ ἀνέβησαν ἐπὶ τὸ πλάτος τῆς γῆς, καὶ † ἐκύκλωσαν τὴν παρεμβολὴν τῶν ἁγίων καὶ τὴν πόλιν τὴν

Isak. 22. 2.  
3. 10. 1.  
ch. 18. 14.

The expression here is very similar: εἶδον—τὰς ψυχὰς τῶν πεπελεκισμένων—καὶ ἔζησαν. . . . The spiritual sense of the former passage confirms the spiritual sense of the latter. (Wordsw.) —τῷ θηρίῳ. The recent Editors all read, from most of the best MSS., τῷ θηρίῳ, as also just after τὴν εἰκόνα for τῇ εἰκόνι, prob. but not certainly the true readings. At καὶ τὰς ψυχὰς repeat εἶδον.—Καὶ οἵτινες οὐ προσεκύ. The words are well rendered by Prof. Scholef., 'and whosoever worshipped not.'

5. The reading here is disputed. The t. rec. οἱ δὲ λοιπ. is found in nearly all the cursives; but of the uncials, B (and Mus. 1, 2) has καὶ οἱ, which is adopted by Matth. and Wordsw.; while Gr. and Sch. retain the t. rec., as I have heretofore done. But an obvious Critical reason now inclines me to adopt, with La. and Tis., the reading of A.—To advert to other matters of Critical discussion as to reading. For νεκρῶν, MS. B, and 2 cursives, have ἀνθρώπων, which Dr. Wordsw. thinks is deserving of remark,—but only, I apprehend, on the ground that it presents an instance of a marginal *solutum* having in the earliest ages expelled the textual reading, νεκρῶν, of which ἀνθρώπων is only a filling up of the construction by some grammarian. Further on, the t. rec. ἀνέζησαν has, on strong grounds of external authority, confirmed by internal evidence, been changed to ἔζησαν by all the recent Editors. The other probably arose from a marginal gloss, the sense being *lived*, for *came to life*. The reading ἔχει for ἰσχυρ., which I have adopted, with all the recent Editors, rests on the strongest evidence. The other was prob., as on several occasions, no more than a marginal gloss.

6. ὁ ἔχων μέρος (for μερίδα) 'who is a partaker,' 'has a share in.' Comp. Dan. xii. 13, 'and thou shalt stand upon,' 'occupy thy lot' (Sept. κληρόν σου), 'the portion allotted to thee at the end of days,' i.e. 'thou shalt be a partaker thereof.' Comp. Acts xxvi. 18, τοῦ λαβεῖν—κληρὸν ἐν τοῖς ἁγιασμένοις, i.e. τὴν μερίδα

τοῦ κλήρου τῶν ἁγίων, with Col. i. 12, 'at the end of days,' i.e. 'of all things connected with the Messianic Dispensation.' See Ezek. xvi. 53.—ὁ θάνατος ὁ δεύτ. All the recent Editors read, from A, B, and most of the cursive MSS., ὁ δεύτερος θάνατος, but that is at variance with their decision at ver. 14, and *infra* xxi. 9. For βασιλεύσουσι, MS. A has βασιλεύουσι, which is edited by Wordsw., who thinks that it is thus intimated that the millennial period had begun in St. John's age. But the evidence of one incorrect MS. is insufficient ground on which to rest so important a sense. I doubt not that it was one of the very numerous mistakes committed by the writer of that MS.; and the error might the more easily arise in this instance, considering that the terminations -σουσι and -ουσι are continually confounded by the scribes.

8. τὸν Γόγγ καὶ τὸν Μαγῶγ. An allusion, it is supposed, to Ezek. xxxviii. and xxxix. What nations are here meant, Expositors are wholly unable to ascertain. It is, however, prob. that no particular nations are meant; but that these are only names designating certain classes of men, inimical to the Gospel.—τὸν before πόλεμον is, on the strongest grounds, received by all the Editors, from Matth. and Gr. down to Tis. The reference, though latent, is traceable, namely, 'the war which had been stirred up by the artful deceit of Satan between Gog and Magog.' The αὐτῶν, just after, is admitted, on competent grounds, by all the recent Editors.

9. καὶ ἀνέβησαν ἐπὶ τ. πλ. τ. γ. Aorist for Fut. prophetic, the thing being viewed in the mind of the Prophet as if past. By τὸ πλάτος is meant, as in Hab. i. 6, and Isa. viii. 8, 'the breadth,' 'wide expanse,' of an extensive region, similar to the vast table-lands and steppes of Central Asia, the Scythia of the ancients.—ἐκύκλωσαν. La., Tis., and Wordsw. edit ἐκύκλευσαν, from MSS. A, B, and 20 cursives (to which I add Mus. 1). But Sch., Matth., and Gr. retain the t. rec., with reason, for the other

g Dan. 7. 11. ἡγαπημένην \* καὶ κατέβη πῦρ ἐκ τοῦ οὐρανοῦ [ἀπὸ τοῦ Θεοῦ]  
 ch. 19. 20. καὶ κατέφαγεν αὐτούς. <sup>10</sup> καὶ ὁ Διάβολος ὁ πλανῶν αὐτούς  
 & 14. 10. 11. ἐβλήθη εἰς τὴν λίμνην τοῦ πυρός καὶ θείον, ὅπου καὶ τὸ θηρίον  
 καὶ ὁ ψευδοπροφήτης, καὶ βασανισθήσονται ἡμέρας καὶ νυκτὸς  
 εἰς τοὺς αἰῶνας τῶν αἰώνων.

h 3 Pat. 8. 10. <sup>11</sup> Καὶ εἶδον θρόνον \* μέγαν λευκόν, καὶ τὸν καθήμενον ἐπ'  
 † αὐτοῦ οὐ ἀπὸ προσώπου ἐφυγεν ἡ γῆ καὶ ὁ οὐρανός, καὶ  
 τύπος οὐχ εὗρέθη αὐτοῖς. <sup>12</sup> καὶ εἶδον τοὺς νεκρούς, μικροὺς  
 καὶ μεγάλους, ἐστῶτας ἐνώπιον τοῦ \* θρόνου, καὶ βιβλία \* ἠνοιχ-  
 θησαν καὶ \* βιβλίον ἄλλο \* ἠνοιχθή, ὃ ἐστὶ τῆς ζωῆς καὶ ἐκρί-  
 θησαν οἱ νεκροὶ ἐκ τῶν γεγραμμένων ἐν τοῖς βιβλίοις, κατὰ τὰ  
 ἔργα αὐτῶν. <sup>13</sup> Καὶ ἔδωκεν ἡ θάλασσα τοὺς † ἐν αὐτῇ νεκρούς,  
 καὶ ὁ Θάνατος καὶ ὁ \* Αἰδὼς ἔδωκαν τοὺς † νεκρούς τοὺς ἐν αὐτοῖς  
 καὶ ἐκρίθησαν ἕκαστος κατὰ τὰ ἔργα αὐτῶν. <sup>14</sup> καὶ ὁ Θάνατος  
 καὶ ὁ \* Αἰδὼς ἐβλήθησαν εἰς τὴν λίμνην τοῦ πυρός οὗτος † ὁ δεύ-  
 τερος θάνατός ἐστι, ἡ λίμνη τοῦ πυρός. <sup>15</sup> Καὶ εἴ τις οὐχ εὗρέθη ἐν  
 τῇ βίβλῳ τῆς ζωῆς γεγραμμένος, ἐβλήθη εἰς τὴν λίμνην τοῦ πυρός.

seems only to have arisen from an error on the part of the scribes. The verb *κατέβη* is indeed of very doubtful authority. The words ἀπὸ τοῦ Θεοῦ are, on good grounds, cancelled by all the recent Editors. They are retained by Sch., Tia. Ed. 1, and Wordsw., but placed after ἐκ τοῦ οὐρανοῦ, which I prefer. Yet the state of the evidence is such as to discountenance them altogether; and they have been cancelled by Tia. in his 2nd Ed., for though the authority is but slender—A and 3 or 4 cursives (to which I add Mus. 2).—yet it is confirmed by internal evidence. They were prob. introduced here from xxi. 2, καταβαίνουσας ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ Θεοῦ.

10. The καὶ has been, on very strong authority (to which I add Mus. 1, 2, 3), inserted by the recent Editors. The same applies to the change of position at v. 11; but not to the αὐτῶν, for αὐτοῦ, edited by Gr., Matth., Sch., Tia., and Wordsw., though confirmed by Mus. 1, 2. Considering the perpetual confusion of εἰς ἀδριπτορ, by the scribes, external authority has not its usual force; and internal evidence draws two ways; and hence La., with unusual prudence, retains the τ. rec.

12. μικροὺς καὶ μεγ. [La., Tia., and Wordsw. read, from A, and 15 cursives, τοὺς μεγ. καὶ τοὺς μικ., while Sch. retains the τ. rec.; perhaps rightly; for the latter reading seems to have arisen from grammatical emendation.—θρόνον, for Θεοῦ, has been, on strong authority (to which I add Mus. 1, 2, 3), received by all the recent Editors; rightly; since Θεοῦ prob. came from a marginal scholium.—At the words εἶδον—ἰστώ-  
 τας δ. τ. θρ. there is something quite graphic, which is further developed at the dread announcement in the words following, καὶ βιβλία ἠνοιχθήσαν (intimating in the presence of the assembled multitude),—as Wesley says, a strong term, for 'How many hidden things will then come to light! How many will have quite another appearance than they had before in the

sight of men! It is not said (he adds) "the books will be read;" no! the light of that day will suffice to make them visible to all. Then will be the first time, full and impartial *Universal History*.—βιβλίον ἄλλο—[ὡς, 'another book,' wherein are enrolled all that are accepted through the Beloved; all who lived and died in the "faith that worketh by love." To advert to matters of reading. I have, with all the recent Editors, adopted, on strong authority, confirmed by all the Mus. copies βιβ. ἄλλ. for ἄλλ. βιβ. On the same grounds I have adopted the Alexandr. form ἠνοιχθ. for ἠνοιχθ.

13. ἐν αὐτῇ νεκ. [Sch., La., and Tia. edit, on strong authority, νεκροὺς ἐν αὐτῇ. So also just after for ἐν αὐτοῖς νεκροῦς, they read νεκ. ἐν αὐτοῖς. But this is no case for change, espec. considering that internal evidence is equally balanced.—The reading αὐτοῦ, for αὐτῶν, found in B and 13 cursives (I add Mus. 2, 3), arose from critical alteration.

14. ὁ Θάνατος καὶ ὁ \* Αἰδὼς. Render: 'Death and hades; in other words, 'the death which consists in the separation of the soul from the body, and the state of souls intervening between death and judgment, shall be no more.' To the wicked these shall be succeeded by a more terrible death, the second death, the damnation of Gehenna, *hell*, properly so called. Indeed, in this sacred Book, the commencement, as well as the destruction, of this intermediate state, are so clearly marked, as to render it almost impossible to mistake them. In vi. 8, we learn that Hades follows close at the heels of death; and from this passage that both are involved in one common ruin at the universal judgment. (Campb.)—οὗτος ὁ δεύ. θάνατός ἐστι. The recent Editors all read, on strong but scarcely competent authority, οὗτος ὁ θάνατος ὁ δεύ. ἐστι. See supr. v. 6, and note; and see infr. xxi. 9. The words ἡ λίμνη τοῦ πυρός are, on strong authority, subjoined by the recent Editors. But since internal evidence is adverse to their



XXI. <sup>1</sup> \*Καὶ εἶδον οὐρανὸν καινὸν καὶ γῆν καινὴν ὁ γὰρ  
 πρῶτος οὐρανὸς καὶ ἡ πρώτη γῆ † παρῆλθε, καὶ ἡ θάλασσα οὐκ  
 ἔστιν ἔτι. <sup>2</sup> \*Καὶ [ἐγὼ Ἰωάννης] εἶδον τὴν πόλιν τὴν ἁγίαν,  
 Ἱερουσαλὴμ καινὴν, καταβαίνουσαν \*ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ  
 Θεοῦ, ἡτοιμασμένην ὡς νύμφην κεκοσμημένην τῷ ἀνδρὶ αὐτῆς·  
<sup>3</sup> \*καὶ ἤκουσα φωνῆς μεγάλης ἐκ τοῦ οὐρανοῦ, λεγούσης· Ἰδοὺ,  
 ἡ σκηνὴ τοῦ Θεοῦ μετὰ τῶν ἀνθρώπων, καὶ σκηνώσκει  
 μετ' αὐτῶν καὶ αὐτοὶ \*λαὸς αὐτοῦ ἔσονται, καὶ αὐ-  
 τὸς ὁ Θεὸς † ἔσται μετ' αὐτῶν Θεὸς αὐτῶν <sup>4</sup> \*καὶ ἐξ-  
 αλείψει [ὁ Θεὸς] πᾶν δάκρυον ἀπὸ τῶν ὀφθαλμῶν  
 αὐτῶν καὶ ὁ θάνατος οὐκ ἔσται ἔτι, οὔτε πένθος οὔτε κραυγὴ  
 οὔτε πόνος οὐκ ἔσται ἔτι, ὅτι τὰ πρῶτα † ἀπῆλθον. <sup>5</sup> \*Καὶ εἶπεν  
 ὁ καθήμενος ἐπὶ † τοῦ θρόνου Ἰδοὺ, \*καὶ αὖ ποιῶ πάντα. Καὶ

authenticity, I have adopted them, but in smaller characters, and within brackets.

XXI. In this and the following Chapter is described in glowing imagery (formed on that of the Prophets of the Old Test.) the bliss of the righteous in heaven, after the resurrection and judgment; unless, with some Expositors (espec. those who maintain a *literal* resurrection at the beginning of the Millennium, and the *personal* reign of Christ on earth for a thousand years), we understand these concluding Chapters of the *state of the Church during the MILLENNIUM*. The best Expositors, however, are, in general, agreed that the *only* passage of Scripture which speaks of this Millennium (namely, xx. 4—6) is to be taken in a *figurative* acceptance; and, consequently, the present Chapters are to be understood of time *subsequent to the general judgment*. This has been proved by several Interpreters, but by no one more ably than by Thos. Scott. Thus, as Abp. Newc. observes, 'the new heaven and earth, and the new Jerusalem, are emblematical of the glory and happiness which will be the reward and happiness of good men for ever.' —*καὶ σὺν*, a phrase of introduction, as *supr.* xix. 11, bringing forward several representations in the order in which they followed each other, and introducing a vision reaching even unto eternity.

1. *παρῆλθ[η]* Sch., Ia., and Wordsw. edit, on strong external authority, ἀπῆλθον, while Tia. edita. from MS. A. ἀπῆλθου, which has internal evidence in its favour, as far as regards the *form*, but not the use of the Plural, where one should expect the Sing. That St. John used the Sing. I do not doubt. But whether he wrote *παρ.* or *ἀπ.*, I would not pronounce for certain. The more *ancient* authority goes for ἀπῆλ. but internal evidence is rather in favour of *παρ.*, which oft. occ. in the Gospels; also in 2 Cor. v. 17. James i. 10. 2 Pet. iii. 10, and in the Sept.; and ἀπῆλ. may have been brought in here to match the ἀπῆλ. at v. 4; though the Apostle prob. intended the stronger term (comp. *ἰφθυγ*, xvi. 20) to come in at the *latter* v.; not to say that *παρ.* is the more suitable term at v. 1. The Plur. reading may, however, have arisen from the scribes mistaking *παρῆλθου*

(undoubtedly the ancient orthography) for *-ou* or *-av*.—*Kai ἡ θάλ. οὐκ ἔστιν ἔτι*. Render: 'and the sea is no longer in being;' narrative Pres. for Past tense. Comp. sup. x. 6, *χρόνος οὐκ ἔτι ἔσται*, or, as in the best MSS., *οὐκέτι ἔσται*.

2. The words ἰσὺν 'Iwáv. are, with reason, cancelled by all the recent Editors.—ἐκ τοῦ οὐρανῶν ἀπὸ τοῦ Θεοῦ. So, for t. rec. ἀπὸ τοῦ Θεοῦ ἐκ τοῦ οὐρ., all the recent Editors read, on the strongest evidence, (which I could confirm). Comp. sup. xx. 9. and see note there.

3. *αὐρανοῦ*] MS. A and one cursive, with the Vulg., Iren., Ambr., and August., have *θεοῦ*, which is edited by La. and Tis. (2nd ed.); while Matth., Gr. Sch., and Wordsw. retain *αὐρανοῦ*; with good reason; since external authority for the other is insufficient, and internal evidence is against it, from its having every appearance of being an *alteration* suggested by some other passages of this Book, in which the *voice* is said to come from the *throne of God*. Moreover, thus *δὲ*, not *καὶ*, would be required. The words following, *δοξ., ἡ σκηνή—Θεοῦ*, are formed on Ezek. xxvii. 26, 27. For t. roc. λαοί, the reading *λαοὶ* is, on strong grounds (B and 30 cursives, with Mss. 1, 2, 3), adopted by Sch., La., Tis., and Wordsw.—*For ἵσταται μετ' αὐτῶν*, Sch., La., and Tis. read, on considerable, but not competent, authority, *μετ' αὐτῶν ἵσταται*.

4. Comp. *supr.* vii. 17, which passage, like the present, is formed on *Isa.* xxv. 8; and with both we may comp. 1 Cor. xv. 26.—The words  $\delta$   $\Theta$   $\delta$   $\epsilon$   $\varsigma$  are, on strong external evidence—B and 30 cursives—cancelled by Sch. and Tia; while they are retained by Wordsw. quite justifiably, since external and internal evidence are equally divided; so that the reading is an open question.—For  $\alpha\eta\lambda\theta\omicron\nu$ , MS. B and 15 cursives have  $\alpha\eta\lambda\theta\alpha\nu$ , which is edited by Wordsw.; while T. edits  $\alpha\eta\lambda\theta\alpha\nu$ , from one MS. (A), but Scholz retains the t. rec., which I still continue to do, though, if any change were made, I should prefer  $\alpha\eta\lambda\theta\alpha\nu$ .  $\Delta\eta\lambda\theta\alpha\nu$  is in opposition to internal evidence, being prob. a critical correction.—By  $\tau\acute{\alpha}$   $\pi\rho\omega\tau\acute{\alpha}$  is meant, 'the first or former state.' See Matt. xii. 45, and 2 Pet. ii. 20.

δ. ὁ καθημέριος ἐπὶ τοῦ θρόνου] meaning,

f Isa. 12. 3.  
 & 41. 4.  
 & 44. 6.  
 & 55. 1.  
 John 4. 10,  
 14. & 7. 37.  
 ch. 1. 8.  
 & 16. 17.  
 & 22. 13, 17.  
 & Zech. 8. 8.  
 Heb. 8. 10.  
 1 Cor. 6. 9.  
 Gal. 5. 21.  
 Eph. 5. 5.  
 1 Tim. 1. 9.  
 Heb. 12. 14.  
 ch. 20. 14, 15.  
 & 22. 15.

1 ch. 15. 1, 6,  
7. & 19. 7.

λέγει [μοι] Γράψον, ὅτι οὗτοι οἱ λόγοι \*πιστοὶ καὶ ἀληθινοὶ εἰσι.  
<sup>6</sup> καὶ εἶπέ μοι, † Γέγονε ἐγὼ εἰμι τὸ Α καὶ τὸ Ω, ἡ ἀρχὴ καὶ  
τὸ τέλος. ἐγὼ τῷ διψῶντι δώσω αὐτῷ ἐκ τῆς πηγῆς τοῦ  
ὕδατος τῆς ζωῆς δωρεάν. <sup>7</sup> ὁ νικῶν κληρονομήσει \* ταῦτα  
καὶ ἔσομαι αὐτῷ Θεός, καὶ αὐτὸς ἔσται μοι [ὁ] υἱός. <sup>8</sup> \* τοῖς  
δὲ δειλοῖς καὶ ἀπίστοις, καὶ ἁμαρτωλοῖς καὶ ἐβδελυγμένοις, καὶ  
φονεῦσι καὶ πόρνοις, καὶ \* φαρμακοῖς καὶ εἰδωολάτραις, καὶ  
πᾶσι τοῖς ψευδέσι, τὸ μέρος αὐτῶν ἐν τῇ λίμνῃ τῇ καυομένῃ  
πυρὶ καὶ θείῳ, ὃ ἐστὶ \* ὁ θάνατος ὁ δεύτερος.

<sup>91</sup> Καὶ ἦλθεν πρὸς με εἰς τῶν ἑπτὰ ἀγγέλων τῶν ἔχοντων τὰς ἑπτὰ φιάλας [τὰς] γεμούσας τῶν ἑπτὰ πληγῶν τῶν ἐσχάτων, καὶ ἐλάλησε μετ' ἐμοῦ, λέγων· Δεῦρο, δεῖξαι σοὶ τὴν νύμφην,

either the FATHER, or his great Representative.—*ἰδοὺ, καὶ αὐτὸς πάντα*. See note on Matt. xvii. 11.—To advert to a matter of disputed reading. For τοῦ θρόνου, all the recent Editors read τῷ θρόνῳ, from very strong authority.—I have, in deference to all the recent Editors, adopted κ. τοῖς πάντα, from A and several ancient cursives; the reading πάντα καὶ αὐτὸς is, perhaps, more likely to be genuine, being founded on stronger authority, since it is found in B and very many cursives, to which I add Mus. 1, 2, 3, and Cov. 2, omitted by Mill. The change in position at the end of the verse is adopted by all the recent Editors, on the strongest authority.—The *μοι* is, on strong, but not paramount evidence, cancelled by La., Tis., and Wordsw.—For ἀληθ. καὶ πιστοί, all the recent Editors read, on considerable external authority, πιστοὶ καὶ ἀληθ. But internal evidence, and the parallel passages, are rather in favour of the ordinary position.

6. Comp. Chaps. i. and ii.—*γίγναι*. Equiv. to *παραίσταναι*, 'all things are brought to a consummation.'—*γίγναι*. *Τία* and Wordsw. edit *γίγναι* (an Alexandrian form for *γίγναι*), meaning, all those things that the Prophets have spoken. But the authority for this reading is insufficient, being only that of MS. A and one cursive. Perhaps the true reading is *γίγναι*, found in two copies, which might be easily mistaken by the scribe for *γίγναι*.—*ἡς πηγῆς τοῦ ὕδατος*,—a forcible and most appropriate figure,—a perennial spring of running water being a striking emblem of everlasting felicity. Comp. John vii. 39, and note.—*Εγὼ—δίδωμι*. The *Εγὼ* is very emphatic; q. d. 'It is I who will give to every one who thirsteth.'

7. ταῦτα] This reading, for πάντα, is, on good grounds, adopted by all the recent Editors.

8. *ποῖς δὲ δειλοῖς καὶ ἀν.*] With this comp. a similar passage at xxii. 15. *By δειλὸς καὶ ἀπιστ.* are denoted those who, from a base fear, want of faith to overcome, fall away from the Faith in time of persecution. St. John seems to have had in mind such passages of the O. T. as Judg. vii. 3, *τίς οὐ φοβούμενος καὶ δειλός;* and Deut. x. 8, *τίς οὐ ἀνθρ. οὐ φοβούμενος καὶ δειλὸς τῇ καρδίᾳ;* The words *καὶ ἀπιστ.*, found in B and 30 cursives (with Mus. l. 2, 3), and adopted by Matth., Gr. and Sch., seem, Heintz. suspects, to have been ejected from the text by some over-nice

Critic, who liked not, in a portion containing an enumeration of *special* and *particular* vices, to find a *generic* term denoting vices and sins of *all* kinds. Yet exx. of this sort of peculiarity do occasionally present themselves in the N. T., e. gr. in 1 Tim. i. 9. Heb. xi. 37; though the words *might* even be lost by reason of the *kai*—*καί*. If adopted as genuine, the words *καὶ ἁμαρτ. καὶ ἁβήδ.* may be taken, *per hendiadys*, to denote 'sinners of the worst kind, even abominable ones;' and so this may be regarded as a *generic* expression, followed up by some *special* ones introduced by way of exemplification, as is often the case in passages of this kind. Moreover, as here *φονεῖς* is followed by *πόρνοι*, so in a similar enumeration at 1 Tim. i. 9, the terms *ἀντροδόφονοι* and *πόρνοι* are placed in juxtaposition, as also in Rev. xxii. 15, *καὶ οἱ πόρνοι καὶ οἱ φονεῖς*. The terms *φαρμακ.* and *εἰδωλολ.* are here combined, as in a similar enumeration at Gal. v. 20, we have *εἰδωλολατρεία* and *φαρμακεία* conjoined, and coming immediately after sins of uncleanness as here after *πόρνοι*. And the force of the two terms, *φαρμ.* and *εἰδ.*, here, is precisely the same as in the above passage, where see note. In *πᾶσι—ψυῖδι* we have a very strong expression, which is not well rendered 'by all liars;' nor is it quite equiv. to *ψεύσταις* at 1 Tim. i. 9. The word here must have the same sense as the one employed in the parallel passages at xxi. 27, *τοῖν ψεύδοις*, and xxii. 15, *οὓ φιλῶν καὶ ποιῶν ψεύδος*, and in each passage seems meant to be conveyed a designation of *idolatry*. On carefully reconsidering this puzzling Critical question, I am inclined to more than doubt the genuineness of the words. They seem very much like a marginal *scholiasm*, such as *φαρμακικοῖς* in the t. rec. just after, for *φαρμακοῖς*, which latter I have received, with all the recent Editors, on the strongest authority.—*ὁ θάνατος ὁ δεινός*. So all the recent Editors, from the best MSS., for t. rec. *δεινός θάν.*

9. The words *πρὸς μὲ* are, on the strongest grounds, cancelled by all the recent Editors.—*τὴν νόμφην, τοῦ Ἀποστόλου τὴν γυναῖκα*. Here there exist not a few varieties of readings, and accordingly the texts of the different Editors are diverse. Sch. and myself retain the t. rec., while La. and Wordsw. read *τὴν νόμφην τὴν γυν.* τοῦ Ἀποστόλου, and Tis. *τὴν γυν. τὴν νόμφ. τ. Ἀ.* The

† τοῦ Ἀρνίου τὴν γυναῖκα. <sup>10</sup> <sup>k</sup> καὶ ἀπήνεγκέ με ἐν πνεύματι ἐπὶ <sup>k Gal. 4. 28.</sup>  
 ὄρος μέγα καὶ ὑψηλὸν, καὶ ἔδειξέ μοι τὴν πόλιν [τὴν μεγάλην] <sup>Heb. 12. 22.</sup>  
 τὴν ἁγίαν Ἱερουσαλὴμ, καταβαίνουσιν \* ἐκ τοῦ οὐρανοῦ ἀπὸ <sup>ch. 1. 10.</sup>  
 τοῦ Θεοῦ, <sup>11</sup> ἔχουσιν τὴν δόξαν τοῦ Θεοῦ. [καὶ] ὁ φωστὴρ <sup>2. 12.</sup>  
 αὐτῆς ὅμοιος λίθῳ τιμιωτάτῳ, ὡς λίθῳ ἰάσπιδι κρυσταλλίζοντι <sup>21. 2.</sup>  
<sup>12</sup> \* ἔχουσα [τε] τεῖχος μέγα καὶ ὑψηλὸν, ἔχουσιν πυλῶνας <sup>1 Ezech. 48.</sup>  
 δώδεκα, καὶ ἐπὶ τοῖς πυλῶσιν ἀγγέλους δώδεκα, καὶ ὀνόματα <sup>81.</sup>  
 ἐπιγεγραμμένα, ἃ ἐστὶ τῶν δώδεκα φυλῶν [τῶν] υἱῶν Ἰσραὴλ.  
<sup>13</sup> ἀπὸ \* ἀνατολῶν πυλῶνες τρεῖς, καὶ ἀπὸ βορρᾶ πυλῶνες τρεῖς,  
 καὶ ἀπὸ νότου πυλῶνες τρεῖς, καὶ ἀπὸ δυσμῶν πυλῶνες τρεῖς.  
<sup>14</sup> <sup>m</sup> καὶ τὸ τεῖχος τῆς πόλεως ἔχον θεμελίους δώδεκα, καὶ \* ἐπ' <sup>m Matt. 16.</sup>  
 αὐτῶν δώδεκα ὀνόματα τῶν δώδεκα ἀποστόλων τοῦ Ἀρνίου. <sup>15.</sup>  
<sup>15</sup> <sup>n</sup> Καὶ ὁ λαὸς μετ' ἐμοῦ εἶχε [μέτρον] κάλαμον χρυσοῦν, ἵνα <sup>Eph. 2. 10.</sup>  
 μετρήσῃ τὴν πόλιν, καὶ τοὺς πυλῶνας αὐτῆς, καὶ τὸ τεῖχος <sup>n Ezech. 40. 2.</sup>  
 αὐτῆς. <sup>16</sup> <sup>o</sup> καὶ ἡ πόλις τετράγωνος κεῖται, καὶ τὸ μήκος αὐτῆς <sup>Zech. 2. 1.</sup>  
 [τοσοῦτόν ἐστιν] ὅσον καὶ τὸ πλάτος· καὶ ἐμέτρησε τὴν πόλιν <sup>o Eph. 3. 18.</sup>  
 τῷ καλᾷ ἐπὶ σταδίῳ δώδεκα χιλιάδων τὸ μήκος καὶ τὸ  
 πλάτος καὶ τὸ ὕψος αὐτῆς ἰσά ἐστι. <sup>17</sup> καὶ ἐμέτρησε τὸ τεῖχος  
 αὐτῆς ἑκατὸν τεσσαρακοντατεσσάρων πηχῶν, μέτρον ἀνθρώπου,

reading of La. rests on very slender authority, and is opposed by internal evidence, which is quite in favour of the t. rec. The reading τὴν γυν. τὴν νύμφ. τ. 'A. rests on considerable authority—(B and 25 cursives, with Mus. 1, 2, 3), but evidently arose from *alteration* on the part of certain Critics, who stumbled at the peculiar sense here of νύμφη. Had St. John placed γυναῖκα first, he would surely not have subjoined νύμφη; but, supposing him to have placed νύμφη first, he would be likely so to do for perspicuity's sake.

10. ἀπήνεγκέ με ἐν πνεύματι.] The same words occur supr. xvii. 3, where see note. The words τὴν μεγάλην are on strong grounds cancelled by all the recent Editors.

11. τὴν δόξαν τοῦ Θεοῦ] meaning, 'the Shechinah.' On the description which follows, see Bp. Newton, Dean Woodh., and Bp. Lowth on Isa. liv. 11.—The καὶ, which I have bracketed, has been cancelled by all the recent Editors, from A, B, and 30 cursives, to which I add Mus. 1, 2, 3, and Cov. 2, passed over by Mill.

12. For ἔχουσα τε all the recent Editors read, on strong authority (to which I have now deferred), ἔχουσα. After ἃ ἐστὶ some ancient MSS. subjoin τὰ ὀνόματα, others ὀνόματα. The former reading is adopted by La. and Wordsw.; the latter, by Tia. I should give the preference to the former, did I not suspect that it came from a marginal scholium. The τῶν before υἱῶν is absent from A, B, and 20 cursives (I add Mus. 1, 2, 3, and Cov. 2), and is cancelled by La., Tia., and Wordsw.; and internal evidence is against it.

13. For ἀνατολῆς all the recent Editors read, on strong grounds (which I can confirm from Mus. 1, 2, 3, and Cov. 2), ἀνατολῆς. They also, on competent authority, prefix καὶ before ἀπὸ βορρᾶ, and ἀπὸ νότον and ἀπὸ δυσμῶν.

These readings I have now, though with some hesitation, adopted.

14. θεμελίους] meaning *foundation courses* of stone-work. Comp. Aristoph. Av. 1136, θεμελίοι λίθοι. So Hódot., describing the mode of building the walls of Babylon, i. 179, says: οὐρύσσονται—διὰ τριήκοντα δόμων πλίνθων—ἰδαιμαν πρώτα μὲν τῆς τάφρου τὰ χεῖλα, δεύτερα δὲ αὐτὸ τὸ τεῖχος. In the present passage, for ἐν αὐτοῖς, the recent Editors are agreed in reading, on strong authority, to which I have deferred, ἐν αὐτῶν. Yet I suspect that St. John wrote ἐν αὐτοῖς, in which we may recognize an allusion to the custom of inscribing characters on bricks, while yet in a raw state, by stamps. The recent Editors prefix δώδεκα to ὀνόματα on very strong external authority (to which I add Mus. 1, 2, 3), confirmed by internal evidence; so that I have now thought fit to adopt it.

15. εἶχε μέτρον] The second word has been adopted by all the recent Editors, on very considerable external authority, unsupported, however, by internal evidence, which is rather *against* the word. The doubt I have intimated.

16. I have now double-bracketed τοσ.—ἐστι, which have been on strong grounds (which I can confirm from Mus. 1, 2, 3) cancelled by the recent Editors.

17. μέτρον—ἐστιν ἀγγέλου] Render: 'the measure of a man, that is, of an angel;' meaning, however, not *any* angel, but *the* angel before mentioned; though ἀνθρώπου is said because, as Wesley observes, St. John saw the measuring angel in a *human shape*. 'The reed therefore (continues he) was as great as was the stature of that human form in which the angel appeared.'—ἐμέτρησε is absent from B, and 22 cursives (to which I add Mus. 1, 2, 3), and has been cancelled



εἰ μὴ οἱ γεγραμμένοι ἐν τῷ βιβλίῳ τῆς ζωῆς τοῦ Ἀρνίου.

XXII. 1<sup>a</sup> Καὶ ἔδειξέ μοι [καθαρόν] ποταμὸν ὕδατος ζωῆς, <sup>a</sup> Ezech. 47. 1  
λαμπρόν ὡς κρύσταλλον, ἐκπορευόμενον ἐκ τοῦ θρόνου τοῦ Θεοῦ <sup>1</sup> Zech. 14. 8.  
καὶ τοῦ Ἀρνίου. <sup>2</sup> <sup>b</sup> ἐν μέσῳ τῆς πλατείας αὐτῆς καὶ τοῦ <sup>b</sup> Gen. 2. 9.  
ποταμοῦ, ἐντεῦθεν καὶ ἐκεῖθεν, ξύλον ζωῆς, ποιοῦν καρποὺς δώδεκα, <sup>c</sup> Ezech. 47. 13  
κατὰ μήνα [ἓνα] ἕκαστον ἀποδίδουν τὸν καρπὸν αὐτοῦ, καὶ τὰ <sup>d</sup> Gen. 2. 7.  
φύλλα τοῦ ξύλου εἰς θεραπείαν τῶν ἐθνῶν. <sup>3</sup> <sup>e</sup> καὶ πᾶν \*κατὰ <sup>e</sup> Zech. 14. 11.  
θεμα οὐκ ἔσται ἔτι, καὶ ὁ θρόνος τοῦ Θεοῦ καὶ τοῦ Ἀρνίου ἐν  
αὐτῇ ἔσται καὶ οἱ δούλοι αὐτοῦ λατρεύσουσιν αὐτῷ, <sup>4</sup> <sup>d</sup> Matt. 8. 8.  
καὶ <sup>1</sup> Cor. 13. 12.  
ὁψονται τὸ πρόσωπον αὐτοῦ, καὶ τὸ ὄνομα αὐτοῦ ἐπὶ τῶν μετ-  
ώπων αὐτῶν <sup>5</sup> <sup>1</sup> John 3. 2.  
καὶ νῦν οὐκ ἔσται [ἐκεῖ] καὶ χρεῖαν οὐκ ἔχουσι <sup>e</sup> Ps. 36. 10.  
λύχνου καὶ φωτὸς [ἡλίου,] ὅτι Κύριος ὁ Θεὸς \*φωτίζει <sup>f</sup> Isa. 60. 19.  
ἐπ' <sup>g</sup> Zech. 14. 6.  
αὐτοὺς, καὶ βασιλεύσουσιν εἰς τοὺς αἰῶνας τῶν αἰώνων. <sup>g</sup> ch. 21. 32.

27. κοινόν] So, for t. rec. κοινόν, all the recent Editors read on strong external authority, confirmed by *internal evidence*, since the common reading plainly arose from a marginal scholium, or grammatical alteration made for the purpose of better adapting the word to ποιοῦν, or, as the recent Editors read, on very weighty authority (A and 20 cursives; I add Mus. 1, 2, 3, and Cov. 2), ὁ ποιών, to which there is no objection on the score of its gender, since κοινόν, with which it is associated, is neut. for masc. I have now received it, with Tis., not expunging the ὁ with Wordsw., because it is called for by propriety of language. At ψεύδος must be repeated ποιών, and the phrase ποιών ψεύδος is equiv. to ἔργαζόμενος ψεύδος in Ecclesi. li. 4.

XXII. 1. καθαρόν is absent from all the best copies, and is cancelled by all the most eminent Editors. Λαμπρ., lit. 'sparkling bright.'—On ποταμὸν see note supr. xxi. 6.

2. ξύλον [ζωῆς] Prof. Scholef. follows Bp. Middl. in rendering 'was a tree of life [in the Paradise of God] (mentioned supr. ii. 7);' and this, as he observes, to avoid the inconsistency of saying that the ONE tree was on each side of the river. 'Another interpretation, however (continues he), has been advanced by Dr. Owen, which is entitled to some consideration: "And the river being on either side of it." And this might be carried even further, thus: "In the midst of the street of it and of the river, being (viz., both the street and the river being) on either side of it" [the tree].—For t. rec. καὶ ἑνταῦθεν, MSS. A, B, and 25 cursives (to which I add Mus. 1, 2, 3) read καὶ ἐκεῖθεν, which is edited by La., Tis., and Wordsw., to whom I now accede. The ἔνα is, on strong, but not paramount authority, cancelled by the recent Editors, internal evidence being rather in its favour.

3. In this verse Abp. Newcome and Dr. Burton with no reason suppose an allusion to the curse connected with the tree of life in the garden of Eden; the general sense being: 'the fatal effects of the first curse, pronounced in consequence of the first transgression, shall cease; the displeasure of God will be here unknown.'—For t. rec., καταδάμα, I have, with all the recent Editors, adopted κατάδαμα, VOL. II.

from A, B, and many cursives (I add Mus. 1, 2, 3, and Cov. 2); and internal evidence confirms external. See note on Matt. xxvi. 71.

4. καὶ ὄψονται τ. πρ. α.] meaning, 'they shall have the nearest access to Him;' denoting, in Scriptural language of the highest significance (see Matt. v. 8. 1 John iii. 2), that perfect felicity reserved for the heavenly state. The next words, τὸ ὄνομα αὐτοῦ—αὐτῶν is a forcible figurative mode of expressing that 'they shall be openly recognized as God's own property,' and whatever else that ownership implies.

5. οὐκ ἔσται ἐκεῖ] So I continue to read, since Iri., though admitted by Sch., Tis., and Wordsw., from MS. A and three cursives, is not certainly genuine. Indeed, I suspect that both Iri., and t. rec. ἐκεῖ (for which there is but slender authority) came from marginal scholia: indeed, Tis. in his 2nd Ed. rejects the Iri. For t. rec. χρεῖαν οὐκ ἔχουσι, MS. A, with the Syr., Arab., Copt., and Vulg., and also Andr. and Primas., have χρ. οὐχ ἔχουσι, which is adopted by La. and Wordsw.; while Sch., Tis., and Wordsw. edit (as I have done) φωτίζει, which is prob., but not certainly, the true reading, and the others glosses thereon; the former, on οὐ χρεῖα (ἦν); the latter, on οὐ χρεῖα (ἔσται). Just after, the state of the evidence is such as to warrant, though not to call for, the cancelling, with Tis., of ἡλίου. If retained, I should prefer to read, with La. and Wordsw., φωτὸς λύχνου καὶ φωτὸς ἡλίου. For t. rec. φωτίζει, La. reads φωτισίαι, from MS. A and two others; while Sch., Tis., and Wordsw. edit (as I have done) φωτίζει, from MS. B and several others. The ἐπ' before αὐτοὺς is prefixed by Sch. and Tis., but not by La. and Wordsw.; though it is favoured by internal evidence, as existing in the uncommonness of the expression φωτ. ἐπ' αὐτοὺς, 'will shed light over them,' which uncommonness affords strong grounds for supposing it genuine. I have pointed αὐτῶν at v. 4, and αὐτοὺς, here, because the words καὶ βασιλ.—αἰώνων seem to connect with v. 4; the words καὶ νῦν—αὐτοὺς being parenthetic, and reiterating what was said supr. xxi. 23. Thus 'the saints reigning for ever' will well match with the other circumstances, and the words καὶ νῦν, &c., be only an incidental illustration of them.—βασιλ. εἰς—αἰώνων, i.e. in heaven, of which the

f ch. 1. 1.  
g 10. 2.  
h 21. 2.

g ch. 1. 2.  
h 2. 11.

h Acts 10. 26.  
i 14. 14.  
ch. 19. 10.

i Dan. 2. 28.  
j 12. 4.  
ch. 1. 2.

k 2 Tim. 2.  
22.

l Isa. 40. 10.  
m 62. 11.  
ch. 20. 12.

6<sup>f</sup> Καὶ εἶπέ μοι Οὗτοι οἱ λόγοι πιστοὶ καὶ ἀληθινοί· καὶ Κύριος ὁ Θεὸς τῶν πνευμάτων τῶν [ἀγίων] προφητῶν ἀπέστειλε τὸν ἄγγελον αὐτοῦ δεῖξαι τοῖς δούλοις αὐτοῦ ἃ δεῖ γενέσθαι ἐν τάχει· 7<sup>g</sup> καὶ ἰδοὺ ἔρχομαι ταχύ· μακάριος ὁ τηρῶν τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου. 8<sup>h</sup> Καὶ ἐγὼ Ἰωάννης ὁ ἀκούων † καὶ βλέπων ταῦτα· καὶ ὅτε † ἤκουσα καὶ ἔβλεψα, ἔπεσα προσκυνῆσαι ἔμπροσθεν τῶν ποδῶν τοῦ ἁγγέλου τοῦ δεκνύντός μοι ταῦτα. 9 Καὶ λέγει μοι Ὁρα μὴ—σύνδουλός σου [γάρ] εἰμι, καὶ τῶν ἀδελφῶν σου τῶν προφητῶν, καὶ τῶν τηρούντων τοὺς λόγους τοῦ βιβλίου τούτου τῷ Θεῷ προσκύνησον. 10<sup>i</sup> Καὶ λέγει μοι Μὴ σφραγίσῃς τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου· ὁ καιρὸς [γάρ] ἐγγύς ἐστιν· 11<sup>k</sup> ὁ ἀδικῶν ἀδικησάτω ἔτι, καὶ ὁ ῥυπαρὸς ῥυπαρευθήτω ἔτι· καὶ ὁ δίκαιος δικαιωθήτω ἔτι, καὶ ὁ ἅγιος ἁγιασθήτω ἔτι. 12<sup>l</sup> [Καὶ] ἰδοὺ,

New Jerusalem is a type. 'For ever and ever' is (Abp. N. thinks) opposed to the millenary reign. Here terminates the *propheatic* portion of the Apostle's sublime representation of the destinies of the Church, from its origin to its consummation in the eternal felicity of the faithful, which endures unto the end. The remainder of the Book is *confirmatory* and *hortatory*, demanding a due attention to its sublime contents, and conformity in their practice.

6. 'Here commences the conclusion of the Book, exactly agreeing with the *Introduction* (particularly vv. 6, 7, 10, with ch. i. 1, 3), and giving light to the whole book, as this book does to the whole Scripture.' (Wealey.) Reader: 'Then he said, Those sayings (that you have heard, and the things you have seen) are certain (worthy of entire credit) and true (absolute verities) to be fulfilled and accomplished in due time.'—*πνευμάτων τῶν*. So all the recent Editors read, for t. rec. *ἀγίων*, which is of very little authority, and prob. derived from Luke i. 70. The words were prob. removed, from being misunderstood. Their sense is well cleared up by Bengel.

7. καὶ ἰδοὺ] The καὶ has been on strong authority (to which I add Mus. 1, 2, 8) prefixed to ἰδοὺ, by all the recent Editors.

8. For t. rec. ὁ βλέπων καὶ ἀκούων ταῦτα, the recent Editors all read, on strong authority (to which I add Mus. 1, 2, 3, and Cov. 2), ὁ δὲ καὶ βλέπων τ. I have acceded, though internal evidence is rather unfavourable. At the next words, the Critics have exercised much license. Thus, for ὅτι ἤκουσα καὶ ἔβλ., Tis. and Wordsw. read καὶ ὅτι ἤκουσα καὶ ὅτι εἶδον, on considerable authority (to which I could add); while La. retains the t. rec. rightly, the other originating in a grammatical scruple.

10. μὴ σφραγίσῃς τοὺς λόγους, &c.] i. e. thou must not 'keep them back, like things that are sealed up.' For t. rec. ὅτι ὁ καιρὸς, La. reads ὁ καιρὸς γάρ, from A, B, and many cursives (I add Mus. 1, 2, 3, and Cov. 2); while Sch., Tis., and Wordsw. read ὁ καιρὸς ἐγγύς ἐστιν (meaning, 'nigh at hand, the events begin to take place'); and on grounds worthy of atten-

tion, though I cannot but suspect that both readings are alike supposititious.

11. ὁ ἀδικῶν ἀδ.—ἀγίασθ. ἐτι] The exact sense here depends very much on the reading, which is not easy to be settled. In the first clause, for the t. rec. ὁ ῥυπαρὸς ῥυπαρευθήτω ἐτι, all the Editors, from Bengel downwards, on strong grounds, both of external authority (to which I add Mus. 1, 2), and internal evidence, read ὁ ῥυπαρὸς ῥυπαρευθήτω. The other prob. arose from a marginal scholium. At the second clause, for δικαιωθήτω, MS. A, and many cursives (to which I add Mus. 2), have δικαιοσύνην ποιησάτω, which is confirmed by the Syr., Arab., and some other Versions, and is adopted by all the recent Editors; to whose judgment I should be ready to defer, did I not see good reason to suspect that the reading in question arose from a gloss on δικαιωθήτω. If δικαιωθήτω be not the genuine reading, it may be regarded as having arisen from a false alteration of the early Critics, who thus purposed to make the term more exactly suit ῥυπαρευθήτω, though that is far less prob. than the other supposition; a view which I find confirmed by the suffrage of an able Critic in the Edinburgh Review, No. 191, p. 18, who regards the δικαιοσύνην ποιῶν, as an explanation of the ambiguous δικαιωθήτω (*justificatus*). I would add, that the reading δικαιωθήτω is supported by the most ancient authority in existence (namely, of the second century), that of the Epistle of the Vienne and Lyons Martyr, sect. 15 (adduced by the Reviewer), which quotes the passage thus: ὁ ἀνομος ἀνομωσάτω ἐτι, καὶ ὁ δίκαιος δικαιωθήτω ἐτι. Now the Alex. and some other MSS. have not the clauses ὁ ῥυπαρὸς ῥυπαρευθήτω (or ὁ ῥυπαρὸς ῥυπαρευθήτω ἐτι), and the Reviewer is of opinion that it arose from a marginal gloss. In short, he regards the reading in the Epistle as the original genuine reading, and ὁ ἀδικῶν ἀδικησάτω as one explanatory gloss on ὁ ἀνομος ἀνομωσάτω, and ῥυπαρὸς ῥυπαρευθήτω, and δικαιοσύνην ποιῶν as an explanation of the ambiguous δικαιωθήτω. The expression ἀνομος (*continues* he) is somewhat vague, and the words ἀδικῶν and ῥυπαρὸς are explanations of its two phases, its bearing on the

ἔρχομαι ταχὺ, καὶ ὁ μισθός μου μετ' ἐμοῦ, ἀποδοῦναι  
ἐκάστῳ ὡς τὸ ἔργον αὐτοῦ ἔσται. 13<sup>m</sup> Ἐγὼ [εἰμι] τὸ Α καὶ  
τὸ Ω, ἀρχὴ καὶ τέλος, ὁ πρῶτος καὶ ὁ ἔσχατος.

14<sup>a</sup> Μακάριοι οἱ <sup>†</sup>ποιοῦντες τὰς ἐντολὰς αὐτοῦ, ἵνα ἔσται  
ἡ ἐξουσία αὐτῶν ἐπὶ τὸ ξύλον τῆς ζωῆς, καὶ τοῖς πυλῶσι εἰσέλ-

law of justice and the law of purity. There was a reason for their finding a place (probably one after the other) in the margin, as explanatory glosses. But if the next transcriber (of the MSS. containing those marginal scholia) took the marginal notes not for glosses, but in the aggregate for an alternative reading, he would be struck by the defect of the antithesis in the sentence as it stood, and would add (likewise probably in the margin) the words wanting to complete the rounded phrase, καὶ ὁ ἀγίος ἀγαθότης ἐστίν. This sense the Reviewer evidently thinks was admitted into the text by the next transcriber; but such a transcriber must have been a reviser also: and, on the whole, this view of the learned Reviewer takes too much for granted to be safely adopted. The omission of the words ὁ βυκ. ῥυπαρότης ἐστίν in MS. A, and 4 cursives (to which I add Mus. 2), may well be accounted for as having arisen from the carelessness of the scribe, whose eye, in copying, passed, it seems, from ἀδικησάτω ἐστίν to ῥυπαρότης ἐστίν, and perhaps the letters in large character formed the end of two consecutive lines in a very ancient MS. It is true that the reading ὁ ἀνομιος ἀνομήσας is somewhat confirmed by Dan. xii. 10, Sept., where the reading of all the copies but one is καὶ ἀνομήσας ἀνομοί, καὶ οὐ συνήσους πάντας ὁ ἀνομιος. That one MS. (the Alex.) has ἀνοήσουσιν for ἀνομήσας is certain, whence it is plain that in the Archetype was written ἀνομήσουσιν ἀνομοί, which is undoubtedly the true reading. It, moreover, was in the copy used by Theodor., and is required by the Hebr. original and the Pech. Syr. and Arab. Versions. However, this will not sufficiently justify a change of reading in the *Apostle's* text, founded on such slender authority, and at variance with every hitherto collated copy of the MSS., and all the Versions. Besides, it may be questioned whether the words in the Letter of the Martyrs be, properly speaking, a quotation at all, or not rather a Scripture *allegatio* in a lax sense, formed on the passage of Daniel and that of St. John. As to the objections of Bp. Jebb, *Sacr. Lit.*, p. 329, that 'the reading ῥυπαρότης not only damages the parallelism, but introduces a word (ῥυπαρότης) which there is no reason to think ever existed,' the former objection has very slender weight; and the latter has even less, since such strong external authority as that which exists (confirmed by the ῥυπαρότης of two MSS. and Orig. bis) is quite competent to attest the existence of a word analogically formed; prob. a term of the ordinary, or provincial Greek, and changed, we find, by Critics into the Class. Greek, ῥυπαρότης. However, we must not omit to trace the logic and course of reasoning in the words, which seem meant both for warning, espec. to the evil-living persons above adverted to, and for *admonition* to the faithful, to lay to heart the sayings of this Book, as well as encouragement to all who were suffering persecution

in the cause of the Gospel. To both parties is pointed the awful remembrancer, that the time would be shortly at hand when the former party would be irreversibly fixed in a state admitting no remedial change, even in *hopes*, for ever; and to the other when Christ would come, bringing recompense with him, as well for his foes, as for his people.

12. The καὶ is with reason cancelled by all the recent Editors. The Particle is peculiarly out of place here, because it interrupts the close connexion with the preceding context; q. d. ['Let each party mind], for I am quickly to come, and, &c. In framing the words, the Apostle prob. had in mind Isa. xl. 10, and xlii. 11; in the latter of which passages the words μετ' αὐτοῦ have been, from an obvious cause, lost, after ἔργον αὐτοῦ, and should be supplied from Symm., Theodot., and the Hebr., also from the Syr., Vulg., and Arab. Versions; and, what is more, from the parallel passage above cited,—xl. 10. Of course here μισθ. denotes *retribution* for either reward or punishment, and μετ' ἐμοῦ implies 'immediately on my coming,' as ταχὺς, παραχρ. in the passage of Crates, cited in my Supplementary Volume For αὐτοῦ ἔσται, La., Tis., and Wordsw. edit. on considerable external, though not paramount, authority, ἔστιν αὐτοῦ, which, however, is rather confirmed by internal evidence.

13. The word εἰμι is, on strong authority (to which I add Mas. 1, 2, 3), cancelled by all the recent Editors. Internal evidence is as much against it as is external; and there is more gravity and dignity in the omission of the Verb Subst.; q. d. 'It is I who say these things (who am) the Alpha and Omega,'—meaning, He of whom the Scripture saith that he exists 'from everlasting to everlasting,' hath 'neither beginning of days nor end of life' (Heb. vii. 3); or, He who is 'the same yesterday, to-day, and for ever' (Heb. xiii. 8): how clear and incontestable a proof of the *Deity* and *Divine glory* of our Lord!

14. μακαρ. οἱ ποιῶντες: These are, as we may infer from the matter of the next verse, the words of the Apostle (who here imitates the manner of his Lord in his Beatitude, Matt. v.); and by αὐτοῦ being meant of Him who saith, 'I come,' &c., and the terms ποιῶν τὰς ἐντολὰς there is implied the performing the commands of God and Christ, from Evangelical motives (founded on repentance from dead works) of faith in Christ, and unreserved obedience to his will. The 'right,' or 'privilege,' implied in the next words, ἵνα ἔσται ἡ ἐξουσία αὐτῶν, &c., is, of course, a *covenant* right, through free grace, to the enjoyment of the Tree of Life; meaning, that of which it was the emblem (as intimated in the next words), the fruition of all the blessings of salvation by Christ, and admittance into heaven, as an everlasting abode. The var. lect. occurring in MS. A and two ancient cursives,—No. 7 and No. 38,—with the Vulg., Armen., and

m Isa. 41. 4  
& 44. 6.  
& 45. 11.  
ch. 2. 11.  
& 31. 6.  
n 1 John 2.  
23.



ο 1 Cor. 4. 10. *θωσω εἰς τὴν πόλιν.* 15 ° *Ἐξω [δὲ] οἱ κύνες καὶ οἱ φαρμακοί, καὶ οἱ πόρνοι καὶ οἱ φονεῖς, καὶ οἱ εἰδωλολάτραι, καὶ πᾶς [ὁ] φιλῶν καὶ ποιῶν ψεύδος.*

16 ° *Ἐγὼ Ἰησοῦς ἐπεμψα τὸν ἄγγελόν μου μαρτυρῆσαι ὑμῖν ταῦτα [ἐπὶ] ταῖς ἐκκλησίαις· ἐγὼ εἰμι ἡ ῥίζα καὶ τὸ γένος [τοῦ] Δαυὶδ, ὁ ἄστηρ ὁ λαμπρὸς [καὶ] \* ὁ πρωϊνός.* 17 ° *Καὶ τὸ Πνεῦμα καὶ ἡ νύμφη λέγουσιν· Ἔρχου καὶ ὁ ἀκούων εἰπάτω \* Ἔρχου. Καὶ ὁ διψῶν \* ἐρχέσθω, [καὶ] ὁ θέλων † λαμβανέτω [τὸ] ὕδωρ ζωῆς δωρεάν.*

*Æth. Versions, πλύνοντας στολάς αὐτῶν* is a very remarkable reading, which, though received by Mill and Bentley, and edited by La. and Wordsw., (not Tis., in his second ed.) arose, I doubt not, from the marginal scholia, and originated in the wish of some Biblical student, who had in mind vii. 14, to intimate that to performing the commandments of God should be united the previous washing their vestments in the blood of the Lamb; with a reference to what was said, *supr.* i. 8, and vii. 14. I have said 'previous washing,' since, if adopted, the words should be rendered 'after having washed.'

15. *ὁ φιλῶν καὶ ποιῶν ψεύδος* Render: 'whosoever *approveth*, as well as he that maketh or forgeth a lie;' meaning, he who doth the thing from pleasure and purposely, because he prefers falsehood to truth. So Lucian, *Philopseudes*, § 1, speaks of those who prefer lying to truth, *ἡδόμενοι τῷ πράγματι καὶ ἐνδιατρίβοντες ἐν ὁδῶν προφάσει.* The δὲ after *ἔξω* is, on strong authority (I add *Mss.* 1, 2, 3), confirmed by internal evidence, cancelled by all the recent Editors; and undoubtedly no little force is comprehended in the *Asyndeton*. As respects the subjoined *κύνες*, it is not easy to fix the sense of the term; and hence it has been variously understood. Not a few Expositors interpret it *impudentes*, taking it to denote the same persons as the *ἰβδολυγμῖνοι*, *supr.* xxi. 8, '*impendi, canis sordibus conspuendi*.' Others explain it to mean, in a general sense, '*profane, ungodly persons*,' as in *Matt.* vii. 6, *μὴ δότε τὸ ἅγιον τοῖς κυσὶ.* But it should rather seem that *here* the two senses are conjoined, and that the term denotes, 1. *profani*, i. e. 'persons out of the pale of the Christian fold, who are so either from aversion to, or non-acquiescence in, the doctrines of the Gospel;' and so the Jews styled all those out of the Jewish Church *dogs*. 2. by implication, *impii*, i. e. 'peccatorum ac vitiorum sordibus contaminati, flagitiosi.' Commentators are not agreed whether the Verb. Subst. left understood should be expressed in the Present or in the Fut. Indic. There is more of simplicity in *αἰοι*, but more of spirit in *ἔσονται*, = *ἔσταν*, q. d. *Procul sunt profani ac ecclesiæ!* Comp. *Virg. Æn.* vi. 258, '*Procul, O procul este, profani*.' Moreover, the *sunt* is supported by the most ancient of Expositors, Andr., who remarks, *οὐ μόνον τοὺς ἀναιδέας ἀπίστους, ἀλλὰ καὶ τοὺς ἡταιρηκότας—ἀπὸ λαῶν*, where I would read *ἀναιδέας ἀπίστους, ὁ ἀναιδὲς, ἀπίστους*, which confirms the *twofold* sense that I have shown to be inherent in the word. The δ before *φιλῶν* is, on considerable, but scarcely competent

authority, cancelled by La., Tis., and Wordsw., but retained by Sch. The *MS.* B and 5 curves have *ποιῶν καὶ φιλῶν*, but wrongly, the sentiment (which that reading would at least mar) being, 'every one who *lieth* as well as *maketh* up (deviseth) a lie;' implying that the liar does it willingly and of set purpose; just as, by a not dissimilar idiom, it is said, in a passage of St. Paul, *Rom.* i. 32, *οὐ μόνον αὐτὰ ποιοῦσιν, ἀλλὰ καὶ συνευδοκοῦσιν τοῖς πράσσουσιν.*

16. *Ἐγὼ Ἰ. ἐπεμψα, &c.* Render: 'I Jesus (am) He who hath sent.' '*Hæc altera asseveratio est, quo magis animum admoneant et fidem habeant huic prophetiæ audidores Christi.*' (Marlorat.) 'It was not deemed sufficient to represent the angel speaking in the person of Christ, but Christ himself also is here introduced, speaking in his own person, confirming the Divine authority of this Book, and attesting it to be properly *his* revelation.' (Bp. Newton.)—To advert to a matter of various reading. For *ἔτι MS.* A and 13 curves, confirmed by the *Vulg.* Version, and some Fathers, have *ἐν*, which is edited by La.; while *Math.*, *Gr.*, *Sch.*, and *Wordsw.* retain the *ἐτι*, which undoubtedly is preferable to *ἐν*; though I am now inclined to suspect that *both* readings came from the *marginis*, and to regard as genuine the simple *Dat.*, which is found in not a few cursive MSS., confirmed by Andr., Areth., Primas., and the Erasmus Editions. And so Tis. in his second edition. Thus *ἐκκλησίαις* will be a *Dat. commodi* for (the information of) the Churches.—'The next words, *ἐγὼ εἰμι ἡ ῥίζα* seem meant (as Marlorat observes), to show "in quo et per quem universum omnino promissiones adimplentur." Of the two clauses, the first can need no explanation; of the second the sense will mainly depend on the *reading*. For the t. rec. *ὁ πρωϊνός*, all the recent Editors are agreed in reading *πρωϊνός*, from B and many curves (to which I add *Mss.* 1, 2, 3). They also, on strong grounds, cancel *καὶ*, and prefix δ to *πρ.* I have followed them, espec. since a better sense arises,—namely, 'the bright, the early morning-star am I;' q. d. 'chasing away the dark night of ignorance, sin, and sorrow, and ushering in the eternal day of light and joy everlasting.'

17. This verse contains the *responses* made to the promise of Christ, 'I come quickly,' v. 12; and the Holy Ghost and the Church, the spiritual bride of Christ, are represented as inviting all to participate in the blessings of the Gospel, and thereby accomplish the words of the prophecy.—To advert to some matters of various reading. For the t. rec. *ἔλθι* and *ἔλθτω*, all the recent

18 [Συμ]μαρτυροῦμαι ἐγὼ [γὰρ] παντὶ τῷ ἀκούοντι τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου· ἐάν τις ἐπι[τε]θῇ \* ἐπ' αὐτὰ, ἐπιθήσει ὁ Θεὸς ἐπ' αὐτὸν τὰς [ἐπτά] πληγὰς τὰς γεγραμμένας ἐν τῷ βιβλίῳ τούτῳ. 19 Καὶ ἐάν τις \* ἀφέλῃ ἀπὸ τῶν λόγων βιβλίου τῆς προφητείας ταύτης, ἀφαιρήσει ὁ Θεὸς τὸ μέρος αὐτοῦ ἀπὸ \* ξύλου τῆς ζωῆς, καὶ ἐκ τῆς πόλεως τῆς ἁγίας [καὶ] τῶν γεγραμμένων ἐν βιβλίῳ τούτῳ. 20 Λέγει ὁ μαρτυρῶν ταῦτα· Ναὶ ἔρχομαι ταχύ· ἀμήν. Ναὶ ἔρχου, Κύριε Ἰησοῦ!

1. Exod. 32.  
2. Deut. 4. 2.  
3. & 12. 32.  
4. Ps. 60. 20.  
5. Prov. 30. 5.  
6. & 12. 3.  
7. & 17. 8.  
8. & 20. 12.  
9. & 21. 27.

21 Ἡ χάρις τοῦ Κυρίου [ἡμῶν] Ἰησοῦ Χριστοῦ μετὰ πάντων [ὑμῶν] τῶν ἁγίων. [Ἀμήν.]

Editors read, on strong authority (to which I add *Mus.* 1, 2, 3), what I now adopt, the reading *ἔρχου* and *ἐρχίσθω*. The *καὶ* before ὁ *θέλων* is, on strong but scarcely competent grounds, cancelled by the same Editors. Moreover, for *λαμβάνω* τὸ, they read *λαβέτω*, from almost all the best MSS.; perhaps rightly; though there is no cause for change.

18. For *συμμαρτυροῦμαι*, all the recent Editors, on good grounds, read *μαρτυρῶ ἐγὼ*, and cancel *γὰρ*, perhaps rightly, certainly so in prefixing *τῷ* to *ἀκούοντι*. Moreover, on very strong grounds they edit *ἐπιθῇ ἐπ' αὐτὰ*, for t. rec. *ἐπιτιθῇ πρὸς τ.*, cancel *ἐπτά* before *πληγὰς*, and prefix *τῷ* before *βιβλίῳ*. All these emendations I have now adopted, except the first, at which I pause, because it somewhat weakens the force of the words which (as Wesley observes) the Apostle from the fulness of his heart utters: this testimony (in which his own heart fully accords) conveying a weighty admonition both to the Churches of Asia, and to all who should ever read this Book.

19. *ἀφαιρήσει ὁ Θεός—ζωῆς*] In this expression, containing the converse of the other, there seems a *double* allusion,—first to the *keeping* of an *account-book*, in which every one's *μέρος*,

or 'portion,' is entered down, and crossed out when taken away; 2. to the *βίβλος* of a *will*, from which any one's name being removed, disinherits him. So *Jos. Antt.* xvii. 4, 2, *τὸν νόμον αὐτῆς—ἐξήλειψε τῶν διαθηκῶν*.—To advert to matters of reading. For t. rec. *ἀφαιρῇ*, I have, with the recent Editors, adopted, on strong authority, the reading *ἀφελῇ*; also the *ξύλου* for *βιβλίου*, which latter reading doubtless proceeded from certain Critics, whose purpose it was to introduce an easier sense. The *καὶ* has been, with reason, cancelled by all the Editors. With the sentiment comp. *Plato*, p. 394, *εἰ προσκίτται τι γράμμα ἢ ἀφῆρηται*.

20. *ἔρχ. τ.*] namely, to destroy her enemies, and establish her in everlasting happiness. In the next words, *Ναὶ ἔρχου* K. 'I., the Apostle expresses his earnest desire and ardent anticipation of their blessed results.

21. The *ἡμῶν* and the *ὑμῶν* are, on strong grounds, external and internal, cancelled by all the recent Editors; and the words *τῶν ἁγίων* are added by the same Editors from almost all the MSS. of any weight (to which I add *Mus.* 1, 2, 3), confirmed by almost all the Versions, except the *Vulg.*, and even of that some MSS. have the words.

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# APPARATUS CRITICO-PHILOLOGICO-EXEGETICUS:

BEING A

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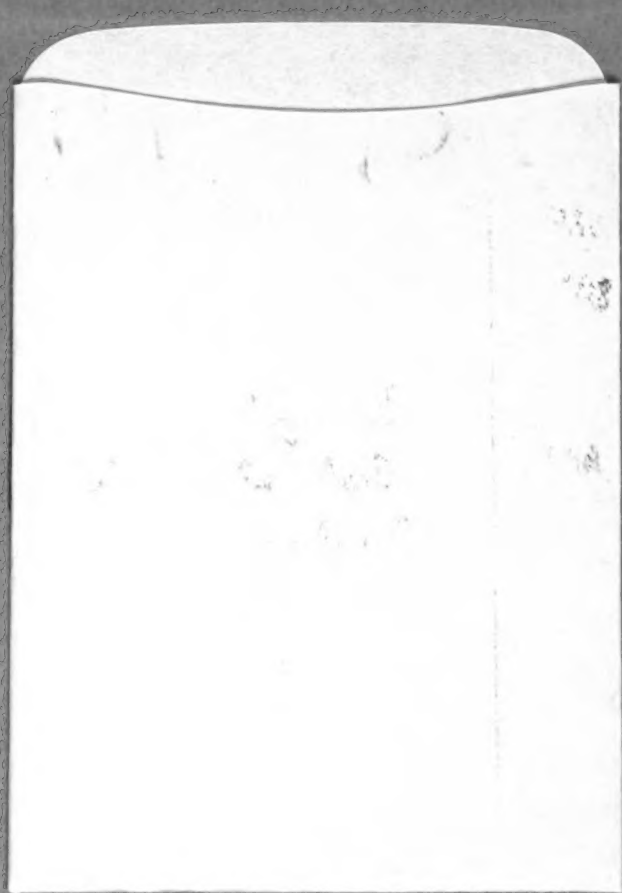


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